

hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal parent of all eternity.—*Canon Liddon.*

FUNERALS.

They should not be held on Sunday, unless unavoidable:

Because they are likely to interfere with Church services, or other engagements of the minister, which have been previously made.

Because on Sundays, many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's Day.

Funeral services should always be held in church, if possible:

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in the church for all who attend, and they can be so seated as to see and hear all that is going on in the service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful burial service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God, for whose worship and praise the church has been set apart.

Because by our Baptism we become members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, O.*

THE REASON WHY.

BY THE REV. A. W. SNYDER.

You want to know "the chief reason for being a Churchman." It would be hard to give any one principal reason for being an "Episcopalian"; but it is not a difficult thing to say "why I am a Churchman." A man might be an "Episcopalian" for any one of a hundred reasons—because his parents were—because his wife is—because he likes a liturgical Service—because he likes chanting—or to see a clergyman in a white surplice. An "Episcopalian" is such by accident or by preference. The Episcopal Church—he will tell you—is the "Church of his choice." With the Churchman, however, it is quite another matter. With him it is not a question of preference but of principle. He is a Churchman because he cannot be anything else. It is a matter of deliberate conviction and of conscience. I am a Churchman, therefore, because I believe that the Church is of God and not of man; that it is of Divine and not of human institution.

There is more in the reason given, than might appear at first thought. Let us look the question in the face, and answer it. What constitutes a Church? The common notion is, that, though indirectly it may be of God, yet as to foundation or institution, it is of man. So the Presbyterian speaks of John Calvin as the founder of his church; and the Methodist, of John Wesley as the founder of his; and the Reformed Episcopalian, of George Cummins as the founder of his church. So we speak of Williams and Brown, of Edward Irving and William Ellery Channing, of Hosea Ballou, and Alexander Campbell, as founders of their "churches" or denominations.

Now, what is involved in this? If John Calvin or George Cummins could found a Church, then, reader, you or I, or any man living, (or for that matter, any woman) could as well. It would be a "church," and as good as there is going at least, so far as the right of foundation goes. It would not signify whether it was three hundred years old, or ten years, or one year, or one hour old for that matter; or whether it had a million members or two or one. It would be none the less a "church" on that account. Indeed, a man may be his own church and he may be the only member of it. Manifestly, rights that inhere in one man do in another. If church-making be an inherent right, then I am as free to exercise such right as any one else; and I may do so this very day before the sun goes down. This is a legitimate inference, if we admit that men have any such right. But we do not admit it. To admit that they have would be to admit that which in its result would end in the utter disintegration of Christianity. It ends in *Individualism*. This is what it has already ended in for thousands of Americans to-day. Go to hundreds of those around you, and ask any one of them what church he belongs to, and he will very likely say, "To none; I have my own opinions; they suit me; I do not care whether they suit other men or not." That is, they have carried out the common Protestant notion to its logical results; and for them it has ended in individualism. It is a principle which has in it, for Christianity, the seeds of utter disintegration. We Churchmen do not admit it. As it seems to us, it involves the destruction of all that we hold most dear. Not admitting it, we must act accordingly. We must belong to a Church which denies it, and plants itself on the very opposite of it, namely, that Christ's Church is of God and not of man; that it was founded by our Lord and Saviour Jesus Christ, and not by any follower of His, however devout or good or well-meaning he may have been. We Churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church nor to the fallible expounder of any system or polity, or theology. We do not admit the right of any man or of any set of men, or of any School or party, to define for us the Faith which we confess. We go back to our Divine Lord Himself, and to that Mount of the Ascension where with uplifted hands He said, "All power is given unto Me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here, then, we find the great charter of the visible Kingdom of God set up among men. We find it in the great Apostolic Commission; in the Faith then given; in the Sacraments then enjoined; in the things which our Saviour taught and commanded His appointed ministry to teach; and, above all, in His pledged in-dwelling presence in and with that Church of which He spake when He said, "I appoint unto you a Kingdom." When we turn to history, we find that this Kingdom has existed from that day down to this. We find a certain Ministry, a certain One Faith, certain Sacraments, Sacramental Rites, and other distinguishing notes which characterize it to-day, and have characterized it through the Christian ages all along. Now, of this Kingdom of God, we Churchmen believe that the Anglican Communion, of which the "Episcopal" Church in this country is an integral part, is a pure, Scriptural and Apostolic branch; therefore, we belong to it, and must belong to it. We are Churchmen on principle, and cannot be anything else.

—God is love; as we love, we are made like unto God, we draw nearer unto God and unto Christ, who is God manifest. As we are all drawn nearer Christ, our Head, our differences narrow, and the nearer we can draw unto Christ, the nigh closer together will we be drawn to each other; just as the intervals between points on the circle gradually diminish as they draw nearer their common centre.—*Bishop of Alabama.*

THE FAITHFUL ELEPHANT.

Perhaps few people have heard of the brave old Indian elephant called 'Hero.' He had been trained by soldiers, and accompanied the troops whenever they were called out. His mahout, or driver, was very proud and fond of him. Hero was so gentle and obedient that the mahout would sometimes let his son, a boy of nine years old, take his place as driver.

One scorching hot day the troops were called out to battle. Hero marched proudly along, carrying the royal ensign, as if he quite understood the honor which had been conferred on him. The flag floated gaily over the soldiers' heads, they gazed at it with pride. Never, as long as life remained to them, should their flag fall into the hands of the foe.

The mahout rode watchfully. Shots were flying all around,—men fighting. At last he reached the spot where he had been ordered to wait, and cried 'Halt!' Hero drew up at once and stood still. That moment a bright flash dazzled the beast's eyes, and a groan escaped the driver, then all was still. A shot had killed the brave mahout.

But Hero did not know this; he stood immovable, the battle raging fiercely round.

The foe was advancing, the soldiers were driven back, almost relinquishing hope. Still Hero stood firm, the flag waving above his head. The discouraged soldiers saw it, and recovered spirit. 'All is not lost yet,' they cried; and rushed on the enemy with such force that none could stand before them.

The battle was won. The fight was over, but still the brave old elephant stood firm, waiting the order of his mahout. His voice had bidden him 'Halt'—till it told him to march, there he would stand; he did not know that that voice was still in death.

Three days and three nights did the faithful 'Hero' remain on the battlefield, refusing to stir. No one could move him. Then the soldiers thought of the mahout's little son, a hundred miles away; he might be able to lead the faithful creature off the burning plain.

Hero knew the boy at once, recognised him as his little driver, and bowed his huge head at his voice. After looking wistfully round for his own master, he obeyed the childish command and began his march home. The gay trappings he had worn on the morning of the battle hung still around him torn and strained. They hid a cruel wound in his side.

At last the encampment was reached, and Hero on his own account began a patient search in every tent for his missing master. Not finding him anywhere, he trumpeted forth his bitter disappointment. Then, weak with loss of blood, he gently wound his trunk round the orphan boy and died. He had won the battle by his staunch obedience to orders. Now his work was done and he might rest.

RELIGION OPTIMISTIC.

The religion of the Hebrews was optimistic. That of Jesus is remarkably so. It looks and teaches its votaries to look on the brightest side of things. Life is for happiness; evil is not law, but a result; sin brings misery, it is true, but we may turn from it and our misery will cease; there is always good if we will only look for it, and a better state of affairs always possible if we will only help it on. Optimism is a state of hope; pessimism, one of despair. Hope, faith and trust, love and confidence, work and enthusiasm, all belong to our holy religion, because of its optimistic character. Hence it is that the Christian, if true to himself, is always cheerful and happy. He looks upon the better side of events as they happen, and is sustained even in adversity by the hopeful nature of religion, and the trust which it inspires in the ultimate triumph of right over wrong, and of the truth over error. Pessimism is impossible if Christianity be true. Optimistic, he is also realistic; he knows in whom and what he has believed.