

sacred oils, as the people—and his Bishop—would not permit them, but he hoped for better times! Meantime, he counselled full reliance upon the apostolic wisdom of the grand old Church of England. True, she had her miseries, but she was all right, and as Article 20 says, she "hath authority in controversies of faith," and would doubtless settle all these points some day. I asked him if her claim to possess final authority meant something similar to the Roman Catholic doctrine, namely, that she is infallible and unable to teach what is untrue. Upon his reluctant admission that she *might possibly* err in so all-important a matter as eternal salvation, I pointed out that we surely ought not to be asked to stake our immortal souls on teachings that might be false, nay, were false, according to his views on some very important points in the prayer-book.

I had set out in earnest to make a study of the teachings of my Church with a view to defend her, and here was the puzzling result! Nowhere could I find reasonable certainty as to faith, yet I knew that "without faith it is impossible to please God." Nowhere could I find her ministers agreed upon all-important points. Surely I would have been justified had I said to each of them in turn, "Art thou a master in Israel and knowest not these things?" (S. John 3, 10.) The only logical conclusion I could come to was that the Church of England was a great City of Confusion, out of which I must hasten at all costs. But where to? The other leading denominations, of which she is the mother, I found on examination to be fully as illogical and inconsistent, but mostly upon other grounds, which it would be easy to enumerate had I the space. Many of my own relatives being members of these denominations, it did not take long to discover that not one of them was quite sure just what his sect does teach, or what to think himself about sundry important doctrines. As one instance only, I could not find one who could give me a really satisfying and substantial reason why he rested from work on, and kept holy, the first day of the week instead of the seventh day, as Christ and the Apostles invariably did. Surely it is important, and an "essential" that we should know why we constantly break and ignore one of the ten solemn commandments of God delivered in tones of thunder from Mount Sinai!

What was I to do now? I could only pray to God to lead me by His "kindly light," and He did in his mercy lead me. With many qualms of prejudice and very great reluctance, I resolved to probe into the doctrines and practices of the great Catholic Church. With foolish timidity I kept away from all Catholics of every description, and confined myself to books picked up here and there. By chance I ran across a pamphlet called "Claims of Anglicanism," by Rev. Father Davis, of Madoc, Ont. I also found a very complete exposition of Catholic teachings in Di Bruno's "Catholic Belief," sold by D. & J. Sadlier & Co., Toronto. These and other authorized books of the Church were examined carefully, and after testing Catholic doctrines and practices by Scripture, history, reason and common sense, and finding them to my surprise and delight to be one beautiful, harmonious whole, I presented myself to a certain good priest for reception into the Church. To my great chagrin, I was refused. "Wait,"