

"The True Churchman."

OUR Holy Religion should leaven the whole being of every one brought within its influence. Body, Soul, and Spirit should bear witness to its power. The life of the Christian must of necessity be different to that of other men. It was said concerning the early Christians that men took notice of them that they had "been with Jesus." There was something in their whole manner of life and conversation different to what was found elsewhere. And this should still be the case; for the Religion of Jesus has lost none of its power.

A mere formalism is not true religion. The religion of the Pharisee of our Lord's day, which was so constantly exposed and condemned, consisted in outward forms only,—the use of certain stereotyped religious phrases, and the disfiguring of the face—a religion which could be put on and off at pleasure, like a garment—a religion which did not touch the man himself, but was like a counterfeit—base metal plated over. The true term for this kind of religion is hypocrisy. We do not desire to condemn "Forms" in religion as such, but "a religion which consists of forms only." We believe that outward forms are as needful to religion as leaves are to a tree, but we want to see fruit as well, and not leaves only.

What we desire to advocate then, is an open, manly religion, which makes the man ever in earnest,—ever honest and straightforward,—a religion which makes its power felt in every sphere of life,—which follows the man wherever he goes,—in his home,—in his business,—in society,—as well as in Church on Sundays—a religion, in fact, which is the only true religion, that which changes a man's whole nature.

This "Practical" Christianity is the fruit of inward spiritual life, and is always kept in the foreground by the writers in the New Testament Scriptures; and the Church of England, true to her Apostolic Character, puts it prominently forward in all her teaching.

The "True Churchman" should be known by his works; whether at home with his family, or in company with his friends, or in his business, or in God's House; his words and actions should ever proclaim what he is.

Believing that we have much need of a "Practical Christianity" in these days, and fearing that Churchmen are not always as consistent as they should be, we propose in these papers to consider the life and character of the "True Churchman" in

the various spheres into which his duty or pleasure may bring him.

When we use the term "True Churchman," we mean the man who, as a faithful member of the Church, is careful to observe all her laws and rules, and is in every way loyal to her, remembering that the Church is "The Body of Christ," and that he is a "member" of that "Body."

Notices.

The Quarterly Meeting of the Clergy of the Deanery will be held at Kingston on Wednesday, 10th, and Thursday, 11th days of November. The first meeting of the Chapter will be opened at 11.30 a.m., on Wednesday, November 10th.

The Subjects chosen by the Governing Body of S. S. T. U. for the next Examination for the "Bishop Kingston" Prizes, are as follows:

Old Testament.—The Book Deuteronomy.

New Testament.—Fuller's Harmony, Part IV.

Catechism.—The First Table of the Commandments, including the Explanation on our duty towards God.

Children's Corner.



PRIZE QUESTIONS.

OLD TESTAMENT.

- (1) In what respects was Joseph a type of Christ?
- (2) Why did the brethren of Joseph sell him to the Ishmeelites?
- (3) What reference can you find to Joseph's imprisonment in other parts of the Scriptures?

NEW TESTAMENT.

- (1) Do we read of any person being excommunicated in the New Testament? If so, where?
- (2) What reference can you find concerning the Offertory in the New Testament?
- (3) What references can you give from the New Testament concerning the unity of the Church of Christ?

M. S., Sussex, made the highest number of marks to the answers to the questions in the August No., and H. M. S. second.