

put the Bible into the hands of our children as the best book in the world for the hearts and minds of the little ones. When the son of the house with a thousand masts sails out upon the ocean of life, we cry out to him: "Wherewithal shall a young man cleanse his way? By heeding thereto according to thy word" (Ps. cxix., 9.) When the daughter of the house as a bride departs from the threshold, with tears in our eyes at the parting we give her a Bible and inscribe in it the words: "Mary kept all these sayings, pondering them in her heart" (Luko in. 19.) The favorite gift to a newly-married couple is the Word that speaks of the Cross. For us men, in the midst of the heat and toil of the day, the Bible is the fountain that cools and refreshes; for the sisters in the faith, who have Martha cares and Martha concerns of the house and the hearth, the Bible furnishes the best oil for their lamps, the balsam for their wounds. The lonely ones advancing in years, the widows and the elderly maidens, find in the Word their comfort, that the Lord Jesus is with them, even if they have no other protector, to the end of their days. And those that have reached the evening of life, the venerable saints who have fought the good fight of faith and have completed their course, those to whom time is like eternity and eternity like time, these read the Bible as the heir reads the father's last will and testament, joyfully, full of happiness, for after a little they shall enter upon their long-promised inheritance.

Oh, the fools and dreamers who protest against the Word of the Cross and against the Word concerning the Cross. Against such Protestantism good Lord protect us. Indeed, only remove the Cross from the world and take away the Bible and the Cross with it, and then all will become midnight and darkness, and this midnight would be destruction. But the God who has given the Bible also preserves the Bible. He has made provision that only one single tree should grow up into heaven, and that tree is the Cross. Happy he who lives and dies in the shadow of the Cross, for when he departs the words reach him from the Crucified: "Verily I say unto you, this day yet shalt thou be with Me in Paradise." Provisions have been made that when heaven and earth pass away the Word of the Cross shall remain, and shall remain forever, although in eternity it shall become the Word of the Crown. For this is the Alpha and the Omega of the Bible: through the Cross to the Crown. Amen.

*Dr. Quandt now preaches from the historic pulpit made famous by Luther.

UNLIMITED PRIVATE JUDGMENT.

"Let Us make man in Our Image." This was the fiat of God's counsel at the creation of man, for, of all His creatures, mankind alone—after due purification of their three-fold nature were thus declared capable—through union with Christ their elder brother—of being in the perfect image of God, and therefore in perfect unity with the ever-blessed Trinity, "For unto which of the angels said God at any time—"Thou art My Son, this day have I begotten thee?" But unto the Son He said when Jesus was brought into the world—"Let all the Angels of God worship Him" "Thou art My Son; this day have I begotten Thee." Perfect freedom of will is one of God's inalienable attributes, and the inalienable characteristic of His perfected image, and this perfected image of God is attainable by man, through unity with Christ, the God-Man. Before His human will was made perfect through sufferings, our Lord said prophetically to those whose free will should in like manner become one with His will,—“I go to prepare a place

for you, . . . that where I am there ye may be also." And the place of Christ's true members will therefore be far above all angels and principalities and powers.

But how is this perfect unity of the human with the Divine will to be accomplished? Is it through unlimited private judgment? No, for God's thoughts are not as our thoughts, nor His will as our natural will. Our will is free, therefore God will not force it. It is capable of love to God, and therefore it is only through love towards Himself that God can cause the will of man to be done on earth as it is done in heaven. Obedience to God's will presupposes love to God, and produces peace among men who are drawn into unity of spirit by the true teaching of His revealed will. God had never left Himself without a witness, and that witness is His Church, the Body of Christ, visible and audible among men. To His visible Church God revealed His will, and of her He declares that she is the Keeper of Holy Writ, the pillar and ground of the truth. God promotes peace through her teaching.

But Satan is the author of pride, disobedience and confusion. "Assert your independence of a visible Church, eat the forbidden fruit of schism, and every man may be a Church for himself, and an infallible teacher, through the free use of his unlimited private judgment, for ye shall be as gods, knowing good and evil. One (invisible) Church will be as good as another. They take too much upon them, those sons of Levi, the believers in a visible Church."

It is easy for the invisible author of pride to promote the doctrine of an invisible as opposed to a visible Church on earth, and thus ensure divisions among those for whom Christ died; and a self-made 'church,' once started, is, like the hydra, capable of multifarious subdivisions, each as prolific in this way as its parent. Jesus Christ, the Author of peace and lover of concord, foreseeing this means of preventing the submission of man's will to the will of God, has left this mode of dealing with any would-be leader of schism,—“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglects to hear the Church, let him be to thee as an heathen man and a publican." St. Paul gives the same warning:—"Mark those that cause divisions among you, and avoid them." There is a good deal of difference between the visible Church, and a Grindelwald Conference agreeing to differ, or a Chicago Parliament of religions offering free choice of selection from all sects, heresies and schools of thought among Christians, and the rival doctrines and practices of Judaism, Mahometanism, Buddhism and all other heathenisms as explained on that common Platform. And yet, are not all these the legitimate offspring of man's unlimited private judgment?

Bewildered and disgusted with this Babel, many take refuge in mere indifference, leading to practical infidelity, or having seen the unreliability of "unlimited private judgment," accept the Romish claim of the infallibility and universal supremacy of the Papacy, transferring that personal responsibility which God has laid upon every soul, and committing the keeping of their consciences to men whose own consciences shift with every new turn of that ecclesiastical Kaleidoscope which is no older than its latest dogma. One or the other of these two courses is but the natural outcome of "unlimited private judgment," and "one religion as good as another," in which a one-sided Protestantism has trained its followers, thus renouncing the responsibility of that true freedom wherewith the Christ hath made them free. What better can

be expected from a generation educated in the free schools of our day, from which secularists like Girard have eliminated the training of definite religious instruction, and have largely succeeded in extending their scheme into the Universities? So far as man can see, we are in our day on the border of that great apostasy which is to immediately precede the second coming of Christ.

Shall we, in the impending gloom, trust to the selfish blindness of "unlimited private judgment," or "Polychurchism," or a religious despotism which has by its tyranny engendered schisms by mere revulsion, wherever it has ventured to put forth all its strength? Is this the distinguishing mark of the true Catholic and Apostolic Church? Shall we not find in the Anglo-Catholic Church a system of training which Holy Scripture proves to be of pure Apostolic origin, and which has confessedly made England the greatest nation upon earth? Shall we not find in her the system of training the conscience which holds every soul responsible for its use to the end of this life, continually administering every help which God provides in Sacraments and all other means of grace? Shall we not find in her an unfettered Bible and a system of public worship "understanded of the people?" As the outcome of such a system, we find her theologians in our day the most numerous and successful of all defenders of the Bible against the assaults of the coming infidelity in every shape. Such has always been her history, and one good sign of the excellence of her system is the balled opposition which has always assailed her from enemies utterly opposed to each other, except in their desire for her overthrow.

"Shall we not love thee, mother dear,
Whom Jesus loves so well."
And in thy safe and ancient fold
Through life contented dwell?

May this world's course, Almighty Lord,
Be order'd for her peace,
And godly quietness be hers,
Till Satan's pow'r shall cease.

—N.S. Church Work.

THE Apostolic Succession was continued without break, Bishops being consecrated all through Reformation times by Bishops of the old Apostolic line. The Sacraments, deriving their security and value from the Apostolic Succession, were continued. The appeal to antiquity, as the test of truth, was clearer than before. Thus the Church of England issued from the Reformation a true and living branch of the One, Holy, Catholic, and Apostolic Church of Christ. In the words of Mr. Aubrey Moore, "The continuity of the English Church was the first principle of the English Reformation, and the Apostolic Succession, so carefully preserved through all changes, was the answer to the charge of schism, as the retention of the three Creeds and the recognition of the four Councils was the answer to the charge of heresy."—Staley.

A singular suit brought in the Supreme Court to compel Bishop Huntington to receive a certain clergyman into his diocese and to withdraw an inhibition upon him, was promptly dismissed, Feb. 27th, by Judge Irving G. Vann, the civil court having no jurisdiction.

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