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LUTHERAN PROTESTANTISM.

The following letter appeared in Good Friday's issue of the *Times* (April 19). It is addressed to Protestant-minded Churchmen by Dr. Cheetham, Archdeacon of Rochester, and is as follows:—

Sir,—The 19th of April is the birthday of Protestantism, or at any rate of the name Protestant. It was on the 19th of April, 1529, that the Evangelical members of the Imperial Diet assembled at Speyer, made that protest against an edict by which the majority in the Diet sought to restrain the further progress of the Reformation, from which they and their adherents received the name of "Protestants."

Now what did Protestantism mean to these original Protestants? It meant, in the first place, a total rejection of the authority of the Pope. It meant the holding of justification by faith. It meant to proclaim to mankind that union with the Papal Church was not necessary to bring [redacted] to salvation. I am afraid it [redacted] meant full liberty of conscience. The notion that a man should be free, so far as the law of the land is concerned, to think as he will of things Divine and to worship God in his own way, had as yet dawned upon few.

But what did it mean as regards worship? Luther was at this time the great representative of Protestantism. Let us see what kind of worship he practised and recommended.

He held a doctrine of the Holy Eucharist which is scarcely to be distinguished from that which is commonly held by Anglican High Churchmen at the present day, nor did his conceptions of ritual differ much from theirs. He was content to retain the ceremonial of the old Church, rejecting only what was absolutely offensive or undefying. He makes much the same complaint of the mediæval service that our own Reformers afterwards made. He blames the scanty use of Scripture, the adoption of *ille legends*, the saying of prayers by the clergy and choir only, and that in an unknown tongue, which were characteristic of the old service. He would give far greater prominence to the reading of the Bible, to preaching, and to the congregational singing of vernacular hymns. But he still speaks of *Mass* and *Vespers* in the service books which he put forth for the use of his own church at Wittenberg. He was content to retain Altar lights, Eucharistic vestments, and Eastward Position; even the elevation of the Host was retained until 1543, three years before his death. He wished a representation of the Crucifixion to be placed over the altar, and crucifixes are commonly found in Lutheran churches even to this day. He also recommended auricular confession. It must not be supposed that he insisted upon any of these things as if they were matters of necessity, or that he attempted to enforce uniformity of worship in the Evangelical churches. What I wish to point out is that the most ardent of Reformers, the most Protestant of Protestants, was tolerant of many of the ancient ceremonies.

May we not also tolerate them? Is there any necessary incompatibility between Protestantism and the ceremonies which Luther was content to tolerate in the Church when his influence was supreme? I detest law-breaking as heartily as anyone; but is it altogether impossible so to modify our formularies as to permit usages which in the early fervour of change were not objected to in the very focus of the Reformation? I venture to suggest these questions as food for thought now that

the birthday of Protestantism falls on so solemn a day as Good Friday—a day when the thought of our common redemption should draw together the hearts of Christians.—*The Church Eclectic.*

THE QUEEN IN WALES.

To many of her Majesty's subjects it has been known for more than half a century past that our gracious Queen is endowed with the "gift of tongues." In fact, she is one of the four most accomplished linguists among living ladies of Imperial rank, the other three being her own daughter, Victoria, the widowed German Empress; Marie Feodorovna, the Russian Czarina; and Elizabeth, the Austrian Kaiserin. The venerable Sovereign of these realms is absolute mistress of the four European languages—French, German, Italian, and Spanish—which are most interesting from a literary point of view. Taking into consideration her strong predilection for the "Land o' Cakes" and for the Highland people, it is by no means surprising that her Majesty should be "weel acquaint with ta Gaelic"; and we have been informed that, some years ago, she assiduously and successfully studied one of the native languages of her Indian Empire. Until last Saturday, however, the great bulk of the British nation was ignorant of the fact that its revered Monarch was familiar with the Welsh vernacular, and the announcement that she had availed herself of her exceptional knowledge in that regard to acknowledge, with perfect ease and fluency, a small offering made to her by a few Merionethshire peasants, was the cause of no less astonishment to the public in general than to the rustic Cymry to whom the Queen expressed her thanks in their national idiom. It appears that on Friday, shortly before the time appointed for her Majesty's drive from Pale to Bala, the Queen was told that a deputation of Llanderfel villagers was in attendance, awaiting permission to present to her a walking-stick, made of a hazel stem grown in the district, and mounted with a gold band bearing the inscription "Llanderfel to H. M. Victoria, R. I., 1889." Upon her Majesty signifying her willingness to receive the gift, the presentation committee was duly admitted to the Presence, and its chairman, Mr. D. Price, handed the stick to his august Sovereign with a few appropriate words, to which—greatly to the amazement and delight of all the Cambrians present—the Queen, in a clear voice and with a perfectly correct pronunciation, replied, "*Diolch fawr iawoni*," the English meaning of which is "I am very much obliged to you." This unexpected compliment to the Principality was greeted with loud and prolonged acclamations.—*Daily Telegraph.*

JACOB—A PAPER READ BEFORE THE SUNDAY SCHOOL TEACHERS' ASSOCIATION, OTTAWA.—6TH JAN. 1890.

(Continued.)

Jacob then, having obtained that on which he had set his heart, has to be chastened and disciplined, and so rendered less unworthy of his high calling and responsibilities. His punishment follows almost immediately on his sin; Jacob, the quiet, unadventurous man, the tenderly cherished son, has to live in fear of the brother whom he has wronged, has to leave his mother, whom he never sees again, has to start out entirely alone to a new country and to strangers. There is no kind of murmuring on the part of either mother or son, the punishment is accepted, and note how at once it is softened by the tender mercy of God. Very early in his journey a most beautiful vision is vouchsafed to Jacob. He, the timid, heart-sick

exile, is shown plainly the reality of those spiritual things in which he so devoutly believed, he is brought to a personal knowledge of God, and to him is given, not only the glorious promise for the future, but also the comforting assurance for the present: "I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land." Eminently characteristic is the way in which Jacob receives this vision: first with awe-struck reverence, he realizes, as he was intended to do, the actual presence of God with him in that lonely spot; in thankful faith he raises an altar there, and prays,—not for riches or honor, or prosperity in the new land to which he is going, but only that God will be with him and bring him back to his father's house "in peace." Before he leaves the place, he makes a vow, and years after God has to remind him of this vow, and it is only after its fulfilment that God blesses him anew, and changes his name to Israel. Do we not sometimes, in stress of circumstances, make vows, and then forget them because so many years have elapsed since the vow was made? Let us learn from this that God hears our vows and would have us remember them. Time will not allow us to follow closely the gradual unfolding of Jacob's character; he serves a long and patient probation under Laban, who uses Jacob's own weapons against him, and deceives and outwits him, as Jacob deceived and outwitted Isaac; his sin is brought home to him more and more, and at last returning home, an outwardly prosperous man, there comes over him a realization of his sin against his brother, and the old fear of him. He makes to him every reparation in his power, confesses humbly the relations in which he ought to stand to his elder brother: "My Lord Esau," and "thy servant Jacob." And then having done all that his astute mind suggests to ensure a peaceful meeting with his brother, he sends on across the ford all that he loves and values, and alone in the darkness, he struggles all night with an overwhelming sense of sin. He fights first as it were with a man, for it is against man that he has sinned, and in a newly awakened soul it is the sin against our fellow man that we feel most burdensome, then as the fuller tide of repentance floods Jacob's soul, the sins against man are as nothing compared with the sins against God,—it is the Lord with whom he is wrestling. The victory is won, though the scar of the old sin still remains; Jacob has obtained the full forgiveness and blessing which he craved, his sin has been put away and he has found Esau, closely following upon the reconciliation with God, comes the reconciliation with his brother, and from this time to the close of Jacob's honored life, we find no lapse into his old sins. Irreverently and with unclean hands he snatched at great and high blessings, and God allowed him to have them, but he had to learn thorough discipline and trial, loneliness, contrition and remorse; what was the real grandeur of the blessings he had grasped. The one element of greatness in Jacob was a longing to possess the best always, the highest he could reach, and then instead of sinking under the responsibilities he had rashly claimed, he rose up to them and became worthy of them. "Walk worthy of the vocation wherewith ye are called." So we sometimes see a child confirmed, whom we think too young, or wanting in proper seriousness; or a Priest ordained, who through thoughtlessness, or deficient teaching does not realize what he is undertaking; but when that grace of Confirmation or of Ordination has been given, nothing can take it away, Isaac could not take from Jacob the blessing once given. Let us pray that the priest, the communicant, the Sunday-school teacher, may rise up to their responsibilities and principles as Jacob did, even though like him, it be after many years, and through the stern discipline of suffering. Does the life of