

tration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England.

They are the Sacraments, Rites and Ceremonies of the Church, i.e. the Church Catholic o: Universal, but administered according to a particular "Use." The Preface "Concerning the Service of the Church," supposed to have been written by Cranmer, explains this phrase.

"Whereas heretofore there hath been great diversity in saying and singing in churches within this Realm; some following Salisbury Use, &c.: now from henceforth all the whole Reaim shall have but one 'Use.'"

And this was done in accordance with a universally recognized liberty in the bounds of the Catholic Church for each national Church to regulate its Rites and Ceremonies, as our twentieth Article claims.

b. The Preface already alluded to (written in or before 1549), also says,

"The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not," &c.

Without doubt allusion is here made to the pre-Reformation Book.

c. In the Preface "Of Ceremonies," probably also written by Cranmer, and at the same time, there is the following admirable sentence in which is set forth clearly the great principle that while the Church of England claimed liberty to make changes ("subject to the retention of Catholic essentials"), it by no means desired thereby to separate from other parts of the Church that did not think it necessary to make such changes, nor claim to judge them for not doing so.

"In these our doings we condemn no other nations, nor prescribe anything but to our own people only: For we think it convenient, that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in man's ordinances it often chanceth diversely in divers countries."

d. In the "Preface," now first, added in 1661, written by Sanderson, Bishop of Lincoln, we read—

"In which reviews we have endeavored to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

To these testimonies of Official Documents we may add the words of one of the most extreme of the Reformers, a great friend of Peter Martyr, Bishop Jewel, of Salisbury, on account of the almost official character of his famous work, "An Apology for the Church of England." That work was written in 1562, under the sanction of the Queen's authority. It was translated into English by Lady Bacon, mother of the famous Lord Bacon, and into nearly every European language; it was "ordered by Convocation to be placed in churches and in the houses of Church dignitaries" (Perry), and it was seriously considered even at the Council of Trent.

In the work he says—

"We have done that which may lawfully be done, and which had already been often done, by many pious men and Catholic bishops, that is to take care of our own Church in a provincial synod. For so we see the ancient Fathers

ever took that course before they came to a general and public council of the world." After giving instances of such municipal or provincial councils, he adds, "Nor is this thing new and unheard of in England, for we have heretofore had many provincial synods, and have governed our Church by our own domestic laws, without the interposition of the Popes of Rome" (p. 144).

"We have declared, also, that we detest, as pernicious to the souls of men, and plagues, all those ancient heresies that have been condemned by the old councils and Holy Scripture..... And have returned to the primitive Church of the ancient Fathers and Apostles, i.e. to the beginning and first rise of the Church" (pp. 156, 157).

In another work, he writes:

"We have done nothing rashly nor without very great reason: nothing but what we saw was lawful at all times to be done.....And thus calling together the bishops and a very full synod, by the common consent of all our states, we cleansed the Church, &c. And all this as we might lawfully do it, so for that cause have we done it confidently."—Letter to Signior Scipio, a Venetian gentleman who had complained that England was not taking part in Council of Trent, 1562.—*Qu'Appelle Messenger*.

TO THE DEAF, WHO ON THAT ACCOUNT DO NOT ATTEND CHURCH.

(S. P. C. K. Tract.)

If you were asked why you do not attend church, you would, I know, answer in a manner which has doubtless, at first sight, some appearance of reason. "What good," you would say, "is there in my going to church, when I cannot hear the prayers or the sermon?" But I trust a little calm reflection will show that the conclusion you draw is not quite so certain as you imagine. It is a good deal influenced by a very prevalent, but very mistaken notion, that the "sermon" forms the principal part of public worship. Now I wish to point out to you, that, though doubtless your infirmity is a severe hindrance in this as in most other situations in life, it need not debar you from many of the duties and blessings, which are fully as much to be regarded in public worship as the sermon. In the first place remember that, though you cannot hear the prayers, yet, if you are able to read, you can attend to the prayers. By just noticing what the congregation is doing, you can see when the different parts of the service commence. You can see when the Lessons, for instance, are going to be read. Your deafness will not then prevent you from finding the appointed Lesson for the day in your Prayer Book. It will not prevent your turning to that Lesson in your Bible, and reading it to yourself, whilst it is being read by the clergyman. But to go more deeply into the subject, can you for a moment believe that God, from whom the affliction proceeds, intends to banish you from Himself, because He sees good to put this difficulty in the way of your intercourse with the world around? More reasonably might you judge that He withdraws you from external things, so far as this one sense of hearing is concerned, to dispose you more decidedly to thoughtful meditation. He has many ways of communicating with the heart and mind, and can speak powerfully to the soul, though He may close or make dull the ears of the body. Let the remembrance whence this and every affliction proceed, stop any rising discontent, and impart the comfortable assurance, that, if a trial be allotted, corresponding strength

and consolation are to be found, if duly sought for. And do you think that other persons, whom you may be disposed to envy on account of their freedom from your infirmity, have no burdens to bear? Alas! could you know their secret history, perhaps you would thank God for the preferable lot He has assigned to you. You know the impediments which embarrass your own progress; but you do not feel the burdens under which other travellers groan. "The heart knoweth his own bitterness;" and many a concealed sorrow rankles beneath the glittering garb of prosperity. Wherefore murmur not at any slight stings which remind you that earth is not a heaven of rest, nor your final inheritance; but reflect that He who placed you here, and fitted you for your condition according to His wisdom, having framed you, at the same time, with reference to a higher and more glorious inheritance hereafter, can grant you all needful help, and make all comforts abound to you.

But it is with respect to His public worship that I desire to speak with you at present. If, in the ordinary circumstances of life, He can so temper your infirmity as to prevent its seriously injuring your welfare or comforts, how much more certainly will He prevent its becoming a stumbling-block in your approach to His presence? The deaf, the blind, the halt, and the maimed found no difficulty in arresting the attention of Jesus; nay their greater need only awakened His readier sympathy. Let us briefly consider public worship under the heads of duty, and of privilege and blessing, and I think you will find yourself excluded under neither of these.

We must first assert the duty of all Christians to unite in the public worship of the congregation. We are not only individuals, believing in Christ for the salvation of our own souls, but also members of a community, gathered into one united body, professing our allegiance to Him as our King, and proclaiming ourselves the subjects and witnesses of the true God. By Baptism we are admitted into the Church of the Redeemer; and by the covenant bond of the holy Sacrament of the Supper of the Lord, we are united, as one family, in maintaining the honor and majesty of our heavenly King. In like manner as to Israel of old, it was said, "Ye are My witnesses, saith the Lord;" so to Christians it is said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light;" and again, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God." This social view of the Christian calling is very often spoken of in the Epistles in the New Testament, and is drawn, by St. Paul, from the celebration of the Holy Communion; for he says, "We being many are one bread, and one body; for we are all partakers of that one bread;" and, in another place, "We, being many, are one body in Christ, and every one members one of another."

Now when we reflect that this holy society, this elect brotherhood, was purchased with the blood of the Divine Saviour; that it is gathered into a fold by God's Holy Spirit, and reserved as a witness to the love, as also to the authority,