

tell us in the city, not improbable stories of hair-breadth escapes, or awful privations; but just a plain unvarnished statement of what you are doing for Christ and His Church. I am sure you will meet with no rebuff, nay, rather, Christian hearts will be moved, strongly moved, when it is felt an opportunity presents itself for supporting honest work. Mind you, I say honest work, of definite teaching and active exertion. People do not want to waste their money.

While in that mission we were entertained by an aged Churchman. That day his daughter had been married. At the wedding, troops of people came from very long distances to take part in the service, and it was a pleasant sight to look upon. The joy of the happy couple and the hearty congratulations of friends, spontaneous and unaffected, made it an event to be remembered. Then followed a long drive to the house of the bride's father. The house was large and built of logs; it was plainly but comfortably furnished; food there was in abundance, and much laughter and merriment. After the wedding feast came the quiet talk and smoke in the shade outside the house.

Seventy years ago our friend had settled there. A mere boy he had been sent out to an uncle, who had been a soldier in her Majesty's service, and who had received a grant of land. I opened my eyes, and looked upon the kind, strong face of our aged host, and then on the log house and the field beyond, with its huge wall of rock rising thirty or forty feet upwards and running on for a considerable distance. Seventy years ago! Then the Indians came at times to hunt. Our largest cities were villages. There were no railroads or telegraph lines. Waterloo was fresh in men's minds. The troubles of 1812 were spoken of as recent. Yet through those years our host, with his good strong arm, and his good stout heart, had worked out his life, and made his earthly home, and done his part in the development of his great province. Aye, and better still, throughout all the changes, trials and labours he had remained "steadfast in the faith." The religion of his ancestors was his religion. Never had he wandered from the altar of the Crucified. No blandishment had ever led him to betray the faith that unites Englishmen and Irishmen in the bonds of sacred brotherhood preserved in the Churches of England and Ireland. Through the long years of pioneer life—in the late years of the more settled life, the ancient creeds of the Church had been the expressions of his sincere belief, and now nearing the goal of his long labours, he still repeats, as he did seventy years ago, before the altar of God in that backwoods church "I believe in the Holy Catholic Church."

One feels that neither Church nor country can pay sufficient honour to those men who have cleared away the forest and laid the foundations of present prosperity, and who with such single-hearted devotion have "kept the faith."

In this mission there is a small hamlet called Clarendon. There I was permitted to take part in the opening of a new church. Now, remember, this is a back, wild, and rough country.

At Sharbot Lake, where we were delayed for a long time waiting for a recalcitrant train, we met a large number on their way to join in the opening ceremonies. We all missed the morning services, but were on hand for the one in the afternoon. It certainly was worth the journey to be there. The church is without exaggeration a beautiful one. The wood for walls and ceiling has been carefully chosen, and to great advantage put together. The glass came from Montreal.

The altar, well raised, was handsomely vested, and the services were heartily rendered by the people. At the celebration there were sixty-three communicants; the congregations were large, and the offerings of the people most liberal. The time was a delightful one. I wish very much that I knew more about architecture, that I might describe the church better.

Now, here we see again what active work and plain teaching will do. There is no mistaking the Church feeling in this part of the world. They have the Church, it meets their needs and aspirations, and they love it.

The large congregations, the number of communicants, the wide-spread interest, the bar, even, of the hotel, which is owned by a helpful Churchman, closed for the day—all these things evince the hold the Church has upon the affections of the people in this locality.

Now, here is the opportunity for the bestowal of liberal help. I am told that seven hundred dollars have still to be raised to free the church from debt. Surely some of us might help our poorer brethren in this good work, and, although I have not asked for permission to say this, I am sure that any financial aid sent to the Rev. C. J. Hutton, Sharbot Lake P. O., will be well invested, and gratefully received.

THE STORY OF THE CHURCH OF ENGLAND.

HENRY VIII.'S MARRIAGE.

The King, who was much younger than his wife, was greatly disappointed at having no son to succeed him, and he therefore declared that his marriage with his brother's wife was an illegal act. There was another lady attached to the court who expressed herself ready to marry the King if she could only do so legally, thereupon the King asked the Pope to release him from his marriage-tie. The Pope could or would not consent. The ceremony had been blessed by a former occupier of the See, and it was a delicate matter for His Holiness to interfere with, and the messengers sent to Rome by Henry came back with various excuses. The clergy, and people, groaning under papal intolerance, threw their influence on the King's side, and eventually the King proposed that the clergy should acknowledge him to be "the protector and only supreme head of the Church and clergy of England next to Christ." This was agreed to in the Convocation of Canterbury in 1531, with the following clause "as far as is allowed by the law of Christ," which was afterwards embodied in the Act called "The Submission of the Clergy." Later on the "Act of Supremacy" and the "Statute of Appeals" were passed—utterly abolishing every vestige of Roman supremacy and jurisdiction—always previously illegal and unconstitutional—and thus the old constitutional position of the King was restored, and freedom obtained for the Church to enter on her own work of reformation. The Pope's usurped authority was then declared to be at an end, and Henry claimed to be the supreme head of the Church.*

WOLSEY.

Such, in a very few words, was the part played by King Henry VIII. in the great drama of the Reformation. Wolsey, the King's chief councillor and friend, was Archbishop of York. He held also many other preferments, and he became one of the richest and most luxurious of men, but he was also one of the foremost men of his time to see the need for higher education. Christ Church, Oxford, was one of the great educational centres founded by Wolsey. He added many professorships to the University of Oxford, and, had he

* "When the separation actually took place the seceders, who obeyed the order of the Pope, were (as they have ever been since in England) few and insignificant in comparison with the mass of the clergy and lay people who still remained in the English Church."—Lord Selborne, *Defence of the Church*, pp. 28-9.

lived, he would probably have been one of the greatest founders of schools and colleges in this country. With his accumulated wealth and power he, perhaps not unnaturally, became a most arrogant man, and his enormous wealth, and his large retinue of 400 servants, attracted the envy of a king, who, though by no means so bad a monarch as is often represented, was a vicious, unprincipled man. The next thing we hear of is the King's resentment to his previous trusted friend, and the dismissal of the Cardinal, primarily because he would not consent to the King's divorce unless the Pope agreed. Wolsey, degraded and dismissed from court, his enormous wealth confiscated to the King, retired to York; but no peace was allowed him, and he was summoned to appear in London on a charge of treason. On the way he rested at Leicester Abbey, and there he died.

WHAT IS THE ANGLICAN CHURCH?

The Anglican Church recognizes all that there is good in each and every Protestant denomination. She is, herself, all of them together, as far as their affirmations are concerned—and a good deal more besides. But she is as wide as you please from each and all, in their negations of Catholicity as a whole. She is Unitarian, for she teaches one God—but she does not deny the tri-personality. She is Lutheran, for she teaches the necessity of faith—but she does not deny the necessity of good works, nor call them "filthy rags." She is Presbyterian, for she has presbyters—but she does not ignore bishops. She is Baptist, for she immerses, at least her rubrics say "shall dip"—but they do not deny that those baptized by "pouring" are Christians. She is Congregational, for she recognizes the rights of the laity—but she does not destroy those of the clergy. She is Methodist, for she has revivals which she calls "missions"—but she does not trust the new life in the soul to storm of feeling for the development of its fibre. If to live one must breathe, so also one must have the solid food of life. She is a Quaker for she teaches the need of the inward light of the spirit, and her children have their hours of silence and meditation—only their meditations are not mere desultory ruminations on some religious subjects, but are arranged on a scientific plan, that they may better edify the soul. With the Protestant, she teaches the atonement; with the Unitarians, good works and intellectual culture; and with the Romanists, the sacraments. Her chief aim is to destroy mortal sins within the soul; to cultivate the spiritual life there; to develop there the seven gifts of the Spirit, the seven capital virtues, the twelve inner characteristics (called by the apostles the fruits of the Spirit), and to cause the soul to produce the fourteen corporal and spiritual works of mercy.

Her ways include the entire elements of good in both Rome and Protestantism. She cannot afford to ignore any Sacrament, any means of grace, or process, whether used in Rome, Methodism, Quakerism, or anywhere else, whether outward or inward, that has been found, over and over again, useful in getting at and curing the souls of poor, struggling, dying sinners.—Dr. Ewer.

REVIEWS.

ROMAN METHODS OF CONTROVERSY (as exemplified by the "Catholic Truth Society.") A lecture by Rev. W. J. Muckleston, M.A., Ottawa. Pp. 36. Ottawa: Paynter & Abbott; Toronto: Rowsell & Hutchison.

The value of such a lecture lies in the help given to our own people: the Romanists learn and unlearn nothing. This lecture is very much to the point, and perhaps all the better that its structure is loose and its reading easy.

ELEMENTARY THEOLOGY FOR THE PERPLEXED: and to serve as an easy stepping stone to the treasures of Theological Literature. By the Rev. Reese P. Kendall. Pp. 24. 10c. New York: Church Publishing Co. Ltd.; Toronto: Rowsell & Hutchison.

A most useful tract, sifting out the Scripture from its traditions. "He does not specify the