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Address: P. O. Box 2640.
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LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 1st.—SEPTUAGESIMA.
Morning—Genesis i. and ii. to 4. Rev. xxi. to 9.
Evening—Genesis ii. 4. or Job 38. Rev. xxi. 9 to xxii. 6.
- PURIFICATION OF MARY THE BLESSED VIRGIN.
Morning—Exodus xiii. to 17. Matt. xviii. 21 to xix. 3.
Evening—Haggai ii. to 10. Acts xx. to 17.
- Feb. 8th.—SEXAGESIMA.
Morning—Genesis iii. Matthew xxii. to 15.
Evening—Genesis vi.; or viii. Acts xxiii. 12.
- Feb. 15th.—QUINQUAGESIMA.
Morning—Genesis ix. to 20. Matt. xxv. 31.
Evening—Genesis xii.; or xiii. Acts xxviii. 17.
- Feb. 22nd.—1st SUNDAY IN LENT.
Morning—Genesis xix. 19 to 30. Matthew xxviii.
Evening—Gen. xxii. to 20; or xxiii. Romans vi.
- S. J. MATTHIAS, APOSTLE AND MARTYR.
Morning—1 Samuel ii. 27 to 36. Mark i. 21.
Evening—Isaiah xxii. 15. Romans viii. to 18

THURSDAY, JAN. 29, 1885.

The Rev. W H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

AS OTHERS SEE US—The following thoughtful and generous criticisms of the Church are republished in the Independent, as "A study of the Episcopal Church," by Professor Austin Phelps, D. D., of Andover, Mass, who is a Congregationalist. "A friendly study of the Episcopal Church discloses certain dominant ideas, which we who cherish Puritan traditions may with profit add to our stock of wisdom. One of those ideas is that of the *dignity of worship*. Of Christian worship no other branch of the Church universal has so lofty an ideal as the Church of England and its offshoot in this country. In all the liturgic literature of our language, nothing equals the Anglican Litany. Its variety of thought, its spiritual pathos, its choice selection of the most vital themes of public prayer, its reverent importunity, its theological orthodoxy, and its exquisite propriety of style, will commend it to the hearts of devout worshippers of many generations to come, as they have done to generations past. For an equipoise of balanced virtues it is unrivalled. Its union of intensity with simplicity will go far to protect its use from the danger of formalism, to which all fixed liturgies are exposed. The liturgic forms of other denominations

would be saved from some excrescences and inanities if the venerable Book of Common Prayer were more generally revered as a model. The stock of clerical anecdote, in which the infirmities of extemporaneous prayer figure so largely, is mournful for its repellent influence upon cultured minds. The growing taste among us for responsive worship, and for the alternation of prescribed with extemporaneous forms of devotion is a healthful one. With the increase of culture, in large communities especially, the demand must grow for such improvements upon our ancient ways. A valuable portion of the constituency most germane to our puritan churches will seek them elsewhere, if we do not provide them ourselves.

THE CHURCH AS A WITNESS FOR UNITY AND AUTHORITY.—Dr. Phelps considers that "Another of the ideas dominant in the Church of England, which as Congregationalists we do well to accept in such degree as our puritanic faith will admit, is that of the *unity and moral authority of the Church*. We have drifted to a perilous extreme in our advocacy of the principal of individuality in religious life. It often degenerates into individualism. Then the sequence is a thing of course, that eccentric and crotchety believers—and unbelievers as well—who can find a home nowhere else, steal one from a Congregational church. We have contended, not too stoutly perhaps, but too singly, for the liberty of a church as contrasted with the authority of the Church. Our inherited faith in this respect is truthful; but it is not all the truth. An equal principle lies over against it. That principle our Lord hallowed in the closing scenes of his life: "That they all may be *one*." But just so much as we undervalue churchly unity do we lose our sense of churchly authority. There is a moral power which nothing else creates in numbers compacted and unified. The power is the legitimate prerogative of the Church of Christ. A church can possess but an infinitesimal fraction of it, and that often infinitesimal in results. But the Church, the temple of the Spirit of God, is well nigh omnipotent. In no other development is the principle absolutely true: "*Vox populi vox Dei*." The Church of England does good service for us all in conserving this churchly idea. Divine life is concentrated in one true and living Church. That article of the Apostles' Creed, "I believe in the Holy Catholic Church," has more than apostolic authority. It is the word of God. It represents the power which is to convert this world to Christ." The world will never be converted to Christ, except by means and methods which bring to the front the Church of Christ. Christ lives in his Church. Every generation creates its voluntary organizations, which aim to do the work and represent the principles for which the Church exists. But they all work at disadvantage, because they do not represent Christ. In the end they all become effete, and pass away. The Church is the only representative of associated and compacted benevolence which has a destiny of conquest."

We commend the above to the study of those semi Churchmen who make a specialty of ignoring the very name of the Church!

THE HISTORIC CONTINUITY OF THE CHURCH.—One of the most thoughtful passages in Dr. Phelps' article is as follows: "The Church of England, furthermore, does good service in the conservation of the idea of the *historic continuity of the Church*. In her articles of faith, and in her form of worship, as well as in her years, she represents a venerable and eventful history. Institutions are strong which are built into ages of accumulated growth and achievement. A faith which has been handed down through ages of inquiry has solidity in the very fact of its endurance. Nothing else tries a truth, a book, an institution, a system, a man, as time does. The principle has special pertinence

in matters of religion. A creed which remote ages originated, and have sent down to later days, must have in it central truths which the world needs. The spirit of worship is deepened by the use of liturgic forms, in which holy men and women of generations have expressed their faith. It is a most formative element in the religious culture of children that they are taught to pray in the words which a godly ancestry have hallowed. To offer the prayers which their fathers offered, and to sing the hymns which their mothers sang, will set going sanctifying influences which will grow with their growth and strengthen with their strength. The Lord's prayer has been the most potent educator of childhood and youth that the world has ever known. If places are revered for the association with the great and good of ancient times, much more is the language sacred in which they have communed with God. This reverence for historic continuity as a factor in religious culture is found in no other Protestant sect so profoundly as in the Church of England. By her fidelity to it she does good service to the Church of the future. The only thing in which other denominations cultivate it largely is their hymnology. But why should we not foster it in the service of prayer as well as in the service of song? We teach our children to pray in the words of the Lord's Prayer. But why should we stop there in our recognition of the fact that prayer has a history? Might not our worship be elevated and enriched by sometimes using the prayers of Chrysostom, and St. Augustine, and Jeremy Taylor? We sing the hymn of St. Bernard; why not pray his prayer as well?"

THE CHURCH A WITNESS FOR STABILITY AND ORDER.—In the following tribute paid to the Church by the eloquent congregationist, Dr. Phelps, we hear a note of warning to many Churchmen. There are amongst us some spirits given to change, restless people, pining ever for new ways, especially those ways by which they will secure prominence by notoriety. Dr. P. dislikes this spirit, he says: "One other element of religious life, for which we have reason to respect the Anglican Church, is that of *order in religious observances, and a consequent distaste for reckless change*. We are creatures of routine in religion as in other things. The Scriptures recognize this, and Nature indorses it, in the institution of the Sabbath. The stellar universe is engineered on a sublime system of routine, more exact than clockwork. Duties which have to do with God, surely require to be performed with reverent decency; and to this, fixedness of succession and recurrence is auxiliary. The foundation for it is built deep in the constitution of mind. Episcopal usage in this respect, though to the taste of many it is too restrictive of individual liberty, yet to as many is helpful and strengthening. In periods when zeal runs away with wisdom, we find reason to prize the help of Episcopal fixedness and propriety. A reverent faith at such times always leans that way. The late Rev. Dr. Hawes, of Hartford, was by temperament and training a puritan of the Puritans. The athletic and progressive virtues of his Puritan ancestry were as innate in his blood as in theirs. Yet at the time of religious effervescence in Connecticut, when zeal ran even to profaneness, he said: "I thank God for the existence of the Episcopal Church." We all have reason for the same thank-offering when popular reverence is overborne by religious frenzy.

The Bible makes much of determination. Choose ye this day whom ye will serve. Strive to enter in at the strait gate. See that ye refuse not Him that speaketh. Quench not the Spirit. Escape for thy life. All this style of admonition and direction shows that the sinner has a host of obstacles between him and heaven; and he must push his way through, or perish.—H. Cuyler.