

who are conquered and held down by their own wicked desires. "Now conquer these," says Jesus, "and then you yourself will go forth to conquer; wherever you go among the nations your example will be a powerful help to the cause of God. You will help your fellow men to demolish their sins and break them in pieces like a potter's vessel."

And for him who will do this there is this reward: "To him that overcometh I will give the morning star."

Of all the metaphors applied to Jesus this is one of the loveliest. In the last chapter of the Book of Revelations he speaks of himself again in the same way: "I, Jesus, have sent my angel to testify unto you these things in the Churches; I am the root and the offspring of David, and the bright and morning star!"

After a night of terror, how welcome is the dawn. In the vivid description of Paul's shipwreck we read: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." How wearily the night must have dragged on. "They wished for the day." How eagerly they must have welcomed it! And Jesus Christ is that to us; He is the bright and morning star.

This world is like night to many of us. The sea is rough, and the winds are high, and the ship is broken, we wait for the day. Jesus is the morning star. After the long dark night how glad shall we be to see Him. "That which ye have already," He says, in this message to Thyatira, "hold fast till I come."

"Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore."

MODERN CHURCH HISTORY.

IV.—THE CHURCH OF IRELAND SINCE THE RESTORATION.

BY REV. C. H. MOCKRIDGE, D.D.

IRELAND came into the possession of England in the reign of Henry II., great grandson of William the Conqueror. Without bloodshed or a blow being struck, Henry took advantage of circumstances which gave him the sovereignty of Ireland. In 1172 he summoned a council at Cashel for the purpose of promoting religion in his newly acquired territory, the result of which was that divine service for the future was to be celebrated everywhere in Ireland according to the forms and usages of the Church of England. All the ancient rituals of the Irish Church, from St. Patrick onwards, were abolished and the liturgy, as then in use in England, was put in their places. So that the National Church of England, as it existed at the time, became the National Church of Ireland, and this has con-

tinued to be the case, substantially the same, through various forms and many changes from that time till now, a period of seven hundred and twenty years. And this was done, according to the fashion of the age, with the approval of the Pope. In doing so Pope Alexander III. congratulated Henry on his "glorious triumph over a kingdom which the Roman conquerors of the world had not attempted to invade."

And so matters continued till, over 300 years afterwards, the Reformation set in. And then the Church of Ireland still maintained its position as a National Church. It accepted the Reformation and accordingly retained its revenues and its ancient historic position. In this respect the Reformation in England and Ireland was much the same. The supremacy of the King of England was accepted instead of that of the Pope.

The successes and troubles of the two Churches in succeeding periods of time were much the same. When Oliver Cromwell crushed with his iron heel the Churches and parishes of England he did the same in Ireland. The Church services were suppressed and the country was flooded with independent preachers (Puritans and Baptists), who were supported by salaries out of the public revenue. Some of these preachers were unlettered mechanics, and some inferior officers of the army, each bringing a doctrine of his own as unstable and uncouth as the one who proclaimed it.

Happily this state of things continued only about eleven years. The country had had enough of it, and Charles II. was brought back to the throne from which his father had been so ruthlessly torn. The joy of the nation knew no bounds. The reign of fanaticism was over and the quietude of monarchy was restored. With the king came back the bishops to their sees and the clergy to their livings, and the Church of Ireland as well as the Church of England received a fresh and vigorous start.

Ireland was divided then, as it is now, into the four provinces of Ulster in the north, Connaught in the west, Leinster in the east, and Munster in the south. Of these Ulster possessed the ancient city of Armagh, which long enjoyed the proud position of being the metropolis of Ireland, and Leinster boasted of Dublin, that beautiful city, the pride of all Irishmen. To-day the Church of Ireland has an archbishop in each of these cities. Armagh, from its historic position, having the precedence, so that the Archbishop of Armagh is Primate of all Ireland. Dublin is the proud possessor of two Cathedrals, both of them the property of the Church of Ireland, Christ church, the older of the two, founded, it is said, by the Danes in 1058, the days of Edward the Confessor, and the other, St. Patrick's, established by John Comyn, Archbishop of Dublin, in 1190, when Richard I. was King of England.