

special weaknesses of each one are the objects of attack, sin is made so easy, so pleasant. Yet if we are assailed by the fallen angels of darkness we have given unto us the guardian angels of light, who hover around to guard, support, and protect us in our every need. It should be our duty, our highest aim, our sole desire to aspire and attain the greatest possible perfection in this life that ultimately we may reach the abode of the blessed, there to join with the heavenly host in the eternal worship before the throne.

The London correspondent of the *Manchester Evening News* writes:—"One of the Australian papers contains an excellent and characteristic story concerning your new Bishop, Dr. Moorhouse. About a year ago he was visiting one of the outlying districts of his diocese. On the Sunday, which was a very hot one, when walking on the veranda of his hotel he noticed a number of cattle collected around a water-trough. He hurried out of the hotel, went towards the trough, and found it empty. There was a large pump beside the trough, but the people of the district apparently wanted Providence to send them rain, so as to save themselves the trouble of pumping up water for their cattle. The Bishop read them a practical lesson. He climbed the ladder leading up to the pump, and worked away vigorously at the handle until the trough was full, and the thirsty cattle had water enough to drink. It is gratifying to know that this practical lesson was not lost upon the inhabitants of the district to whom it was given."

### THE ANGLICAN COMMUNION.

The opinion prevails, and some recent discussions seem calculated to make it even more popular, that the Anglican Communion is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians, who have anathematized her, by a denial of the claims of the papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology are largely scholastic. The symbols of both are exhaustive intellectual definitions.

Their creeds and confessions of faith are fine spun theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon Holy scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of public opinion. It asks not what scholars think, but what the Church has held from the beginning. It allows a great liberty of private judgment and individual opinion, but nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and Catholic use. So, abiding in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.—*Scottish Churchman*.