

baptismal robe of pure unsullied innocence' He strengthens us as we go forward. He raises us when we fall. He feeds us with the substance of His own most precious Body. In the person of his minister, He does all this for us in virtue of that, which in His own person He actually performed when a man living on this earth. Last of all when time is drawing to its close with us, when life is past, when the work is done, and the dark gate is near, beyond which the garden of an eternal home is waiting to receive us, His tender care has not forsaken us. He has taken away the sting of death, but its appearance is still terrible; and He will not leave us without special help at our last need. He tried the agony of the moment; and He sweetens the cup for us before we drink it. . . . We lie down and seem to decay, but not all. Our natural body decays being the last remains of the infected matter which we have inherited from Adam; but the spiritual body, the glorified substance which has made our life, and is our real body as we are in Christ, that can never decay, but passes off into the kingdom which is prepared for it; that other world, where there is no sin, and God is all and in all."

This is a beautiful ideal of the Church; and not only a beautiful ideal, but thank God an intense and actual reality—and when we see and know this; when we believe and feel it, then, surely, a corresponding feeling of devotion arises in our hearts and minds as we share in these holy and comforting offices of the Church, which have been so freely and fully provided by her Great Head for our soul's health.

We take it, therefore, that one great spring and source of devotion in the mind of clergyman or layman is belief in the reality of the services in which they unite. A clergyman who really believes in sacramental grace—and God forbid that there should be any who do not—will surely administer the sacraments reverently and devotionally. When he preaches it will be the same, when he prays it will be the same. He will never forget that he is appointed "to speak for God to men, and to speak to God for men." And in the same way believing parents who bring their children to the font, and believing adults who approach the altar, impressed that from each of these sacred places grace flows to them by Christ's ordinance can hardly fail at such times to exhibit a reverence and devotion which indicate the faith and love they feel within. Similarly, as they listen to faithful words from the pulpit, which arouses them, strengthen them, or comfort them, will they exhibit by their demeanour that with Jacob their feeling is—"this is none other but the house of God and this is the gate of heaven."

If we, the clergy, wish our people to be reverent we must be so ourselves. It is hard, for example, for a congregation to be orderly and decorous when the clergyman is seldom or never punctual, when he almost tumbles into church with tossed hair and flushed face, his arms apparently still struggling with his surplice; when he is always looking about him during the service, and sometimes is slow in finding his place. We distinctly remember the occasion when the late Archbishop Trench preached soon after his appointment in the chapel of Trinity College, Dublin. We remember an important truth contained in that sermon which we have never forgotten, and please God which we never will forget, but that is not our present point. It was the Archbishop's manner of reading portion of the service that struck us so much; as so new, so strange, so earnest, so devotional; the sad pathetic utterance, we think of it still as we think of his sermon; both are fresh to us after the lapse of quite thirty years, and as we look back on it all, we feel alike thankful for the intellectual lesson of his preaching and the moral lesson of his praying.

We must, of course, allow for temperaments here; there are diversities of gifts, but reverence

can be cultivated; and say what we will outward reverence reacts on our inward feelings. We sometimes wonder when we see people "sitting," praying in church. Do they sit at home while joining in family prayer; do they sit while praying in their own chambers? One would say surely not. Is it a respectful way for strong men and women in sound health to pray thus sitting? And, if some one says, "If the heart be right what does it matter?" we should be inclined to say if the heart be right we shall try to treat God with due respect and reverence; we shall not grudge God the adoption of a suitable posture though it may demand the sacrifice of some measure of ease and self-indulgence. We must say that we, too, often find this argument about the heart being right very illogically used. Our own conviction is that if the heart be right other minor things will duly follow, unless there be some great ignorance and prejudice present. A man whose heart is really right in God's sight will not grudge God any signs of outward bodily reverence he can render Him. He will not offer to God "burnt-offerings without cost;" he will not excuse a shabby church, and slovenly, irreverent services with the cry that after all these things are really nothing, and that it is all a question of the state of the heart. One might fairly ask, are outward decorum, reverence, and devotion less consistent with rightness of heart, than poverty and irreverence of ritual?—*Irish Ecclesiastical Gazette.*

THE HOLY GHOST ACTING THROUGH THE MINISTRY.

Whitsuntide brings before us year by year a precious truth, one we are at all times apt to forget, viz., 'of the Person and Work of God the Holy Ghost.'

God established His kingdom on earth to be the means of drawing men to Him. The Holy Catholic Church is God's plan for seeking men. If this truth had been recognized in the Christian world earnest men would have clung together in the unity of the Church. What has led to division has been the Protestant idea that the Church is merely a voluntary human society seeking God, and that it does not matter what form the society takes, or how many forms, so long as men are earnest in their search. But this idea is not God's. His ideal is vastly higher it being nothing more or less than this, gift of life and those admitted to it were, viz., The Good Shepherd seeking His sheep that are astray. In order to find them He has agencies at work in the one Great Agency of the Catholic Church. He has His graces and mercies to bestow upon men. His ordinary method is to use outward means for conveying inward blessings, acting indirectly upon men through their fellows. Condescending to the weakness of our human nature. He gives us pledges that grace is really bestowed. These pledges are found in the outward organization and ordinances of the Church.

God the Holy Ghost is the Lord and Giver of life. Life in all forms is the gift of the Spirit of God. 'As in the beginning' He hovered over the face of the waters and fructified the earth and the sea so that all forms of vegetable and animal life were produced, so now He quickens and vitalises all things. Vegetables live because God has given them life; animals live because they have received the same great gift; Man lives because the Great Quickener breathed into him the breath of life. Our souls live because in the "both of the new birth" the Spirit of life endowed them with a life. Ascend the scale of life how we will from the lowest to the highest, it is God's gift. Truth lives because it is from the Living God: love lives because it comes from the God of Love. The Church has

vitality because it is the Body of the risen and living Lord, the Sacraments of the Church have power and strength and virtue for us because they are the Channels through which the Divine Life-giver imparts spiritual life and continues it in the soul. The ministry of the Church is a living Ministry because Jesus breathed upon the Apostles saying "Receive ye the Holy Ghost," and on the Day of Pentecost the Holy Spirit came upon them bestowing upon them life and power which they were to transmit to their Successors. In His treatment of Korah, Dathan and Abiram (Numbers xvi, 1-35) in their rebellion, God showed that He accepted the High Priesthood of Aaron, and the Priesthood of Levi's house, and none were to act for Him unless they were duly authorized to do so. To confirm the authority He had bestowed upon Aaron, and impress it upon the rest of the tribes, God gave, through Moses, a further sign. Every tribe was to bring a rod with the name of the head man of the tribe upon it, Aaron's name being written upon the rod of the tribe of Levi. These rods, twelve in number, were laid up over night in the Tabernacle, before the Lord, "and it came to pass that on the morrow Moses went into the Tabernacle of witness and behold the rod of Aaron for the house of Levi was budded and brought forth buds, and bloomed blossoms, and yielded almonds." (Numbers xviii, 8). The rod budding and bearing fruit showed life. That dead dry stick had no power of itself to bloom. God gave it life. So the Priesthood of Aaron derived its life from God. Korah, Dathan and Abiram were as powerless to act for God without His commission as their rods were powerless to bud and blossom and bear fruit. The life in Aaron's rod and the life in Aaron's priesthood came from God the Holy Ghost. So in the beginning of the Christian Dispensation the Apostolic Ministry received the gift of life and those admitted to it were able to show their credentials by the health giving and life giving powers they possessed. The Jewish Priests in after years traced their authority to Aaron, Christian Priests trace theirs to the Apostles. The Priests amongst the Jews were "called" by birth—by a natural descent in the line of Aaron, to serve God in the Tabernacle and Temple. The Priests of the Christian dispensation are "called" by an ordination—by a spiritual descent in the line of the Apostles, to serve God in the Church.

Some object to the use of the word "Priest." Here we are not concerned with names or men, our object is to magnify an office. The Jewish ministry and the Christian both centre in Christ Jesus. The Incarnation is the fulcrum upon which both move. All the Sacrifices of the Jewish worship drew their virtue from the great Sacrifice of Jesus upon the Cross. All the virtue of our worship comes from the same source. In faith they pointed forward, and in faith we point back to that same great event. Aaron and his sons were priests just in so far as their priesthood shared in the redemptive work of our Great High Priest Jesus Christ. The Christian Ministry is a priesthood just in so far as it shares in that same grand work. What one was before the Incarnation the other has been since, and the beautiful thought of St. Ambrose illustrates the great truth of the Holy Spirit's life giving work "the rod of Aaron has re-budded in Christ." This is the truth then that is impressed upon us at this blessed Whitsuntide, viz., that God the Holy Ghost works through his Church and Ministry, as man has body and soul—a mortal and an immortal part—a bodily nature and a Spiritual. So the visible Church which is the Body of Christ upon earth has the immortal Spirit of God to give it life. As a man's soul acts through his body, so the Holy Ghost acts through the Church. "By One Spirit are ye all baptized into one Body" said St. Paul. As the members of a man's body live only so long as they are united with the body, so we the