

few of her members know her teachings. I began to look for the One, Holy, Catholic, and Apostolic Church by the lights vouchsafed me from God. I saw that unity of faith did not consist in believing in a Pope or in a pretended uniformity of discipline.

History now revealed Rome to me as the imperial patriarchate of the West, laying claim to the empire of Christ's Church as pagan Rome had claimed the empire of the earth. The Eastern Church and the Anglican Church I began to regard with less fear, less prejudice. I had studied their history and doctrines for years. The accusations brought against them, especially against the Anglicans, I saw were the calumnies of bigotry. Reading the works of leading Anglicans, I came closer to the Catholic Church. The Anglican Church has the noble, grand faith of the apostles, and she makes religion and Christ dear to her people. True, she prefers Christ and his teachings to the Pope and his doctrines. In an unbroken line she traces her bishops to the apostles, and does not make the Church consist of a few bishops or cardinals or of a Pope, but of Christ's people and ministers united. The calumny about Anglican orders is beside our notice. Dr. Lingard shows up the falsity of the accusation, that nowadays is repeated only by the more ignorant and prejudiced.

Two difficulties now stood in my way. The first was the charge that there is no unity of faith in the Anglican Church; but this I found to be false, and now, from a fuller and better knowledge, I know it to be false. The Anglican Church must not be confounded with all that goes by the name Protestant, nor must men, in speaking of her creed, represent her by the extravagances of those who being in her are not of her. There are radical and unbelieving minds in the Anglican Church, just as there are practical atheists and unbelievers in Rome herself.

The second difficulty was, that owing to private judgment in the Anglican Church I could not make an act of divine faith. Why does Rome say so? Is not her own fundamental principle private judgment? Must not Romanists use their private judgment, if they reason at all, in making up their minds that the Roman is the only true Church? If they do not exercise their private judgment in doing so, how do they conclude to accept Rome? Is it on the authority of Rome or of the Pope? But in examining this authority and its right to dictate do not Romanists use their private judgment? Or is there a special foregone and forcing grace that compels Romanists to believe in Rome? Does not Rome herself teach that non-Romanists in looking for the true Church should use their private judgment? Does she not allow men to use their private judgment in examining the authenticity and genuineness of the Scriptures? Do not her theologians use their private judgment in explaining decrees of councils and texts of Scripture, as is evident from the disputes about certain canons in the Roman Church? Roman teachers say Rome allows the use of private

judgment to those outside the Church in their search for the Church, and if they honestly follow the lights of mind and conscience they are in the way of salvation, even though they finally conclude to reject Rome's claims. But if one is born in the Roman Church, and exercising his intellect and conscience, finally concludes to reject Rome's claims, then Rome teaches that such a one is a heretic and in the way of damnation! Using private judgment concerning the whole Church and its doctrines in a body, would it not, *a fortissimo* be strictest logic to use it about individual doctrines? The use of private judgment is the root of all faith. Private judgment conscientiously used and energized by God's grace is that which leads to faith in God, His revelation, His Church.

My mind was fully resolved now to leave the Roman Church, for I could not believe in and preach her doctrines. I prepared to leave her, but at the last moment I feared, and on the advice of friends I sought a change of occupation and undertook missionary work. But my faith in Rome was dead and I had not any rest. At last I resigned my position, and after some time was admitted into membership with that branch of the Church which was on earth before the Papacy, and was in Great Britain long before Rome sent thither her missionaries. For Rome I have nothing but respect and love for all the good that is in her, and a grateful memory for the good she did me in leading me, though against her will, into a truer, more catholic, and more apostolic Church, having the doctrines and sacraments of Christ pure and uncorrupted.

So much for the objective side of Christianity as history presented it to my mind. As to my inner experience of religious life in the Anglican Church, I must say that it far surpasses anything I had hoped for; Christ and His graces are nearer to my soul, and make me more forgetful of self, more trusting in Him. In the Roman Church I had no peace, no happiness, no rest of soul. Where before all was agitation, doubt, and unbelief, now all is in affectionate repose, a full confidence, a holy calm. As it is with myself so I find it with all whom I meet. Faith and hope in, and love for, the Saviour of men predominate, where before the figure and beauty of the Crucified, and the grandeur of His teachings were obscured. In Rome I met many devout souls; since I left her I have met with holier and nobler Christians, with more sublime ideas of Jesus Christ and His teachings, and a more practical and Christian observance of the virtues His Gospel teaches.

BOOKS RECEIVED.

THE CHURCHMAN MAGAZINE.—The March number keeps up the high reputation of this excellent magazine. The chief contents are articles—The Epistle to the Hebrews, by Rev. W. Sinclair, Ex-Chaplain to the Bishop of London; The Church in Wales; The Welsh Church Question; The Church and its Unity, by Canon Bernard. From the latter article we propose to re-publish some portions.

GENERAL GORDON. Published by the Young Churchman Co., Milwaukee. This a picturesque biography of a great churchman whose heroic char-

acter was nurtured and sustained by the supernatural life he so intensely believed to be given to the Church and by the Church.

THINE FOREVER. Published by Whittaker, N.Y., may be had of Rowsell & Hutchison, Toronto. This is a dainty little gift book for those about to be confirmed. It will be much prized by recipients as a souvenir.

THOUGHTS ON THE SPIRITUAL LIFE. By Rev. H. O. G. Moule, M.A., Principal of Ridley Hall, Cambridge. Whittaker, N.Y. Rowsell & Hutchison, Toronto. This work consists of short meditations on certain texts that bear upon spiritual life. For devotional reading or use in mission room addresses the work will be valued.

BETTER NOT. By Dr. Vincent. Published by Funk & Wagnalls, N.Y. The author is well known outside Church circles as the moving spirit at Chataqua. The things that Dr. Vincent thinks had "Better not" be indulged in are the ordinary sources of temptation to the young—wine being his pet aversion. He is quite right in teaching that wherever a doubt enters the mind as to any custom, it is far, far better to err on the side of abstinence.

STILL HOURS. By Richard Rothe. Translated by Jane T. Stoddart. The name of Pastor Rothe is well known as that of an original and earnest thinker, with a tendency to mysticism. Here are some hundreds of his sayings, some very beautiful, some suggestive, many as full of thought as an egg is of meat. He says, "The point of controversy in our churches now-a-days is whether we are to have a historical christianity or a christianity of sects." "It is alarming to see to what degree of insipidity christianity may be reduced, especially by orthodox people." "How often we find people considering as their insignia of heavenly honor what are really crutches for their weakness." "Still Hours" will prove rich mental and spiritual entertainment for still hours—if such seasons ever come in these hurry-scurry times!

The following are published by John B. Alden, N.Y., and are on sale at this office:—

THE THOUGHTS OF THE EMPEROR M. AURELIUS ANTONINUS.

JUDAISM ON THE SOCIAL QUESTION.

DIVINE HEALING OF SOUL AND BODY. A treatise on the faith cure.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

HULL.—The E. B. Eddy Company of this place always gives a liberal discount off all purchases of building material made from them and used in the erection of churches, Sunday schools or lecture halls, sheds, parsonages, etc. In fact they want to help in the erection of all places of church worship, and allow a discount off all stuff bought of them for such erections.

TORONTO.

Lenten Services.—A large congregation assembled in St. James' cathedral on the 27th March, when a special Lenten service of a most interesting character was conducted. The chief feature of the service was the choir's masterly rendering of Dr. Stainer's passion music of "The Crucifixion." This sublime piece of sacred music was given at St. Paul's cathedral, London, and its rendition of under the direction of Mr. W. E. Haslam, kept the audience spell-bound during the forty-five minutes which it took to present it. It portrays to the mind vividly and solemnly the trial, crucifixion and resurrection of Christ, the music being specially adapted towards representing the most momentous incident in the history of the world. Rev. Canon Dumoulin followed with an eloquent address on the great historical fact embodied in the passion music of the crucifixion. He

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