

none may exercise that office and work except they are ordained and appointed visibly by those to whom such power has been handed down in orderly succession in the Church, we do deny that they have validly *qualified themselves* for that office and work. They may have received—many have, we are sure—the inward call. But, by not asking for regular ordination from that Order of the ministry which alone, from the days of the Apostles, has had the power to bestow it, they have omitted to submit themselves to that outward call which would make them “able,” that is, valid, “ministers of the New Testament,” and of the Sacraments of the visible Catholic Church.

To make our meaning clearer, we may be allowed to point out some analogous cases in parochial and secular life. A parish Vestry, say, elects a churchwarden, thus inviting and calling him to that office. But he may not lawfully exercise the office, nor would his acts be valid, until he has *qualified* himself by receiving admission to the office of Churchwarden by the Archdeacon or his deputy. Or again, a citizen may be nominated to the office of magistrate, but he is not an actual magistrate, nor does he possess magisterial authority, until he has *qualified* officially in the form required by statute.

‘In like manner the true Churchman, the high Anglican Churchman even, may recognize in the Nonconformist Minister the character of a true servant of Christ, *personally* qualified by his gifts to exercise the commission which his Master gave to His Apostles and through them to their successors to the end of time; while he is obliged to regard him as *officially* unqualified, because that commission has not been actually conferred in the only way ever recognized as valid by the Church Universal.

‘This, we say, is the true Churchman’s way of viewing his Nonconformist fellow-Christians. There is no “Mrs. Grundism” in it, only an honest attempt to see things as *Christ and His Apostles* would have seen them. And whether he is right or wrong in his view, there is no just cause for angry and embittered controversy on either side. “The Day shall declare it.”

‘Let us avow what is our dearest dream in regard to our Nonconformist brethren. It may be “Utopian;” its realization certainly will need the direct action of Him “Who maketh men to be of one mind in an house.” It is that we should be allowed to welcome all bodies of baptized Christians who hold fast the doctrines of the Nicene and Apostles’ Creeds into visible and full communion, all their spiritually-minded ministers accepting a valid ordination at the hands of the historic Episcopate, to be recognized with our clergy henceforth as on absolutely equal terms with them, sharers in the work of the Apostolic Ministry, their chapels recognized as fully legitimate places sacred for the celebration of Sacraments, themselves and their congregations to be guaranteed a large measure of independence and freedom of action, at whatever sacrifice of the existing exclusive privileges of parish priests—in short, the practical realization of the maxim often vaunted, but never yet completely carried out, *In necessariis unitas, in dubiis libertas, in omnibus caritas*.

‘Even this scheme of comprehension fails, no doubt, in an important particular, that, namely, of recovering our separated Roman Catholic fellow countrymen. But we can hardly doubt that such a state of things would bring them back in time from their (as we hold) uncatholic dependence on a foreign Bishop, Primate even though he be of historic Christendom, to their legitimate allegiance to that true historic and national branch of the Catholic Church which we call the Church of England.

‘And then—to complete our dream—there would be good hope that the peace of Christ might descend on all Christendom, its wounds be healed, its corruptions reformed, the Kingdom of the Christ established in its predestined

glory. And when Christians are at one again, the world will be Christian.

‘“And is the goal so far away?”

So far no man can say

Let us have our dream to-day.”

‘No idle dream, surely, to the believer in the efficacy of the dying prayer of the Divine Master; but an object to be kept ever in view, and to be wished for and prayed for by us, however far off the goal may be.

‘Meanwhile let no pettiness of word or action on our part hinder or delay, by the fraction of a second, its accomplishment in God’s time.’

CHRISTIAN LIVING IN THE CHURCH.

Another principle of true discipleship is, *living unto God in His Holy Church*. The Church is no mere appendance of the Gospel. It is in holiest, closest union with our service, and God’s favour and rewards. The Church is our teacher and guide, but beyond this, in and through the Church are dispensed the gifts Christ received from men. An attempted service of the Almighty that has no regard to the Church’s Sacrament, her ordinances, her discipline, her culture, and that undervalues the grace in all these, has in it a self will that must render it worse than “a vain obligation.”

If we consult the New Testament we shall find everywhere the closest union of Christ Jesus with His Church; and the member of Christ is always intimately associated with the fellowship. To every one baptized into Christ, speaks the word as it points to the Church, “This is the way, walk ye in it.”

And this is no Church *invisible* save to “Him who seeth in secret.” It is the Church of the Creed—*HOLY, CATHOLIC, AP. APOSTOLIC*. A Church like Him whose body it is (Ephesians i. 23), which may be “seen with our eyes, which we have looked upon, and our hands have handled” (I John i. 1).

Members of Christ, let us never fail to associate all our “working out our own salvation,” and our “hope of glory, with His own blood” (Acts xx. 28).

Our statement of the leading principles of personal religion would be sadly incomplete without positive mention, that all that we may think, or do, is to be in simple dependence on the Holy Ghost, and as a loving tribute in return for what the Lord has done for us. It must be a very limited Christian experience that cannot realize the feebleness of promise and performance; and only a very inadequate sense of what it is to be “called to glory and virtue,” can feel the “sufficiency” in ourselves.

And so it is of the first step in feeling after God, to be constrained to own, how utterly void of merit we are, and to crave as our only peace and hope “Christ and Him crucified.”—*Bishop Gillespie*.

THE RELIGIOUS NEWSPAPER.

One of our exchanges comments upon the benefits of having a religious newspaper in a family in such wise, that we want our readers to know it:

The presence of a good religious newspaper, visiting a family every week, bringing more or less choice religious thought, selected or original, is an educating and Christianizing agency. It is profitable for the older members making them acquainted with current religious thought and what is transpiring in connection with the upbuilding of Christ’s kingdom in the world. It is good for the young members, forming in them a taste for profitable reading, and giving them many thoughts, suggestions and facts respecting a right life and work for God. No family can dispense with a religious weekly paper

without loss. It fills a place in family culture all its own. It adds something to the intelligence and better life of every household where it is constantly welcomed and read. Its cost is small in comparison with the benefit actually derived from it. The pastor who desires to increase culture, piety and a general acquaintance with the progress of the kingdom of Christ on earth can do much to accomplish this by securing the taking of some good religious newspaper for any length of time that did not give clear evidence of greater intelligence and breadth as the result. We have never known a professed Christian family that read no religious journal, that did not show in the clearest way that they were suffering loss from the lack of this cultivating agency. Their religious life is not expanded, enriched and mellowed by growing knowledge of the efforts constantly being made to advance the kingdom of Christ among all men. Their minds are not fed, and their hearts are not enlarged by an acquaintance with what the Church is doing, and what God is doing through His Church to set up His kingdom among the nations in the hearts of men. To induce such persons to become the subscribers to some good religious paper is a great favour to them personally.

All this of course goes upon the supposition the religious paper is read, and while it is to our advantage to have this paper circulated, both the pastor and family will find it of greater advantage to the parish.—*Southren Churchman*.

THE LOSS OF CHRIST.

The only recorded event of our Lord’s childhood is the visit to Jerusalem, at the feast of Passover, when He was lost by His parents. It seems strange that on this great festival of the Jewish Church, He who came to fulfill the types of the Messiah should be so little in the minds of Mary and Joseph as to become lost and be found again only after a diligent search. Yet during the holiday festivities, through which we have just passed, He, whose birth those days were meant to commemorate, was as completely lost sight of by many, as the boy Jesus was in Jerusalem. The world has so monopolized the days it calls holidays, but which the Church meant should be holy days, that their religious observance is almost forgotten. How few attended the service of the Church in comparison to the multitude that spent the time in worldly amusement! And what is true of Christmas-tide can be said of every Sunday. Christ is lost to those who do unnecessary work on this day. A certain amount of labour is unavoidable, yet much is done that could better be left until another day. Satan is glad to have us spend enough of the day in work, to prevent our attendance at the house of God. To the man of many cares, and the busy housewife, he says, as Pharaoh did to the people of Israel: “Get you to your burdens.” Christ is lost to those who make Sunday a day of festivity, eating entertaining and pleasure-seeking. He is lost to those who give undue attention to dress on His day. A cleanly attire is proper for God’s day, but a plain and simple garb best becomes His house. He is lost, too, to those who make Sunday a day of idleness and lounging. It was intended that Sunday should be a day of physical rest, but also a day of spiritual activity.—*Church Life, Cleveland, O.*

A Subscriber in Cape Breton writes: “The GUARDIAN is quite a welcome visitor, and we look forward anxiously for the day of its arrival. Cannot you make it tri-weekly?”

We want 10,000 subscribers; who will help in securing them?