

sought in books of this character is, most certainly, a good one. The fathers of our American Protestantism were good men and wise men. Their ideas and methods, nevertheless, cannot be accepted as in all things perfect. We, their children, without sitting in judgment upon them, and without going back, in any degree, to that from which they broke away with so much of deserved abhorrence, may still find it possible to vary that Puritan simplicity which favors so much of monotony, with what shall be more truly apostolic, while better suited to the needs of the present hour.—*Baptist Paper.*

For downright disregard of principles that should ever be borne in mind by Churchmen, there is no body to match a "Protestant" Bishop, says *The Church Reformer*, in reference to the recent ordination by the Archbishop of Dublin of a deacon for some schismatical body in Portugal, whereat he used a mixed service made up from the Irish Prayer Book and that of the Portuguese sect. Our contemporary continues: "We thought that after the disestablishment, ample security was taken for the good and lawful behaviour of the Irish Bishops. Perhaps it all depends upon which side a bishop transgresses. However this may be, it should not be forgotten how the Bishop of Derry was bullied for doing what he could not help, and it remains to be seen what notice is taken of the conduct of Archbishop Lord Plunkett." The allusion to the bullying of the Bishop of Derry is very *apropos*. It refers, of course, to Dr. Alexander's sermon at the Cardiff Church Congress.—*Living Church.*

PRAYERS FOR THE DEAD.

The following opinion, given at the close of 1882, by Bishop Magee, of Peterborough, to a Leicester memorial on the subject of prayers for the dead is of interest:—"Prayer for the dead does not necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the Church, that the souls of the faithful, though free from suffering, were capable, while awaiting all their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable but also, in regard to our controversy, with Rome, extremely rash and unwise."