

of everything which did not accord in every respect with their own system was so unmistakable, that it amounted to what would, by almost every one, in the present day, be called the most intense bigotry. The first Christians had none of that false liberalism of the present day, which some people call charity, and which, in opposition to all Christian principle, holds one religion nearly as good as another, and, upon the whole, regards the modern sects as a considerable improvement on the New Testament. The Collect, Epistle, and Gospel of this day's communion office are in full accordance with the highest teaching of primitive Christianity, and in direct antagonism to the modern notions or "views," which have become so widely spread among us. Here we have taught us a complete and uncompromising renunciation on the one hand, and on the other a total consecration to one definite, all-absorbing object. We must perceive at once that it is no part of the Christian man's character to be truckling to the enemies of the faith once delivered to the saints. He is to be exclusively, with no compromise, the follower of Him in Whose cause He is engaged. Not only His heart, but his soul, and strength, his life and his powers are to move in one direction, without swerving to the right hand or to the left. The infidelity of the sects, (for the multiplication of sects is but one form of infidelity) is as much opposed to the consistency required by the Gospel as the most rigid Ultramontanism can possibly be. And this consistency—the renunciation and consecration so strongly insisted on—is essential to any proper claim to the Christian character. Without this consistency, there can be no uniformity in the human nature; all will be unnatural, disjointed, harsh, unlovely—one great moral chaos—an ocean of things mischievous, monstrous, and offensive. Every indication of the Christian's character given us in the New Testament, shows the importance and the necessity of consistency. Is he running a race? Then his eye must be upon the prize. Is he a combatant? Then he is not to wish God speed to the enemies of the Church; he is never to be without his arms; never to sleep at his post; but ever to be ready to banish, as far as he can, infidelity, with its main supports, heresy and schism. Is he regarded as a member of one vast and holy family, the Church of the Lord, which He purchased with His own blood? Then he must adhere to the principles which animate the whole: he must abide in Christ, and regard himself as a member of the one body into which he has been baptized.

#### THE PROGRESS OF INFIDELITY.

THAT infidelity, in a multitude of shapes, is making rapid strides in the world, is a fact not to be disputed. Nor is such a fact at all surprising to the devout student of the New Testament, who will not fail to perceive a large amount of force in the question proposed by our Lord:—"When the Son of Man cometh, shall he find faith on the earth?"—meaning, doubtless, that He shall not find faith on the earth. And regarding the time as at least approaching when the manifestation of the Man of Sin shall take place, who will be the personification of all the unbelief in the world, it would be expected that the signs of the times would indicate proportionate decay of faith in many of those who were formerly members of Christ's flock, but who are gradually going away to swell the numbers of those who shall make up the final apostacy.

But there is also another fact equally patent to

those who have paid any close attention to the subject. The fact is this, that the infidelity which has made such rapid strides in the world, began in a raid against what some people please to call Sacerdotalism and Sacramentarianism. This raid is really an attack on all the main features of the Gospel of Christ, and it is remarkable that the leaders of it should be those who would have us believe that they have more faith than all the rest of the Church put together. Their faith, however, happens to be a faith in their own "views," rather than in the teaching of Christ and His Apostles, which is precisely opposite to what they call faith. It has been very properly urged that when the so-called, but mis-called, Evangelicals have shaken men's belief in the value of the sacraments of Christ's institution, they undermine the hold that Christ intended the Gospel should have on their hearts. "When you have persuaded a man that it is absurd to suppose that an unconscious infant can be a subject on which divine grace can work; when you have been led to look on the good resolutions he makes himself as the great benefit to be derived from confirmation; when you have taught him to rest satisfied with a repentance which stops short at the mental process necessary thereto, you have already done much to encourage him in that spirit of self-reliance which is the negation of the Gospel. When you have reduced the Holy Eucharist to a bare remembrance of the long past sacrifice of the Cross and of the absent Priest and Victim, you have gone a great way towards banishing Christ to the dim region of past history—you have gone a great way towards leading men to regard Him merely as an interesting, historical personage, instead of an ever present, ever loving Saviour. In fact, the so-called evangelicalism of the day is really the author and the mainspring of the infidelity now become so rampant.

#### EVIDENCES OF CHURCH LIFE.

IN these days of renewed Church life and of a restoration of the Faith of our Fathers, it is not a thing to be wondered at that there should be plain and tangible evidences accompanying them. It surely cannot be an unexpected circumstance if the internal principle and the internal feeling should manifest themselves in outward expressions of almost every imaginable description. If we entertain a feeling of affection for any object, that affection will rarely remain a perfectly dormant impression; it will show itself in a variety of ways. Should that object be a living, intelligent being, and should a sentiment of veneration be also added, the affection and veneration will seek and will find an almost infinite variety of modes of external manifestations, as a necessary result of the internal sentiment. And this will especially be the case with regard to the supreme object of the Christian man's worship; and that for several reasons:—Because Almighty God requires that man should glorify Him before his fellow man; because to honor Him before our fellow creatures in the way God has appointed to spread the blessings of religion over the world; and because He has told us,—"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

Perhaps in no way is the evidence of renewed Church life to be more effectually seen than in the loving care shown in the construction of temples dedicated to the worship of the Supreme Being. When men have learned that though "God dwelleth not in temples made by hands," and though "the Heaven of Heavens cannot contain Him," still, as of old, He makes Himself locally present in

places dedicated to His worship, to meet His people, to receive their confessions of sin, to speak by His ministers the word of pardon, and to convey Himself to them in His sacraments for their spiritual health and nourishment—then, a matter of course, the piety of man now, as of old, strives to the best of his ability to make "the place of His feet glorious."

We need not be surprised, then, to see men engaged with earnest effort and prayerful labor in building beautiful temples and costly shrines. If the patriarch David felt it a disgrace to him that he dwelt in a bower of cedar while the ark of God was in a tent, if he felt that he had no right to insult Almighty God to such an extent as to place the symbols and the instruments of His glory and mercy in a tottering structure immensely inferior to the habitation he had built for himself, the feeling should be intensified under the Christian Dispensation. And so, ages ago, since the advent of that dispensation, when men knew the truth, when there was to their minds a reality in belief in God, in His presence, His mercy, in His intelligent working on earth for the regeneration of a fallen race, monuments were raised to His honor; monuments which fill us with wonder and amazement. But when, during the last century, the lamp of truth burnt so low, and God was so dishonored, what wonder that we have been made partakers of an heritage of slovenliness, of ignorance, of ugliness, and of profanity.

Since the Oxford movement in 1832, however, a great improvement has taken place in these respects; and it is with thankful joy that we perceive evidences of a purer love and a clearer knowledge. Thousands of instances have taken place in the mother country, and many are taking place in this country also. Sometimes the improvement is seen in the demolition of the old three-deckers used in preaching and praying, or the exchange of two huge and unsightly boxes for a more suitable praying desk; or, perhaps, the chancel is more elaborately decorated and more carefully and lovingly arranged than formerly, the altar being raised to a suitable position, so as to assume its rightful place in the church; or, perhaps, the one emblem of our Faith, the Cross, had been put in so prominent a position that strangers will perceive at once that it is not a Mohammedan or Buddhist temple upon which they are gazing. All these and many other things now going are evidences that the Church is living and active; and we therefore thank God and take courage for the future.

#### THE ARCHBISHOP OF CANTERBURY'S CHARGE.

THE charge of his Grace the Archbishop of Canterbury, delivered on the occasion of his Visitation, at Croydon, on the 31st ult., is unusually important. He stated that, in consequence of the peculiar circumstances of his See, he should not dwell on local subjects, but direct his attention to subjects which concern Christendom generally. Lambeth is becoming, year by year, more and more a centre to which the whole Anglican Communion are accustomed to look, as that Communion is also becoming a centre for all the Churches of Christendom which protest against Roman usurpation. Prelates from the United States are increasing in the expressions of filial regard they entertain toward the Church of England. A great cry for help has come to Lambeth from the Syrian, Armenian, Chaldean and Nestorian Churches. Our relations are also growing with the Greek Church in Russia, Turkey, Greece, and Bulgaria, the Coptic Churches