

Spirit, if so be the Spirit of God dwell in you" (Rom. viii. 9). "What, know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" asks St. Paul in another place, and he adds the awful warning, "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are" (I. Cor. iii. 16).

And this indwelling and constant leading of the Holy Spirit is the heritage of every child of God, of every sinner who, turning away from his sins with humble repentance and prayer, opens his heart to receive that blessed visitor. No matter how wicked you have been, the blood of Jesus can and will cleanse you. Your heart may have been a cage of unclean birds, but the Holy Spirit can turn them all out and make the place which they have defiled a holy temple meet for His dwelling place. You may be weak, but He will strengthen you; you may not know how to pray as you ought, but He will teach you. Satan may tempt you to despair, but "the Spirit beareth witness with our spirit that we are the children of God" (Rom. viii. 16).

Believing and professing Christian, is this witness yours? Do you realize and enjoy the presence of the Holy Comforter in your heart? If not, why not?—*Parish Visitor.*

THE LEADING FEATURES OF THE CHURCH OF ENGLAND.

By the Rev. DYSON HAGUE.

(Continued from the March Number.)

V. The Church of England is a *practical* Church. It stands for a religion that is a personal, practical, everyday religion. It emphasizes continually the idea of good living. It seeks to bring religion into contact with daily life. Its first prayer every Sunday, morning and evening, is that we may "*live* a godly, righteous, and sober *life*." Each baptized child is to be brought up to lead a godly and a Christian *life*. In the catechism the Church's children are to be taught their two supreme duties—to serve God truly all the days of their life and to do their duty in that state of life to

which it shall please God to call them. In the Communion service the Ten Commandments are read Sunday after Sunday, those great and everlasting safeguards of morality, no longer as a way of life (Rom. x. 5), but in accordance with the new covenant (Heb. viii. 10). The Collects throughout the year are so wonderfully practical in their intent that a distinguished Presbyterian divine says that "the attractive distinction of the Church of England is the wonderful power of education and comfort that is to be found in the Church of England service." It is always nourishing as well as uplifting. It helps the life on earth as well as draws nearer to the life in heaven. Observe how the Articles bear out all this. Read the 12th Article, and see how the Church of England emphasizes the place of and the need of good works, or, as the Collect in the Communion service says, "the fruit of good living," that is, the fruit of or the effect of faith in Christ and the new heart, is a new and a good life.

Not only is the Church of England pre-eminent amongst the Churches in its emphasis of duty, conscience, character, and practical good living; it is essentially practical in that it brings into the Church's service all the great phases of Christian truth.

It does not dwell upon one or two aspects of the Divine revelation, as the manner of some is. In the lessons and the Psalms it brings all parts of the Bible, and in the round of the Church year all parts of the truth, before the hearts and minds of the people. The practical effect of this system of the Church of England is great. It emphasizes continually the foundation facts of our religion and brings those great verities of Christianity, the Incarnation, the Crucifixion, the Resurrection, the Ascension, the coming of the Holy Ghost, the Trinity, and the personal appearing of the Lord Jesus, into strong *practical* effect in the conduct and vicissitude of human life.

An earnest layman, who was driven from the Church of his fathers by its coldness and deadness and formalism in the parish where he lived, wrote to me once

that when years after he had come back again to the dear old Church of England nothing struck him so much as this. "Every Sunday as it passes by we are touched and solemnized and edified by the services. They are so quickening. They are like a true revival service. Indeed, never during any service of Moody have I been moved to such profound emotion as I was last Sunday. The mighty truths of the 2nd Advent came vividly before us. The preaching so edifying, the range and depth and power of the prayers, confessions, scripture lessons and hymns, all were marvellously quickening, and our hearts were lifted up in contemplation of the things that are not seen. It is a high privilege to attend such services."

The Church of England is a *practical* Church.

VI. The Church of England is a *missionary* Church.

The non-missionary religions of the world are dying or dead. The non-missionary Churches are decaying or decayed. For the Church that ceases to advance ceases to stand, as the man that ceases to be better ceases to be good.

The Church of Christ is an apostolic Church. That is, its pre-eminent distinction is unselfishness. As Christ was sent to others by God, so the Church is sent to others by Christ. Formally and pre-eminently Christ has designated His Church as an apostolic Church by associating it with Himself in His own missionary character. John xx. 21; xvii. 17. The Church of England as a true and living branch of the apostolic Church (there may be *dead* branches, John xv. 6; Rev. iii. 1) is therefore a missionary Church.

It teaches its children to pray every day with the Lord's own words, "Thy kingdom come," the shortest and best of all missionary prayers.

It teaches its children to often sing that missionary Psalm, "God be merciful to us and bless us, that *Thy way may be known upon earth, Thy saving health to all nations.*"

It teaches its children to pray in the Litany, "That it may please Thee to bring into the way of truth all such as have erred, or are de-