

history), to turn our backs upon all Christian antiquity, to cut loose from the one Holy Catholic and Apostolic Church, to abandon the reliques of the Church's historic identity, to invalidate and bring into disesteem our own orders, we may not practically recognize Presbyterian ordination by permitting Presbyterian ministers, however learned or devout, to minister Sacraments at our altars or to do "public preaching" in our congregations. If a bishop has power to license them, he has the same power to license a Baptist, Romanist, or Unitarian. And surely the Church which holds her own members to such exact standards of sound doctrine and tries them by rigid examinations before they can be permitted to preach, does not and will not throw down those safeguards and leave the liberty of preaching open to every bishop's whim.

A PRACTICAL AND HELPFUL CHARGE.

The Bishop of Aberdeen and Orkney, Scotland, in his charge to the Synod of his diocese, which met on the 17th of last month, used much "plainness of speech," and possibly the reproduction of portions of his practical address may be beneficial far beyond the bounds of his diocese. His Lordship said:

MARRIAGE.

If the existing Government continues in office after disposing of their Irish measure we may, I fear, expect a renewal of attempts to bring the law of the land into collision with the law of God and His Church, such as the Deceased Wife's Sister Bill. Instead of waiting till such measures are half through Parliament, then getting petitions signed, and giving reasons to your people why they should sign those petitions, how much better would it be to thoroughly instruct your people beforehand in the law of God and in the teaching of His Church—pointing out the distinction which the Church so clearly makes when she declares that "they who are coupled together otherwise than God's Word doth allow are not joined together by God: neither is their matrimony lawful." Point out to them that though by a change of the law in this country such marriages may become "lawful," the persons so married can never be "joined together by God," and that, therefore, their union must always be "abomination in the sight of the Lord," excluding them as long as they continue in such forbidden relationship from the sacraments of the Church and the society of the faithful, for in such a question as this it becomes the whole Church—clergy, men, and women—to be true witnesses to God.

UNDENOMINATIONALISM.

Again, undenominationalism is the prevailing error of the day—it is the world's counterfeit for Catholicism. Professing to be liberal-minded and large-hearted, it forgets that it is "the Truth alone which can make us free." He who is the Truth says, "For this cause came I into the world that I should bear witness unto the Truth"; and it was the Governor who in scorn replies, "What is truth?" who, "willing to content the people, released Barabbas and delivered Jesus to be crucified." Brethren, let these words of our Divine Master be the motto of the life of every one of us: "For this cause came I into the world that I should bear witness unto the Truth." Undenominationalism is the necessary outcome of the present system of board school teaching, and must, in my opinion, result sooner or later in mere Deism. And this result is being greatly hastened by the general dissatisfaction, often amounting to even disgust, at the endless divisions into which the Protestant bodies are divided. The bewildered man in this Babel of

teachers seeks to find a refuge in undenominationalism which can only be found in "the faith once delivered to the saints." The first and already present result of this fatal error is indifference to and neglect of holy baptism. My brethren, I must again urge you to be most careful to verify every profession of having been baptized on the part of those seeking admission into the Church. Many who firmly believe they are baptized never were baptized. This very year we have found large numbers of unbaptized persons among the fisher people, and I have visited whole districts where hardly any of the children were baptized. Humanity, in helpless despair, cried to the Apostles, "Men and brethren, what shall we do?" and the inspired answer immediately came, "Repent and be baptized every one of you . . . for the promise is to you and to your children"; but in these undenominational days that teaching of the Holy Ghost on the first day of Pentecost is regarded as an obsolete superstition. My brethren, teach *the necessity* of holy baptism. Do not think your people do not require such teaching—for themselves they may not, but as Catholics they have to be witnesses to God and His truth, and to be able and good witnesses they need your teaching. Teach them then not only the necessity of holy baptism, but its nature and its inestimable benefits.

THE HOLY EUCHARIST.

In regard to the Holy Eucharist I must ask you to check some new and unseemly practices. A habit is growing up, when the service is long, of people going out of church before the service is concluded, in fact immediately after having received the Blessed Sacrament. I first observed it in this church, but now it is spreading to other churches in Aberdeen. At the 8 o'clock celebration on Easter Day this church appeared to be full—I do not mean the galleries—but by the time we had reached the "Gloria in Excelsis" the congregation was reduced to a third. I know it will be said that many are servants, and that if they are to make their Easter Communion they must leave before the long service is finished. But many do this who are not servants; and servants who are members of the Church have as much right to full Church privileges as any other members of a Church family. This is just one of the occasions where the brotherhood of the Church should manifest itself by sharing alike the privileges of our common Father's house and worship. But the remedy for this evil is an earlier celebration—say at 7 a.m., and if need be at 6 a.m. I am sure we do not know how much more convenient early hours are for a large portion of our poorer people. Last Ascension Day I heard of two churches in this city—St. Mary's and St. Margaret's—at St. Mary's there were 50 communicants at 5 a.m., and at St. Margaret's there were 70 at 4 a.m. Then there are strange ways of receiving the Blessed Sacrament. One presents the back of his hand instead of the palm, another his tongue. All this is wrong; you will generally find it is intended for reverence, so deal gently with such cases, but wisely and firmly. It is a very necessary part of preparation for first Communion to teach them how to receive reverently in the palm of their right hand, lowering their head to their hand, not raising their hand to their mouth. Teach them to take the chalice firmly by the stem with their right hand, steadying it with their left hand on the base of the chalice—tell them not to put their hand round the cup or bowl of the chalice. Tell them in Confirmation to put their hands together in front of them in the form of prayer. It is a real kindness to help them in all such matters. The man who comes up to receive confirmation with his hands in his pockets does not in the least mean to be irreverent—he is merely shy and awkward. It is his priest who is to blame, not he.

PREACHING COMPETITION.

Preaching contests, like the halfpenny offering to God, is one of the evils which the Church has contracted from the pernicious example of other religious bodies around us. I pray you, brethren, do your utmost to create such a healthy Church tone and feeling among your laity as may for ever banish so baneful a system.

I cannot conceive a more degrading spectacle than priests preaching for themselves when they are professing to preach Christ. A sermon begun with prayer to God, or begun "in the Name of the Father, the Son, and the Holy Ghost," as though all was spoken as the message of God to His people, when it is in reality only the efforts of a priest to advertise himself and to do the very thing His Lord commands him not to do, namely to surpass his brother and take the highest place instead of the lowest—I cannot conceive a worse way of beginning to preach Christ in a parish until we have emptied ourselves of self. And what an indignity it is to God to turn His house into a theatre where men are to perform and have their benefit day! What a sacrilege of the Lord's Day! Again, the injustice of the system is very great, for men of the highest principle will look to Scripture for their guidance; there they will find men called of God, not canvassing to be called—they will never offer themselves as "candidates," the very name is odious to them, and so they are shut out of their fair share of preferment, and the Church suffers from the loss of her best sons. It is, of course, the Bishop's duty to stop any such evil taking place in his diocese; but better far is it that such a sound Church principle and high tone should prevail throughout the Church as to make such scandals impossible. It should be our constant prayer to the Holy Ghost within us that our daily life and conversation may help to raise the life and tone of all around us—all to whom we minister. It is not preaching power which is most important; it is simple holiness of life, love, sympathy, zeal, faithfulness, and "the spirit of holy fear"—humility.—*Scottish Guardian.*

The Superintendent of the Irish Church Missions, the Rev. H. Fiske, had the happiness of publicly receiving sixteen adult Roman Catholics into the communion of the Church of Ireland during the evening service in the Townsend Street Mission Church on Sunday, July 16. It will be remembered that on April 29, twenty-six adults were thus received, the outcome of the labours of the Dublin branch of the society's work, and that eight had previously been publicly admitted at the Mariners' Church, Kingstown.

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow.*

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