

Blood, He said, the things which I have been speaking to you about *i. e.*, My Body and My blood, which you are to eat and drink, "They are spirit and they are life." Moreover the Holy Spirit was in a superadded manner, given Him at His Baptism, anointing Him as the Messiah and as our Prophet Priest and King.

But we wish first, to dwell on the tremendous difference between the action of the Holy Spirit in the old dispensation, when He acted on humanity from without; and now, that God having become Incarnate, has entered within it. Do we say, "yes the Holy Spirit has entered into Christ but what is that to us?" Are we not sinful? How can He do for us more than He did for the Jews?" The answer is, because now having been made members of Christ in Holy Baptism, we are members of His Body and so, the Holy Spirit can come into us; and unless we by deadly sin drive Him out, abide there. This action of the Holy Spirit in dwelling within us, or inhabiting us, is called habitual or sanctifying grace.

Think how near this brings Christ to us. We don't have to go to the Holy Land to find Him. If we could go back and be with the Apostles before Pentecost, we should not be so near to Him as we are now. If we could be with St. John at Patmos, and see His radiant glory, yet we should not get thereby nearer or closer to Him. The same Spirit that was in Him, when He lay in His mother's arms in Bethlehem, that led Him into the wilderness, that was in Him when He uttered his thrice repeated prayer beneath the olive trees of Gethsemane, that was in Him, inspiring every act and word and desire and emotion to the very last cry on Calvary, that same Spirit, comes to dwell in us, and more and more reveal Christ to us, and make us Christ-like. And this spirit is given us in Baptism and Confirmation. How ought not Churchmen to value their privileges and gifts, and draw by their holiness others to desire them.—*Diocese of Fond du Lac.*

KEEP STEP!

In the New Testament the name soldier is applied to a Christian. Reflecting—as it so accurately does—the teaching of the Scriptures, the Prayer Book uses the same significant title. It occurs in the service which relates to the initiation of a person into the Christian Church—the Baptismal Office. Immediately after the Holy Sacrament has been administered, the minister is directed to say: "We receive this child (or if an adult this person) into the congregation of Christ's flock; and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen."

One of the various duties incumbent upon a soldier is that of keeping step. On the march he must harmonize his movement with that of his comrades. He must go forward with a rhythmic tread and so make the cadenced music of the genuine military pace. If he falls behind or walks out of line he mars the visible oneness of the advancing company.

The statements we have just made illustrate an important feature of parochial life. A parish is made up of Christian soldiers. It is in one aspect a military company. It belongs to what we may call the Army of the Trinity. Its chief business is "manfully to fight under Christ's banner against sin, the world and the devil." Every member is in duty bound to keep step with his fellow-parishioners. Lagging behind, prancing off in this direction or in that, obstinately refusing to go ahead with the company is,

to say the least, unmilitary! It indicates a defect in loyalty. It shows an indifference towards the welfare of the cause. It demonstrates a spirit of hostility towards progress. In proportion to the way in which parishioners keep step with each other a parish advances along the road of victory!

Here we may be pardoned if we refer plainly to arrears. It takes money to run any kind of military company. If, therefore, as we have maintained, a parish consists of Christian soldiers, finance must be considered. Every member should keep step with the financial march. If in that department of individual duty any one deliberately and with no valid excuse falls to the rear, advance is retarded and a catastrophe may happen. At any rate whatever else may be experienced the parish treasury will show a deficit. Dropping all military metaphors and expressing ourself in plain everyday English we earnestly urge every one who uses the privileges of the Church to put his or her pledged offering systematically on the plate every month. Pay up your arrears! Plank down your contribution on time!—*Ex.*

CONSECRATION OF THE BISHOP-COADIUTOR OF CAPETOWN, SOUTH AFRICA.

At 10.30 on the Feast of St. Michael and All Angels the Rev. Canon Gibson was consecrated Bishop-Coadjutor of the Metropolitan See in Capetown Cathedral. The service was one of the most dignified and stately ceremonies which has ever been known in the South African Church, and adds one more historic memory to the Metropolitan Cathedral. This consecration is the fifth that has taken place in Capetown Cathedral. The first was that of Bishop Mackenzie, the martyr of the Zambesi, 1861. The second was the memorable consecration of Bishop Macrorie, in succession to the deposed Dr. Colenso, in 1869. The third consecration was that of Bishop Douglas Mackenzie to the Diocese of Zululand in 1880, and the fourth that of Bishop Hicks to the Diocese of Bloemfontein in 1892.

The present Metropolitan has recently entered upon his twenty first year of office. There are now ten Bishops in the Province, including the Metropolitan as the See of Mashonaland is vacant. Of these ten Bishops the Metropolitan has now consecrated four himself, namely, the Bishops of St. John's, Bloemfontein, Lebombo, and Bishop Gibson. The Bishop of St. John's was consecrated at Umata in 1883, and the Bishop of Lebombo at Grahamstown in 1893.

The fact that the Capetown Diocesan Synod was summoned for the following week rendered it possible for a large number of the Clergy of the Diocese to be present at the consecration of their Bishop-Coadjutor. The Clergy vested in the school-room of the Cathedral Choir School, and the Bishops and their Chaplains in the Cathedral Vestry.

The Bishops all wore their scarlet convocation robes. His Grace the Metropolitan was attended by the Ven. Archdeacon of the Cape as his chaplain, and by his chaplains the Rev. J. W. Williams and the Rev. M. H. Wood, who bore the Metropolitan's cross, which was originally given to the late Metropolitan at the Worlverhampton Church Congress by English churchmen as attribute to his loyalty and steadfastness to the Faith and Order of the Church in Colenso's case.

The Bishop of St. John's was attended by the Rev. T. Browning, Rector of St. John's, Capetown, as his chaplain; the Bishop of Bloemfontein by the Dean of Bloemfontein; the Bishop of Natal by the Rev. G. F. Gresley, and the Coadjutor Bishop-elect by the Rev. H. H. Foster,

Curate of Claremont. The Dean of Capetown and Canons Baker, Peters and Brooke took their place in the procession in front of the bishops. The Most Rev. the Metropolitan began the Office for the Holy Communion, with the Bishops of Grahamstown and Pretoria as Gospeller and Epistoler, and the Cathedral Choir rendered most beautifully Stainer's grand service in A. The sermon was preached by the Bishop of Natal, The Bishop-elect was presented by the Bishops of St. John's and Natal, and answered the solemn questions put to him by the Metropolitan in a firm and clear voice. The Litany was sung by the Rev. Precentor Smith, and the Metropolitan intoned the proper suffrage for the Bishop-elect. When the Bishop-elect retired to put on the rest of the episcopal habit, the choir sang "How lovely are the Messengers," from Mendelssohn's St. Paul. The "Veni Creator" was sung when he returned and knelt before the Metropolitan's chair. At the act of consecration the bishops formed a semi-circle round the Metropolitan's chair. The cross of the Metropolitan was held behind his chair by his chaplain, and each bishop's chaplain held his pastoral staff behind him until the actual laying on of hands, when the bishops held their croziers in their left hands and gave the solemn Imposition of Hands with their right hands, each repeating with the Metropolitan the words of consecration. At the right of the Metropolitan in this solemn moment were the Bishops of Pretoria, Bloemfontein and Lebombo. At the words "be to the flock of Christ a Shepherd," the pastoral staff was placed in the newly consecrated Bishop's hands, and before he rose from his knees the Metropolitan placed the Episcopal ring on his right hand, and solemnly invested him with the pectoral cross of his office. The Communion Office then proceeded in due course, and at its close Hymn 423 was sung during the ablutions. The procession then reformed and left the Cathedral, the newly-consecrated Bishop walking with the Metropolitan. Thus closed one of the most dignified and beautiful services which it has ever been our privilege to take part in.—*The Southern Cross.*

TWO WAYS.

There are two methods in the matter of Church attendance. One is the right way. The other is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the many. The other is the way of the comparatively few. The Christian way is for a man to make Church attendance a matter of rule, of principle, of duty; if possible, of privilege also, great and blessed privilege; but in any event, a matter of duty and of principle. The rule is to be at Church whenever we can, unless we know it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at Church than by being there. That, however, will be decidedly the exception, not the rule; and as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man have not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to Church attendance. The other way is the wrong way, the worldly way. In effect it is so: do as you please; go to church when you like; stay away when you like; do not act from principle or a sense of duty; make it a mere matter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should 'neighbors drop in about church time,' sit and gossip with them. It is a very effective way of showing them how little you care for that which Scripture enjoins and the Church prescribes.—*Our Parish.*