

or ten pounds, according to the liberality and advertising boldness of the proprietor. Or the patrons of the paper are invited to guess the number of probable 'guesses' in the forthcoming competition, or the attendance at some well-known entertainment. Nothing seems too idiotic to be made the staple of a 'competition'!

That the thing itself is not fairly enough conducted we do not assert; but we strongly contend that, as a direct appeal and incentive to the gambling spirit, it is most objectionable. In a large measure, the supporters of these papers are young men and women, upon whose minds the influence of these competitions cannot be other than unwholesome and demoralising. They foster the greed of gain, and they cause the loss of much valuable time. So that we consider it a matter for deep regret that periodicals of respectable character enjoying, as they allege, an amount of public support which should render advertising dodges of this kind quite unnecessary, should condescend to place such snares and pitfalls in the path of youth.—*Church Bells.*

BISHOP COXE'S SERMON.

In the course of Bishop Coxe's sermon delivered in the cathedral at the recent visit of the Bishop to Durham, the preacher said:

"It is my fervent desire in some degree to impart to those who hear my voice—I am sure that but a small portion of this vast assembly can hear me—those emotions of gratitude to God which have been inspired by my attendance at the Lambeth Conference. I would to God I could make you feel as I feel, that contact with those venerable and holy men who have come from the ends of the earth, many of them, to take sweet counsel together—that contact with them for a whole month which has inspired in my own soul something like the freshness of a youthful enthusiasm. I shall go forth to my duty strengthened and freshened for whatever may remain to me of years of toil, grateful to God, and singing anthems in my heart for what I have seen and heard. We speak with special honor of missionaries. In America thousands born in hereditary descent from the Churchmen of England are claiming the privilege of a return to that blessed communion, having seen and experienced in distant lands and fields the terrible consequences of sectarian divisions, and the glories of that unity with apostles and prophets—that unity with the vastly extended apostolic communion—which is offered in the Church of England.

"I know not how an Englishman can make himself an alien and a stranger to this Church of history, to this Church of mighty deeds, to this Church of glorious memories, and of increasingly glorious action; but I am perfectly sure that an intelligent man coming to my own beloved country, and seeing how thousands of the intelligent and laboring class are pressing into this communion, would learn to prize, as he has not prized before, the glorious privilege of being a member of the Apostolic Church of England. You have in this country the most glorious churches in Christendom, all built for you. In America people contribute of their means to build churches and support Christian pastors, and by their zeal and earnestness show they have discovered the preciousness, and value it for themselves and their children, of an heritage in the Apostolic and Catholic communion of which you are here members. Men who have understanding of the times have met, therefore, to strengthen one another by the relation mutually of experiences, the taking of counsel of one another, and bringing together the wisdom gathered from all parts of the world at the call of the Archbishop of Canterbury. Pre-eminently are we men who have understanding of the times; pre-eminently are we men who, by learning, experience and godly notions, bring from the different parts of the world our common contributions, and, throwing them into the common stock, enable most people to feel and know and understand, as never before, perhaps, what the times demand, and what the times are.

"My beloved brethren, you often hear it said by persons not more learned than many of these venerable bishops, and possessed of not one-half the world-wide experience of these bishops, that Christianity is a thing of the past, that it has done its work, and must

give way to something new. I should like to know what that something new is. They all agree to pull down, but no two agree what they will put in its place. The Church, which is represented here to-day by this noble army of Christian prelates, possesses in their experiences and their godly zeal a guarantee of the life and vigor, and of the growth and extension of Christianity. It was said by one of those ungrateful sons who has lifted his foot against this mother Church to which they owe all the gifts, other than those of mere nature, which make them prominent men—it was said by one such person that three hundred years is the lifetime of a sect; and he thought to apply that maxim to the Church of England. A sect cannot continue itself after three hundred years; a sect dies, and runs into nothing after three hundred years. It is not my purpose to say anything for or anything against this maxim. But accept the idea that a sect, as distinguished from a true Apostolic Church, cannot propagate itself beyond a period of three centuries, I should like to know upon this principle whether we are not well assured to-day that the Church of England is no human sect, but part and parcel of the Holy Catholic Church. Does this company of apostolic men working in all parts of the world, look like an expiring Church? Did the one hundred and fifty bishops who on Saturday last lifted up the *Te Deum* under the vault of St. Paul's represent a perishing Church? It has pleased Almighty God to put forth at this moment, when the enemies may see it, this magnificent note of the fertility, the life, the power, and the energy of the Church. The heart of England ought to burn when she beholds in such a body the pledge of God's mercy to the empire, the promise of a glorious future. When the assembly closed at Lambeth last week, and on bended knee, and with tearful eyes, received the blessing of the Archbishop of Canterbury, I could not but feel that, though we went forth in tears bearing from that assembly precious seeds, doubtless some would come again with joy at the end of another ten years bringing their sheaves with them. I beseech you to remember that the daily prayers offered in faith by the lips of children, women and men 'for the good estate of the Catholic Church,' are not sterile, but are helpful everywhere, and they will help more powerfully when we are all united in a holy resolve to make our prayers more earnest, and to look for the answer. Men who have understanding of the times feel that the Church has reached a great crisis, in which two principles are all important to her future. The first is fidelity to that great trust to this Apostolic Church to carry on the great principles which were formulated three hundred years ago at the period of the Reformation—the principles of primitive union; principles founded on the grand old canon that we hold and believe nothing but what everywhere, from the beginning and by all men, has been believed as the faith of Christendom. The primitive principles of the Reformation have distinguished the Church of England; and year by year men are beginning to understand the great difference which is found between the Church of England and the sects that took their origin from the Reformation. The Church of England was never a man-made sect, but she restored at the time of the Reformation the blessings which she had inherited. The other point is this—and I say this with a conviction strengthened by the conviction of men who have an understanding of the times—that the Church of England should cease to be so apologetic in tone as she has been. I believe I see the secret of this, and I honor them for it. It is due to a humility that recognises we have failings, and hence ought to be tender with the faults of others. At the same time one should be faithful to our great trust, and let others know what we feel, and what God has called us to do. The tone, I am sorry to say, of journalism, and of many admirable sermons of holy men, has been for a long time apologetic, as if we had nothing but faults, and had not a great substantive privilege and treasure. Men who understand the times must know that this must be stopped. It proceeds from profound humility, but on the Continent of Europe this is not understood. On the Continent they do not understand, they do not appreciate and venerate the spirit from which this proceeds, but they say, 'The Church of England has no convictions, the Church of England speaks with faltering lips and a stammering tongue.' The Church of England, if she be what she asserts she is, ought to stand up, and with one heart and voice and accord proclaim her position.

"The day on which we assembled at Canterbury to meet the Primate of England is one distinguished in history. On that day, two hundred years before, Westminster Hall rung with the acclamations of the English people because of the acquittal of the seven bishops. Our meeting at Canterbury was not intended to mark that event, but, in God's providence, it did mark it. That glorious episode in the lives of the seven bishops who stood forth in defence of the Church of England and the Throne and Constitution was celebrated by that marvellous gathering over which the Archbishop presided. And when those seven

bishops went to their prison, and read the evening lesson for their comfort, could they have been told what two hundred years would see! They have seen it from a better world. In 1588 the Armada that was to establish in this country the inquisitions of Alva, and the atrocities which were visited on the Low Countries, was repelled and dashed to pieces—repelled in the manner of England and dashed to pieces by Almighty God. One hundred years later there was the acquittal of the seven bishops. Another hundred years and there was another important event which was an important link in what had taken place. In 1788 the last Pretender died and the Church of Scotland was able to enforce the principle of loyalty to the House of Hanover; and America derived her first bishop from their hands. Now comes 1888, and what shall we say of to-day? I believe that God, Whose ways are not our ways, and Whose thoughts are not our thoughts, has been doing at the Lambeth Conference a mighty work which will mark a glorious epoch in the history of the Church. It rests with you, the laity of the Church, to help your grateful pastors to carry out those grand resolves, of which you will hear more by and by; and if you rise to a true understanding of the times, the result will mark, in the future history of the Church, this year of 1888 as a grand year. The Archbishop with prayer and benediction has dismissed us to our several flocks. Beloved brethren, we shall never be all together again until we, by the grace and through the grace of God, may be permitted to meet in that happy life which St. Augustine delighted to describe as that country where no enemy ever entered, and from which no friend passed away. Gracious God, grant that among the innumerable company before Thy Throne, we may be found each one in his several place, clad in white robes, with palms in our hands, conquerors and more than conquerors, through Christ, because here we have always tried to be the humblest of His stewards and His servants."

NEGLECT OF HOLY COMMUNION.

There are many who do believe in Christ as their God and Saviour, and who pray and try earnestly to live a godly, righteous, and sober life, who pray daily, and are regular church goers, yet they never come where their Saviour calls them, but turn away, Sunday after Sunday, from His great Sacrament of Love and seem to feel no shame, no sorrow, at doing so. That is what I cannot understand. I can quite understand those who do not care for Christ and who live in wilful sin keeping away. I would not urge them to come, for our Saviour charged us not to cast pearls before swine nor to give that which is holy unto dogs. But I cannot understand why so many honest Christian people, believing the Christian creed, and, to some extent though imperfectly, living a life of Christian principle, come regularly to church, and yet just as regularly turn away from Holy Communion. What do they come to church for? Do they come to worship? Then why walk out just as the greatest act of Christian worship is going to begin? Our Blessed Lord did not institute Morning and Evening Prayer and Litany. They are very good and right, but our Lord did not institute them. He did institute the Sacrament of Holy Communion. That is the one only Christian service which our Lord Himself instituted. And yet that is just the one they neglect and avoid!

Do they come to church to hear sermons? Well, what is the good of preaching if it does not lead to sacraments? One object of preaching is to lead people to accept the Gospel; and how can they receive the Gospel and yet neglect the great sacrament of the Gospel? Another object of preaching is to teach people their privileges as Christians, and their duties as Christians. But what good is done if when people are taught their duties they will not do them; and when they are taught their privileges, they still neglect the greatest of them? Sermons are good if Christ is preached, but sacraments are better where Christ is received. It is good to hear about a friend, it is better to be in company with Him.

Now, I cannot believe of these good church-going Christians that they think lightly of the privilege which is offered them, or that they deprive themselves of it through any unwillingness to draw near to their Saviour. I think the chief reason is that they are too timid. They would come, but they fear to come. They want a little encouragement. What are they afraid of? Do they fear what people might think or say of them? Surely no one who is at all in earnest about his soul would keep away from Christ for fear of the wagging tongues of foolish men. Such fear would be more than weak and cowardly; it would be sinful. Are they, then, afraid of Jesus Christ? How little they can know Him if they are! When our Blessed Lord was on earth did He say to those who came to Him for help, "You are not good enough to be fit to come to Me yet; I came not to call sinners, but saints?" Or, did He say, "Your faith is too weak, go away and wait till it is stronger, and then