

### A DISSENTING ORGAN ON RITUAL PROSECUTIONS.

THE *Banner*, one of the ablest nonconformist papers says :

"The great Evangelical party in the Church, which has emblazoned on its escutcheon the names of Simeon, Bickersteth, Venn, and Martyn, has surely cause to blush for very shame at the announcement that 10,000*l.*, of which 7,000*l.* has been actually raised, is to be spent upon the prosecution of the Bishop of Lincoln. Such a fact, in a day when there is a trumpet-call to all Christian people to unite against the combined forces of infidelity, irreligion, and apathy, is calculated to shock all earnest men; and the Dean of Peterborough has not come forward a moment too soon to separate himself from the leaders of such a deplorable movement. *It is, of course, easy to understand the activity of the paid officials of a society which lives by the promotion of such un-Christian, if not anti-Christian, tactics*; but we fail to see how men who are conscious of their own failures and defects can thus combine to spend money which is urgently needed for God's work upon a cause which cannot be connected with the promotion of true religion and piety."

The *Banner* touches the very heart of this question in its allusion to "*paid officials*." The Church has no greater curses than those men who are paid to promote strife, and to maintain divisions, however plausible the pretext, however popular they become with their own set by their activity.

From all such pests as party papers, party institutions, party agitators, party agents in every form, the Church has grievous need to pray, "Good Lord deliver us."

### CANON BODY ON THE EVANGELIZATION OF ENGLAND.

CANON Body, preaching at St. Oswald's Church, Durham, on the eve of St. Oswald's Day, referred to the spiritual ancestry of the English Church people of the north. He said they were the children of Oswald, of Aidan, of Bede, of Benedict Biscop, of Hilda, and many other saints like unto them. Surely when they looked back to their glorious fathers in the Church of England, and especially in these northern dioceses of Durham and Newcastle, when they saw how through all the vicissitudes of English history, from the troubled days of Oswald down to the days in which they now lived, that this Church of God had lived on from generation to generation: when they realised the fact that they that day confessed their faith in the words in which Oswald and Bede confessed theirs, that they were living that day under the ministry of that continued line of priesthood which reached from Oswald's day to the present, that they were still bathed in the same bath of regeneration as those saints were bathed in, and still ate of the bread of which they ate, and drank of the chalice of which they drank, at God's own board, and God's own Eucharist, surely it would stir up within them a double feeling, a

feeling of gratitude and a feeling of resolve—a deep feeling of gratitude to God for that, through all the crisis of English history—through the crisis of the Danish invasion, through the crisis of the Norman Conquest, through the crisis of the English Reformation, through the crisis of the rebellion of the Commonwealth—that they still maintained this grand old English Church in unbroken continuity. They could not lose heart though multitudes gathered round them, and though voices raised the cry of "Down with it, down with it, even to the dust!" The recollection of the story of St. Oswald and the other saints associated with him corrected a very false impression common amongst English people, and which did a great deal of harm. If they were to ask most people how England was converted to the faith, they would say that a certain good Bishop of Rome, St. Gregory, sent a certain holy man, whom he created an Archbishop, and this holy man, St. Augustine, came to Kent, and there he preached the Gospel and established a Church, and from Kent the Gospel of Jesus Christ went on from kingdom to kingdom in England until at length it was established throughout its length and breadth. He himself not long since heard of an historic play, the title of which was "The Conversion of England," and this play represented the conversion of England as being due entirely to the Roman Mission. Now, what was the effect of believing this? The effect was that it was believed that they owed to Rome the greatest debt of gratitude that one people could owe to another people or another Church; that from the first time at which the Church existed in England it was practically the daughter Church of the Roman communion, and that, however necessary the Reformation was under the circumstances, it yet practically was the daughter rising up and smiting in the face the mother that gave her birth. The whole thing was utterly and absolutely a fiction. There was no portion of England which owed its Christianity directly to the Roman Mission, except the county of Kent, and certain portions of the county of Middlesex. When the King of what they would call Yorkshire wedded the Christian daughter of the Christian King of Kent, Paulinus came with her, and brought with him also some other priests and ministers, and he did preach the faith there to win converts to Christ. He did build a church there, but when the moment of danger came Paulinus fled. He did what the present missionaries in Central Africa would not do, and had been justified in not doing. When Paulinus fled the people recently won to the faith were not established in it, the influence passed away, and the whole of the people of Yorkshire and Bernicia, that was Durham and Northumberland, relapsed into heathendom, and they continued in this state until at length missionaries came from Iona. Iona was a missionary station that was established by the Church in Ireland. Where did the Church of Ireland get its Christianity from? Why, strange to say, originally from the Church that was existing before the Saxons desolated

that part of the country near to Iona itself. St. Patrick went from Scotland to Ireland to preach the Gospel there and to establish the Church in Ireland. The Scottish Church was desolated and destroyed through the power of the invader, and then St. Columba came from the Church in Ireland and re-established the Church in Iona and its districts. St. Patrick, as a matter of fact, therefore gained his Christianity through British Christianity, and the latter, traced to its source, was distinctly Oriental, and not in any sense Western. The Reformation as an essential principle was no new departure. It was but a movement whereby English Churchmen went back to the position of the Church of their fathers. A priest, who had recently thought fit to submit to Rome, had published a paper, the title of which he set forth as reasons for submitting to the Church of his fathers. Canon Body contended that that priest had not submitted to the Church of his fathers. He had deserted the Church of his fathers. He had deserted the Church of Aidan, of Oswald, of Bede, of Hilda, and of Chad, and had yielded obedience to an intrusive Episcopate. It was their veneration for antiquity that would make them true to the Church of their northern saints. Not only did this remembrance of St. Oswald fill them with gratitude to God for his goodness to them, and make them resolve to be loyal to their inheritance, but it would save them from being fascinated by the false lights of Roman controversialists, and would keep them firm and true to the old Church of their fathers.

### LADY CHORISTERS.

RECENTLY the *Daily Telegraph* inaugurated what may be termed its "letter season," with a leader on the subject of robed female choristers. In the leader we are told that "the admission of surpliced dames and damsels to church choirs, either as substitutes for or in co-operation with boys, is an innovation hailing from Australia, whence, having achieved a widely spread popularity, it was imported into England, and courageously adopted two years ago by the enterprising vicar of a fashionable Birmingham Church—St. Luke's. Amongst the letter writers is the Rev. E. Husband, "incumbent, organist, and choirmaster of St. Michael's, Folkestone," who remarks that if the question was argued on theological grounds, the Bible answered the question at once by the fact that Holy Scripture never speaks of a feminine angel, but always speaks of an angel in the masculine gender. As a choirmaster, he maintained that "a female voice can rarely, if ever, take the place (so far as quality and tone of voice are concerned) of the rich, full, clear, well-trained voice of a boy." Mr. Husband adds:—"The objection on ecclesiastical grounds to ladies singing in choir is not, I take it, a very serious one. I have noticed that many who declare it to be most unorthodox to suggest the idea of ladies assisting in the regular choir of the church, still allow ladies to play their organs, and to become members of what they term "supple-