

family, has been untiring in his efforts to push forward the good work, has presented a reading-desk and sectern, both of which are perfect of their kind.

Webbwood Mission.

REV. E. LAWLOR, M.A., INCUMBENT

The Mission of Webbwood extends fifty miles along the Sault Branch of the Canadian Pacific Railway. There are six stations, namely, Whitefish, Nairn Centre, Webbwood, Massey Station, Spanish Indian Reserve, and Walford. There are two churches, one at Nairn Centre, the other at Webbwood. They were erected during the time Rev. S. H. Morgan, B.A., had charge of the mission. Mr. Morgan came here as a student. Though he had much opposition to contend with he did a grand and noble work, and the name of Morgan will be remembered as long as the churches stand. Services are conducted as follows: Weekly, Nairn Centre; fortnightly, Massey Station, Walford and Webbwood; monthly, Spanish Reserve and Whitefish. At Nairn Centre and Webbwood services are conducted in churches, at Massey Station and Walford in Union meeting houses. At Spanish Reserve and Whitefish in school-houses. There are Confirmation classes at Nairn Centre, Walford and Webbwood. The Bishop is expected about the last of August or beginning of September. The Rev. James Boydell, M.A., of Sudbury, recently visited some of his old parishioners who now live at Whitefish. The ladies of the congregation at Webbwood hope to hold a sale of work towards Christmas for the purpose of paying off a small debt on the church. There are working on the same ground as the clergyman, two Roman priests, three Presbyterian ministers, two Methodist preachers, besides a number of local preachers, which at one time included a woman. No doubt many who praise the work of the various sects would not be so ardent in their praises were they to work in rural districts and have the same opposition to contend with, for the city clergyman does not always realize it as much as the country does.

E. L.

Protestantism.

The Right Reverend W. Stubbs, D.D., Lord Bishop of Oxford, one of the foremost prelates in England and a historian of note, has recently delivered a Visitation Charge in sections at different centres in his diocese. Among the sections of importance to the above mentioned is one under the heading: Protestantism. We are pleased to be able to give below this section of the Bishop's charge. It is reprinted from the *Guardian*, May 17th, 1899:

"I now come to the consideration of what I have called the literary or academic side of what we are calling the crisis, that which concerns the present state and origin of parties in the Church of England.

"Under this head I propose to make a few remarks on only two points—the use of the word Protestant in reference to the history and doctrinal attitude of the Church of England, and the place which what is called the Oxford Movement had and has in the development of the Church work of the present century.

"1. I may as well put in the forefront of my remarks that I think that there ought to be no hesitation in admitting that the Church of England, since the Reformation, has a right to call herself and cannot reasonably object to be called Protestant. Her attitude in relation to the see of Rome has been, from the reign of Henry VIII., with the exception of the reign of Queen Mary, an attitude of protest. It would be an interesting inquiry to ascertain exactly the dates at which the term Protestant in its original limited sense, beginning at the Diet of Speyer, became a part of the English language, and by what stages the original limited sense, early enough applied as a designation of individual professors or reformers, was extended collectively to all the confessions and communities that adopted this attitude. Probably in the writings of theologians it retained its limitations, as contrasted with the denomination of Reformed, until the Thirty Years' War had shown to Lutherans and Calvinists alike the oneness of their cause as against Rome. It was only in a loose way that in the days of Hooker our Church could have been called Protestant; by the time of Cullingworth the transition of meaning must have been accepted, and when in the Declaration of Charles in 1642, and the Coronation Oath of William and Mary, the religion of the Church of England is described as Protestant Reformed, the word was simply meant to denote the denial of Roman claims. There can be no doubt that the English Reformation owed a good deal to German Protestantism. The text of the Book of Common Prayer, and some part certainly of the personal history of our Reformers, would be quite sufficient to prove this. In the same way the hand of the Reformed or Geneva school, in both discipline and doctrine, appears undeniably in the Church politics in the century of Puritan struggles, and in the history of the Lambeth Articles and of the deliberations of the synod of Dort, the Calvinistic influence more nearly affected the doctrinal views of English theologians than that of the Lutherans as such had ever done.

"And yet the Church of England, Protestant as her attitude was, and strongly inclined to the reformed dogmatism as her theologians occasionally were, was never committed by any act of her own, or by the nation speaking through

her or for her, to any of the confessions which in doctrine or discipline competed for the leading place among Protestant communities; still less did she commit herself to any discipline that would have robbed her of her Catholic and historic character. That the action of the Puritans was sufficient to forbid.

"Whilst then her whole history for the last three centuries is in continuous protest against Papal assumption, usurpation, and false doctrine, it cannot for a moment be maintained that she is or ever has been bound to any of the dogmatic utterances or disciplinary machinery of any of the communities that have called themselves Protestant, or that in her nearest approach to them has done anything inconsistent with her independent and Catholic identity. Her history and her symbolical books are her own; within these terms various doctrinal influences and more or less intimate sympathies, Lutheran, Calvinist, Zwinglian, have had their range; but by God's mercy she has been kept from such corporate identification with any of them as would imperil her status as a member of the Catholic Church judged by the true Catholic standards. She may be a Protestant Church, but her Protestant attitude is the complement of her Catholic history.

"I protest most strongly against the use of the venerable word as a colourable description of a negative and persecuting policy, a policy which is proceeding to assail one after another the great historic and theological truths on which the character of the Church of England is based, and a policy which just now is trying to force into every country parish the elements of controversy, the suggestions of treachery and falsehood which are to poison the whole relation of the pastor and his people.

"Whilst, however, I distinctly claim for our Church her full Catholic character unembarrassed by any such committal, I would in the strongest way condemn the idea which would repudiate the name of Protestant as a mere name of negation as well as the idea that the maintenance of Protestant negation is the whole, or the most important part, of our religious work and history, I should unhesitatingly reject the theory that regards Protestantism by itself, either at home or abroad, as a religious system devoid of spiritual constructive energy.

"I do not like the term Protestant faith or Protestant Church; Protestant religion is, I think, the historical and reasonable form of expression, but if these words mean anything they must mean the Catholic faith and the Catholic Church set free from Roman subjection and what that subjection implies—the Catholic faith and the Catholic Church system in various combinations, with various limitations, and various sad variations in doctrine and discipline, organic imperfections also.

"Protestantism liberated, in the age of the Reformation, energies of religious