

manual on the Sacraments and Offices of the Church based entirely upon the Prayer-Book services, and following them out in every detail? Dr. Maclear's little commentary on the Confirmation Office is, or it ought be, well known; it is clear, concise, carefully worded; and it owes a large part of its merit to the fact that it undertakes to show the Church's teaching from what the Church says, and does. And we can all best learn in this way. How could any catechism on Baptism or the Lord's Supper be better or more serviceable than one which should show plainly what the Church believes and teaches concerning the two Sacraments from the forms in which she provides that they shall be administered? And these forms have an advantage which belongs almost exclusively to monuments of ecclesiastical antiquity, and which they seem to share with Scripture itself. They are simple, and their general teaching, in their words, the actions which they enjoin, and the order of their parts, can be made plain to a little child; they can be more carefully studied, to the great advantage of those who are capable of intelligent comprehension of the doctrine of the Church and reasonable grounding in it; they afford most excellent training to the candidate for confirmation, or to the young communicant who wishes to know the certainty of those things wherein he has been catechized; while yet the professed theologian cannot exhaust the lessons of their history of the stories of Christian doctrine which have been laid up in them. It is so with all the services in the Prayer-Book; they may be studied over and over again, as children grow older, with ever-increasing interest and (unless I greatly mistake) with ever-increasing profit. Even the little ones can learn of the order of the yearly calendar, the holy days and holy seasons, and so get an idea of the real meaning of such facts as the Nativity, the Resurrection, and the Ascension as (I am persuaded) does not easily come to those who do not observe the sacred commemorations. And so the great facts of the Creeds and the great facts of the Gospel are impressed upon the mind and the soul, and are believed and accepted as real things; and this is going a great way towards the attainment of a true Christian faith. And in studying the order of the Church's year, it is interesting for many to know something of the rules which regulate it and of the rubrics which prescribe the manner of its observance; to know, for instance, when Advent Sunday falls, and the simple rule for determining Easter, and why it always comes on the Sunday after a full moon; why there are forty days Christmas to the Purification, and forty days of Lent, and forty-six days in Lent, and fifty days from Easter to Whitsunday; at what times we use a second Collect after that for the day; and many other matters of the same kind.

I think that we need—perhaps we have, but I do not happen to know of it—a book on the Prayer-Book, which shall give a history of it and its parts suitable for the use of older scholars; something which shall connect our daily and Lord's day worship with that of the Church of all the ages; which shall show that we and the Church of England, almost alone in Christendom, keep in public worship all that was distinctive in the public worship of the early days; which shall tell what was done at the time of the English Reformation, when the services were not only put into English, but also restored to their ancient simplicity, and preserved for the use of the people, as had been their intent at the first; and which shall trace the history of the English and the American books, not necessarily in every detail, but sufficiently and accurately, to the present day. Such a book, in the hands of a teacher who would read more full works on the subject—and there are abundance of these—could hardly fail to interest large classes of intelligent boys and girls, young men and young women. And

I can well believe that there would always be some who would be willing and glad to study a little into the originals of our services. Even an infant class will be interested in seeing how the *Gloria in excelsis*, in its opening strain, repeats the Christmas song of the angels, and is a constantly repeated hymn of praise to God for His gift of a Saviour; many, a little older, will be pleased to see how, as the first part is based on the angels' song, the second part is a confession of faith and a prayer based on the words of the Baptists, "Behold the Lamb of God, which taketh away the sin of the world," and the third part is an adaptation of the Apostle's words, "That every tongue should confess that Jesus Christ is Lord to the glory of God the Father"; but will not some be glad to look a little into the history of this venerable hymn, and to know how and where it has been used in eucharistic or in daily worship from the first? I suppose that we could hardly expect to find in many of our classes any boys or girls who had made a beginning in the study of Greek, so as to be able to learn something of the *Gloria in excelsis* in the form in which it was written; but there must be a great many who know something of Latin, and who would be glad to learn (say) some of the original phrases of the *Te Deum*. I think that Dr. Muhlenberg used to require all the boys at College Point to learn the whole of it in Latin. Who that had learned, with any understanding of its meaning, such a phrase as, "*Patrem immensæ majestatis*," would not better understand and use the grand translation, "The Father of an infinite majesty"? Or who would not be helped by knowing that in the original the army of martyrs is called "*candidatus*," "white robed"; or that the apostles are called a "*chorus*"? And so there are phrases in the original of hymns and collects which can be studied with real enjoyment and to the great good of those who can appreciate them. I do not fear lest this should lead to discontent with our noble English services.

(To be continued.)

ABOUT GOING TO CHURCH.

1. We all like to meet great men. A country clergyman walked from the very north of Scotland to London in order to see the Duke of Wellington, and having gazed upon the great hero, returned as he came—on foot; saying "I have been well rewarded."

Many persons would walk many miles to meet Queen Victoria. Yet somehow, very many of those same persons would think very little of meeting God—the King of Kings.

The Church is the place where God specially meets His people. Our Lord Himself attended the services at the temple. "Learn of me." Go to church regularly and you won't like to miss. Yes! even if it rains. Would rain keep you from a concert? You expect the minister to be there. What is the use of his going, if you don't? If you do miss, you are doing your best to leave the House of Prayer without a single worshipper.

When you are absent from Church without good cause, you show how careless you are about the welfare of your soul. The reason that there is so little power in the lives of so many "professing Christians" is, because they starve their souls, begrudge them the hour at church, or the chapter from the Bible.

2. "The Lord is in His Holy Temple." The church is not a lecture or concert hall. Even though some do go to hear the sermon, and others go to listen to the music; while some go to worship—to meet God. He is there waiting to be gracious. While to weary burdened lives, He says: "In this place I will give peace." But if you go to God's house, remember, that it is only those who "seek" that "find."

3. Try to understand the Prayer Book. Read it over at home, read the Rubrics and get at the right meaning of the services. Notice the order. If there is any part you don't understand, ask your minister about it during one of his visits.

4. "Join heartily and audibly in the responses." Don't be ashamed to speak out. The "Amen" in the Church used to sound, we are told, like a clap of thunder. "You like a hearty service," do you say? Then, do your part, and others will soon follow your example. The great charm about our services is, the number of responses to be made. In no other church do the people take such a great part of the service themselves, or is the Bible so much used. Four and a half fifths of our service is from the Bible.

How beautiful are the responses, for instance, the minister says: "O God, make clean our hearts within us," then the people answer, "And take not Thy Holy Spirit from us."

5. Since the Bible is used so much, bring your Bible to church. You will need it to follow the 1st and 2nd Lesson, the Epistle and Gospel, and during the sermon.

It is the "Sword of the Spirit" that we are to use to fight with—"the Word of God." If a sword is not used it will get rusty.

Then, don't let your voice be missing from those that "praise the Lord." I mean the singing. It is as much a duty to praise as to pray.

6. When in church, pray for a blessing on yourself, the minister and all." Pray always, every day for your minister. Go to Church to meet God. Take your sins and troubles, and leave them at the feet of Jesus. Ask and ye shall receive.—Forgiveness. Believe, believe, "For being justified by Faith, we have peace with God."—H. Drumsfield.

THE RESURRECTION.

THE SOLUTION OF THE ENIGMAS OF NATURE, LIFE, AND HISTORY.

If the fact of the Resurrection be in itself, as it confessedly is, unique in all human experience, the point which it occupies in history is unique also. To this point all former history converges as to a certain goal; from this point, subsequent history flows as from its life-giving spring. If the Resurrection were alleged to have occurred in the middle of a series of events which passed on slowly to their consummation unaffected by its interruption; if it stood in no definite relation to the past, as in some sense a solution of the riddle which had baffled exhausted nations; if its significance had not been witnessed to at once by the rise of a new and invincible power which fashioned the development of all after-time; then we might have paused in doubt before so stupendous a miracle, and pleaded the uniformity of Nature against the claims of such an event upon our belief. But now, the testimony of Nature itself is in favour of the fact. On a large view of the life of humanity the Resurrection is antecedently likely. So far from being beset by greater difficulties than any other historical fact, it is the one fact towards which the greatest number of lines of evidence converge. In one form or another pre-Christian history is a prophecy of it, and post-Christian history an embodiment of it.—Canon Westcott.

THE Minister who is not willing to deny himself other enjoyments, and find enjoyment in visiting his flock, cannot expect to have an effective Church, even though he may have a mass-meeting before his pulpit. No substitute has ever been found or ever will be, for a minister's tongue, legs and heart. He has got to be everywhere, with his eyes on every wheel and valve in the machinery.