

Moses evidently had interest enough in the spiritual welfare of Hcbab, to desire to proselytize him when he said to him, "we are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." This indeed is the key note of the proper desire of Israel after the spirit—when the sons of the Church strive to bring in from heathen, Atheistic, Deistic, unbelieving, heretical, or schismatical bodies, those whom they love as brethren in the flesh. They feel they have the true remedy for sin and uncleanness, and they yearn after others that they may also receive its healing and so address them, "come with us and we will do thee good, for the Lord hath spoken good concerning Israel."

The Scribes and Pharisees were most energetic in making proselytes—as our Saviour bears witness—blaming them not for the proselyting but because "when he is made, ye make him two fold more the child of Hell than yourselves,"—we know that amongst those present at the great Pentecost there were not only Jews but proselytes from other nations, as was also the case in the congregation which heard St. Paul preach at Antioch in Pisidia—and from amongst the proselytes of Antioch came Nicolas, one of the seven Deacons first ordained in the Church of Christ—from Antioch the place in which the Church first received the title of CHRISTIAN.

The Divine founder, the Head of the "Church, which is His body," gave commandment to his Apostles and through them to their successors. "Go ye into all the world, and preach the gospel to every creature." Not, go every body—but go ye, i. e., the eleven, the Apostles, and that without limitation "*to every creature.*" Nay more, He teaches in the parable of the "Great Supper," that his servants should "Go out into the highways and hedges, and compel them to come in that his house may be filled."

Would it not then unchristianize Christianity and unhurch the Church if she gave up the right to go into all nations and proselytize."

PROSELUTOS.

ROYAL COMMISSION ON RITUALISM, VESTMENTS, &c.

FIRST REPORT.

To the Queen's Most Excellent Majesty,—

Your Majesty having been graciously pleased to issue a Commission reciting that "differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and other services contained in the Book of Common Prayer according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said United Church and the vestments worn by the ministers thereof at the time of their ministration"—and that "it is expedient that a full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said rubrics, orders, and directions so as to secure general uniformity of practice in such matters as may be deemed essential"—and enjoining your Commissioners "to make diligent inquiry into all and every the aforesaid, and to report thereupon from time to time as to" them, "or any ten or more of" them "may appear to be most expedient, having regard not only to the said rubrics, orders, and directions contained in the said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such