

"Who gave us the Holy Communion?" "God."

"Well, but who first instituted it?" "Eli."

"Surely you remember it was in the New Testament. Who gave it to us?" "John the Baptist."

"Tell me where in the Bible you would find anything about the Holy Communion?" "In St. John's chapter." (*sic.*)

"We do not call it St. John's chapter. Here is a Bible. Find me the place. Never mind the chapter. What is the part of the Bible called you have turned to now? St. John's what?" "St. John's Epistle."

"No, St. John's Gospel. You have heard of the Gospels, haven't you? How many Gospels are there?" "Six," and so on.

If this is the state of knowledge of one anxious to be confirmed, and to learn, what must be the state of those who, with their parents, are utterly indifferent to religion!

THE NOTE OF SANCTITY IN THE ENGLISH CATHOLIC CHURCH.

[From the *Holy Cross Magazine.*]

Our Lord Christ said to His Apostles that they would sit on thrones judging the twelve tribes of Israel. The Catholic Church is the Spiritual Israel, and extended throughout the ages, and all over the world, takes within her fold a great multitude of all nations and kindreds and peoples and tongues. In the Body Mystical of Christ are many members; in His Kingdom are many provinces. The Church does not annihilate differences of human character, whether individual or national, but displays in them the unity and fertility of her divine life, sanctifying, moulding and employing them to manifest His manifold grace, who dwells within her breast. Every portion of the great Vineyard of Christ is holy ground, but not all parts thereof have the same scenery, nor is the fruit developed without variety of culture and its own specialized virtues. Speaking generally, the Eastern Christian has characteristics which differ from the Western; the English is not quite like either the Latin or the Greek.

Belonging, as we do, to the English Catholic Church, we should remember that, when we say that we believe in the Holy Catholic Church we affirm our faith in that part of it where lies our inheritance. We believe that it is Catholic and therefore Holy. We believe that God calls us to be saints, and that the Church of the English race is a ground where sanctity is produced, equally with any other part of Christ's Kingdom. To believe this is essential to our belief in the Creed. We believe that all the powers of saintly life, bestowed by Christ upon the Catholic Church, are bestowed upon ourselves, and that we shall be judged in the last day accordingly. We should not ignore the tokens of sanctity elsewhere, much less should we disparage the holy evidences characteristic of our own position among the tribes of Israel. Nay, as we reflect upon a few of them, we may find cause to confess our faith with stronger assurance, more loving devotion, deeper sense of God's goodness to us and our own responsibility.

First, It is evident that the English Church, with whole-hearted and pure intention, holds the Catholic Faith. To hold the Catholic Faith is to have the Mind of Christ and be informed by His Holy Spirit, the Spirit of Wisdom and Understanding, the Spirit of Knowledge and Counsel. The Anglo-Catholic Church contends earnestly for the Faith which was once for all delivered to the Saints, seeks to conform to it, and is continually rising up to its requirements. No matter what may be her practical deficiencies

and failures, they are obviously accidental, not intentional, and will be remedied according to the principle of Catholic integrity which actuates her.

Secondly, She longs for the visible unity of Christendom and most constant are her prayers, untiring her efforts, for that end. In this respect she is distinctive amid the scattered families of God's people. The Eirenicon of Dr. Pusey is only one of many tokens of such union with the Heart of Jesus. The English Church has this Spiritual glory, this note of sanctity, that from her sounds out upon the scene of division and discord the sweet voice of the Spirit of love.

Thirdly, She is characterized by a sturdy honesty and truthfulness. "God is light, and in Him is no darkness at all." We see in the English Church this likeness to our Lord more plainly than elsewhere. It has pleased God to endow the Anglo-Saxon race with a singular love of truth, that the Church of that people be a shining light in Christendom. Her moral theology does not blend piety with falsehood. If there is one thing which the English Christian knows more than another, it is that he cannot be a liar and please God. Her contentment for such institutions and principles of religion, as have come in question, has been on the basis of truthful investigation of facts, and with determination to abide by those facts, whatever they may be. A system of religious doctrines and practices, which may seem plausible to the human mind, but which are supported, and have to be supported by forgeries, garbled quotations, concealments and tricks of sophistry, is abhorrent to the English character. Herein we touch a secret spring of the power in the Anglican Church to rally out of mistakes and errors, incurred through ignorance or oppression. This is the power of the Resurrection Life of our Lord, manifested in His Church, against which the gates of hell shall not prevail. Out of errors and sins she is carried by the Spirit of Truth, who fills her soul. She lives, she moves, again lifts up herself, is cleansed and arrayed anew with the robes of sanctity, and that is her devout use of Holy Scripture, the Word of Truth. Her appeal in faith and morals is to Holy Scripture, as interpreted by Catholic tradition. In no other part of the Catholic Church is the Holy Bible read so publicly, so continuously, so comprehensively, as in the English Office. No where else is Holy Scripture so essentially a standard of thought, so fundamentally a formative principle of spiritual and moral life. Elsewhere, indeed, individuals excel in knowledge of Holy Scripture but in what nations is such knowledge so far spread, so free, so operative, as among those who speak the English tongue? Yet if to be saintly is to be like our Saviour Christ, then this characteristic of the Church of the English is a trait of His own character, and a note of sanctity. To this end, St. Paul declared, Holy Scripture is given and is profitable "that the man of God may be perfect, thoroughly furnished unto all good works."

Fifthly, It has pleased God to endue our race with a special independence of nature and love of liberty. His grace and providential ordering in the Church (so it would appear to us) have moulded this innate impulse that it may develop a remarkable health and vigor of moral action. The Discipline of the Anglican Church has often been unfavorably contrasted with that of Rome. The Roman Catholic has minute particulars stated and ruled for the conduct of his life, even as to what he may eat, or not eat, in Lent. He is taught to rest upon an external, spiritual direction, to which the more completely he submits himself, the holier and happier is he. Such a method of dealing with the soul has both advantages and disadvantages. It may be well suited to those for whom it is intended, and those for whom it is overruled by God. But it by no means follows that our own

freer discipline is not good also, and better suited to our national character. The English Catholic has the same essential principles of religion, but their particular application is thrown, in greater degree, upon his own discretion and responsibility. We believe that this too is overruled of God, according to His great wisdom, that in the realm of moral action, His faithful may surrender themselves to Him with more intelligent and sincere desire. "An offering of a free heart will I give thee, and praise Thy name, O Lord, because it is so comfortable."

Sixthly, Another feature of holy life shown in the English Church is of great significance. We find therein a sobriety of spirit, suggestive of exceeding strength, a quietness of deep feeling, a well-balanced state of thought, a judiciousness of mind and harmony of virtues. In such way is evidenced the growing seed of that perfection wherein the soul shall rejoice when the sons of God shall be made manifest. Doctrines not according to the proportion of faith and hysterical devotions, cults which come of diseased imagination and spiritual energy of any kind, which is untrue to the proper relation of the faculties of the soul, overstraining in one direction or stunting and paralyzing in another, are foreign to the nature of English Christianity; and an additional token of the grace of God wherein we stand.

Some people unwisely look away to other conditions of the Catholic Church with unworthy thoughts of their own inheritance. An impartial reflection upon facts will show them that the note of sanctity in the Anglican Church is distinct and clear, having moreover its own special and noble characteristics. Our dear Mother has many sons and daughters by whom the Lord has wrought great glory. She has a cloud of witnesses who testify to the purity of her descent. In the comfort of her sanctity we should take warning to be faithful to our high calling, that, in the day when the Lord and Judge Eternal shall declare who are His, and who are holy, we may be numbered with the Saints.

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DEVOTION.

The devotional side of the religious life is one that we fear is much overlooked and neglected by us as a body. It is not the fault of our Church that it should be so; she provides for daily prayers and has special services for special seasons; special helps for special wants. There is a beautiful passage in one of Froude's Short Studies, which shows how the Church follows us with prayer and sacrament through our whole earthly pilgrimage.

It is as follows:—

"Christ in his twelfth year was presented in the temple and first entered on His Father's business; and the baptized child, when it has grown to an age to become conscious of its vow and of its privilege again renews it in full knowledge of what it undertakes, and receives again sacramentally a fresh gift of grace to assist it forward on its way. In maturity it seeks a companion to share its pains and pleasures, and again Christ is present to consecrate the union Marriage, which outside the Church only serves to perpetuate the curse and bring fresh inheritors of misery into the world. He made it holy by His presence at Cana, and chose it as the symbol to represent His own mystic union with His Church. Even Saints cannot live without at times some spot adhering to them. The atmosphere in which we breathe and move is soiled, and Christ has anticipated our wants. Christ was forty days in the wilderness not to subdue His own flesh—for that which was already perfect did not need subduing—but to give to repentance a cleansing virtue to serve for our daily, our hourly ablution. Christ consecrates our birth; Christ throws over us our