

abscesses: he may be monarchical, republican, or absolute; may ordain such and such kind of officers as it may determine; may call its officers by any name and may assign to them any duties it will; and may remove and depose them at pleasure. The individuals may construct such an ecclesiastical machine as they think efficient, and then may reasonably expect that the Holy Spirit will lodge in it as its motive power. This is the popular notion, and the one generally accepted by Protestantism.

"The other theory is that the Church is organized from the summit downward; that the authority which pertains to it, and the grace which flows through it, are things which do not depend upon the votes of its units; that men do not establish their Christianity as isolated souls, but that the Church is concerned even in the original transactions of the individual. They who hold to this theory conceive that the essential features of the Church's structure have been long since settled. Whether they might not be changed under the stress of an absolute necessity, is a question they do not seriously ask. They wait for such a demonstrable necessity to appear, and assert that it never yet has appeared. They declare that 'it is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons.' While they do not assert that this arrangement is the result of a categorical command of God, still they hold it to be of so potent obligation that it may not be changed except for weightier reasons than have ever yet appeared. This conception of the Church is of the essence of Episcopacy. Overwhelmed as it is by the popular vote in the United States, it still is the belief held and acted upon by five-sixths of the Christian world."—*Pacific Churchman*.

THE CHURCH.

Each time we recite the Apostles' Creed we say, "I believe in the Holy Catholic Church." Each time we say the Nicene Creed we further explain our belief thus, "And I believe one Catholic and Apostolic Church." What then is the Church, and what are its marks? The Church is that body which has come down from Pentecost, to which now, as then, the Lord "adds such as shall be saved;" a body maintaining the same rules and discipline now as then; and, in fact, coming to us without a break from the fountain head. Such is the Church; but what are its marks? It is 'One,' 'Catholic,' 'Apostolic,' and 'Holy.'

ONE: 'I believe one Catholic and Apostolic Church.' What do I mean by 'one?' That we should not be split up into sects and factions. If the mind of the Church's founder is evident about anything, it is about this (as appearing in His great prayer), 'that they may be one, as we are.' (St. John xiii. 11.) And I think I may with all charity say thus far: that we do not make sufficient of the sin of heresy, for I do not know what is condemned by the New Testament if this is not. 'Heresy,' is classed in the Epistle to the Galatians (v. 19-21) with the most terrible sins, drunkenness, lasciviousness. Moreover, each time we use the Litany we say the petition 'From all heresy and schism, good Lord deliver us.' Does not the Church, then, look upon heresy as a sin to be avoided? as being a rending and tearing asunder of that Church, which Christ, with His last words, desired to be one? One! yes, the Church, is to be one, even as God is one; 'one Lord, one faith, one baptism.....one body.' (Eph. iv, 4-6). Yes, and being one body, she must have one doctrine. How St. Paul insists on that! We are not to pick and choose what we shall believe, as you often hear people say, 'it doesn't matter what we believe.' As one

body, so one faith. And for that faith we are told in the Epistle of St. Jude (v. 3) to 'earnestly contend;' or again, to 'hold fast the form of sound words.' (2 Tim. i. 13). Churchmen, members of the Catholic Church, see that ye do so! What! is the faith for which martyrs have bled and died to be frittered away and thought of no account, whilst the dictum of unlettered judgment takes the place of the matured and deliberate faith of centuries?

HOLY: 'Holy,' not meaning that her members are completely holy, for what sin-stained soul can be? but 'holy' in that we are 'called to be saints,' yes, 'saints' in this imperfect state, being 'sanctified in Christ Jesus.' (1 Cor. 1. 2.) 'Saints,' yes, in one union with God, 'yet she on earth hath union with God the three in one;' 'saints,' yes, in the memories of those who are gone, 'the mystic sweet communion with those whose rest is won;' 'saints,' as St. Paul calls the imperfect members of the Roman, Colossian, and Corinthian Churches, as looking to what they should be rather than what they are, and desiring them to 'walk worthy of the vocation wherewith they are called.' (Eph. iv. 1.) This is the meaning of the word 'holy' as applied to the Church—'I believe in the Holy Catholic Church;' remembering the corresponding duty, of members of the Church, the duty of spiritual progress, of living as becomes members of the body of Christ.

CATHOLIC: The branches of the tree were to radiate into all parts of the globe. Think of the synod of Bishops lately held at Lambeth. From all parts of the world they came; from the snows of Canada, from the hot plains of India, from the shores of Africa, from the great colonies of Australia and New Zealand, from the sister continent of America, each presiding over branches of the one Church, which, however separated by climate and language, is still one—one in a common faith, one in a common ministry, one in the same word of life, one in its very liturgy, which is used wherever the Anglican Church has spread—one in its longing for unity with all true Branches of the Vine.

APOSTOLIC: This is the claim of the Church now. The Apostles her earliest teachers, she claims to represent the Apostolic mind. She claims to believe what the Apostles believed, and preach what that taught. If the Reformation was anything, it was a return to Apostolic practice and tradition. For all we can do and teach in Church—for all involved in our formularies and ceremonies—we claim to have authority either in the writings of the Apostles, or the well established customs of those who lived immediately after they had gone to their rest.

The Church is 'Holy,' 'Apostolic,' 'Catholic,' but above all she is 'One.' What a sustaining effect there is in the thought! We are surrounded on all sides by those who, hampered with the same sins, in the same grace of God, are pursuing the same course. The thought of companionship is very great. Have we a trial? others have felt the same. Have we a temptation? by others has it been overcome. Oh, what strength in the word 'one.'—*Selected*.

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CONFIRMATION.

INSTRUCTION ON REPENTANCE AND RENOUNCING SIN.

We saw in our last that preparation for the proper reception of the Holy Rite of Confirmation must consist of—

1. The preparation of the HEART,
2. The preparation of the MIND, and that the former consists of—

- i. Repentance, or renouncing sin.
- ii. Faith.

Let us explain more fully what is meant by true REPENTANCE:

Repentance is the action of the heart, mind, and will, "whereby we forsake sin."

Before, then, we thoroughly understand all that is meant by repentance we must understand what sin is.

What is sin?

"Sin is the transgression of the law" (1 John iii. 4), i.e. God's law.

Do we sufficiently realize what this means?

1. God made us, and He made us for Himself, in His own likeness, and therefore the essential laws of His Nature are the essential laws of our nature also. Goodness and righteousness are the same in us as they are in God.

These laws, therefore, we call the MORAL LAWS.

We are bound by them not because God has said, "Thou shalt do this," or "Thou shalt do that," but because God is what He is, and we are made in His image; and, therefore, to transgress them is to act contrary to the essential principles of goodness—to violate our own nature, and to do our utmost even to destroy the very Being of God.

2. But God, being our Creator and our Preserver, has a right to claim obedience from the creatures of His Hands, not only in such things as are essentially right, but in whatever He chooses to order them to do. The Laws which He thus gives us over and above the Moral Law, we call POSITIVE LAWS. Such was that law that He gave to Adam, "Thou shalt not eat of the fruit of the tree in the midst of the garden." Such were the Laws that He gave specially to the children of Israel. Such is that Law which Christ has given to us Christians concerning the Holy Communion, "Do this in Remembrance of Me."

We are bound to obedience to all such laws because God, to Whom we owe obedience, has said "Thou shalt," "Thou shalt not."

Sin, then, is the transgression, the passing over, or coming short, of any law which God orders.

3. We may see from the above thoughts what a terrible thing sin is.

We may judge again of its awful character from its effects.

- (a) It entered heaven, and drew from the very Presence of God some of the Holy Angels, turning them into devils.
- (b) It entered Paradise and brought death, and all attendant sorrow and suffering into the world which God had made "very good."

By one act of disobedience sin entered into the world, and death by sin.

- (c) It required no less a Sacrifice than the Life of the Eternal Son of God to save men from this accursed thing when once it had entered into man's nature.

O, sinner, lift the eye of faith,
To true repentance turning,
Bethink thee of the curse of sin,
Its awful guilt discerning;
Upon the Crucified One look,
And thou shalt read as in a book
What well is worth thy learning.

4. And we, each one of us, are "born in sin." We inherit, and carry about with us a nature