

that our Reformers had no idea of founding a new Church at the Reformation, which indeed would have been an impossibility, but that they considered they were simply rearranging the system of worship of the old Church of England for the greater edification of her members.

The continuous existence and identity of the Church are exhibited in such passages as the following :—

"The Service in this Church of England these many years hath been read in Latin."—*Preface to the Book of Common Prayer.*

"And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England."—*Preface to Form for Making, Ordaining and Consecrating Deacons, Priests, and Bishops in the Church of England.*

Her intention with regard to the Ornaments of the Church and the Dress of her Clergy is clearly shewn by the fact that at the last revision of the Prayer Book after the Restoration of Charles II in 1660 our Bishops took care to insist upon the following Note which had been inserted in the first Prayer Book of Edward VI and in the Prayer Books of Queen Elizabeth and James I, a Note which makes lawful, nay demands the use of just those things which were used in the second year of King Edward VI.

"And here it is to be noted that such Ornaments of the Church and of the Ministers thereof at all times of their ministration shall be retained, and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth."—*Note before the Order for Morning and Evening Prayer.*

And the conservative spirit in which all alterations from the old Service Books of the ancient Church of England were made, is shewn in the following passage from the preface of our Prayer Book :

"Of the sundry alterations proposed to us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholick Church of CHRIST) or else of no consequence at all, but utterly frivolous and vain."

Indeed if our people wish to know what their Church is, and what she teaches, they should read their Prayer Book from cover to cover, again and again, and they will thus learn better than in any other way what it is to be a true and loyal member of the Church of England—the Church of their fathers—the Church of the Old Land.

Religious Instruction in the Public Schools.

At the meeting of the Deanery Board of the District of St. Francis, in Sherbrooke, of which we gave an account in our last issue, an Address on the subject of Religious Instruction in the Public Schools of the Province was delivered by Dr. Heneker, of Sherbrooke, Chairman of the Protestant Committee of the Council of Public Instruction in the Province of Quebec. This Address excited some interest not only on account of the subject itself but also from his having led up to the subject by glancing at the history of Education generally in the Province from the period of the Conquest down to and subsequent to Confederation.

Dr. Heneker pointed out that the Separate-School System of Quebec was the natural outcome of the generous treatment by Great Britain of the French Canadian people in granting to them the free use of their language, laws and religion, at a time when Roman Catholics in Great Britain itself were under great disabilities, which were not removed until a great many years had passed away.