

a superstitious age which sought after marvels and abused them, to satisfy the eye rather than to support faith. The higher and fundamental use of miracles seems to have been to manifest the glory of Christ. The first miracle was an epiphany at the marriage feast in Cana. This miracle increased the faith of the disciples, but no external miracle can produce faith, for faith is a fruit of the Spirit of God. In His own district Jesus could do no mighty work because He found no faith as the preliminary latent condition for receiving His aid. In the parable of the rich man and Lazarus, the rich man makes the common mistake of thinking that miracles are capable of producing faith, when he begs that his brothers may be warned by one rising from the dead, but he is given to understand that a certain moral susceptibility must exist in the heart before the heart can see God in a miracle. Those who refused to listen to Moses and the prophets lacked the preparation of heart to be benefitted by the visit of one who had risen from the dead. The acceptance or rejection of a miracle as a manifestation of the glory of Christ seems to be governed by the latent moral condition of the man. A miracle stands forth as a supernatural sanction to enforce an ideal standard of virtue, and the man who does not wish to be bound by the highest standard of virtue denies that it is supernaturally sanctioned, while on the other hand one who desires to rise to the highest virtue accepts the miracle as a token of supernatural aid toward realizing the ideal of perfection.

In our day when we look around us we see the world divided as of old into classes, those who seek a sign from mere love of the marvelous, and those who deny that there is anything like a miracle. Between these two extremes there are some who look upon all Nature as a revelation of God in his works and are ready to find every event, ordinary or extraordinary, an epiphany of Divine love.

Science knows no limit in the evolution of perfection, and, having admitted that the first Adam stepped forth into history, cannot now close the doors to the first or second advent of the second Adam, or deny the waiting of creation for a further manifestation of glory.—*The American S. S. Magazine for August.*

DIOCESE OF NIAGARA.

The Ruri-decanal Chapter of Lincoln and Welland met at Smithville on Thursday and Friday, July 11th and 12th. The clergy present were: Rev. Rural Dean Gribble, Rev. Canons Bull and Houston, Revs. E. J. Fessenden, P. W. Spencer, F. C. Piper, and A. W. Macnab. At Evensong on Thursday, Rev. E. J. Fessenden preached an eloquent sermon on Gal. iv, 16. Friday began with Holy Communion at 7 a.m. and the morning was spent in a careful consideration of St. John xx, 19-31. The afternoon was devoted to arranging for the Bishop to hold a conference in the Deanery of the clergy and laity, and other business matters. By a unanimous vote the offertories instead of being given as usual to the clerical library were given to the debt on St. Luke's Clergy house in this parish. This part of the Diocese has been very much neglected until the last few years. It is only within the last three or four years that a church and parsonage has been erected through the zeal of Mr. Piper, the present incumbent of the Mission. The Rural Dean remained over until after Sunday, and had the pleasure of being present on Friday evening at a meeting of the congregation at Beamsville, an outstation of Mr. Piper's, at the residence of Mr. Hearle, when \$750 were subscribed towards a church in that village. The greatest zeal and unanimity were manifested, and the indefatigable Missionary was greatly encouraged. The lot has been already purchased, and \$170 more have been subscribed. As Beamsville is a large and important village a good church ought to be built here. It is intended to get plans and proceed with the work at once.

THE FESTIVAL OF THE TRANSFIGURATION.

By W. B. C.

Transfigured Christ! Immanuel!
Who did'st in light and glory dwell,
Ere yet the morning stars in song
Poured forth Thy praise in countless throng,
And yet Who deign'dst our flesh to take,
Thy throne, Thy glory, to forsake
For earth's low garb and toilsome round—
Be once again with brightness crowned.
Here on Transfiguration's hill,
Our Lord, yet tender Brother still.
Rise with bright healing in Thy wings,
Transfigured, Messianic Lord!
Thou Heir of worlds and King of kings!
Of every tribe and tongue adored—
Rise in Thy garb of dazzling white,
O'er this our earthly night!
Messiah, Prince of light and peace!
The Father's only Son,
With Father and Blest Paraclete,
Eternal Three in One,
Transfigured on the glorious hill,
Our Lord, yet elder Brother still!
—*The Living Church.*

NEW BOOKS.

"OUR FAMILY WAYS."—The Young Churchman Co., Milwaukee, has just published a little book handsomely bound in cloth, with the above title. The "Family" is the Church, and this book tells about the "ways" of this family. In other words, it tells what the Church is, its Creed, its Ministry, Liturgy and Sacraments. It is a book for young people to read, and read over again. It is full of instruction, and is so interestingly written, that any earnest reader will be charmed with the pleasant way in which the whole subject is treated. We cannot urge too strongly upon parents the desirability of placing the book in the hands of their children. The price has been placed at 50 cents, net. We believe that when the book becomes known, it will have a sale among young people equal to that of Little's "Reasons for Being a Churchman" among adults; and that its mission for good will be as pronounced.

A CATECHISM ON THE CHRISTIAN YEAR and the COLLECTS, including the Church Catechism, by Miss L. L. Robinson; paper pp. 136; 12c. The Young Churchman Co., Milwaukee.

This is intended as a successor to the *Practical Question Book on the Bible* by the same author, published about two years ago and which met with much approval.

AMERICAN EPISCOPACY—by Rev. S. D. McConnell, D. D., Rector St. Stephens Church Phila; paper pp. 37; 15c. Thos. Whitaker, N. Y.

The author discusses briefly the questions as to the Episcopal office: *What is it?* in its origin and its essence; its power; its sanctions. Exactly what view the Doctor takes it is difficult to determine; but he appears to adopt the principle of *evolution* or development through processes capable of being traced; though in its origin and essence divine.

MAGAZINES

RECEIVED FOR AUGUST.

The Church Eclectic.—E. & J. B. Young & Co., and Jas. Pott & Co., N. Y.; \$3 per annum.

The Homiletic Magazine.—E. B. Treat, N. Y.

The Treasury for Pastor and People.—E. B. Treat, N. Y.; \$2.50 per annum; clergy \$2.

The Homiletic Review.—Funk & Wagnalls, N. Y.; \$3 per annum; clergy \$2.50.

Littell's Living Age.—(Weekly). Littell & Co., Boston; \$8 per annum.

The Century.—Midsummer holiday number; The Century Co., Union square, N. Y.; \$4 per annum. This number is specially rich in matter and illustration.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston; \$4 per annum; contains a critique of Louis Honore Frechette, the French Canadian poet, by Mr. Paul T. Lafleur.

Our Little Men and Women, \$1 per annum; *Babyland*, 50c; D. Lothrop Co., Boston.

Our Little Ones and The Treasury.—The Russell Publishing Co., 36 Bromfield st., Boston; \$1.50 per annum.

We also acknowledge with thanks the receipt of the Synod Journal of Niagara for 1889; the Journal of the Convention of 1889 of the Diocese of Quincy; and the 3rd Annual Report of the Women's Auxiliary to the D. & F. Missionary Society—Diocese of Ontario.

We find a welcome addition to the list of our exchanges in *Our Parish Monthly* issued by the Church of the Holy Sepulchre, N. Y. All success to it.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

THE OATH TAKEN BY R. C. BISHOPS.

To the Editor of the Church Guardian:

SIR,—THE AMERICAN CHURCH TIMES you quote in your July 31st issue of CHURCH GUARDIAN, is clearly a reprint of this,* which I have since revised. My authority for it is the Mechlin Pontificate of 1673 as stated. I have since learnt that the Bishops of the United States demanded and received permission to modify the oath of late years as unfitted for a free country, and they now take it with the clause about persecuting heretics omitted. I cannot find that any modification of the oath has been made for the R. C. Bishops of Canada.

J. M. D.

[*The Oath referred to by our correspondent is that which has been printed in pamphlet form by George A. Knodel, printer, St. John, N. B., with comments thereon, and which is to be had at 5c. a copy. It is worth securing.—ED.]

PASSING SHOWERS.

This day be picture of thy well spent life;
The clouded morn, whilst thou art brave
and strong;
Thy noon, the sun outmastering in the strife;
At last, untroubled peace, at evensong.
—A. C. B., M. A.

We would be extremely obliged if subscribers would remit without delay subscriptions in arrear, and favor us with renewal order. Our weekly outlay for paper, printing, &c., continues though it be summer; but subscribers seem to forget this.

MAY we not also ask the assistance of each individual subscriber in the way of renewal, and also the securing of at least one new name?

NOTHING opens so wide a door to vice, to crime, to evil habits of every description, as the absence of occupation. The downward course of many a promising youth, the ruin of many a hopeful life, may be distinctly traced to the void caused by having nothing definite and positive to do. The faculties must be active, the energies must be at work: and if not employed for good, they will be for evil.