

whole Dominion—both of which proceedings are contrary, the one to the original constitution of the Church, and the other to the constitution of the Dominion.

While we may admit, therefore, that the Church of England was led, through a variety of circumstances which it is impossible here to trace, to submit for a time to the usurped authority of the Pope, and to adopt many erroneous opinions and practices before the Reformation, we cannot for a moment admit that thereby the Church of England became a part of the Church of Rome.

Remembering this, we see how absurd and contrary to the fact it is to say, as some people do, that at the Reformation the Church of Rome was abolished in England, and the Church of England set up in its place.

If this were the true version of what took place, we might expect to find some statute transferring all the property of the Church that is said to have been abolished, to the Church said to have been set up in its place. But if you look from now to doomsday you will never find any such statute. What you will find as the key note of the Reformation is a statute forbidding appeals to the Pope in matters ecclesiastical and preventing him from any longer exercising authority in the Church of England. Relieved from this usurped authority and restored to her ancient independence of Rome, the Church of England set herself to remove the errors in doctrine and in practice, which had been developed in ages of ignorance, and which obscured the true faith. But her continuous historic existence has ever been maintained, by a due succession of bishops who have handed on their authority from age to age, and she is to-day the same ancient historic Catholic and Apostolic Church which has ever guided and controlled the spiritual life of the English people from the time they first embraced the Christian religion.

But while we have just ground for glorying in the antiquity and history of that beloved part of the One Catholic and Apostolic Church with which it is our happiness and privilege to be in communion, we must ever remember that the Church in every age is very much what the people of that age make it. The present age alone we can call our own. It is in vain for a man to boast of the deeds of his ancestors unless he shows by his own life that he emulates their example, so also it is vain for us to boast and glory in the past of the Church of England if we do not also, each in his station and calling do his utmost both by precept and example to make that part of the Church in which our lot is cast in this day a praise and glory in the earth.

While studying the history of the Church of England during the period we have been considering, we have found that many Romish errors which were subsequently developed had

then no existence. Truth compels me also to say some Protestant novelties were equally conspicuous by their absence. In those days if you had searched England, Scotland and Ireland, you would have failed to find any such Christians as Presbyterians, Methodists, Baptists, Congregationalists, or Plymouth Brethren, and if you had told those old British Bishops, about whom we have been talking, that Episcopacy was all a mistake, that no ministry at all was necessary, or that priests had the power of ordination; that it was improper to baptize infants; and that each congregation of Christians was independent of every other congregation—you would have made them open their eyes with astonishment. How could they be expected to know these things, seeing that these notions were not invented until 1000 years and more after they had died?

While it is no part of our duty to judge our neighbours who adopt these novelties and make them a ground of separation from us, we may nevertheless deplore the fact that they are separated from us on these, or any other grounds. The Church of England is perhaps the only part of the Catholic Church that teaches her people systematically to pray for a restoration of the unity, which has unhappily been lost. Let us not be found wanting in readiness (if in the Providence of God an opportunity offers) to do our part to heal the breach so far as this may be done without a sacrifice of those fundamental principles which we have inherited from the primitive and undivided Church, and which cannot be surrendered, because we hold them as a sacred trust to be handed on inviolate as we have received them. Those fundamental principles may, I think, be summed up in their chronological order: 1st, The ancient Apostolic ministry of bishops, priests, and deacons; 2nd, The Sacraments which Christ Himself ordained; 3rd, The Holy Scriptures, and 4th, The Catholic Creeds of the undivided Church.

NOT YOURS, BUT YOU.



WHAT man is is vastly more important than what he has; a man is worthy of much more attention than his possessions. The Great Apostle to the Gentiles was not a fisher of money, but he was "a fisher of men;" and he said to his brethren to whom he wrote, "I seek not yours, but you." And again he commends the generosity of his brethren who "first gave their own selves unto the Lord, and then unto us by the will of God."

You may get a man's money and not get the man himself, but if you get the man soundly converted to God, the money is sure to follow. People make a great mistake in going for the money first; and yet it is often the case that people are much more ready to ask people for money than they are to beseech them to be re-