

theological breadth which welcomed a Baxter to our altars and which gave a quietus to the Calvinistic school within the church, by moral forces and the influences of the Liturgy? Compare, also, the fact that the *Code of Belief* in France was made so narrow that not even a Bossuet and a Fenelon could live in the same communion, except by the condemnation and humiliation of one of the twain. Reflect on the fact that Christians so exemplary as those of Port Royal, conforming with all their hearts to their national religion, could not be tolerated in the pale of her Church, merely because of modern theological refinements and distinctions the most subtle, and then ask: Is this Catholicity? Is this the Everlasting Gospel? Is it such religion that was represented by the angel, who published it anew in mid-heaven as the blessed plan of God for making one family of all nations, kindreds and tongues?

Alas! and it is with a sigh *de profundis* that I must say it, as if the embrace of charity had not been already rendered less and less inclusive to a degree sufficiently hostile to the human race, we have lived to see it made yet more restricted and narrow. In our days the whole school of thought and theology adorned by the genius of Bossuet and made illustrious by so many adherents, since St. Louis founded the defences of Gallicanism, is condemned and cast out from Rome's communion. The works of Bossuet himself are now heretical. A Dollinger, a Reinkens, and a Herzog, with such laymen as Schulte, are simply anathematized. In short, the Syllabus has banished intellect; the Liguorian casuistry has banished conscience; the new dogmas have banished the last remnants of Catholic fidelity. If God seems saying to his servants that are left "Come out of her my people," Pius the Ninth has said as emphatically to all such: "Begone!" The Latin orthodox, for so we should call our "Old Catholic" brethren, have obeyed this command, and the feeble remonstrance of a few less faithful brethren who bowed their necks but expostulated at the foot of the pontifical throne sustains their sense of wrong and outrage. How fine and sharp, like the sabre's edge, the way of salvation becomes! Again I ask: Is this the Everlasting Gospel? Is this the testimony of Jesus, the good tidings to "all kindreds and peoples and tongues"?

(To be continued.)

NOTES ON EARLY CHRISTIANITY IN BRITAIN.

By MRS. NICOL, Aurora, Ont.

(Concluded.)



HE Roman mission which had been established in Kent, had since been comparatively ineffective, but now as opportunity offered, entered upon a violent contest with that of Iona.

Oswy was now King of Northumbria, and had associated with himself in the government his son

Alchfrid, whose mother had been trained by Paulinus; so that the queen was keeping Lent, while her husband was celebrating Easter. The son adopted his mother's opinions, and encouraged the Roman monks. To end the contest Oswy summoned a conference to be held at Whitby to decide on the subjects in dispute.

Wilfrid Abbot of Ripon, as interpreter for the foreign monks, founded his arguments on the practice of the other western churches and the authority of St. Peter; Colman founded his on the usage of his predecessors, and the doctrine and tradition of the British church derived from St. John.

The claim of Paulinus for St. Peter's authority was not a sound one, for it is certain Peter never was bishop of Rome. The British church, whether founded by an apostle or disciple, had undoubtedly its origin from the east, the birthplace of Christianity; and certainly was ancient enough, for the evangelist who first proclaimed the glad tidings on the shores of Britain, is said to have received his commission from the hands of the "disciple whom Jesus loved." But the King decided for the Roman customs, and so perhaps changed the future of the church. The bishop of the West Saxons submitted to the decision of the King, but Colman quitted Lindisfarne for ever, and taking with him the bones of the wise and good Aidan, retired defeated and disconsolate to Iona.

"With him the Celtic independence that had bravely stamped the religion of England with its own character, retired towards the north, henceforth destined to recede even farther and farther before the Anglo-Roman advance."

It required, however, a struggle of nearly a century before the church generally conformed to that of Rome in the form of baptism and the time of keeping Easter, and in this we trace the influence of the Britons and clergy, now amalgamating with the Angles and Saxons to form the English people.

The same spirit of independence which long made an effectual resistance to the innovations of Rome, made a still greater resistance to its claim of supremacy so persistently advanced, but scarcely acknowledged in the tenth century, and never fully acknowledged, for at all times there were many distinguished for learning and piety who protested against the innovations in doctrine and customs, while large sections of the church never ceased to protest against the foreign domination. During the period of its comparative independence, the English church was distinguished for the learning and faithfulness of its clergy, many of whom labored with success as missionaries in Germany.

For one hundred and fifty years previous to the Reformation the teaching of Wycliffe was leavening the body of the clergy as well as enlightening the people, and when the alien yoke was finally and completely thrown off under Henry VIII, that king rather hindered the reformation of doctrine, which, however, the church effected in the following reign; foreign innovations were discarded and the church restored to her ancient purity and independence.