

The true Churchman is a priest in his own house, having family prayer at home, when there is no service in the church, though he would like to see the morning and evening sacrifice offered up to God every day in all our churches, as it was aforetime.

The true Churchman "searches the Scriptures daily," after the manner of the Berean Christians (Acts xvii: 2)—reading those portions which the Church has appointed in the kalendar, for morning and evening prayer; for he believes that her "Order for the reading of the Holy Scripture," no less than her "Order of Prayer," is, "profitable and commodious," and "much agreeable to the mind and purpose of the Old Fathers" (See the preface concerning the Service of the Church, in the "Book of Common Prayer").

The true Churchman observes the feast and abstinence in the year, "neither eating flesh nor drinking wine," Daniel x: 3, not supposing there is any more merit in fasting than in praying or almsgiving (for he puts not his trust in anything that he does), but copying the example of the saints of God, who by thus keeping the flesh in subjection to the spirit, were enabled to obey the motions of the Holy Ghost, and to "live a godly, righteous and sober life." And as he abstains from flesh and strong drink, so he goes not into company or to places of amusement on fasting days, but gives himself up, as much as he can, to reading, meditation, and prayer.

The true Churchman lays by a certain part of his income for works of charity. The Jews were commanded to give one-thirtieth of their yearly earnings in this way (Deut. xiv: 28, 29, and xxvi: 12), and Christians are directed by St. Paul to be charitable upon a plan (1 Cor. xvi: 2). The true Churchman therefore thinks that Christians ought not to be behind the Jews in charity, have been freed from offering so many other sacrifices to which they were liable, and so he endeavors to give a tithe of all his income.

The true Churchman, as he is careful to add almsgiving to fasting, without which the latter is as a lamp without oil; so he is careful to add almsgiving and fasting as wings to his prayers, without which they will never fly to heaven (St. Matt. vi).

The true Churchman trusts not to his own "private interpretation" (St. Pet. i: 10), of Scripture, but ever relies upon the interpretation of the Catholic Church, the "pillar and ground of the truth," (1 Tim. iii: 15), with the apostles and bishops of which, our Blessed Saviour promised to be "always, even unto the end of the world" (St. Matt. xxviii: 20). As he hopes that he has the Holy Spirit himself, so he cannot but believe that the Catholic bishops and ancient Fathers had the same (see Canon about preachers, 1571), since our Saviour promised to give His apostles "another Comforter, the Spirit of truth, to abide with them for ever, and guide them into all truth" (St. John xiv: 16, 17, and xvi: 13). He believes that there have been true Christians in all ages, and adheres to that interpretation of Scripture, which is briefly summed up in the

creeds, and which has been held "everywhere, always, and by all"—(Vincent of Lerins).

The true Churchman loves everything ancient in religion, and consequently, dislikes that which is new; following the advice of St. John: "This is the commandment, that as ye have heard from the beginning, ye should walk in it; for many deceivers are entered into the world" (2 John, 6, 7). Hence he "marks them that cause divisions and offences contrary to the doctrine which he has learned and avoids them," and adheres stedfastly himself to "the faith once (for all) delivered to the saints" (St. Jude 3).

The true Churchman when he is "sick, sends for the elders (priests) of the Church to pray over him," and receive the "special confession of his sins, if he feel his conscience troubled with any weighty matter." After which confession "he humbly and heartily desires the priest to absolve him" (See Visitation Service, and Walton's Life of Bishop Sanderson).

The true Churchman wishes to die as he has lived in the Communion of the Church, and, therefore, when he feels his end approaching, he receives the Body and Blood of Christ, on Whose merits and intercession he ever depends; after which humbly conceiving himself prepared for his last journey, he says; "I will lay me down in peace and take my rest; for it is Thou, Lord, only That makest me dwell in safety" (Psalm iv: 9).

"PREACHING CHRIST"—WHAT IS IT?

AMONG the many hackneyed expressions to be heard in our day uttered by persons who lay claim to being good judges of sermons, perhaps there are none more frequently used and less understood than the terms "Gospel sermon," "powerful Gospel." Were we to endeavour to draw from some such persons, —zealous hearers of sermons, which are no doubt listened to with pious feelings—the real significance of Gospel teaching, we doubt if in nine cases out of ten, the enquirers would get such answers as at all convey the true import of Gospel sermons. The enthusiastic advocates of evangelistic lay-preaching, are certainly more chargeable with this liability to confine Gospel preaching to one idea, than are the regular hearers attached to a trained ministry; but that we deem all the latter exempt from a very general mistake, which is in a superficial use of terms, and that, also, in a way which may be very fairly termed "cant."

Jesus of Nazareth, "The Light of the World," preached a very different Gospel from many of His so-called followers.

To preach an abstract Christ *merely*. To ring perpetual changes on "Come to Jesus," "Believe in the Lord Jesus," and such like, however scriptural such phrases may be, would never, if left there, cause any unregenerate soul to find the "light of life"—the secure foundation for a faith and peace, which is tested every hour of our lives, and that can only *grow* in the heart of any man or woman by an increasing knowledge of the love of God as shown in the Christ life and teaching. Let us

look a little into the nature of that unique teaching which Christ was wont to give during his public ministry of three years. We can only take a few examples, placing those examples in contrast with the too vapid and barren discourses, which are so often held up as "Gospel Sermons," "Gospel truth!"

It will be conceded that Christ's teaching to Nicodemus underlies all that must be learned in the School of Christ, and so the Divine teaching anticipated the enquiries of this "Ruler of the Jews." This "Master in Israel," by directly telling him he must be "born again;"—mark, Christ did not say *that* birth was to come in an instant; not a sudden conversion, as some would have it,—but He knew that this man, whatever else of knowledge he was possessed, was yet ignorant of the main spring of Christ's teaching, that "he must be born of the Spirit." Even though he acknowledged Christ as a "teacher come from God."

It will be profitable for those who are only too apt to be satisfied with a one-sided string of little more than high-sounding religious phrases, to observe the various methods and remarkable words Christ used in leading ignorant and simple men and women to know themselves on the one hand, and to believe in Himself on the other, as "the way, the truth, and the life." In His most blessed invitation (Matt. xi. 26 and following verses), He does not offer a *bare* invitation to come to Him, but He shows what it *is* to come to Him,—not *safely* merely—but a learning from His spirit, "Take my yoke upon you and *learn* of Me for I am meek and lowly in heart." This is what we are to learn, and not salvation merely, if we take salvation in its limited sense.

The earnest, but it often happens, untrained evangelist, eager to gain what are too readily supposed to be converts to Christ, keeps telling people to "come to Jesus," often adding, "You need do no more."

Now we object entirely to this way of bringing the Gospel message to dead souls. How can it be expected that those, who know little or nothing of the Scriptures, can all of a sudden profess to believe in Jesus as their Saviour, on mere heresay. We do not limit the grace of the Lord Jesus Christ in shedding light upon any darkened mind, by any means, and there are instances of souls being struck with a sense of sin in a moment, that, when followed up with sound teaching, led to a grasp of Christ in the heart, which results in a changed spirit, not merely an outwardly changed life, through fear of punishment; but those cases represent instances of the more *extraordinary* working of the spirit, than the ordinary, if we may venture to say so. If we take an example from natural, every-day experience, do we not find that we are very slow to believe, and love, and trust, some individual without having much knowledge of the character of that person? Indeed, *sincerity* blames those who are too prone to profess a genuine love on a slight acquaintance, and the depth of that so called love may well be doubted.

Again, when the young ruler came to Jesus with, doubtless, a sincere enquiry as to "what