

ought to be the duty and delight of the whole congregation.

“The world will love its own,” and it is not, therefore, a matter of surprise that of late years large congregations are most easily gathered by a system of pre-advertised sensational sermons on subjects much more attractive to the secular taste than faithful reasoning upon meekness, temperance (in the true sense of the word,) and the judgement to come. When an easy road to popularity is formed through sceptical aspersions on catholic truths, it is not surprising that impatience of wholesome barriers tempts too many to applaud preachers whose main business it seems to remain as leaders in churches whose doctrine they openly deny. Under such bold teaching it is but reasonable to expect that among denominations who leave the public prayer to the inspiration of the preacher their old land-marks are being rapidly submerged, and their church courts find themselves unable to cope with heresy in their midst and amongst their ministers. This, however, is but the natural outcome of the system of man-made churches and clergy. Religious denominations dating no further back than to the sixteenth century are not now, in a single instance, identical in doctrine or ritual with their originators. But with those branches of the Catholic Church who do not aspire to the manufacture of creeds, and therefore

exact the acceptance of none but those of the Œcumenical Councils there is a *semper*, an *ubique*, an *ab omnibus* not elsewhere to be found. Whilst so many good people of all Christian denominations are now earnestly praying for unity, the rejection of modern standards seems the first step towards infidelity on the one hand or the acceptance of apostolic teaching on the other.

This is the opportune opening for Catholic truths. The Anglo-Catholic Church traces back her Orders to the Hand marked with the print of the nails, and her creeds to the Councils of the primitive, undivided and universal Church. Amidst the wreck of modern dogmas and the crash or jarring polemics, she steadfastly holds to that epitome of Catholic doctrine which is found in the three creeds,—as far from tyrannical superstition as from sceptical vagueness. This is being perceived and appreciated in unexpected quarters. The Presbyterian Church of Scotland recently listened without demur to a proposition looking towards union with the Catholic (not Roman) Churches of England and Scotland. This accounts also for the frequent accessions to our Church from the ranks of Non-conformity.

Accessions to our Church are not, as a rule, first attracted by reading or argument so much as by actual observation of our mode of worship and use of the means of grace as exhi