

Reformed Doctrines. God made use of his imperiousness and impatience of will to throw off a foreign yoke, which had been wrongly imposed, and reluctantly worn by the great mass of the English people. This emancipation set free the minds of men, and Henry's successors to the throne favoured the mighty change which was being wrought in the religious mind, and thus it was, by little and little as light and knowledge were vouchsafed, that the Church in England came out of the wilderness of superstition, cleansed from many corruptions, and stood forth, and now stands, forth, the zealous maintainer of the Faith and Discipline "once delivered to the saints."

Wherever her influence extends, light and knowledge are diffused; peoples are elevated; freedom is proclaimed; law is administered, and righteousness prevails. Take the map of the world. Look at the nations under Roman ecclesiastical rule—Spain, Portugal, Italy, France, Ireland and Mexico. What keeps these people in the back-ground? What makes the difference in Ireland between Romanists and Protestants? Spain was far ahead of England at the era of the Reformation. Englishmen studied in her schools of learning. But Spain extinguished the dawning light of the Reformation in the lurid glare of the Inquisition and Spain has decayed from that day.

The spirit of the Roman Church is calculated to undervalue the exercise of reason, and to arrest the spirit of inquiry, which has so stimulated scientific investigation, and made this age so fruitful in knowledge. Of course, this spirit may be carried too far, and may lead to mere rationalism. But what may not be carried too far? You cannot fertilize a spot of land without stimulating the growth of weeds, but you also cannot make the best kind of grain without fertilization. So, of the printing press—it brings many bad thoughts to the mind, but it also brings the best thoughts out. It is a bad sign when any man or system avoids the light. "Let there be light," the herald-cry in chaos, and chaos departed when light came.

The best test of the truth of any system, when you can make a large enough induction, is that furnished by our Lord, "By their fruits ye shall know them." As a Church, influencing laws, literature and morals, we do not fear to challenge all Christendom. England is what she is, mainly through the Church in England, and, to this hour, she exerts a more enlightening and benignant influence upon the world than any other nation. It will not do to turn from a large survey of her influence, and taunt her with being reformed by such a man as Henry VIII. She was deformed by that monarch. He was the foul spot that disfigured that era; but, as the rust, he ate away the chain that bound the Church to the court of Rome, and set her free for her glorious mission of evangelization and civilization to the remotest islands of the sea.

Flings at Henry, and twittings about his part in the Reformation, come with a bad grace from the Roman Church, which has preferred men to honor and to the highest places in her gift—even to the so called chair of St. Peter (when it is doubtful whether the Holy Apostle ever sat in it)—men, I say, in comparison with whom Henry might be canonized as a saint. Read any history of the Popes (e.g. 'Ranke') and you will return to the pages of Henry's life with a sense of relief, bad as that life was.

When we sum up all that the Church in England had done in literature, in science, in learning, in works of beneficence, in sacredly preserving the Word of God, in translating it for the people of the world, in disseminating the righteous principles of law and equity, in diffusing a spirit of freedom and, with it, the needful checks and balances of government, we may well thank God for our English blood and traditions, and cherish them as the priceless

inheritance from our fathers; and, at the same time, next to that imposed by the knowledge of salvation, as the weightiest responsibility that rests upon us.—*Bishop Wilmer's Guide for Young Churchmen.*

WHY WELCOME THE BISHOP?

"Why are the bells ringing?"

"Why are the bells ringing? Don't you know? They are ringing to welcome the Bishop."

"To welcome the Bishop! And what is he more than any other clergyman? Of course, in a worldly sense he is greater, and is set over other clergymen; but why should there be a fuss to welcome him? What is he more than any other clergyman, I should like to know?"

"Should you, indeed? Well, good friend, I only overheard your speech quite accidentally and in passing, and it was not addressed to me; but as I saw your companion walk away without telling you that which you said you 'should like to know,' may I, though a stranger, now offer you a few words to the purpose?"

"A Bishop is more than another clergyman in a far higher sense than that of worldly greatness. He holds a higher commission from our Lord. He is of the highest order of ministry, and has received a special Divine gift for his special office. A Bishop is an Apostle. If he had his proper title he would be so-called. But out of reverence for those whom we call the Holy Apostles—that is to say, the twelve Apostles of our Lord, with St. Paul, and St. Barnabas—their successors dropped that title and only called themselves Bishops, which was then really but the name for those who had the care and oversight of the company of Christians—that is to say, of a portion of the Christian Church—in any place.

"The first twelve Apostles were the first Christian ministers appointed by our Lord. They were 'to be with Him; and that He might send them forth to preach, and to have power to heal sickness and to cast out devils.' But after His Resurrection our Lord bestowed upon His Apostles a higher commission and a special consecration and Heavenly gift. 'Then said Jesus to them again, Peace be to you; as My Father hath sent Me, even so send I you. And when He hath said this, He breathed on them and said unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' After this, all Scripture goes to show that the Holy Apostles considered especial offices to have been allotted to them by our Lord; and we must remember that His mind on such points was made perfectly clear to them during the forty days between the Resurrection and the Ascension, when He spoke to them of 'the things pertaining to the kingdom of God; that is to say, the things concerning His Church.

"We find the Holy Apostles performing all the offices which belong to all orders of the sacred ministry, but we also find that, besides these, certain offices belong to themselves alone. Chief among these special offices of the early Apostles of our Lord we find the ordaining of clergy—priests and deacons; the former being called presbyters or elders—the confirming of the baptized, and the consecration of other Apostles. These other Apostles then performed the same special offices; and without Apostles—

"Clergy could not be ordained,

"Christians could not be confirmed,

"Other Apostles could not be consecrated.

"Now, if I may here repeat that those whom we in these days call Bishops are the successors of those whom the Bible calls Apostles, you will know, I think, that which you said 'you should like to know;' namely, what, more than any other clergyman, a Bishop can be said to

be. You will see, too, a fuller meaning in the words which you repeat so often, 'I believe in one Catholic and Apostolic Church;' and knowing and seeing all this, you will, I am sure, no longer consider it undue 'fuss' if loyal church-folk ring the bells to welcome the Bishop to the parish."—*Selected.*

THE OLD WAY.

Churchmen should live up to their own principles and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a half dozen better methods. Our Church ways are not only older ways, but better ways of doing Christ's work, than those that the denominations have galvanized into popularity. They are divinely sanctioned, historically attested, experimentally approved. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our command?

Manifestly, because we do not use the means with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see, if we would all labour together with consistent devotion to edify the Church!

It is the ever present discouragement in our pastoral work, this lack of interest among the people in the appointments of the Church. Communicants are irregular in their attendance, while often they are among the first to run after some "new things;" reluctant to take their part in parish work, while they are most willing and active in enterprises outside: silent and indifferent in the responsive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not catechised, festivals and facts not kept, family prayers not used, Bible not read, Church papers not taken, Church books not seen!

It is not new ways, by ways, that we need, but to walk straightforward in the old ways, the high-ways, which we have. If we make little progress in these, we should make less, or none at all, in those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no exciting appeal or clamorous demand, but she is in earnest about saving souls. She proposes to us a life training, and we are in no need of a new Gospel of galvanic piety.

"The 'heroic' treatment of physical disease has passed away among intelligent practitioners, and a system more in harmony with natural law has succeeded. We have seen, long since, and many not of our Communion are beginning to see, that the only safe and true way of ministering to souls diseased is by sober conviction and systematic training in religious life and habit. Such a nurture and admonition the Church provides, as she had it from the Apostles. We have only to use it consistently to find in it, all that we need and all that the world needs.—*Living Church.*

HAYFIELD.

Sweet field of hay!
More fragrant in decay
Than all the flowers at their ripest bloom:
So of our dead;
Cut down and withered,
We learn their sweetness chiefly from their tomb.