

young clergyman finally resolved to meet them by preaching in the open air. He selected one of the worst courts, and had the benches from the school taken there for his hearers to sit upon, but was dismayed when he came upon the scene to see the front row occupied by a number of the most notorious roughs of the neighborhood, who, he made no doubt, had come to break up the services. To his surprise, however, everything went off quietly, and when the services were over he stepped up to the leader of the gang, told him he had not expected to see him there, though he was very glad to welcome him, and asked what had brought him: "Well, sir, you've been very good to our little kids, so I said to my mates, 'Parson's goin' to preach in—court on Sunday night. It's a roughish place. Let's go and see fair play.' That's what brought us."

THE general synod of the Church of Ireland was engaged on Wednesday in discussing the alleged spread of Ritualism in the Church. The subject was introduced by the Evangelical Church party. Attention was called to the character of the service in St. Bartholomew's Church, Dublin, where Canon Smith was accused of unduly elevating the cup or paten at Communion, making reverence to the holy table, permitting a wooden cross to lie over the Communion table, and hearing confessions. Canon Smith defended his practices as in conformity with the letter and the spirit of the law, and the writings of the reformers, whose opinions as to private auricular confession he quoted extensively. The Archbishop of Dublin said Canon Smith had cheerfully given up at his request the reverence to the Holy Table, and in the other matters he was within the law. The Bishop of Derry said there were far more serious dangers to the Church than the danger of Ritualism. The English Dissenters, to whom the Irish Evangelical Churchmen desired to approximate, hated Irish Churchmen, and it was to the Protestantism of the Church of England, which was a strong and mighty thing after all that was said of it, that they must look in the future. The Bishop of Meath spoke in the same strain, and said the confession which Canon Smith encouraged was allowed by the Church, but it was a very different thing to the abominations in the Church of Rome. The synod almost unanimously shelved the question by the adoption of a motion to pass to the next business on the programme.—*Family Churchman.*

THE American Bishops in attendance at the Lambeth Conference having presented a Cross to the Archbishop of Canterbury for Lambeth Palace Chapel as a memorial of their visit, his Grace forwarded the following letter in acknowledgment of the gift to the Bishop of New York:—"On Ash Wednesday I received the cross, the precious gift of the American Bishops to the chapel of this house, which is already so adorned by their brotherliness. I thought it was a good day for placing the memorial of our Lord's Passion upon His holy table, and I did it with humble prayer for 'the family of God,' 'all estates in His holy Church, their vocations and ministrations,' and for all that are 'ignorant or contemptuous of the Word,' but especially for our Churches, between whom this cross 'given and received,' is a new token and pledge of love. You will, I know offer the same prayers when you receive this, and think of the cross in its home. The Cross itself is very beautiful. In dimension and manner it suits itself exactly to the beautiful and modest lines of the ancient candleabra which now flank it on either side. Nothing could more harmonise and centre sight and thought than our religious and thorough artist, Pearson, has made this to do. It is a comfort to have it drawn by a sympathetic artist, and Barkentin and Krah's workmanship is excellent. Lastly, the quiet

inscription is like a firm grasp of the hand at parting; yet there is a history in each of the three lines. I know you will tell the Bishops what a feeling is given me every time I pass it. When the chapel rose first not a Christian soul dreamed of the dominion which they have won, and are yet winning, to Christ and His Church. They will say to themselves for us all, we feel with more clearness than we can say it for ourselves, 'It is a pledge of Agape Asbestos.'—*Irish Ecclesiastical Gazette.*

EPISCOPACY 200 YEARS AGO.—Lord Macaulay thus describes the way in which Bishop Burnet fulfilled the important duties of his office:—"His jurisdiction extended over Wiltshire and Berkshire (Eng.) These counties he divided into districts, which he sedulously visited. About two months of every summer he passed in preaching, catechizing, and confirming daily from church to church. When he died there was no corner of his diocese in which the people had not seven or eight opportunities of receiving his instructions and of asking his advice. The worst weather, the worst roads, did not prevent him from discharging these duties. On one occasion when the floods were out, he exposed his life to imminent risk, rather than disappoint a rural congregation which was in expectation of a discourse from the Bishop. The poverty of the inferior clergy was a constant cause of uneasiness to his kind generous heart. He was indefatigable, and at length successful, in his attempts to obtain from the Crown that grant which is known by the name of Queen Anne's Bounty. He was especially careful, when he travelled through his diocese, to lay no burden on them. Instead of requiring them to entertain him, he entertained them. He always fixed his headquarters at a market town, kept a table there, and by his decent hospitality and munificent charities tried to conciliate those who were prejudiced against his doctrines. When he bestowed a poor benefice, and he had many such to bestow, his practice was to add out of his own purse £20 a year to the income. Ten promising young men, to each of whom he allowed £30 a year—studied divinity under his own eye in the clove of Salisbury. He had several children, but he did not think himself justified in hoarding for them. Their mother had brought them a good fortune—with that fortune he said they must be content. He would not for their sakes be guilty of the crime of raising an estate out of revenues raised to piety and charity."

THE CHURCH.

Last month these brief sketches of the history of the Church of England brought us up till the period called the Reformation. It is worth repeating that out of the nearly *nineteen hundred* years of the existence of the Church, only three hundred of that time, between King John and Henry VIII., did the papal power have sway in England. And this only in its outward organization, through the government, that is really, the reigning sovereign; and the people submitted either through ignorance of fear, while at heart they were loyal to the old mother Church of England. During this period the people were restless under the yoke, light began streaming in, and forces were set in motion by such men as Grostete of Lincoln, and Wycliffe, which resulted in the overthrow of the Roman dominion. Whether Henry VIII. was sincere and honest or an essentially bad man without a wholesome motive, does not matter; he was made under God the instrument of breaking the fetters of the Church. Against the dying wish of his father, Henry VII. he was overpersuaded by his counsellors to marry Katharine, of Aragon, the widow of his older brother, Arthur. She was six years older than Henry, and after they had

been married seventeen years it occurred to him that his marriage, according to the law of Deuteronomy, which forbade a man to marry the wife of a deceased brother, might be illegal, and he asked the Pope for a divorce. Possibly the pretty face of Anne Boleyn had something to do with it, but he put his plea for divorce on the ground that if there were doubts as to the legality of his marriage, it would affect the title of his daughter Mary to the throne. How to decide the question put Pope Clement in great straits, for he was afraid to balk Henry of his purpose for fear of losing England; still more did he fear to offend the powerful Emperor, Charles the Fifth, who was the nephew of Katharine, of Aragon, the wife of Henry. Consequently he dalled with them both, neither giving nor refusing his consent to the divorce. Finally Thomas Cranmer the strong man of the Reformation, appeared upon the scene, and came to the rescue. He suggested that the question of the lawfulness of Henry's marriage should be placed before the leading universities of Europe for their decision. They pronounced in favor of Henry, and he proceeded to consummate the divorce without the consent of the Pope. This was in 1532, and completed the break between the King and the Pope. Henry's action was sanctioned soon afterward by Parliament, and the Convocations of Canterbury and York; and the Church of England was free from the Roman domination. A point not often taken into account illustrating that the real work of the Reformation was accomplished by the people, is the fact that Henry himself was never reformed, but lived and died at heart a Romanist. What he did, and doubtless not from any pure and patriotic motives, was only to throw off the temporal authority of the papacy. The false and unscriptural doctrines, the unauthorized ritual and practice, foisted upon the Church by Italian priests were abolished by the people themselves in after years during the reigns of Edward VI. and Elizabeth. Among the chief things cast off were transubstantiation, that is, the error that the bread and wine in the Lord's Supper are changed into the body and blood of Christ, purgatory, invocation of saints, adoration of the Virgin Mary, compulsory auricular confession, celibacy of the clergy and withholding the cup from the laity in the Holy Communion. The number of sacraments was reduced from seven to two, Baptism and the Lord's Supper, 'generally necessary to salvation.' It is late in the day when it is necessary among thinking historical students to defend the assertion of the continuous identity of the church of England as an organic body through all the ages back to the time of the apostles.—*The Church News.*

NEW CRITICISM AND OLD FACTS.

BY THE BISHOP OF LICHFIELD.

"At such a time there is always a temptation to adopt one of two lines of action, which are equally to be deprecated; on the one hand a timid and ignorant resistance to new methods of inquiry and to their results, whether in science or in theology; and, on the other hand, a too ready acceptance of new theories of which the proof is still imperfect and uncertain. The human mind is naturally impatient of difficulties, and it delights in discoveries. It is apt to demand and to expect a complete solution of all difficult questions, and sometimes in its eagerness it will mistake a plausible conjecture for an established fact. Comparatively few of us have the patience to wait for the fulness of time or the faith to leave unsolved any mysteries in the realm of truth. Yet it may be that many of these difficulties will remain without their solution to the end of time; and that the answer to many questions, not only in theology but in science, will only come to us