

"Julius Caesar." The lecture was, as might be expected interesting and most instructive and was listened to with deep interest by those who were privileged to hear it.

The ninth annual meeting of the Montreal Diocese Woman's Auxiliary is being held as we go to press. It commenced on the 19th of February with Holy Communion in the Cathedral at eleven a. m., with an address by the Lord Bishop. This was followed by luncheon in the Synod Hall, the Association meeting for business at half past two in the afternoon, when the President's address was delivered and reports of the officers and of the junior branches were read, followed by the election of officers. On Tuesday evening a public missionary meeting was held in the Synod Hall at which it was announced that the Rev. J. Cooper Robinson, a missionary from Japan, would deliver a lecture, illustrated with lime light views. The order of proceedings for the second day embraced the reading of city and country branch reports; Paper upon "How to maintain the interest in the country branches, by Mrs. G. Stevens, Waterloo;" "Our Indian Homes," by Mrs. Roe; "Another Pioneer Canadian Bishop," by Miss McCord; and reports of the different committees; and from five to seven p. m. reception to delegates and their friends.

Diocese of Toronto.

PORT HOPE.—Trinity College School building was destroyed by fire between Saturday night and Sunday morning, Feb. 10. The fire originated about half-past eleven on Saturday night in a room occupied by one of the masters, and speedily the whole interior was enveloped in flames. Most of the contents were saved but in a damaged condition. The greater part of the Boys' Library was destroyed, but the more valuable General Library was saved. The main building destroyed contained the class-rooms, dormitories, etc., and was four stories in height. The chapel was also destroyed. It adjoined the main building and was one of the most chaste and beautiful of its style in the Dominion. The windows were of stained glass artistically designed, and several of them memorials. The walls of the College, which were strongly built, are intact, as also the interior cross walls for the most part. In spite of the fact that the boys were all in bed when the fire broke out, and that the flames spread rapidly, everyone of the 150 pupils and also the employees escaped in safety and are now quartered in houses in the town. The total value of the school property, including land, buildings and equipments was \$100,000. The buildings were worth \$62,000; school furniture, \$13,000; chapel fittings, \$3,000, and organ \$1,200. The insurance upon the whole amounted to \$45,000. The work of the school will not be interrupted, as another building has been secured for the present.

At St. John's, Port Hope, at the anniversary service Sunday week the preacher of the day was the Rev. Dr. Mockridge, of Toronto. The Revs. Rural Dean Creighton, of Cartwright, and C. Smith, of Lindsay, also took part in the services. During the course of his remarks, Dr. Mockridge referred to the beauty of St. John's church and to the enviable reputation of the congregation as to contributing to missionary work.

The Port Hope *Weekly Guide* says that offers have been made from various towns since the destruction of Trinity College School for its location there. One place, it is said, guaranteed a bonus of \$40,000. It has been definitely determined, however, to continue it at Port Hope, and the St. Lawrence Hall has been leased for the purposes of its school.

THE CHURCH OF ENGLAND: ITS NATIONAL CLAIMS.

BY THE REV. JOHN CULLEN, VICAR OF RADCLIFFE ON-TRENT.

We have seen in our first chapter that the Church of England was founded here by Christian missionaries in early Christian times. She was founded in her integrity as to discipline and doctrine. During all the centuries of her eventful history she adhered to that form of Church government which she first received, and which was primitive and Apostolic. At the Reformation she threw off those doctrines which had been forced upon her by the corrupt Church of Rome, and returned to her primitive faith, but she retained her form of Episcopal Government. As the National, Primitive, and Apostolic Church of England, therefore, she claims the allegiance of every soul in this country. If she has faults or defects let them be remedied, but let no man dissent from her until she is proved unorthodox, and no true branch of the Catholic Church. She exalts the Holy Scriptures above all human writers; she reveres antiquity; she is an orthodox branch of the Universal Church of Christ; she is the only Church in England that can, by right of her history and descent, be called the National Church. To dissent from her is to cause a schism in the Church of Christ.

We can never hide from ourselves the truth that schism is a sin. It is condemned in the strongest terms in the New Testament. Before men dissent from the Apostolic National Church of the country where they live, they should have grave reasons for it, and even then they should see that the Church which they found in its place, or side by side with it, be Scriptural, Apostolic, and according to the primitive order in doctrine and discipline.

Why, then, it may be asked, did some Churches at the Reformation, and previously, the Greek Church, separate from the Church of Rome? Simply for the reasons (1) that they should never have come under her control and (2) because the Church of Rome assumed an authority which never belonged to her, and taught false doctrines not to be found in the Word of God. Every National Church should be governed by its own laws after the New Testament and Apostolic models, and the Church of one nation or kingdom should not assume authority over those of other nations or kingdoms.

As well might the King of Italy assume authority over the nations which comprised ancient Rome, on the plea that his capital city and the seat of his government is Rome, as the Bishop of Rome to assume authority over all National Churches because his see is in Rome. As a matter of fact the Pope did so, but that was in the dark ages. Few persons or nations now would admit either his or the King of Italy's claims to such authority. Wise men can afford to smile at such childish and vain assumptions.

Every National Church deriving its orders from the Apostles and its doctrines from the Bible is a true Church. The Church of England claims to be such a true, Scriptural and orthodox Church, as we may learn from her formularies, articles, and homilies: see for instance, the Creeds, the Prayer for all conditions of men, the service for Ash-Wednesday, Articles xix., xx., xxiii., xxxiv., etc.

By attentive study of the Gospels, Acts, Apostolic Epistles, and the Book of the Revelation we obtain clear views, both of the Creed and the order of every branch of the Church which was in union with the Apostolic Church of Jerusalem.

That was the mother Church, and the model after which every other true Church was

formed, and settled, and established. By this standard we measure the claim of any society pretending to be a Christian Church. By its faithfulness in "keeping the ordinances as the Apostles delivered them to us," or by its unfaithfulness in departing from them, must the claims of every Church stand or fall.

The original Church of Jerusalem erred and departed from the faith, and Christ, the Great Head of the Church, removed her candlestick, and so her light went out in darkness, as has that of many of the Apostolic Churches, but some of the branches remain. Among these branches there may be, and there ought to be, union and communion; but if these are to be purchased by the sacrifice of truth, it is clear that only the scriptural and orthodox branches of the "Catholic Church" can be "one."

In our nineteenth article we have both a definition of what the Church is and also a declaration that certain Churches have erred both in their living and manner of ceremonies, as well as in matters of faith. Until such Churches purge themselves from their errors we cannot be one with them.

The Church of England purified herself at the Reformation, and so became one of the, if not the, purest Churches of Christendom. But this blessed reformation was not effected without some mischievous results. Some men were not sincere in their desire for reformation, and some would not submit to the authority of the Church. Their faces had been ground so long, and their minds had been kept in such vile thralldom so long, by the Church of Rome that the rebound was disastrous in the extreme. Such men refused to submit to the authority of any Church. Every fanatic interpreted the Scriptures after his own fancy, and, as is always the case, the most ignorant were the most positive in their opinions. They were possessed neither of learning, nor judgment, nor modesty, and the result was "sects" professing the grossest errors.

There were, on the other hand, men of piety and learning whose zeal carried them too far in the line of popular error, and in many instances they gave consent to what their better judgment condemned.

Of this period a recent writer has said*: "Thus, before the Church of England could be settled again upon the old Apostolic precepts upon which it was originally founded, various sects and parties had been formed after fancies of their own, dissenting from the doctrine of the Church, or from its polity and worship, and acknowledging no authority in its Bishops or Councils. The civil government having been instrumental in effecting the Reformation, in securing a remnant of its former possessions to the Church, after plundering the greater part, and in regulating the ritual and mode of public worship, claimed now the right of interfering with its discipline; and in protecting the liberty of the sects, unwittingly encouraged them in hostility against the established order. The moral influence which alone true Christianity asserts over the belief and conduct of men had feeble power upon those who had recently escaped the irresistible persuasion of the fire and the rack. An insubordinate temper, rejecting all control, soon exalted itself in rebellion against the authority of the Crown, the Law, and the Church, and acknowledged no allegiance but such as they might at their own pleasure adopt. Then followed the ruin of both Church and State amid the horrors of civil war. As a national institution the Church was extinct in England. But not extinct wherever the few faithful souls met together in peril, holding fast the creed and worship of their fathers, and refused to renounce their traditional connection with the persecuted Christians of Apostolic times, at the command of men who without Scripture example, or ancient descent, or pre-

*Rev. G. F. Goddard.