

be imparted to all His faithful followers; even as if their eyes rested upon His visible Person. In this way the Divine Redeemer comforted His flock before His Death and after His Resurrection; and thus in the Service of the Church, He is ever at this season speaking to us, and bidding us look to Him in His Sacraments in particular, and in His ordinances generally, for that Real Presence of Himself which will bestow that strength on His regenerate children which will enable to perform the duties of the high position to which they have been exalted.

The importance of this principle is in proportion to the difficulty of acting upon it; and nothing is so difficult as to act up to a holy, wise, Scriptural standard of religion. To a Christian nothing is so difficult as to rise above the habits and feelings which prevail generally in the age and country in which we live. That which was the sum of natural religion before Adam fell was the love of God; that which constitutes the bliss and the glory of heaven's inhabitants is the love of God; and the whole of the Gospel is a remedial dispensation to bring us back to the love of God we had lost—that love which will be a safeguard against sin and an incentive to holiness.

BISHOP MACLAGAN'S PRIMARY CHARGE.

THE Bishop of Lichfield's charge has been anxiously looked for for some time, and that for several reasons. The immense capacity he had shown for parish work in general and for organization in particular had made him a man of mark almost all the world over; and perhaps from the fact that he had never sympathized with the evil doings of the Persecution Company it was supposed that he held the dogmatic teaching of the Church in its fulness. There is one fact in reference to the Bishop's charge that does seem somewhat remarkable; which is, that although but very recently consecrated, he appears to have felt called upon to decide some questions which the Church herself has not decided, and which the acutest minds and the soundest theologians have hitherto not succeeded in settling. But notwithstanding some blemishes of this kind, the charge appears to have given general satisfaction among Churchmen, who express themselves as in most cases not disappointed. Upon the whole the charge is regarded as "an eminently sensible one, and far more directly practical in its scope and bearing than the ordinary run of such documents." The Bishop has been one of the working clergy and therefore, as he himself says, his work is not production of a great ecclesiastical lawyer, a profound scholar, an erudite Canonist, or a learned liturgiologist. His life has not been spent in the study or in college halls, but in the Lord's vineyard.

The Bishop begins by remarking that the Laity of the Church should contribute more largely than they have hitherto done for the support of the clergy of their respective parishes. But he also thinks that this duty is not sufficiently enforced upon them. He thinks that even in the poorest parishes much more might be done than heretofore. On the subject of the Diaconate, he objects to any change in the present standard of age, but favors the revival of the office as a permanent order and not necessarily leading to the priesthood. He thinks Parochial Missions have been less successful than is sometimes imagined, and thinks that in no case can a merely temporary and spasmodic force enable the clergy to dispense with a regular and continuous energy. He complains of the inadequate observance of Ascension Day and other holy

days, and the comparative rarity of daily service, and speaks of the usefulness of Churches open for private prayer. He is shocked to find so much lawlessness in his Diocese, that in sixty parishes the Athanasian Creed is never said at all. He expresses himself as unable to discover how a clergyman can thus neglect his bounden duty, especially after subscribing to the Trinity Nine Articles, and fears that many of the objectors to the use of the Creed have a very imperfect faith in the truths it declares. His Lordship also recommends public catechising especially on the Prayer Book, and indicates that we want less preaching and more teaching. He recommends a larger amount of theological study, which is too much neglected both in England and Canada. On confirmation, he remarks that many of the clergy fix too high a standard of fitness for the rite, and treat it as if it was a reward for being good, instead of a help for becoming so. He treats the various religious aspects of the nineteenth century temperately from the standpoint of a very moderate Broad Churchman.

On Sacramental teaching, the Bishop says:—"We shall not, I think, be mistaken if we associate with a growing faith in the Holy Spirit and with deeper desires after spiritual life, the great impulse which has been given to what is called Sacramental teaching. *The Church of England, indeed, has never withheld or disguised that truth. So prominently does it declare itself in her Liturgy, that even now strenuous efforts are being made to get rid of expressions and symbolic actions which go beyond the faith of a considerable section of professing Christians. But even were this accomplished, the Articles would still remain to bear a testimony as strong and as clear to the safety of Sacramental grace. The Sacraments are there declared to be 'effectual signs of grace'—'efficacia signa'—and, to make this still more clear, it is added 'by the which God doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.'*" As with very trifling exceptions Evening Communion have only been introduced in modern times, and that doubtless for the purpose of depreciating the Sacrament, the Bishop could scarcely fail to rebuke the practice, which he does in no doubtful manner. He says he certainly feels it is "contrary to the mind of the Church, guided as we profess to believe by the promised help of the Holy Spirit." And he adds: "Further, it can scarcely be denied that in the history of the Reformed Church of England, such a practice has been unknown until within recent days. I am aware of the argument that is often used on behalf of the late hour, that it is impossible for certain classes of our parishioners to come either at mid-day or in the morning; but my experience as a parish priest leads me to believe that this not so. I have known an Evening Communion discontinued, with the substitution of sufficiently early hours on the Sunday morning, and the addition of a forenoon service on one of the other days of the week, without the loss, so far as I could ascertain after careful inquiry, of a single communicant who had formerly attended the evening service. I believe that a similar result would follow if the same course were adopted in other parishes, and I earnestly trust that the experiment may be tried. I would only add that, to leave to the closing hours of the Lord's Day, after all its necessary demands upon the spiritual powers of the worshippers, that special and only service the observance of which is commanded by our blessed Lord Himself, seems to me likely to foster, if it does not indicate, a somewhat imperfect and languid condition of spiritual life, the very reverse of

that which is likely to be quickened and sustained by the dedication of the earliest hours of the day to these holy mysteries."

THE ARMENIAN CHURCH.

KNOWING that our readers are particularly interested in any thing which concerns the Oriental branches of the Church Catholic, we give the following account which has appeared in the English papers.

On the 20th ult., a meeting was held in London, England, to hear from Archbishop Mighuditch, the Armenian Archbishop of Aintab, an account of the reformation in the Armenian Church of Asia Minor. The chair was occupied by Colonel Macdonald, and the Bishop of London and Bishop Ryan were among those present. After prayer and a brief address from the chairman, Canon Tristram said that as the Archbishop was not thoroughly acquainted with the English language he (the Canon) had undertaken to speak for him that afternoon. Fifty years before the Emperor Constantine had emblazoned the cross upon the walls of Constantinople the Armenians had formed a Christian kingdom. The Church in Armenia had separated at an early period from other Christian Churches, but eight hundred years ago it was probably the purest in the world, and closely resembled in doctrine and practice the English Church in the days of Cuthbert and Bede. Rome, however, soon drew away a section of the Church by yielding certain concessions to it, an act which showed that Rome knew how to yield for the purpose of ensuring gain to herself. Innovations had crept in till the Armenian Church was now practically one of the most corrupt of religious communities. She had adopted many of the errors of the Romish Church, and had supplemented these with some peculiar errors of her own. For more than forty years American missionaries had been laboring in Armenia, and Archbishop Mighuditch was selected thirteen years ago to combat the views of the strangers and to counteract the effect of their teaching. That prelate was led in consequence to study the Word of God and the doctrines of Reformed Christianity, and he found at length, to his dismay, that his own Church was full of unscriptural errors. The Non-conformists did not satisfy him, for he could not abandon the Episcopal system. An Oriental people, too, required for their spiritual sustenance formal prayers, and without such it was impossible to hold them together as a Church. In this difficulty he met with a copy of the English Prayer Book in the Turkish tongue, and that was felt by him to be the very system he wanted. He abandoned his ecclesiastical work, and although the Church could not deprive him of his orders it deprived him of his benefice and prevented his further teaching as far as possible. Still, despite the persecution with which he had been treated, he had succeeded in drawing around him a congregation of some three hundred persons, and, after tedious delays, a firman to build a Church for his flock was obtained from the Sultan. Between £800 and £400 had been expended on the edifice, this amount having been principally contributed by the late Bishop Gobat and the late Rev. W. Newton, who had through all his difficulties been his firm friends. The work of building had been arrested owing to the lack of funds, and the Archbishop had now come to this country to ask for support, and, by gaining a knowledge of the English language, to be able to translate our Prayer Book into the vernacular of his people, and he also wanted to get his congregation recognized as a reformed Armenian Church, in or-

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