

though it be not yet thronged, still our communicants are multiplying in numbers, and are most certainly deepening in spiritual intelligence. In every direction there is ample evidence that the members of Christ's body are gaining faith in the means of grace provided in His Church by their Lord, and in proportion as they use the means they receive the grace. Believe it, we Churchmen need not go outside our Church. Within her we have the fountain of living waters; within her the Lord has commanded His blessing, even life for evermore.—*Irish Ecclesiastical Gazette.*

THE IDEAL CHRISTIAN A CHURCHMAN

It is noticeable in the Sermon on the Mount, which has been called the charter of the gospel, how that no sooner has the Lord progressively developed the ideal Christian character in the Beatitudes, than in the next section of His discourse He goes on to describe him as a Churchman. He belongs to a "city." He is a citizen. It is a city set on a hill. A city having its walls, and towers, and guards and an organized government and Temple. And the succeeding illustrations, the salt heap beside the sacrifice, the light, the candlestick, the council of judgment, the altar and its gifts and offerings are all connected with the Temple and its worship. We see by the continuity of the illustrations, what was before the mind of Christ. Christ's ideal Christian is first of all a loyal Churchman. So also we find this truth shadowed forth in the Parable of the Good Shepherd. Christ comes to the ancient Jewish Church symbolized by the lightfold, surrounded by its wooden palisade of which John the Baptist was the porter, and the porter recognizes His voice, and His sheep know His voice, and follow Him. But He does not leave them to browse where they please, and unshepherded to follow at their own sweet will the speculations of their human fancy; nor are they to be unprotected or uncorralled, by being left without a fold. Only the temporary wooden nightfold of the Jewish Church was to be replaced by the permanent walls of the great spiritual Temple of which Christ declares Himself to be the door. He says, "I am the Door," and he was the Door because there was the Living Temple behind it.

But not until the whole work of Christ had been displayed in the Crucifixion, the Resurrection and the Ascension, could the deep hidden significance of that completed work and its far-reaching consequences possibly be explained. All of Christ's teaching during His public ministry was therefore necessarily partial. To the common people it was chiefly to lead them to a belief in Himself. To the Apostles, by parable and miracle and personal intercourse, it was something more. But the religion He came to establish is only found partially revealed in the Gospels and only there in a preparatory stage. For so He expressly declared to the Apostles, at the end of His public ministry, saying, "I have yet many things to say unto you, but ye cannot hear them now." During the forty days after the Resurrection, when He had shut the world out, He indeed revealed something more of Himself and the Church to the Apostles, and spoke to them "of the things pertaining to the Kingdom." But it was not till the illuminating gift at Pentecost of the Holy Ghost that the Apostles were led into all truth and could understand the previously hidden import of Christ's actions and words. Not till they were made Living stones of the Temple, could they understand the meaning. Not till the day of Pentecost were they themselves made complete Christians. Then He, though invisible, took up His abiding presence in the midst of the Church. He became the Sun of that new creation He was forming. Nay

more. As God is immanent in the natural universe, so did the God-man, Jesus Christ, become present in the new creation. He lives in it. His presence in this new creation does not depend on man's recognition of it, any more than God's immanence in nature depends on human faith. Christ's presence in His Church and in His sacraments is secured by His own act and word. Thus He guards, protects and rules the Church. And He completed through St. Paul and St. John the revelation of His religion, and established His Church. Moreover, he made St. John a special organ of communication with His Church after the Ascension. The Book of Revelation may be called the Gospel of the Ascension. So the Church is soon seen after the Pentecost at Jerusalem with its ordered apostolic hierarchy, its councils, general and diocesan, with the three-fold order of ministry, its local presiding Bishop in the person of St. James, with its holy order of Presbyters and Deacons, with its discipline and its Baptismal Trinitarian Creed and its Sacraments and Eucharistic Offering, and growing Liturgy. Pentecost is the birthday of the Church, and it is as idle to expect its repetition as to look for another Nativity of Christ. Christianity began as a Church, and we read how the Lord added daily to the Church such as should be saved. Well, is it then, to remember that the four Gospels record Christianity only partially and in its primary stage, and that there was not even a complete Christian in existence till the day of Pentecost.

It is a mistake to assume that in establishing the Christian religion, God overthrew the previously revealed principles of worship, and abolishing the Jewish Church, established a new religion without Church organization, without a priesthood, without a Liturgy, without a sacrifice. Yet our Lord emphatically declared He did not come to set all this aside. He did not come to destroy the law but to fulfil it. He fulfilled it in two ways: First, in His Own Person, by an absolute and perfect obedience to all of its requirements; and secondly, by elevating, glorifying and endowing it with a higher life. He changed the water in the jars of the old dispensation into the good wine of the new. He destroyed not the law, its feasts, its priesthood, its ordinances. They were bare figures of outlines of good things to come. The substance, the body which they shadowed forth, was Christ. So He came and filled these empty outlines full of Himself. The old feasts were transformed into Christian feasts. The Passover became Easter, Pentecost Whitsunday. The Sabbath passed into the Lord's Day. The Jewish priesthood propagated by a natural descent from Aaron, gave way to the priesthood spiritually propagated by prayer and laying on of Apostolic hands. "The priesthood being changed," not abolished, the order of Aaron is succeeded by that of Melchizedek. The eight functions of the Jewish priesthood passed over into the spiritual functions of the Christian. The prophecy of Isaiah that under the greatest gospel of God, "I will take of the Gentiles for priests," is fulfilled. The worship of the Synagogue is continued in our choir office of Matins and Evensong; that of the Temple, in the worship of our Altar and Sanctuary. For as St. Paul declares, and our Prayer Book affirms, "we have an Altar," and we have a Priesthood. As all Israel was impressed with a royal and priestly character, so it is written of Christian Israel, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The spiritual significance of the Jewish burnt offering, peace offering, sin and trespass offering, is summed up in our one Christian offering of the Eucharistic Sacrifice of Christ's Body and Blood. Herein is the prophecy of Malachi fulfilled, "and in every place from the rising to the setting of the sun" is the "pure

offering" of the gospel pleaded before God. The Christian Church is thus the unfolded flower of all which in the Jewish Church was in the bud. It is a higher stage of the same Temple rising on the four square, or cross-formed foundations of the old. It is something more, for it is filled, as the old was not, with the Holy Spirit and enshrines the Presence of the God-Man Christ. In this Temple the prophecies of Christ are fulfilled. The hour is come, and now is, when the Father is worshipped everywhere in spirit and in truth. In spirit, for the Holy Spirit dwelling in the Church makes it a life-enshrining and life-transmitting organism. In truth, for the day of empty rites and mere signs has passed away, and that of realities and substance has come and its sacraments are effectual means of grace.—*The Bishop of Fond du Lac, at the Consecration of the Church of the Advent.*

RISEN WITH CHRIST.

In St. Paul's letter to the Colossian Christians he says to them, "If ye then be risen with Christ, seek those things which are above." He does not tell them to seek the things which are above in order that they may be risen with Christ; but takes it for granted truth that they are risen with Christ, and since ye are, therefore seek those things which are above. The resurrection of Christ is the resurrection of the Christian, and he is expected to live the risen life while he is here in this world. He need not trouble himself about theories of the resurrection, or things connected with it that seemed to be mysteries beyond his definite knowledge; he has only to live as already risen with Christ. And this is his proper and natural life. "If a man be in Christ, he is a new creature." He is in a new world, in a different atmosphere, with higher motives, nobler purposes, assured hopes, at rest now, and the meaning of life made plain. For present use in personal religion, this view of the resurrection is sufficient, whenever it becomes a real thing in experience. Thinking on things above is the evidence of our resurrection, and it also flows out of the truth that we are risen with Christ. If while living in the world, fulfilling the duties that belong to us, at the same time, the dearest most precious, most delightful thing that can engage the soul is the thought of God—what He is to us and what we are to Him—then this is clear evidence of the risen life, which is our true and natural life. Likewise, out of this spiritual resurrection there naturally flows this gracious and uplifting dwelling on God and things beyond, which gives to the weary soul radiant glimmers of the fulness of life with Christ in Heaven.—*Church News.*

WHY DO YOU DO THESE THINGS.

(Bishop Gillespie, Western Michigan.)

We could wish that church funds might be secured by direct contribution. A Parish that can live without resorting to the common devices for raising money, is very unwise to adopt them.

But if a parish must be partly sustained in this way, there is to be considered what is proper in view of church relation. We are grieved to notice the resort to amusements, some of them most liable to abuse.

Dear brethren, why do ye these things? Can you think that God's blessing will rest upon the introduction of cards, dancing, theatricals, in connection with His Holy Church?

In a day when amusement is carried to an excess that makes for many the "living in pleasure," when youthful hearts that have been given to God in Holy Confirmation, are drawn away and eniced by the round of social enjoyment, is it for the Church to venture on the