

inclined to evil; we find in our members a law warring against the law of God. We see and know the right way by the light of conscience—"the candle of the Lord"—within us, but we love the evil rather than the good.

We know that it is written in the Book of God's Law—

"The soul that sinneth it shall die." *Ezek. xviii. 4.*

"The wages of sin is death." *Rom vi. 23.*

How necessary it is that we should know and understand how deliverance from this evil thing is to be obtained. "Lord help us."—*The Church Messenger, Qu'Appelle.*

THE TRUE CENTRE.

Nothing but the fact that She is the Apostolic Church of England under God's care and keeping can account for the other fact that notwithstanding the wilful ignorance of her just claims on the part of the great majority of her nominal adherents, she has maintained her position in the most dangerous days, and is now looked upon as the historic and nearest representative of the Primitive Church in all Christendom. Nothing but this can account for the bold revival of her claims to real Catholicism and consequent progress within the last fifty years.

For, even now, how few are there amongst nominal Church people who really understand and can clearly explain the ancient word "Catholic," with all that it embraces as well as all that it rejects. How many of them are there, who, in repeating the three oecumenical Creeds, profess to believe in the Catholic Church and the Catholic faith when in Church, and yet at all other times assign this word Catholic to the Romish Church, and therefore secretly dislike it,—greatly to the advantage of Romanism and to her proselytizing amongst weak-kneed Protestants. For the most of these understand Protestantism to consist in denials and negative teachings,—so much so that they lose the ancient christian verities, and gradually tend towards infidelity. "A man is known by the company he keeps," and thus it happens that in many countries the word 'Protestant' means infidel, because all infidels profess themselves Protestants.

Rome owes her success in proselytizing very largely to this cause. A man bewildered amongst many counsellors is more apt to listen to claims confidently put forward than to those who assert no such authority, and content themselves with mere denials. She also is largely assisted by the so-called history taught in our public schools, and too often in Church of England schools, in which the Romish Church is exclusively mentioned as the Catholic Church, and Romanists are similarly credited as 'Catholics.'

Again,—not one out of ten nominal Church people knows the faith and practice and ritual of the Primitive Church, nor the undeniable claim of the Church of England to be its nearest and clearest representative of the present day. The great majority of Protestants cannot tell you the true origin of the Church of England. They are not ashamed to betray their ignorance by ascribing it to King Henry VIII, who always was a Romanist, and committed his first and incestuous marriage with the sanction and rites of that Church. They are ignorant of the fact that the Church of England was planted in the first century, hundreds of years before Augustine and his monks brought Romanism to that country. They do not know that Magna Charta expressly names the Church of England, and secures her rights as against any foreign or native church whatsoever.

Again, it is not too much to say that a large majority of nominal Church people never acquaint themselves with the rubrics and formularies of their own Church, much less with

those of the Primitive Church, nor how nearly they are assimilated to each other, nor how greatly they assist in the right understanding of the Apostolic faith and practice, nor how they guard against false doctrine, heresy and schism. They know not what are the numerous and indefensible encroachments of Romanism upon primitive truth and practice, but mix all up together,—primitive truth and Romish novelties—as one jumble of superstition, to be avoided and abhorred of all true Protestants.

Rome well knows how to take advantage of all this empty prejudice, and of the utter inability of mere Protestantism to meet her controversialists,—and almost all her people are of this class, and all are carefully trained to know the ignorance of their opponents.

The cause of most of this ignorance is to be found in the historic hatred of Romish tyranny and superstition, combined with the subtle temptation of indolence and carelessness as to acquiring the knowledge of the truth. Add to this the timidity of too many among our teachers, lest a clear assertion of primitive truth and practice should bring upon them a suspicion of Romeward tendencies. To this, again, add the tendency of politicians to court the Romish vote,—sure to be jeopardised by fair play by all around,—and we can easily account for the bold encroachments, the successful claims for precedence, and the lions share of common property which falls to our encroaching and confident Romish brethren, who find their best allies amongst divided Protestants.

It is an old and true saying that "the Church of England is the bulwark of the Reformation." But this is the Church of England—not as one of a conglomeration of unhistoric Protestant sects, but as primitive and pure in faith and practice.

She is as far from the novel doctrines of Rome as from those of Geneva. She is not as the modern sects, nor as that one which went out from her by command of the Pope in the days of Queen Elizabeth. She has never laid claim to universal jurisdiction, nor has she ever added to the Faith one jot or tittle of her own invention. The Catholic faith is of oecumenical, not sectional authority. Christian unity can never be obtained without the recognition of this truth, and the surrender of all which makes against it. The Church of England, rightly understood and set forth, is the nearest to the Primitive Church, and therefore will be the centre of a re-united Christendom in God's good time.—*Church Work.*

DO NOT MISS SALVATION BY LOOKING TOO FAR FOR IT.

Naaman thought it a small thing to wash in Jordan; the cleansing of the leper, he said, must be a grater matter than that. And so men fancy that to find a Saviour must be a matter of difficulty, and wide and distinct and long research. They never can believe that one simple word spoken from the heart, in a common room, on a common day, can really bring them face to face with the Redeemer and the Saviour and Comforter. And yet it is even so. When He is found, it is as one whom we have already seen and talked with; as one so near to us that we might have received Him any day; so near to us that there is even now but a step, but a veil between us and Him. It is a grievous thing to miss One who is as close to us as our own soul, just because we would take it for granted that He must be looked for afar off. Some Christians, even, do not grasp this thought of the nearness of Christ to them. It is my chief joy. Make it clear that Christ on earth, with His fathomless love, His unutterable pity, His divine gentleness, and quick and tender notice of all appeals from the humble and poor, was different in kind from what He

is in heaven—prove that He acted from design more than from the impulse of character, and that now the tenderness of that strange love and pity is no more, and you take away my Lord, and I know not where ye have laid Him. You have robbed me of my God. But now I look upon the story of His acts upon earth, when He was, in some sort, fettered by flesh and the laws which are the masters of flesh, and I say, "If His pity and His patience and His love were such as this while here, what must they be now in their full expansion? Christ came to die for our sins, but He came also to show us what is the character of God; to teach us, by lessons that we can understand, what sort of disposition He has who made us; and now, instead of wishing to go back 1800 years in order to sit at His feet in Jerusalem, let us rejoice that every year brings us nearer the hour when we shall go, not to Jesus hampered by fleshly laws, and shrouded as lights are from the eyes of the sick, but to our Saviour, glorified and waiting to welcome His children and His brothers to their long sought home. I would have loved to listen to my Saviour as He taught upon the plains or on the mountains, or in the cities of Judea. I would have loved to sit at His feet, to watch His looks as He uttered the blessed words that are recorded. I would have loved to speak with Him face to face, to have seen His smile, to have touched His hands; but, thank God! I can do better than that—I can have Him and can hold Him in my heart of hearts as that sweet friend and Comforter who could not come down to earth till the man Christ Jesus was received up into heaven. By love I am conjoined to Him, and I feel His soul touch my soul. Thus I can abide with Him until I see Him face to face in heaven.—*Dean Vaughan in Church Year*

BROTHERHOOD OF ST. ANDREW'S.

One of the most important incidents in religious circles for the past month, was the annual Convention of the Brotherhood of St. Andrew, which met in Philadelphia on the 16th of Oct. Young as this organization is, it has added thousands of earnest, devoted men to the working force of the Church in all parts of the country. In the opening sermon the Bishop of New York well said: 'The world is obtrusive, insinuating itself even into the Church, and young men must not mistake the outward progress of the Church in prosperity as the end for which they should give their strength, but must realize the need of inward growth and of testifying to the truth. The rise and progress of the Brotherhood was a most inspiring testimony to the life of the Church. The Holy Spirit had so worked with the order that it must now be recognized as one of the Church's great forces. The Convention should concern itself with ends not means, and should affirm most strongly the personal responsibility of young men to wield the mighty power of sympathy which every man possessed. The man who carries Christ in himself, carries a spell which can touch and transfigure all hearts.' About 400 representatives were present from all parts of the country, including a number from the Pacific coast. A delegation from Canada was also present. The tone of this fifth Annual Convention was higher than that of any of its predecessors. The deliberations were marked by much enthusiasm, and intense earnestness, and good temper. The attendance and character and earnestness of its members indicated that there had been a strong advance all along the line, not only of increased membership, but increase of ardor and success for the cause of Christ.—*Church Year.*

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