

only have it so and yield ourselves to God's gracious provisor for us therein. The thought of the great cloud of witnesses by which we are encompassed in the unseen world, who began here as we began in the Church "Militant," but are now in the Church "Expectant," or the Church "Triumphant." We, too, in God's good time shall join them within the veil if kept by the power of God through faith unto salvation. The conception of the visible Church is a lost truth that has been largely restored within the period we refer to, and one that is daily gaining ground. The Sacraments are regaining their place, not that they ever lost them in the mind and intention of Christ their ordainer, but, alas, with us they largely had. By degrees as we make one advance we see our way to another. God is strengthening to us the things that remain, and restoring to us some things that were lost, at least practically lost, for they had died out of faith and observance. We have reason to thank God and take courage. The revival of foreign missionary effort is a great sign that the blessing of God is resting upon us, for he that watereth shall be watered also himself, and whatsoever a man soweth that shall he also reap. But generally every, thoughtful Churchman must feel that the ice has broken or is breaking up; the few hard dogmas which held the field some half century ago are disappearing, or being held in the modified form in which alone they are true, when held in relation with other truths. No doubt we have our own sins and shortcomings; much to bewail and lament; but there is much for which to thank God. Much land has been possessed, or rather repossessed, within the last fifty years. Some will have it we are going back to ignorance and error. We cannot think so; it is not the light in which we read our own experience. When we think of the churches of our childhood and their frigid service, the coldness, the carelessness, the irreverence, the narrow, hard system of doctrine taught, the complete ignorance of our own special position as the ancient historical Church of the country, and when we look now at a revived or reviving and reverent Ritual, and at "a prophesying according to the proportion of the faith," at least in some measure, we thank God and take courage, and say, "We shall see greater things than these." "Rise up my love, my fair one, and come away. For lo! the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come."

MEANING OF THE WORD CHURCH.

It ought to be known universally among Christians that the word the Holy Scripture uses for Church, is *Ecclesia* from verb *ekkaleo*, to call out. An *Ecclesia* is a body called out. Its use came originally from the calling out of Israel from Egypt, "out of Egypt have I called my son;" this is the first use of the word *Ecclesia*.

The root idea then of the Church is a body called out from the world, separated from it, and set apart to the service of God.

The idea, therefore, of modern Rationalists that the Church and all mankind are synonymous terms, in other words, that all mankind are in the Church by their birth, and that baptism is only to declare that fact is opposed to the very root meaning of the word. The Church is not the human family, but a body called out from the human family, and consecrated to God's service.

Another common error which is opposed to the root meaning of the word Church is that which is called the invisible Church. By this is meant that the true Church is composed of those whom God approves, whether they belong to any outward visible organization or not. Practically it is always understood by the per-

son who uses the expression, 'Invisible Church' that God approves those whom the speaker approves and rejects those whom he rejects, and so the phrase 'Invisible Church' means people of his way of thinking, the orthodox in his estimation.

The only real 'Invisible Church' is that portion of the Church which has passed to the unseen world and there awaits the resurrection from the dead, and the eternal Kingdom of our Lord. To use the expression as signifying that the Church is not a visible organization, but consists of such good people as we approve, contradicts the meaning of the word Church, a body called out from the world and separated to God's service. To say that any person who has not separated himself away from the world and given himself up to God's service is a member of the 'Invisible Church' is a complete contradiction of the terms. It is to say that such is among the called out who has never been called out.

Of course God in his own sovereign exercise of grace may save multitudes who have never been in the Church while on earth. But we have nothing to do whatever with God's purposes except as they have been revealed. We must accept His inspired Word as giving us a complete and perfect revelation of His Will, walk according to that, and leave the inscrutable questions to God's decision in the great day. We must receive God's definitions as they are given in his word, and reject whatever is inconsistent with them.—*Spokane Churchman*.

THE CONVERSION OF THE SAXONS.

It can be truthfully said that English Christianity has its history stretching back into the past nearly as far as any Christianity. It is claimed, and with much reason, that the Light shone on Britain during the first century. And although the traditions of St. Joseph of Arimathea, of Linus and Claudia, and of St. Paul, may not take rank as authentic history, yet there are sufficient corroborative circumstances to make historians treat the legends with respect, and to point to the conclusion that, by whatever missionaries the Gospel was brought, it reached Britain in the earliest ages. As the epoch of tradition expands into that of history, we find the British Church covering the land. At the Council of Arles, in 314, there were three British Bishops present, those of London, York and (probably) Caerleon, thus representing each of the three great civil divisions.

Geoffrey of Monmouth says that these leading Bishops had as many as eight-and-twenty suffragans. British Bishops were probably present, also at the memorable Council of Ariminum in 359. The Church had strong centres of learning and missionary force at Glastonbury, St. Albans, and many other places, and doubtless brought into her fold the whole British race. The fact that England was actually a Christian country in those early centuries is in many respects of great importance. It is the more necessary to emphasize this, because of the way in which the original conversion of England has been lost sight of in the conversion, some centuries afterward, of the heathen Teuton races—Jutes, Saxons, and Angles—who invaded the country.

It is not uncommon for those who have little acquaintance with the history to regard English Christianity as really owing its existence to Pope Gregory sending St. Augustine; and in view of Roman pretensions, it is useful for it to be seen how (originally) the country was wholly occupied by non-Roman Christianity, and (afterward) how largely the conversion of the Saxons and Angles was due to non-Roman missions. The whole of the West (from North to South) belonged to the British Church, being entirely independent of any Roman origin;

while the reconversion of the rest of the country, after the Teutonic invasions, was mainly effected by the Celtic missionaries, who had, of course, nothing to do with Rome. Two of the smaller kingdoms were converted by Continental missionaries with Celtic aid, and Kent alone was made Christian by the Augustine band. To this it may be added that Theodore's organization made the whole Church with its double origin (British or Celtic, and Roman) one national Church, and that it was in his days, and for long afterward, under no bondage to the See of Rome (though in full communion with it, and with the rest of the Western Christendom) any more than the Church in the United States, in our days, is under bondage to the See of Canterbury.—*Parish Record*.

SOME QUESTIONS AND ANSWERS.

Question.—How do we know that the Scriptures of the Old and New Testaments are inspired? By what authority?

Answer.—By the authority of the Church, which is both the 'witness and keeper' of Holy Writ.

Question.—Why are the writings of St. Paul, St. John, St. Matthew, etc., included in the books of the New Testament, while the Epistles of St. Clement and others are excluded?

Answer.—Because all books were submitted to a trial or test called a canon, or law; if they stood that test, and came up to that canon, they were called 'Canonical,' and were admitted as inspired. If they did not come up to the test, they were rejected as 'uncanonical.'

Question.—When was the canon of the New Testament settled? And by whom?

Answer.—Many of the books were received by the Church as possessing undoubted evidences of inspiration at an early period; but the canon of the New Testament, as we now have it, was finally closed and settled at the Council of Carthage A.D. 397.

Question.—Is it true that the Church of Rome was the first Church?

Answer.—Most certainly not. Our Blessed Lord founded His Church at Jerusalem, and the Church at Jerusalem is, therefore, the *Mother Church of the world*. The dear Lord Himself proclaimed the order when he said "that repentance and remission of sins should be preached in His name among all nations, BEGINNING AT JERUSALEM" (St. Luke xxiv. 47). Again, "Ye shall be witnesses unto Me both in (1) Jerusalem, and (2) in all Judea, and (3) in Samaria, and [4] unto the uttermost parts of the earth." Acts. i. 8.—*Rev. Dr. Gray*.

It cannot be too strongly impressed upon young men and young women that pictures of vice once hung in the living room of the human soul cannot be turned to the wall. These pictures may be obtained by reading bad books, by hearing vile language, or by looking upon scenes of vice, but the damage once done is irreparable. Dr. Newman, in the course of one of his strong and delicate analyses of the phenomena of the human soul, remarks that the knowledge of evil is a curse, and that knowledge once gained will obtrude itself upon the soul in its highest and holiest moments, and infect heaven with the odor of the pit. The man who willingly and without the pressure of the most absolute necessity gains a knowledge of vice has fixed upon his mind reflections from the pit. He has actually drawn near to the very flames of hell.—*Zion's Watchman*.

Do you wish to be free? Then, above all things, love God, love your neighbour, love one another, love the common weal. Then you will all have liberty.—*Savonarola*.