

pray for in our churches; for the emotion which the Holy Spirit kindles will not die out with the ~~mission~~ ^{mission}; the love which he sheds abroad will not be always craving for novelty; and the worship in which He raises the heart will be going on rising and deepening till we join in holy adoration with the vast multitude of the living ones before the Throne.

BISHOP HALL ON EPISCOPACY AND APOSTOLICAL SUCCESSION.

Dr. Perowne's citing of Bishop Hall as a witness in support of his peculiar and unfounded views of the Church, her orders, and the necessity and reality of the Apostolic Succession, would seem to be more than unfortunate for him, according to the following quotation, kindly furnished us by a friend, and taken from *Vox Ecclesiæ*. His witness destroys his theory: "In his chief work on the subject, entitled 'Episcopacy by Divine Right asserted,' Bishop Hall says: 'The Church of Rome is a visible, a truly visible Church, but an unsound one.' As regards others, he says: 'We abhor new churches: and new truths.' Again, 'It is usually upbraided to us out of our reverend Whitgift that there may be some appendances and formalities of government alterable by the wisdom and discretion of the Church—yet for the main substance, it is now utterly indispensable and so must continue to the world's end—indispensable by any voluntary act. What inevitable necessity may do—in such a case we dispute necessity hath dispensed with some immediately Divine Laws. Where then that may be justly pleaded we shall not be wanting both in our pity and our prayers.' The good Bishop quotes Ignatius: 'Without these (Bishops, Priests and Deacons) there is no elect Church. Without the-e no holy congregation, no assembly of the Saints.' adding, 'So here are words which no Videlius can carp at as interpolated, imposing such a necessity of the being of these three several orders in God's Church, that it cannot be right without them.' After his asserting, 'Episcopacy is of Divine Right,' we quote but one more out of many possible extracts: 'The Apostles were Church governors appointed by Christ to order and settle the affairs of His Spiritual Kingdom, and therein, (beside the preaching of the Gospel and baptizing, common to them with other ministers) to ordain a succession of the meet administrators of his Church. Thus they were, would be, must be succeeded neither could the Church otherwise have subsisted. No Christian can deny this, all binding upon a necessity of Apostolical succession, though differing in the quality and degree of their succession.' All this from a formal work setting forth among others: (1) That the forms ordained for the Church's administrations by the Apostles were for universal and perpetual use, and ii., 'To depart from the judgment and practice of the universal Church of Christ ever since the Apostles' time, and betake ourselves to a new invention cannot but be, besides the danger, vehemently scandalous and savour too much of schism.'

THE BISHOP OF LIVERPOOL ON MISSIONS.

The Right Rev. Dr. Ryle, in a letter addressed to the Rev. Canon Bridgeman in reference to Special Mission Services to be held in the Parish, says:—"I am satisfied that Missions, wisely conducted, are a good engine for doing good in the present day. They tend to awaken the thoughtless and careless, to lead on those who are doubting and halting between two opinions, and to establish and comfort all true Christians, and to make them increasingly zealous of good works. I hope that this may be the result in every parish in Wigan. I need

hardly remind you that it is useless to expect successful results from any missions unless it is both preceded and followed by the use of appropriate means, such as special visiting from house to house; special invitations to attend the services which the Missioner will conduct, and special instruction for those who appear to derive benefit from the mission. Above all, it is of the utmost importance to urge upon your people that they can help forward the work of the Mission by supplications, prayers, and intercession. For movements like these good is not done "by might nor by power," but by the outpouring of the Holy Ghost. In order to obtain this, even those who are kept at home by ill-health, or kept away by business engagements, can give valuable aid."

CHRISTIANITY AND WORK.

BY THE REV. CANON HOLE.

Under the older Covenant, God's people knew that there must be happiness in work, because the Lord God took the man, whom He had made in His own image, and put him into the Garden of Eden to dress it and to keep it; and they knew that work must be painful also because of the sentence which followed the Fall, "In the sweat of thy face shalt thou eat bread. Six days shalt thou labour." But Christianity brought a new light, a new life, a new happiness to all honest work. Note how all the circumstances of the Incarnation, of the restoration and exaltation of humanity through Emmanuel, are so many visible appeals to the sympathies of working men. When angels announced to a fallen world, "Unto you is born this day in the city of David a Saviour which is Christ the Lord," that blessed proclamation was not made in the palaces of kings, in the schools of philosophy, in the Senate, or the camp (though it was read by them all), but they sang that triumphant anthem which contains the source and secret of all happiness to some farm labourers, as we should call them, rough simple shepherds, keeping a watch over their flocks, minding their work, doing their duty. And when they went "to see this new thing that had come to pass," this wonderful mystery of the Word made flesh; so wonderful that the very design proves to be supernatural, divine—other religious bearing with them the evidences of human reason, but this being so utterly beyond it—what found they? The King of Glory lying in a manger. The Lord of Hosts in the outhouse of an inn! The helpless Babe of a poor mother born in a poor place on a cold winter's night, amidst strangers. Surely no Christian shall complain of his vile raiment when he remembers that Child wrapped in His swaddling clothes, nor of his hard couch when he thinks of that manger. Surely those lowly places, and those cottage homes, and humble occupations, and scanty means, of which so many are afraid and some ashamed, are hallowed for ever by their associations with Jesus, and an incitement and help to the brave patience and sweet contentment of Christ. And so when He spake as never man spake, and wrought as man never wrought, it was asked in astonishment, "Is not this the carpenter, the Son of Mary? Have we not seen these very hands, which gave sight to the blind, nay, life to the dead, have we not seen them working with axe, and chisel, and saw?" Whom did He select to establish His Kingdom and to convert the world? Not the clever disputers of this world, the famous writers and speakers, the learned expounders of the law, the skillful scribes; but He chose the weak. He chose whom the world called "unlearned and ignorant" to confound the wise. I suppose that St.

Paul was the only highly educated man of those first teachers of the Faith, and he constantly called those who knew him best to witness how he had worked, with his own hands, night and day, that he might be chargeable to no man. And the sacred history tells us how, when he had preached about the more perfect Tabernacle made without hands, he went home with Aquilla and Priscilla, and worked with them at the tents. Thus you see how Christianity exalts, ennobles, consecrates work. God has revealed Himself through His Son as a working God, "My Father worketh hitherto, and I work." Some speak of creation as though the Creator had left it to be a perfect piece of machinery which would regulate itself and go on for ever. But God worketh. He governs and maintains. "As surely as when the sun sets the light fails," writes St. Augustine, "so surely would all nations collapse if God withdrew His providential care." "And I work." None ever worked as He. As a child, in the perfect obedience of love; as a boy, in learning wisdom; as a man, in hard daily manual work, and in preparation for His ministry; and when the time came that He should show Himself to the world in the continuous labour of His Divine mission, culminating, but not ceasing, in that awful agony and death carried on in the place of the departed, resumed on earth from the Resurrection to the Ascension, and now continued here in His spiritual presence, and there in the intercessions which He makes for all, and the glorious preparations which He makes for the saved. And now He gives "to every man his work," and wherever it is accepted as from Him, and done bravely as for Him, He blesses it. It does not matter what or where our work may be. If we take its hardness as our heritage of final justice, and, withal, as our Master's cross, and its rests and rewards as signs of His Divine approbation, and as foretastes of paradise and heaven—why, then, I say to all their fulfilled work—

'Tis the primal cause,
But softened into mercy, made the pledge
Of cheerful days, and nights without a groan.

And thus with regard to our work as with regard to our health, our competence, our contentment, our freedom, and the good will of our fellow-men, common sense and Christianity are in complete agreement, so far as common sense can go. When it can climb no higher, then reason must take the head of Revelation, and so mount the hill. Common sense says, "No work, no wage; no study, no scholarship; no training, no silver cups." Christianity says, "No cross, no crown." Common sense says, "It is a grand thing to get through a lot of work, and then have the money or the praise"; but it does not say, for it does not know, that the meanest, commonest work can bring to him who knows for whom he is working as much happiness as the grandest enterprise, and that faith "makes drudgery divine" to him who believes that the great final question will be not "What did you do?" but "How did you do it?" "For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." To do our best, because it is our duty, that is the principle which brightens and lightens toil.

THE WEST INDIAN GUARDIAN, Bridgetown, Barbados, comes as a welcome addition to our Exchange list. "The paper is started as a venture of faith and in the hope that it may prove useful as a teaching Church organ, and a regular conveyer of news of every kind but specially Church news." May every success attend the "Venture," but we know there will be times when "faith" will need to be strong, and the realization of the "hope" of usefulness seem doubtful through the want of active interest on the part of those whom its publication is intended to serve.