

side the human mind. To that end several things are needed: a summary of the truth, clear and intelligible, an alphabet, a grammar, a vocabulary, implements. Without these, how could men be made to learn, or how know what it was intended to teach them? And then, if the truth should be denied, or obscured, or anywise endangered, by addition, by subtraction, by attempts at change, explanation must be made, illustrations may be needed, and definitions given to guide the doubtful and make the subject clearer. When, in the third century, the question was raised, whether Jesus Christ was the Creator of the Universe or a creature, whether He was one from eternity with the Father, or whether He had a beginning in time, it was the duty of the Church to answer the question, and so to answer that the reply could not be misunderstood. When the question was raised whether the Holy Ghost is an Eternal Person, distinct from every other, or a mode of action, a manifestation of another Person, it was the duty of the Church to settle that point also, on pain of ceasing to be the teacher of the nations. That is the history of the Catholic Creed. It is a statement of the Faith, in exact terms and intelligible language, rendered necessary by denials or perversions of the truth. In process of time, as problems become more complicated, and speculation waxed bolder, and heresy more aggressive, the Church must give to her instructions a more didactic cast, and to be didactic is to be dogmatic. It will be so to the end of the dispensation, if the Gospel remain with us an Everlasting Gospel, and if Christ, whom it reveals and interprets, remain from age to age the same.

It cannot be reasonably denied that in our branch of Christ's Holy Catholic Church these principles are recognized. She intends to be, she tries to be, a teaching Church. Her appliances for that work are complete. She has a body of truth, respecting God, man, and the spiritual world. She has a system in which this body of truth is presented, as by a series of object-lessons, apt to all ages, to all sorts and conditions of her people. She has a corps of teachers, all duly educated for their function, and all under the obligation of a vow to teach the truth as she received it. Take the Office of Holy Baptism, the Catechism, the other sacramental offices, the Order for Daily Morning and Evening Prayer, the Litany; add to these the remaining formularies, the Articles, and those Canons in Title I. of the Digest, relating to education for the ministry, and no one can deny that she intends to be and is an *Ecclesia Docens*. She goes beyond this; she stretches out into the field of

#### SECULAR EDUCATION;

she assumes the right to educate her children, and, so far as her means permit, she provides institutions for that purpose; she has her parish schools, her colleges; she has her board of Regents of the Church University. True her foes, and they who would seduce her children, and they who, though in her are not of her, come in at this point, with protest and denial; but what they deny is not that she intends to teach the truth, but that she succeeds in the attempt. They point to the great differences among us, to the wide space between our extreme men, in the Protestant and in the Catholic wing. We take exception to this slur; admitting the fact, we deny the conclusion which they draw from it. The test of the Church is not what may be taught by this or that restless and irregular person within her fold, but what she herself teaches in her authoritative formularies and documents. Heretics always begin their work inside the Church. Even in the Apostles' time there were false teachers, who withstood those very apostles, wolves not sparing the flock. To make her responsible for such misguided men, to judge her by the aberrations of disloyal children, is unreasonable and unfair. And if it be so, to-day, that there are in our ministry,

men who deny some articles of the Christian Faith, let it be remembered that there have been, in past ages, bishops who refused to confess the Son as co-eternal with the Father, and chief pastors in the apostolic sees who scarce appeared to believe that there is a God. To bear with such a trial in the patience of Jesus Christ may be the highest wisdom; to attempt to bring to trial and discipline these errant and recreant people may be inexpedient, for the present time, lest we fall into greater evil. The one thing to be asked is, not what antics may be performed by some of the clergy, but what is *THE FAITH*, as declared by the *body* from which they got their commission, what is the truth which they solemnly vowed to teach and preach as this Church hath received it. He who limits himself to that question must see that the Church is an *Ecclesia Docens*; that she has a Faith inherited from the past; that she tries her best to teach it as it came to her, without diminution, variation, or change.

(To be continued.)

#### POPULAR MISCONCEPTIONS.

In a sermon on this subject Dr. Huntington of New York dealt thus with the charge that she does not teach a "change of heart." His text was from I. Cor. 15: 46; and after defining the natural and spiritual life he quoted from the Ninth of the Thirty-nine Articles, and the exhortation in the baptismal service, to prove that the Church does most emphatically teach the necessity of some sort of change before men can be, so to speak, set right with God. What, then, are the reasons why she is so widely misunderstood and misrepresented? First, because, she does not require candidates for membership to fix any definite date to their conversion. Secondly, because she demands no public account of their religious experience, but leaves that whole matter with the pastor, and allows it to depend largely on the good faith of each individual. Thirdly, because in her ritual "regeneration" appears to be so intimately connected with baptism that they are virtually one and the same thing. Fourthly, because communicants give no sign of any marked difference in their mode of life after Baptism or Confirmation. Leaving the consideration of the last reason until next Sunday, when it will come naturally under the head of "Worldliness," let us look at the other three.

And first, the Church's unwillingness to fix a certain time for the beginning of the Christian life is partly due to her reverence for that mystery with which God has seen fit to surround the beginnings of all life; and partly to a fear of tempting people to be hypocritical. "The wind bloweth where it listeth," says Christ, "and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one who is born of the Spirit." There is more in human nature than is contained within the horizon of consciousness. If we feel the wind blowing, is it necessary to know just when it began? Besides, the Church believes with all her heart in the value of Christian nurture. Rightly or wrongly, she insists that the true system is to teach children from the very outset that they are Christian children, and that the obligations of Christians are resting upon them. Believing in the gradual superadding of the spiritual to the natural, until the mature, stable Christian character is duly formed, she shrinks from too great a particularity as to the time when the heart first consciously opened to God's grace. The important point is, Is it such a heart? The question how it became so is of much less importance. "For that was not first which is spiritual, but that which is natural, and afterward that which is spiritual;" but how long afterward, who shall presume to say? Moreover, it is true that the Episcopal Church summons no man before a

committee to discover if he be spiritually minded; but did our Lord ever make this a condition of discipleship? Or did any of the apostles require it? If yes, then the practice should be retained; if no, then let us lay no heavier burdens on men's shoulders than Christ laid on them. What He *did* require was open acknowledgement of Himself: "Whosoever shall confess Me before men, him will I confess;" and certainly nothing can be more open and public than the Church's appointed modes of confessing Christ; nor more painstaking than the previous instruction that she gives, the careful preparations of weeks before. Finally, she associates regeneration with baptism because, just as the marriage ceremony defines the time when there is a public recognition of the mutual love of two persons which makes the true sacredness of marriage, so the administration of baptism is the public recognition that here is one who is entering upon the new life—yes, even this unconscious child at the font. We mean to take it for granted, in his bringing up, that he is the child of God, and not the child of hell. The Church is willing to incur the risk. If he turn out badly he shall not be able to say bitterly that he was given a bad name to begin with.

The Church, then, believes in a change of heart—yes, in many changes of heart, in a change of heart whenever there is a need of it. Are you feeling bitterly at this moment toward some one who may have injured you? Is your heart hard with envy toward a successful rival or competitor? Did you leave home with an unkind word on your lips? Have you a plan for the morrow which is not quite honorable, though it may bring you money or favor? Do not tell me that you had a change of heart years ago, and are all right; but rather let me tell you, in all love and faithfulness, you need a change of heart to-day.—*The Pacific Churchman*.

#### THE GRACE THAT SHOULD ABOUND.

'See that you abound in this grace also,' was the admonition of the Apostle of the Gentiles to the Corinthians. The grace referred to here was not faith, not holiness, not hope, not even love, the greatest of all; but was giving of gifts to God. 'Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Our brother's needs—needs spiritual, physical, intellectual; the triple work of Christ—work for the soul, the mind, the body—claim aid at our hands, and claim it day by day, month after month, year by year. Missions ask support; schools and colleges require endowments; hospitals and homes are cramped in their Christ-like work for means. You, brother Churchman, can if you will abound in the grace of giving. If you do not, how dwelleth this love of God in you?—*Iowa Churchman*.

As workmen are moved to be more diligent in service when they hear their master's foot-fall, so, doubtless, saints are quickened in their devotion when they are conscious that He whom they worship is drawing near. He has gone away to a Father for a while, and so He has left us alone in this world, but He has said, 'I will come again and receive you unto myself,' and we are confident He will keep his word.—*Spurgeon*.

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