

ceived," the great Christless heathen world.

And, strongest of all, it teaches its clergy and people to pray that wonderful missionary prayer, "We pray Thee for *all sorts and conditions of men*, that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health *unto all nations*." And to-day the Church of England has the largest missionary society in Christendom.

The Church Missionary Society has missionaries in every continent, with 483 missionary stations, 7,193 Christian missionaries and native helpers, 2,257 schools and colleges, 92 colonial and missionary bishops, while 37 missionaries of the Church Missionary Society have become bishops of the Church of England.

And not long ago the Archbishop of Canterbury said :

"We should again and again endeavour to press upon men's minds the obligation which lies upon all Christians to take part in the conversion of all who are not Christians. This is the very purpose for which the Church exists."

And, in 1897, the assembled Bishops of the Church of England put forth these words :

"The work of foreign missions at the present time stands in the first rank of all the tasks we have to fulfil."

The Church of England is a missionary Church.

VII. And, last, the Church of England is a *pure* Church. It is sound in the faith. It is staunch in the truth as it is in Jesus.

The Church of England is a purified Church. There was a time in its history when the teaching and the doctrine of the Church of England was not pure ; it was dark and superstitious. It was the impure and repugnant doctrine of the Church of Rome. For many centuries before the Reformation the Church of England doctrine was known as the teaching of Holy Mother Church, or the Holy Church of Rome, or the Holy Catholic Church of Rome. There was no such thing known as the doctrine of the Church of England in distinction from the doctrine of the Church of Rome. It taught as did the Church of Rome and none otherwise ; and the greater part of

the Romish doctrine was a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the word of God, and the greatest Roman doctrine of all, transubstantiation, was the mother of many superstitions, and the sacrifices of masses blasphemous fables and dangerous deceits. (Art. xxii., xxviii., xxxi.)

But at the Reformation the Church of England was transformed. It "put off the old man" ; it "put on the new man, which was re-created in Christ."

It put away the old style of worship, and it put away the old form of doctrine.

It put away the old style of worship because it was priestly, unpopular, unpractical ; it was in Latin, and nobody understood it ; it was for the priest and the choir and nobody could join in it, and it was full of vain ritualisms and meaningless ceremonies, so that nobody could worship in it in a simple and spiritual way. Now the worship of the Church of England is simple, that is, it is not complex and ceremonial like that of the Church of Rome ; it is spiritual, that is, it edifies the heart and mind ; it is Scriptural, that is, it is intelligible, and based on and built up of Scripture. Whenever you worship in the Church of England try and think of the blessing of a service that is so simple, Scriptural and spiritual ; a service that is of the people and for the people ; and praise God that He has delivered the Church of England from the vain superstitions of a system that is a mass of dark and dumb ceremonies, centering in the gorgeously vested priest, as he stands in the incense-filled chancel, offering before the altar the vain oblation of the mass. Think and thank.

It put away the old form of doctrine, which is so dangerous and false because based on the traditions of men. It brought in the truth. It left out and it brought in. It left out everything false ; it retained everything true. And now the doctrine of the Church is so pure because it is grounded so firmly on Scripture. The doctrine of the Church of England is contained in the 39 Articles of the Church of England. These articles are Catho-

lic in the great and undisputed articles of the faith, such as the being of God, and the incarnation and divinity of Christ, and the deity of the Holy Ghost ; and Protestant and Evangelical in all those doctrines which have been defiled and deranged by the Church of Rome. As the Church of England Prayer Book is the monument of the clear anti Romanism of the Reformers in the matter of worship, so the articles of the Church of England are the monument of the clear anti-Romanism of the Reformers in the matter of doctrine.

No Church could be sounder than the Church of England on the subject of salvation by grace, and justification by faith *only*. Read articles x. to xiii. and xviii. No Church could be sounder upon the supremacy and efficiency of the Bible for salvation and doctrine. Read articles vi., viii., xx., xxi., xxii. No Church could be sounder on the subject of the Church and the sacraments. Read articles xix., xxv., xxviii. No Church could be sounder on the subject of the Person and Work of the Holy Spirit. Read articles v., xiii., xvii., and the collects for Quinquagesima and 19th Sunday after Trinity.

Yes, the Church of England is a purified Church.

Let us thank God for it, and resolve that by God's grace we will keep it pure. For the preservation of the purity of the Church depends upon the perseverance of the prayers of God's people.

I am convinced in the depths of my soul that the direction in which the Holy Ghost is working in this our day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds and definitions of the faith ; and no English Churchman does credit to himself, or honor to his church by speaking superciliously of godly dissenters by calling them heretics and schismatics, and refusing to receive the Word of God from their lips when it is manifest that they are doing, and doing well, nearly half the Christian work of this country.—Canon Wilberforce.