

next surprise was to find that there was a duly organized Christian British Church with its Bishops, Priests and Deacons, and with whom he felt bound to make common cause in their one Common Faith. This shows that this British Church had not sprung from Roman work or zeal, while the differences which were to be found showed equally well from whence British Christianity had received its life. At this time—the time of St. Augustine—as well as in our own days, there were two modes of reckoning Easter; the one now observed in the Western Church, and that one which is still observed in the Eastern Church. St. Augustine found the Eastern mode observed in England, from which circumstance we are bound to infer that the British Church had an Eastern and not a Roman origin.

St. Augustine met these Bishops and at last, no one forcing them, they agreed to change their mode of keeping Easter, and to receive St. Augustine as their Metropolitan and the first Archbishop of Canterbury. But although St. Augustine had been sent by the Pope of Rome he did not return to Rome to be consecrated Bishop, but was consecrated in France by Athonius, Bishop of Lyons, and Virgilius, Bishop of Arles, and thus an Apostolic Succession comes not through the Roman Catholic Church, but, and that in part only, through the Church of Gaul, which like the British Church, had its origin from the Church of Ephesus, founded and personally presided over by the Apostle St. John.

Thus at this time the connection of the British Church with the Bishop of Rome would seem to be infinitely small! The British Church had an existence apart from the Bishop of Rome.

The next event to be noticed in our enquiry is the terms of the Charta called "Magna Charta," which is the bulwark of the rights and privileges of the Church of England as well as of our National and Constitutional liberties. King John was at the point of placing his crown and kingdom at the feet of the Pope of Rome; but the life and independence of the Clergy as representing the Church, and of the Barons as representing the State, were too strong to allow his weakness to succeed. I do not know how the readers of history, who consider the Church in England was then the Roman Catholic Church, can explain this action of the Clergy and Barons. The first sentence or clause of that Charta reads: "That the Church of England shall be free and enjoy her whole rights and liberties inviolable." And a much later clause reads: "Wherfore we will and firmly enjoin that the Church of England be free." The Latin expression or name is "Ecclesia Anglicana," which cannot be translated the Church of Rome, and can only be rendered the Church of England. We therefore have a clear right to maintain that there was at this date (A.D. 1215) no Roman Catholic Church in England, but a true National Church called the Church of England. And here it might not be out of place to say something about the phrase "established by law," as now sometimes in scorn, and sometimes we think in envy, applied to the status of the Church of England. In the first place the highest legal authority—or at least some high legal authority—has declared that no Statute can be found establishing the Church of England. The next thing we notice is that the Church of England had a fairly vigorous life at the time of the great "Magna Charta," and then secured her own liberties as well as the liberties of the State, while this was at least fifty years before England had a Parliament which could enact such a statute. The Church of England existed before the Parliament of England as we now know it, and the terms of Magna Charta confirm her rights and privileges as well as those of the so-called British Constitution.

The Pope of Rome desired to bring the

Church and nation of England at that time under his arbitrary rule, as the Pope of Rome of to-day is using every effort to accomplish. There was some concession given to the Pope, for the sake of maintaining union and communion, so that he had the nominating of the Bishops and the final court of appeal in all cases ecclesiastical. Still the continuity and the nationality of the Church, no more than her title, were thus destroyed or impaired.

Then comes the Reformation. This was not one single definite act done at some one given time, but was a long continued process. It required alike the action of the Church and the action of the State. Thus the Reformation was a national as well as an ecclesiastical event. The personal circumstances of the king, Henry VIII, disposed him to afford his authority to the movement, but it was in very truth begun by the Convocations of Canterbury and York. It was the Church of England reforming herself. And to *re-form* is most certainly not to *form* or *make*. A drunkard who has been reformed is not a new made man? His reformation does not destroy his identity nor his individuality, nor his lineal succession. No more does the Reformation of the Church of England destroy her identity nor her continuity. She was not a part of the Roman Catholic Church at nor before the Reformation, and therefore did not then separate from the Church of Rome. The Convocation of Canterbury declared by a resolution: "That the Roman Bishop has no greater jurisdiction given to him by God in this kingdom than any other foreign Bishop." The Convocation of York declared: "That the Roman Bishop has not in the Holy Scriptures any greater jurisdiction in the kingdom of England than any other foreign Bishop." This joint action of the Convocations of Canterbury and York was the sum total of the Reformation, which was the rejection of the supremacy of a "foreign Bishop"—this and no more. These resolutions of the Convocations were passed in 1534, and English Churchmen, both Papists and Protestants, remained members of the same Communion until the year 1570, when the Papists seceded and presently formed a sect. But perhaps the best proof is that no statute, nor act, nor ordinance can be cited which suggests that any new Church or Body was formed at the Reformation; if it can, then let it be produced. Whilst, on the other hand, "every official document of Elizabeth's reign," and it is also said not a few of those of earlier reigns, "expressly disclaims any intention of breaking the Church's continuity." The Prayer Book itself may surely claim to be heard on this question. If so, the preface *Concerning the Service of the Church*, first published at the very crisis of the Reformation in 1549, is decisive as to the continuity of the Reformed with the pre-Reformation Church. It says: "The service in this Church of England *these many years* hath been read in Latin to the people." The Church of England surely then existed when the services were still conducted in Latin, and which change was made into English at the Reformation. Tonstal, Bishop of Durham, again, who cannot be accused of any Protestant leanings—he was deprived of his Bishopric by Edward VI and restored by Queen Mary,—yet he wrote thus to Cardinal Pole on July 13, 1536: "It has all along been his (Henry VIIIth's) practice to adhere to the Catholic Church. . . . It is true that he has rescued the English Church from the encroachments of the Church of Rome, but if this be singularity, he deserves commendation, for the king has only . . . helped the English Church to her ancient freedom."

(To be Continued.)

The experienced Christian has too solid a view of the mercy of God in Christ not to "rejoice," but too exalted views of the holiness of God not to "rejoice with trembling."
—Arnaud.

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.

St. Luke's Cathedral—The festival of the Ascension was marked by bright and hearty services at St. Luke's. The second celebration on Ascension Day was choral, Woodward's music in E-flat being sung by the choir. At evensong the same day, the anthem was taken from Handel's *Messiah*, "Lift up your heads." There were two celebrations of the Holy Communion yesterday. The Rev. Dr. Bulloch was the preacher on Thursday; the sermons on Sunday were by Canon Maynard and the rector. Handel's difficult and stately chorus was again sung last evening, and in addition, Master Robinson sang with great success, Handel's air, "Thou didst not leave," his voice being rich and full showing further improvement. The chorus too displayed great volume of tone and precision. Stainer's "Sevenfold Amen" was sung after the benediction, and Mr. Gatward's concluding voluntary, was Handel's "Fixed in His everlasting seat." The offertories were for the diocese of Algoma and the Northwest.

Diocese of Newfoundland.

Notes from the Diocesan Magazine for April.

The eleventh Session of the Diocesan Synod is called by the Bishop to be held in July next in St. John.

The Bishop of the Diocese is presently in Bermuda, and is not expected back until the middle of June.

It is proposed to have a C.E.T.S. window in the restored cathedral.

The death of the Rev. John Cunningham, who for a period bordering on half a century was S.P.G. missionary at Burgeo, took place on the 10th March last. Mr. Cunningham came to the country in the spring of 1847, and in the following September was ordained Deacon and appointed to the mission of Brigus, from which he removed in 1848 to Burgeo, where he continued (with the exception of a few months spent in England on account of failing health) until his death. The whole period of his service was stamped with that faithful, earnest conversation which marks the true servant of the Cross. His "daily round" and "common task" was to administer to about 1,500 Church people scattered in twelve different settlements along a shore fifty miles in extent. The majority of these he had admitted into the Church by Holy Baptism, and was not only their pastor, but their friend and adviser in temporal matters. So great was his influence, and so valuable his advice, that scarcely any matter of public importance affecting his locality was undertaken without consultation with him. He leaves surviving him a widow, seven sons and two daughters. One of the sons is the Rev. H. W. Cunningham, rector of Christ Church, Springfield, U.S., and another the Rev. Philip Cunningham, B.A., curate of Henley, on the Thames.

The death is also announced of Mrs. White, widow of the late Rev. W. K. White, Rural Dean of Fortune Bay. She came to Newfoundland with her husband, in 1847, in the Church-ship "Hawk," and proved a valuable and faithful helper in all that concerned the honour and welfare of the Church. The parsonage of Harbor Briton was always open to receive all sorts and conditions of men, from the lowly fisherman to the highest in the land. Her gentle and courtly bearing won for her many friends whose esteem and affection was retained throughout her life.