

THE STORY OF THE CHURCH OF ENGLAND.

JAMES I.

Upon the accession of James I. the Puritans, expecting much from him, presented a petition known as the "Millenary" petition, asking the King to use his authority to initiate certain changes in the ecclesiastical system in their favour. The King thereupon appointed a conference, which met at Hampton Court. The ablest representative Churchmen and Nonconformists assembled, and the King listened to both sides; but it soon appeared that the Prayer Book was the Puritan stumbling-block. On the third day the King abruptly broke up the conference as not likely to lead to profitable results to either party, though the Bishops in Convocation made a few unimportant alterations in the Prayer Book, but not such as the Puritans hoped for. The spirit of the period is shown by the fact that a petition was presented next year from the Diocese of Lincoln, asking the King to abolish the Prayer Book altogether. Exception was also taken by the Puritans to some portions of Scripture (as it appeared in the Great Bible version), and the King expressed himself in favour of a new version.

THE AUTHORIZED AND REVISED VERSIONS.

Forty-seven most learned scholars of the day were thereupon chosen for the task of revising the Scriptures, which was accomplished in two years and nine months; the result being the "Authorized Version," issued in 1611. This work was performed in the Jerusalem Chamber, at Westminster, whence also the "Revised" version of the New Testament was issued in 1881, and the "Revised" Old Testament in 1885.

The Parliament of this time was largely composed of Puritans, who were anxious to reform the ecclesiastical system in accordance with their own views; but the support of the Crown emboldened the Bishops to endeavour to repress the Puritan demands. The Act of Elizabeth, sanctioning the Thirty-nine Articles, compelled ministers to subscribe only to those concerning Faith and the Sacraments; but in 1604 Convocation issued Canons requiring subscriptions to the articles touching rites and ceremonies, and as a consequence three hundred of the Puritan clergy, who refused to comply, were ejected from their livings.

ARCHBISHOP LAUD.

In 1633 Laud was Archbishop of Canterbury, and justly regarded by the Puritans as the greatest obstacle to the attainment of their wishes. His enemies describe him as cold, pedantic and superstitious, but he undoubtedly possessed great powers of administration, and great capacity for business. His one object was to raise the Church of England to its proper position as a branch of the great Catholic Church. He protested alike against the errors of Rome, and the innovations of the Calvinists, and he rightly regarded episcopal succession as the essence of a Church. His great influence was soon manifest in the Church. The Puritans, largely represented in the Parliament, stoutly condemned the action of Laud and his followers, and as a result of non-obedience to the directions of the Archbishop, several of the clergy, holding Puritan opinions (in the diocese of Norwich as many as thirty), were expelled from their livings.

THE SCOTTISH COVENANT.

James I. had long wished to introduce a Prayer Book into Scotland, and Charles I., his successor, willingly assisted Laud in his endeavours to force the book upon the Scottish people. In 1637 (some Scottish divines assisting in the compilation) the Scottish Prayer Book was issued, and the King ordered it to be used by the Scottish clergy. To enforce it meant revolution. A protest read at Edinburgh was followed by a renewal of the "Covenant with God," which aimed at the extirpation of Church Government by Archbishops and Bishops, and which had been drawn up when Mary Stuart was on the throne. "We promise and swear," it began, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion, and that we shall defend the same." It was signed in a tumult of enthusiasm; many subscribed it with tears on their cheeks, others drew blood from their arms,

using it instead of ink. The attitude of the Scotch resulted in establishing the Presbyterian system in Scotland more firmly than ever, and whilst the King, aided by Wentworth, Earl of Stafford, strongly urged war against Scotland, the English Parliament firmly refused to endorse his action.

(To be continued.)

THE BROTHERHOOD OF ST. ANDREW.

Charters have been granted during the past month to the following: St. Mark's, Port Hope, Ont.; Trinity, Watford, Ont.; St. Clements, Eglinton, Ont.; Trinity, St. John, N.B.; St. Luke, Waterloo, Que.; Philipsburg East, Que.; St. Mark's, Barriefield, Ont. The preparations for the fourth annual Convention of the Brotherhood in Canada are being pushed forward vigorously by the Ottawa Chapter, and the Council expect to have the programme completed shortly. The Bishop of Quebec, and Bishop Tuttle, of Missouri, have both promised to be present during the entire Convention. The Quiet Day will be conducted by the Bishop of Quebec and Bishop Tuttle will deliver the charge to the Brotherhood.

ST. ANDREW'S DAY.

The Toronto Chapter observed the Feast of their patron Saint by the celebration of the Holy Communion at 7 a.m., at St. James' Cathedral, at which some seventy men partook of the most blessed Body and Blood, the Rev. J. S. Williams, of St. John's, Toronto, being celebrant. A service was held at St. James' in the evening, at which an address to Brotherhood men was given by the Rev. J. C. Farthing, of Woodstock. There was a good attendance of members, and would have been a better one but that the Grippe had laid many aside.

PASTORAL LETTER.

TO BE READ IN THE CHURCHES BY DIRECTION OF THE HOUSE OF BISHOPS OF THE CHURCH OF ENGLAND IN CANADA.

To the faithful in Christ Jesus, members of the Church of England in Canada, Greeting:

Your chief pastors hasten to make you partakers of their joy in the consolidation of our Church, now happily completed.

Hitherto some of our dioceses have had the opportunity of acting together in their ecclesiastical provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life and strength and energy which are found in union.

Now, from East to West—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it and through it, all our Dioceses are so bound together that they can "take sweet counsel together" and speak with one voice.

Some thirty years ago the Civil Provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada. The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our Dioceses under the General Synod.

The life and rights and powers of our Dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that,

"The General Synod shall not take away from, or interfere with, any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Synod."

Another fundamental principle is that the General Synod brings with it no change in the existing system of Provincial Synods. The retention or the abolition of the Provincial Synods is left to each Province and the Dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada, in the one Holy Catholic and Apostolic Church; the foundations of her faith, her worship and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you to-day and desire you to store it up in your hearts and minds.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We, the Bishops, together with the delegates of the clergy and laity of the Church of England, in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world as an integral portion of the one Body of Christ, composed of churches, which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures, of the Old and New Testaments, as containing all things necessary to salvation; teach the same word of God; partake of the same divinely ordained Sacraments, through the ministry of the same apostolic orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth in "the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of Bishops, Priests and Deacons;" and in the 39 articles of religion; and to transmit the same unimpaired to our posterity.

The way to maintain and hand on the Gospel of the Kingdom of God, is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded to them.

The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both clergy and laity, see to it that these lessons are no mere sound of words.

The History of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church, should be presented in frequent lectures everywhere.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large." We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ.

Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health.

Sunday Schools, Bible Classes, Lectures and Public Catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the clergy or their lay-helpers, without intelligent, painstaking, systematic, and persistent efforts.

The period of preparation for Confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their Confirmation and admission to Holy Communion, and their desire to learn what their position and privileges and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages.

Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people, these demand the combined unceasing influence of home life and school life, of parents, pastors and teachers, of kindly lessons and worthy examples.

It is not right that any part of the child's life should be separate from religion, its influence and its lessons.

We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life.

Next to the religious training and instruction of the young, is the selection and the education of suitable men for the work of the ministry.

Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support.

One fact, however, which will call forth at once your sympathy and your co-operation, weighs heavily