

either privately or openly, not being let by sickness or some other urgent cause, (or *vide* second book of King Edward—by preaching, studying of divinity or some other urgent cause,) and the curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." Here, as everywhere throughout the Prayer Book, we find an absence of any restriction of Morning and Evening Prayer to the Sundays. Again, the lectionary of the Church contains two lessons for each day of the year, to be read publicly in church. In these latter respects all the different editions of the Prayer Book agree.

This requirement of the Church is in keeping with those exhortations of Scripture which require us to be "instant in prayer," and to "pray without ceasing." It corresponds with the practice of the Jewish Church. As the morning and evening sacrifice with God's ancient people were called a continual sacrifice, so the morning and evening public devotions of the Christian Church could be designated a continual service. It seems in an especial manner to hallow and consecrate each day to God. It is an evidence to the world of a true spirit of devotion existing amongst us—a light kept continually burning in the midst of a great darkness. It keeps us acquainted with our rule of faith and practice, and provides us with a systematic means for the reading of Holy Scriptures. As devotion is to the soul what food is to the body, so it would seem that the life of a parish should receive daily sustenance rather than weekly. It serves as a preparation for that life, when, "with angels and archangels and with all the company of Heaven," we shall unite in a perpetual worship—not once a week, or even once or twice a day—but in "evermore praising God, and saying, Holy, Holy, Holy, Lord God Almighty." It enables us realize more effectually that article of our creed, "the communion of saints." It provides a ceaseless bond of union between the redeemed on earth and the saints in Heaven.

But these are only a few of the evidences of that wisdom which prompted the Church in this decree. They seem sufficient to commend the practice to us, and to fill us with regret when we reflect that in no diocese of this country can there be found more than two or three churches that observe it, and that even in England but a small proportion of the churches regard it. Throughout the Anglican Church, however, it is encouraging to observe a revival in this, as in all matters connected with the services of the Church and her teaching. The time was, and not so very long ago either, when a King of England (King Charles, the Martyr) could never think of entering upon his hunts or recreations, before he had first attended public prayers, and we trust that the day may yet dawn upon the Church of God, when, from the palace to the cottage, the multitude may issue forth to consecrate each day to God in the daily services of the Church.

We propose in a second article to deal with the apparent difficulties in the way of maintaining this order of the Church, and the way to overcome them.

THE SECOND ADVENTISTS.

BY W. ROGER-TAYLOR.

A NEW prophet has arisen in Israel, and Second Adventism rejoices because once more the time for our Lord's second coming upon the earth has been fixed. A "proclamation to the churches" has been issued by one Frederick Boyce, of London, England, who claims to have a special message from the Almighty. One cannot read the proclamation without being struck by the appalling blasphemy which this man Boyce makes use of. It is a matter of congratulation that the Second Adventists are a comparatively insignificant

body, yet nevertheless great harm may be done by dissemination of their literature. The following extracts from the "proclamation" will we hope be a warning note to many whose ears itch with a desire to give a hearing to error, under the cloak of religion. The end of the world is to be in 1888, and this is a part of the programme.

"The beast (Antichrist or false Messiah) rises out of the revolutionary sea of strife and universal power (Revelation xiii.), power was given to him over all kindreds, tongues and nations. His image is then set up as an object of worship and adoration in the Jewish temple (Daniel ix. 27), and in Mahomedan, Romish and Anglican places of worship for a period of 42 months—the period of THE GREAT TRIBULATION."

"The Word of God, which came to His people in times past by prophets and apostles, comes to His people in these last solemn times by Frederick Boyce, who on the direct authority of Almighty God hereby solemnly declares that the hour of God's judgment is at hand."

"The Word of God is the same in every age, whether by Moses or Paul or Boyce. To him hath God pledged Himself to fulfil His Word before the end of the year 1888."

How thankful Churchmen should feel, that their Creed does not depend upon false prophecies and excitement. Over and over again has the time of the second coming of our Blessed Saviour been fixed for a certain date, and just as often has that date passed by without any special Divine manifestation. Yet Adventism flourishes and gains adherents in a great many places among the ignorant and unlearned. Secure in the bosom of the Catholic Church, and cut off from all fanaticism and excitement, we calmly await Christ's coming, striving to prepare ourselves for that day and that hour of which no man knoweth, not even the angels of Heaven; and we earnestly watch and listen for the voice which shall say, "Behold the Bridegroom cometh, go ye out to meet Him." Not caring for the vain babblings of men, and for the false teachers which shall arise and deceive many, we rejoice in the promise of comfort given unto us, "Behold, I am with you always, even unto the end of the world." When that invisible presence shall be visibly manifested, we do not, we cannot know, and therefore we can only look with mingled pity and contempt upon the blasphemous prophecies of this new leader of Adventism.

HIGH AND LOW DEFINED.

WHAT is the difference between a High Churchman and a Low Churchman? A High Churchman may be best defined as one whose Faith is fastened upon, and whose hope is inspired by the fact that God is made man; whose theology is built chiefly on the Incarnation; and a Low Churchman is one whose most "faithful saying, and worthy of all acceptance," is "that Christ Jesus came into the world to save sinners." The one magnifies the grace of God put upon us: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The other magnifies chiefly the grace wrought in us—the Spirit witnessing with our spirits whereby we know that we are the sons of God, and assure our hearts before Him. Hence the High Churchman is more impressed with the value and efficacy of sacraments and ordinances as effectual signs and seals of that which God is doing for us. The Low Churchman, chiefly considering what we must do to be saved, regards the ordinances more as symbols of an inward life. The first naturally speaks of his "confession of Christ"; the second, of his "profession of Faith." The High Churchman's danger is, to look upon the Atonement as an incident of the Incarnation; that the death of Christ was made possible by the fact of His manhood. The Low Churchman's

danger is, to treat the Incarnation rather as a means to an end; that the Son of God took our nature upon Him, in order that He might make an atonement, by His death. It is a difference that has always existed, and must always exist, as long as Christian men retain their individualities and idiosyncrasies of thought and temper. There will always be some, to whom Christ, in His adorable Person, will be the Alpha and Omega of doctrine; and there will always be others, to whom the sacrifice of Calvary will be the centre of a true Faith. In one parish church the altar will be exalted, because the doctrine of the Incarnation culminates in the Sacrament of the Eucharist, in which this Man gives us His Flesh to eat. In another, the pulpit will be the centre of power, because the doctrine of Atonement is there proclaimed, as the way of access unto God, through Christ. The same diversity of standpoint is discernable in the writings of the blessed apostles and evangelists. The symbols of the four Gospels are significant of the views they severally take of the person and life of Christ. There is no contradiction, though there be a distinction, as between two sides of a shield. The shield is one and the same, though one side show a manger, and the other a Cross. A well-balanced Churchman will put altar and pulpit on one platform, and make the Crucified Person the centre of sacraments and preaching alike. And if he preach "Jesus Christ," at Christmas-tide, and "Him Crucified," in Lent, it is only because human infirmity will not suffer him to say two things at once. For to our understanding these are two things, however they be one to God. Jesus is the Son of God, and "Christ our Passover is sacrificed for us"; and "Jesus Christ and Him Crucified" is the sum of knowledge in that divine revelation which is able to make us wise unto salvation. The work of God's grace upon us all proceeds from the fact that God is made man. The song of the angels, at Christ's nativity, was no premature anthem. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" The work of God's grace within us proceeds from the fact that Christ was "made sin for us, that we might be made the righteousness of God in Him." A true Churchman must be High Church at the altar, and Low Church in the pulpit, regarding the Incarnation and the Atonement as co-ordinate forces of his ministry. The proportion of Faith is very well expressed in Bishop Hobart's well-known motto: "Apostolical Order, and Evangelical Truth." Moreover, this harmony and correlation of truth is what distinguishes a true "Catholic" from a Romanist, on the one hand, and from a mere Protestant on the other. Romanism, as a system, is the doctrine of the Incarnation carried out to its consequences by the deduction and inferences of human logic. It is not theology, it is logic. God is made Man, therefore God is reconciled to man, and there is nothing left for man to do but passively to submit to God's salvation. The Church is God's factory for the production of saints. Put yourself in its sequence of ways and means and instruments, and you are insured for time and for eternity. The Son of God made Man has established a Church. The Church is His own Arm, bringing salvation. Submit and be saved. Atonement for sin belongs to another category of facts; auxiliary but subordinate. It is not a section of the same cone, but of another cone lying adjacent. It is quite characteristic of Roman writers to speak of "The Man-God," and not, as we say, "The God-Man."