

They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to Him as a Sovereign who gives no account of His matters.

WHY CHURCHMEN LOVE THE CHURCH OF ENGLAND.

By the Rev. Dyson Hague.

There is no Church on earth like the Church of England.

To the eyes of her admiring sons and daughters who know full well her glories, she stands in splendid isolation. She has had her falls and she has now her faults, God knoweth;

that of a candlestick removed out of its place, like the Church or Churches of Africa, or is that of a quasi-national Church with a finally submerged identity; the case of the Gallican Church. Or it is that of an Apostolic and Catholic communion becoming more and more corrupt in doctrine and ritual, teaching blasphemous fables as truths, and deceitful superstitions as Divine ordinances, which is the history of the Roman and Eastern Churches. (Articles XXII., XXXI.)

The Church of England stands alone.

It is a Church that is at once ancient

did not attain its growth in a century. The growth of the Church of England is like the growth of a mighty nation, with its artless infancy and wilful childhood, its erring youth and amended age. Its history is the story of faults and struggles; of errors and aspirations; of decline and falls; of despair and victory. It is like the history of a man who has worked out through the shocks of battle and the mistakes of the past, the character he has finally attained. It is the old, old story of the prodigal son, who sank and sinned, but afterwards arose and came to his father a re



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but in spite of all she stands unique. And the reason is not far to seek. No other Church we know of has preserved, throughout a long and checkered career, an existence so distinctly national. No other Church can claim, for so long a space of time, the right to be considered an independent Church. No other Church in Christendom has passed through such crises, or maintained in such happy combination the order of antiquity and the truth of the Reformation.

The history of the other ancient Churches is so different. It is either

and modern, national and independent, Protestant and Catholic. Its antiquity is as indisputable as that of Rome, and yet no Church is more in touch with the present-day life. It was Protestant before the word Protestant was heard of; it is now, in the true sense, more Catholic than Rome. It is a national Church, like that of Russia; and though, like the Russian Church, it is independent of Rome, it is not, like the Russian Church, corrupt and unreformed.

It stands to reason therefore that a Church so unique and so ancient

formed and ennobled man.

We Churchmen, therefore, love the Church of England because it is a converted Church.

A converted man is the same man as he was before his conversion; but his views are changed, his character is altered. "A garden, before it is weeded and after it is weeded, is the same garden. A vine, before it is pruned and after it is pruned is the same vine." The Church of England is the same church as it was before the Reformation; but its teaching, its doctrine, its method of worship, have