

tracted from a full report given in a contemporary, will be read with deep interest :-

The Infallible Teacher.

BY THE DEAN OF RIPON.

The Holy Ghost is the Divinely appointed and Divinely given Guide unto all truth. Jesus Christ is the only man to whom the attribute of infallibility can be applied, and when He left His disciples, He promised that they should have another Comforter who should more than supply His place, and this Teacher should not be a man or a body of men, but a Spirit of Truth, a person who would abide with the Church as its *odegos* in all religious truth, and thus fulfil what was written in the prophets, "They shall be all taught of God." If, therefore, Jesus Christ was infallible, so must the other Comforter be infallible, and as Jesus was the only source of truth, as he said, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me," so the Holy Ghost is the only source of truth. "For the things of God knoweth no man but the Spirit of God. Now, we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." And there is this further mark of the infallibility of this Divine teacher that He does not speak of Himself. Jesus Christ said, "If I bear witness of Myself, My witness is not true." He said this upon the principle that egotism in anyone must of necessity be fallible, as He said, "He that speaketh of himself seeketh his own glory, but he that seeketh the glory of Him that sent him, the same is true." The testimony and teaching of the Holy Ghost is therefore in entire agreement with the testimony of the Father and of Jesus and with the revealed Word of God. "He shall not speak of Himself: what He heareth that shall He speak." And if this be the character and office of the great Teacher, can we doubt for a moment what will be the character of His teaching? There may be learned theologians and schools of divinity; there may be liturgies, and creeds, and articles, and homilies, catechisms and tracts, and all the apparatus for a religious education, but there will be no certainty, no establishment in truth, no peace in the conscience, until the eye of the understanding and the affections of the heart are opened by a Divine power. And this is just what we find in the experience of believers in all ages. "Lord, teach me! Lord, teach me!" is the earnest cry of the inquirer after truth, in the humble student of Scripture, the patient disciple of Christ. "Open Thou mine eyes, that I may see wondrous things out of Thy law." Who is there amongst us who knows anything of the difficulties of belief, and of the conflict of mind which we have to meet in reading and expounding the Word of God, but will have felt from time to time how the power of the Holy Spirit has overcome the scruples of the mind to believe, just as He does the unwillingness of the heart to obey. We are conscious of His mighty power in controlling and restraining the will, however rebellious it may be, and His influence extends equally to the intellect, for He can and does enlighten the mind, and raise it above the mists of carnal reasoning to the heights of bright, pure, and heavenly faith.

Life Sermons.

BY CANON FLEMING.

I love to think that every living Christian is a preacher. There is just so much true power in the world to-day as there are Christians in it. Every praying, moving, godly life is a sermon. There are other powers besides the pulpit, and other ways of preaching besides the pulpit. William Wilberforce proclaimed the Gospel from the floor of the House of Commons, of whom it was said :- "He went up to God, bearing in his hands the broken fetters of 800,000 slaves." John Howard preached the Gospel in the dark dungeon of prison life. Elizabeth Fry preached Christ in the cells of hardened women, adown whose cheeks the tears fell fast before the power of the Word of God which she read to them. The "Dairyman's Daughter" (calling up the never-to-be-forgotten name of Leigh Richmond), as she whispered the name of Jesus with her faint, dying voice; George Muller, feeding and teaching God's Orphans on Bristol Down—all these, and thousands like them, have been preachers of the Gospel of the Son of God. The world's sorest want to-day is more Christ-like men and women. The preaching the world needs is not only the pulpit, but the life; not only pure precept, but heaven-born practice. A Church of living, loving disciples, whose souls have been cleansed by the atoning blood of Christ, whose hearts have been made strong by inward conflict and secret prayer, and whose lives, though humble, are eloquent with holy deeds—these are the preachers who shall win sinners to the feet of Jesus.

Apostolic Teaching.

BY REV. HORACE MEYER.

The work of the Holy Ghost is not independent of the work and offices of Christ. The preachings and writings of the apostles prove this. Look at their preaching. The sound of a rushing mighty wind; the abundant descent of the Holy Ghost; the utterance in other tongues—what were the immediate and what were their abiding effects? What but to engage their affections; to illuminate their minds; to guide their tongues to Christ. The whole effect of this effusion of the Holy Ghost was a witnessing to Christ and a glorifying of Christ. The effect upon their hearts was to constrain them to a more urgent love to Christ. The effect upon their minds was to give them a fuller knowledge of Christ. The gift of every tongue was for the proclaiming of Christ. Hearken to the first Gospel sermon preached after the Ascension. How full of the Holy Spirit of truth, the witness and glorifier of Jesus. What was it that Peter showed to the people of Judæa and the dwellers in Jerusalem? The things of Christ. Go with him to Solomon's porch—go with him and his companion, John, into the presence of the rulers; where Peter, as he speaks, is filled with the Holy Ghost. Follow Stephen, a man, remember, full of the Holy Ghost, to the Council; or Philip, expressly bidden by the Holy Spirit to join himself to the eunuch's chariot. Go with Saul, of whom it is expressly recorded, that he was "filled with the Holy Ghost," to Damascus, Antioch, Iconium, Derbe, Lystra, Philippi, Thessalonica, Athens, Corinth, Ephesus, and Rome. And Peter and John, Stephen, Philip, and Paul, all full of the Holy Ghost, were taught by Him to witness to none other and to glorify none other than Jesus Christ.

True Worship.

BY CANON HOARE.

True worship is the worship of the living God, of Him of whom our Lord declared "God is a Spirit." He is not a God materialized or localized in a symbol, in an idol, or in a sacramental element, but a mighty Spirit, omnipotent, omnipresent, invisible, infinite, "who only hath immortality," &c., dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honour and power everlasting. Now, whatever be the character of our worship, whether confession, supplication, thanksgiving, or praise, whether it be an actual address to Him, as in the words of the living ones, "Thou art worthy to take the book and to open the seals thereof; for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth," or a hymn of adoration as in the language of the surrounding angels, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," it is the living God alone that is the only object of it. If we are true worshippers we are brought into direct contact with the God of Heaven and earth, we kneel face to face before the living God, and we enjoy the unspeakable privilege of holding direct personal intercourse with Him before whom the seraphim veil their faces and cry, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory."

A second great principle is that true worship is the act of the inner man. I draw no refined distinction between the spirit, the soul, and the heart, for, according to Scripture, I find them all described as being engaged in worship. As to the Spirit, we are taught by our Lord to "worship God in spirit and in truth" (John iv. 24). As to the soul is it not the very seat of praise, as in Psa. ciii. 1: "Bless the Lord, O my soul: and all that is within me bless His holy name"? And as for the heart, is it not the direction of Psa. lxxii. 8: "Pour out your heart before Him"? We need not, therefore, attempt to draw any distinction, but may accept in its widest sense the appeal of the Psalmist, "All that is within me bless His holy name." I do not say that there are no outward acts connected with such worship, for outward actions are the visible expressions of inward emotion, and are frequently employed as helps to it. But they are nothing in themselves. They are no more than the shell of an egg. All the life is within; and we know what our Lord said of the utter fallacy of all merely outward worship, in Matt. xv. 8: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

A third essential to spiritual worship is that it must be through our Lord and Saviour Jesus Christ. When we remember that worship is the intercourse of the condemned sinner with the righteous, holy, and sin-abhorring God, we shall see in a moment that there

can be no worship of Him except in the way of His own appointment. To attempt to approach Him in any other way is rebellion, not worship; insubordination, not submission; the assertion of our own will, and not the acknowledgment of His authority. However earnest therefore a person may be in his efforts, however conscientious in his intentions, and however devout in his movements, if his worship is not in the name of the Lord Jesus Christ, it is not according to the appointment of God, it cannot be acceptable to His sight.

The Bishop of Rochester's Ten Churches Fund has now reached £42,350. A further sum of £8,000 is required.

It is stated that it has been discovered that the decree against Mackonochie does not bar his way to future preferment, even in the diocese of London itself.

The Ecclesiastical Commissioners have sealed the certificate necessary to enable her Majesty in Council to found the new Bishopric of Southwell.

The *Church Reformer* commences a new series this month, and, under the editorship of Mr. Stewart Headlam, takes a fresh departure. It will still continue to expose clerical abuses, but it will also advocate the liberation of the Church from State control, and Christian Socialism.

It is proposed to commemorate the 500th anniversary of the death of John Wycliffe, the reformer, by restoring Wycliffe Church, Richmond, Yorkshire, which stands close to Wycliffe Hall, his supposed birthplace.

The Bishop of Rochester has arranged to meet the clergy of the several Deaneries, to confer with them on the following subjects:—"The Houses of the Poor," "The Proposals for Opening Museums and Picture Galleries on Sundays," and on "The Efforts being made to promote purity."

At a meeting of the Council of King's College, the Rev. John Mee Fuller, vicar of Bexley, Kent, was elected to the post of Professor of Divinity, rendered vacant by the appointment of the Rev. Dr. Wace to the Principalship.

The Church Association have sent a memorial to the Queen, protesting against the appointment of the Rev. Robert Eyton, curate in charge of St. Mary's Church, Pimlico, to the office of Sub-Almoner to her Majesty, on the ground that Mr. Eyton "is a member of the Secret Society of the Holy Cross; and that he is a priest-associate of the Confraternity of the Blessed Sacrament."

The *Daily News* says that since his return from Rome, Cardinal Manning's health has been most precarious. He suffers chiefly from general debility, and has been obliged to cancel all public engagements. The appointment of a coadjutor is again under consideration. On Sunday the prayers of the various congregations of the Roman Catholic diocese of Westminster were requested for him.—Cardinal Newman, who has been ill since Christmas Day, is slowly recovering, but is still very feeble.

The aged Bishop of Chester has resigned. His stipend amounts to £4,500 per annum. On his retirement under the "Bishop's Resignation Act, 1869," Dr. Jacobson will receive a pension of £2,000 a year. The *Morning Post* says:—"The charity of the Bishop of Chester was unobtrusive but unbounded, it being generally understood that of late years his lordship had devoted nearly the whole of his stipend to struggling clergymen, and to those needing pecuniary assistance in the diocese."

The Bishop of London has declined to fix a date for the institution of the Rev. H. C. Wainwright as successor to Mr. Mackonochie at London Docks. With regard to the license said to have been granted to the latter by Bishop Jackson, the *Rock* says:—"For the sake of episcopal consistency, we must hope that the report is not true. Whether he is right or wrong in the view which he takes as to his power to refuse institution, it cannot be pretended that any obligation rests upon the Bishop to give a deprived clergyman a roving commission."

Bishop Ryle recently convened a meeting of all the clergymen who have been ordained by him since his consecration to the See of Liverpool, the purpose of their assembling being edification, devotion and social intercourse. Canon Gildstone addressed those pre-

ct and everlast- your soul is at
nd people in of the disease ceremonies for moness. The es across the of endeavoring o is supposed visitation was ifices. Multi- ered up, and ormed at the eds erected at Some of the nts that their hools was the such children nies adopted ls a pot with with various d putting a ted by a pro- t for the wor- is first killed. l those who s of the cere- eat. Finally the river and with it. The whole car- ear away the
count, by a alent among he Japanese intending to f the Japan- ummer, and om Corean arm among ok to flight, post-haste sbands they themselves inwadded." t which has hoisting on onal stand- y their mu- y soon after ght to in- ghter.
Martensen ung Eski- in Green- Church of en a short
ews.
GTON.
held last asion be- ing, when ecognized the Holy nsidered source of ;" "The power;" worship;" spiritual ges, ex-