

library at Oxford. It had notes of an extreme Puritanical nature, which must have been highly offensive to many in England who otherwise might have liked to read the Bible. This led the Archbishop to secure, by his own exertions and by the aid of some of his learned divines, a new translation of the Scriptures. A beautiful edition of this was published, and it came to be known as the Bishop's Bible. It was at this time, also, that the thirty-nine articles were added to the Prayer Book. Thus was Parker continually looking about him for anything that would help people to understand the formularies of the Church and strengthen her in their eyes.

But he had many difficulties to contend with. The questions which troubled the Church in those days were such as these. The Puritans—supported by several dignitaries of the Church—demanded that no instrumental music, no organs, should be used in divine service, that people should not kneel when receiving the Holy Communion unless directed to do so by the "ordinary," that no copes nor surplices should be worn, and that the distinctive clerical dress should be abolished as being Romish, that all festivals and saints' days should be discontinued. The party that clamored for these things were in the minority, but, still, their demands were a continued source of friction in the Church.

Yet from their standpoint they had much to complain of. The service in the queen's chapel and in some of the cathedrals was "so splendid and showy that foreigners could not distinguish it from the Roman, except that it was performed in the English tongue." So one of their own writers put it, but he adds that this was the means of keeping many "popish laity" in the Church. These, however, were not "popish laity," but Englishmen who saw that a church could be Catholic without being Roman. This greatly alarmed the pope, who saw that something would have to be done to save even a remnant to the Romish Church. He, therefore, excommunicated Queen Elizabeth, and put her kingdom under an interdict. This was in April, 1570, and the bull was published by Paul V.

The day had gone by, however, when papal bulls or interdicts could have any alarming effect upon England. It drove a few Romanists into dissent from the Church of the realm, and at the same time another form of dissent arose when the Puritans, ever dissatisfied with the ways of the Church, began to set up conventicles of their own and so draw people away from the established faith. The only ministry that these extremists would recognize was a sort of presbyterianism, in which their self-appointed ministers were supreme. This was the first organization of dissent in England. It had its origin in a man named Cartwright.

Under the power of this organization fresh demands were made upon parliament, but owing to the strength of Archbishop Parker's followers they were firmly resisted. And in time the demands of these people were less serious owing to divisions among themselves. The Independents or Congregationalists broke away from the original body and set up societies of their own.

In the latter years of his life we find Archbishop Parker engaged in visitations. He visited his own diocese of Canterbury. These visitations were made on horseback and must have been very fatiguing to an old man now weak and infirm, but he was able to correct many disorders and discover for himself the true state of the Church.

About this time there came to England the news of the dreadful massacre, on St. Bartholomew's Day, 1572, of Protestants in Paris.

About a year before his death the Archbishop was much agitated over the frivolous conduct of the queen with the Earl of Leicester, but through Elizabeth's avoidance of him (from a natural dislike to meet him under such circumstances) he did not have a chance to remonstrate with her.

Before long his end on earth began to draw nigh. The last years of his life were lonely and sad. For five years he had been a widower. He had always contended for the right of the clergy to marry if they chose to do so. On this point he was at issue with the queen, but he held it firmly, and showed by his great learning that it was in accord with primitive practice. His own wife had been a great help and consolation to him and her death was deeply felt by him.

His release from the affairs of life came on the 17th of May, 1575, and at his own request he was buried in Lambeth Chapel, where fifteen years or so before he had been consecrated.

(To be continued.)

THE CAMERA IN THE MISSION FIELD.

MUSKOKA.

BY REV. F. L. SPENCER.



On the morning of July 8th of a recent year I found me on board the staunch propeller steamer *Lakeside*, at Port Dalhousie, bent on a trip to the mission field of Muskoka via Toronto. I arrived at Gravenhurst at 2.45 by G.T.R., preserving a very vivid mental photograph of the charmingly situated town of Barrie, fittingly styled by a Canadian poet, "The Lady of the Lake." The little steamer *Nipissing*, and her sister boat the *Kenosha*, lay at the Muskoka wharf ready to receive their passengers. Step-