

But what do we mean by the Beatific Vision? Speaking generally, it means the highest vision of the Divine glory of which created intelligence is capable. St. Paul tells us that even in the intermediate state there are splendours too wonderful to find expression in any language of earth. How much more in heaven! Great names in theology believe that God the Father will never be seen by created eyes in His uncreated majesty and glory; and there are passages in the Bible which seem to bear that meaning. You remember the very striking incident related in Exodus xxxiii. 18, and following verses. Moses prayed God to allow him to see His glory—"I beseech Thee show me Thy glory." But he was told that he had asked an impossible thing: "Thou canst not see my face; for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Only the afterglow of the Divine Glory could be borne by human eyes. The unclouded vision of God would scorch and consume the beholder; and hence it is that it is an opinion among theologians that men will never see the

A CONGREGATIONAL DECLARATION ON CHURCH UNITY.

(1) The Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith. (2) Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world. (3) The Church of Christ ordained by Him to preach His Gospel to the world. (4) Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church. Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others: (1) Mutual acquaintance and fellowship. (2) Co-operation in for-

"If, however, by Historic Episcopate is meant the diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could, when we desired, invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favour negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church."

HOLY CONFIRMATION.

About this time of the year in a countless number of churches, parish priests are preparing candidates for Holy Confirmation. This sacred ordinance is sacramental in its nature, inasmuch as it possesses an outward and visible sign (the laying on of Apostolic hands) and an inward and spiritual grace (the bestowal of the seven-fold gifts of the Holy Ghost.) Holy Confirmation ought to be eagerly sought by all believers in the Bible. Valid Orders can only be had from an Apostolic Bishop, so also valid Confirmation. In the Church God founded there were three Orders of the ministry, *Apostles to ordain, Confirm, Govern* Dioceses, etc. *Priests or Presbyters* to administer Sacraments and govern parishes, and deacons to assist the priests. Everybody ought to receive Apostolic Confirmation. We say Apostolic Confirmation for there is a body of Christians who profess to give confirmation, namely, the Lutherans. Lutheran Confirmation is not real Confirmation because it is given by a minister. A minister can no more give real Confirmation than he can give real Orders. Real Confirmation can only be had from an Apostolic Bishop. The Apostles were the first Apostolic Bishops of the Church; their successors by unbroken consecrations are in the Church to-day. In the book of Acts, 8th Chapter, we are told that St. Philip, the minister at Samaria, baptized people, but could not confirm them, so the Apostolic Bishops, Sts. Peter and Paul, had to journey from Jerusalem to Samaria, a great distance, to confirm those baptized, which they did by laying their hands on them

God's never-failing sinner. The question always forgives, but God's forgiveness is never sure. Every lessens its power of me habits, and the e will may become tance may be im- through all crea- liability, indecision change. The trend to bend in any ached maturity and though it may break hape. So it is with icy is to grow from ixity. The greatest perhaps of all time, f human nature, so treatise on ethics has a universities, came ance in evil habits cter which he calls amendment, a will tusing the evil and a self-doomed to the st and finding none." sin in the beginning, he first step on the ou, or whether you s. It is not, let me iness to forgive, but e become captive to to break its chains. r, you will see that ate, is the abode of , but that their con- definitely, from the g to the purity and from the penitent Jesus loved." If racters need diverse is note in common or less incomplete, general progress, till t the Kingdom pro- rid the Church of the liturgies and mon- peace, repose, light, departed, including —even the Blessed e idea of purgatorial e Christians are con- mediate state into il souls were believ- e, in happiness and- ness, and, therefore, e Church on earth e state as a penal e faithful departed heaven before the 1. The early Church is as attested by