

directly pity them for being still unbaptized, which would be the only other cause for their conduct which would enter his mind. One thing we should never be able to persuade him that they were—he would never believe that they were Christians.

But you will say, "This is very hard: that you think a man may live an excellent life, die a holy death, be a good Christian enough, and go to Heaven at last, and yet not be a communicant." Then I say to you—*No*—that life is *not* excellent which is not obedient; that death is *not* holy which is not blessed by Christ; that man is *not* a good Christian, but a heathen, without the excuse and privilege of heathenism, who turns his back upon his Saviour, and yet calls himself by His Name; and for the going to Heaven at last—hear what that Saviour Himself said:—"Except ye eat the Flesh of the Son of Man, and drink His Blood, Ye have no life in you."

THE CHURCH AND CHRIST.

DEFINITE Church teaching is often opposed by some who say, "You preach up the Church instead of preaching Christ. It is not the Church that will save you but Christ." "Believe on the Lord Jesus Christ and thou shalt be saved." But there can be no opposition between Christ and the Church; no lessening and depreciating one at the expense of the other. The Church is Christ—She is His Body, and to think of the Church or to speak of the Church, without thinking and speaking of Christ, is impossible. If only this is understood—if only the teaching

and instruction of the Catechism are understood, there can be no controversy upon this subject. We are only made members of Christ in our Baptism by being made members of His Church; and we can only receive spiritual blessings in Baptism by being made thereby members of Christ. It is a spirit of unbelief which ignores the connection between Christ and His Church, and it robs Christianity of much of its reality when we think of one apart from the other. What can represent a more intimate and complete connection than the language of God's Word applied to this relationship. St. Paul says, "For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church" (Ephesians v. 29). "For we are members of His Body, of His Flesh, and of His Bones." "He (Christ) is the Head of the Body the Church" (Colossians i. 18.) And again, "And gave Him (Christ) to be the Head over all things to the Church which is His Body" (Ephesians i. 22, 23.)

Let us then ever think of the Church as the Body of Christ and each baptized member of the Church as a member in particular of Christ's Body.

ORIGIN OF CHURCH PEWS

SEATS in churches were unknown in England up to the time of the Norman Conquest, except that in some Saxon churches there was a ledge or stone bench around the wall that offered sitting for some. The next advance was low three-legged stools, standing promiscuously. Seats came in fashion after