

but it was pre-eminently a love in each man of his immortal soul, and, therefore, in proportion to its sincerity and its intensity it was outspoken. The motive power of it is expressed by St. John himself to be, "For the truth's sake which dwelleth in us and shall be with us forever." What is here called "the truth" by the beloved Apostle, we should, in modern phraseology, term "the true faith;" and St. John would be the last man in the world to tell us that it matters but little what a man believes. No man ever lived who contended more earnestly, more uncompromisingly for "the truth" than he did. And by "the truth" he did not mean mere "views" about it; he meant a body of ascertained fact about God, about the soul, about the means of reaching God and of being blessed by Him, about the eternal future, the rule of human conduct, and the true secret of man's happiness and man's well-being.

HONEST CHURCHMANSHIP?

WE hear a great deal about the "excesses of ritualism," and the dishonesty of High Churchmen eating the bread of the Church, whose doctrines (it is said) they do not believe in or act up to; but how seldom one hears excesses on the other side commented upon in the same manner! We do not palliate or sympathize with excesses—where they really are excesses—in either direction; but if it is wrong to go beyond what the Church permits, it is surely quite as wrong, steadily and of set purpose, to ignore and despise what the Church enjoins. When stated broadly this seems an obvious truism; yet, as a matter of fact, public opinion, directed by secular newspapers, readily condones the gravest delinquencies, even the utmost dishonesty, on the one side, while it treats even vagaries on the other, with truly Daconian severity. Of the lengths to which the extreme Low Church party are going, and the contempt which they have for the Church to whose membership they cling, we have lately come across some notable and melancholy examples. Many of our readers are aware of the energetic and successful manner in which the late Rector of St. Mary-le-Strand worked that London parish, whose Church doors were rarely closed. Read the following from late English papers:—

"The Rev. L. Tugwell, who was appointed by Lord Cairns, the ex-Lord Chancellor, to succeed the late Dr. Evans, as Rector of St. Mary-le-Strand, observed the Feast of the Ascension by keeping his Church closed throughout the whole of the day!"

In a pamphlet, which we observe has supplied some quotations to the eminently learned pamphleteer, who has been engaged for some time in proving (to his own satisfaction) that the Cross is the sign of the Beast, the author laments over the growth of "incipient ritualism," prominent among the signs of which he puts down "the recognition and observance of Church seasons, by the institution of special Lenten and other services," and he bemoans the sad fact that he has actually "seen a circular letter signed by the clergy of a populous neighborhood, including reputed Evangelical names, urging their congregations to a more solemn observance of the sacred season of Lent." The author claims to be a Churchman, and, we believe, a clergyman.

The last "specimen brick" that we shall give, requires no comment. Regarded as an instance of the length of folly to which so-called Protestantism will go, it is a gem, and will no doubt be appreciated by the aforesaid learned writer, one of

whose gravest charges against the Churchmen of this Diocese was that—*infandum!*—they "made the offertory into an offering!" Here it is:—"We, the undersigned 487 members of the Manchester Protestant Parishioners' Association, in signing our names do most solemnly promise never to attend any Church in this or any other Diocese, nor to allow our wives and children to do so, where any of the following ritualistic practices are carried out—namely, surplice in pulpit, surpliced choirs, floral decorations, intoning, monotoning, eastward position, choral services, weekly offerings, eucharistic vestments, weekly communion, daily services, the idolatry of the Mass, and Confessions, or where the Churches are free and open. We also urge upon all true Protestants to imitate our example.—Signed this 28th day of April, 1880.—JOHN SYLVESTER, chairman."

THE NORTHAMPTON ELECTION.

THE Vicar of Northampton, the Rev. B. B. Hull, was announced to attend the annual meeting of the Northampton Band of Hope Union. The reverend gentleman did not attend and in a letter explaining his absence said:—"I am reminded by a note which I have received that I had promised to take part in the Band of Hope Union meeting. I am very sorry not to fulfil my engagement, but I feel now that I cannot possibly attend the meeting. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partaker in the insult offered to Almighty God. I write this in no spirit of bitterness, but with all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied and have identified itself with atheism and worse than atheism."

"ONE CATHOLIC AND APOSTOLIC CHURCH."

IT is a very common remark, with a certain class of people, that they are tired of hearing about the Church. If a clergyman ventures to preach on that subject, he is almost always sure to find some one among his hearers who will think the time misspent, and that it had better have been devoted to what is called "Evangelical Truth," as though this part of our Faith were no part of "Evangelical Truth."

Now, we confess, we are unable to sympathize with this class of people, because we believe there is no article of the Christian Faith, (and we must always remember it is an article of the Christian Faith) about which more hazy ideas prevail, than that in which we profess our belief in *one Catholic and Apostolic Church*—nor perhaps any in which more instruction is so urgently needed in the present day.

Those primitive Christians who formulated the ancient creeds, which we still profess to believe, evidently regarded the belief in the Church as a very material part of Christian doctrine, and if we are to regard as "Evangelical Truth," those truths which are taught in the New Testament, it must be admitted that they were right.

A great deal of this haziness of opinion and dislike of hearing about the Church, is due to the fact of the divided state of Christendom at the present day. People look around them and see multitudes

of Christians who have broken with the ancient historic Christian body, and set up new organizations and called them Churches, until at last they come to regard this as the normal state of things, instead of an altogether abnormal growth. And because it is impossible to speak of the Church without condemning these divisions, they prefer to hear nothing, rather than have their faith in the correctness of the present order of things disturbed.

Our Lord prayed that His followers might be one, so that the very spectacle of their unity might cause the world to believe that He had been sent by His Father.—(St. John, xvii., 21). How have Christians of the present day fulfilled that prayer? Is it not notorious everywhere that our divisions are one of the greatest hindrances to the spread of the Gospel?

Nowadays, if St. Paul and St. Peter disputed, instead of submitting their opinions to a council of the Church, they would, according to modern "Christian" practice, be justified in setting up each a sect of his own, and yet the only time this kind of thing is mentioned in the New Testament, it is denounced by St. Paul with abhorrence, as being a gross violation of Evangelical Truth. In these days, however, there are no more strenuous supporters of the principle which induced the Corinthians to say, "I am of Paul, and I of Apollos," than those who profess to govern their faith and their lives and actions by the New Testament. In this we think they are inconsistent, and instead of being the foremost to justify schisms, they should, if they would be truly Evangelical, be the loudest and most strenuous in their protestations against those who would "rend the Body of Christ."

But, unfortunately, not only do they justify schism, but they persistently try to evacuate this article of the creed to which we refer, of all meaning. They choose to say that the one Catholic and Apostolic Church is not necessarily a visible organization at all! but is an invisible body composed of all "believers." It is the old story of man first committing sin, and then looking out for excuses to justify it, and make it appear no sin at all. The fathers of Nicæa would have stood aghast at such a definition. If we would be honest, when we profess to believe in *one Catholic and Apostolic Church*, we should try and find out what was meant by it when the creed was framed, before we take up with new fangled theories devised to meet the schismatical spirit of the age, and if we do this we shall find that neither the theories of modern Romanists on the one hand, nor of Protestant sectarians on the other, can be made to square with the primitive belief of the Church.

According to the primitive idea, the Catholic Church was not an empire ruled over by a despot Pope, but rather a world-wide republic, more like in constitution our own Dominion—composed of many differing states, it is true, such as the national Churches of Italy, France, Spain, England, Africa, etc.—and yet being in the aggregate one body. The fact of many of these divisions being a part of the one Catholic and Apostolic Church, did not depend on whether the Bishop of Rome admitted the fact, but whether the organization possessed the Apostolic Ministry, and professed the Apostolic Faith—"the faith once delivered to the Saints,"—not that faith which, under Roman auspices, changes from age to age. The Church of England fulfils both these conditions, she has the Apostolic Ministry, and she professes the Apostolic Faith. Let us suppose the Province of Quebec to declare its Lieutenant-Governor infallible, and the supreme ruler of the Dominion, and to assume to

declare
fused to
longer
Province
such as
of the I
attitude
Englan
does not
Quebec
Church
tolic Cl
by any
faithful
Church

But I
of Onta
Society
the Gov
iffs and
of Onta
cers Pr
The inc
of the I
no sens

Now
ans. I
one Ca
submit
ministr
istry of
which I
tuted, o
to con
they m
to have
the Ch
ence de
ther su
part of
must d
litenes
as a fa
our co
their p
parts o
amount
It may
or are
of the
concer
that th
though
doubt
our ne
tude o
active
lieve t
think
is to e
uphold
having
arrogan
neigh
our he
Apost
make
those

The
vant o
for mo
obtain
rs o

The
vant o
for mo
obtain
rs o

The
vant o
for mo
obtain
rs o

The
vant o
for mo
obtain
rs o