

ers, who all called themselves Protestant churches. Another address, with the following words, was adopted: "We doubt not the interest of the Protestant religion in this and all other Protestant churches," only that "this and" had to be omitted. The Convocation thus recognised the title as applied to others, but refused it for the Church of England. (Cardwell's conferences, 446-450). Yet in a similar address two years later Convocation alters its phrase, and has "in the Church of England, and in all other Protestant churches." In the Coronation oath, beginning with William and Mary, the sovereign is pledged to "maintain the Protestant reformed religion established by law." The like phrase is found in the Act of Union with Scotland and the Act of Union with Ireland, by which the Churches of England and Ireland are invited "into one Protestant Episcopal Church." So it is not to be wondered at that at a very unlearned time the Church in the United States chose to designate herself "the Protestant Episcopal Church." So great a mistake on many accounts has since been deeply regretted by very many. But what I wish to set before your readers is the much forgotten fact, that while English Churchmen have freely used the term Protestant, it was not intended to cover the discordant mass of Protestantism, but confined to the English Church. Examples will best explain this.

1. Archbishop Laud, in defending his life, solemnly protested "he never intended, much less endeavoured, the subversion of the laws of the Kingdom, nor the bringing in of Popish superstition upon the true Protestant religion, established by law in this Kingdom." And of the King he said, "On my conscience I know him to be as guiltless of this charge as any man now living. I hold that he is as sound a Protestant, according to the religion by law established, as any man in his dominions." In his last will the Archbishop declared that he died a true and faithful member of the Protestant Church of England.

2. Archbishop Bramhall, of Dublin, a learned anti-Roman controversialist, speaking of King James I. and the Lancashire people, who were largely Romanist, says, "By this prudent condescension he gained the people from Popery to the Protestant religion." In defending our Ordinal he speaks of it as "the Protestants' Form of Ordination."

3. Chillingworth's celebrated book, "The Religion of Protestants a Safe Way to Salvation," has the "approbation" of the vice-chancellor of Oxford, and that of the Divinity professors of Oxford and Cambridge, affirming that they found nothing therein contrary to the English Church in doctrine or discipline, etc.

4. Jeremy Taylor, in his sermon at the opening of Parliament in Dublin, 1661, says: "I hope the Presbyterian will join with the Protestant, and say that the Papist, and the Socinian, and the Independent, and the Anabaptist, and the Quaker, are guilty of rebellion and disobedience, for all their pretence of the Word of God to be on their side; and I am more sure that all these will join with the Protestant and say, that the Presbyterian hath no reason to disobey authority upon pretence of their new government, concerning which they do but dream dreams, when they think they see visions." Here Protestant belongs to the Churchman exclusively.

5. To this day the distinction is maintained in Ireland. In 1878 Mr. Bruen, an Irish M. P., exposed a bad piece of extravagance. An Irish prison had nineteen prisoners. They "had no fewer than three chaplains, a Protestant chaplain at £50, a Presbyterian chaplain at £36, and a Roman Catholic chaplain at £60." (*Guardian*, Jan. 7th, 1874).

6. "And pretty it is to consider how the King (Chas. II.) would appear to be a stiff Protestant and son of the Church; and yet willing to give a liberty to these people, because of his promise at Breda," i. e. to the Presbyterians. *Peppys' Diary*, Feb. 26th, 1663.

7. "The Papists," says Robinson, the famous secretary, "plant the ruling power of Christ in the Pope; *The Protestants in the Bishops*; the Puritans in the Presbytery; we [i. e. the Independents] in the body of the congregation of the multitude called the Church." Drysdale's *Hist. of the Presbyterians in England*.

8. In Fuller's "Mist Contemplations" are many examples of this restrictive use of Protestant. I quote but one, No. xxxiii., "I am a Protestant without wealth or guard, or any addition, equally opposite to all heretics and sectaries," i. e. a plain Church of England man.

Now such a use as this in the present day is hardly to be justified, since Protestantism has come to include the extremest forms of heretical unbelief, and it is not to the honour of the Lord and Saviour that His baptized servants should be ranked by the use of this name with those who deny Him. Certainly a discreet and sparing, not an indiscriminate, use should be made of this word. I end with Laud's defence of the word in his way. In his conference with Fisher the Jesuit, he says: "The Protestants did not get that name by protesting against the

Church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you not but remove them from the Church of Rome, and our protestation is ended, and the separation too. Nor is protestation itself such an unheard-of thing in the very heart of religion. For the sacraments, both of the Old and New Testaments, are called by your own school 'visible signs protesting the faith.' Now, if the sacraments be *protestantia*, 'signs protesting,' why may not men also, and without all offence, be called Protestants?" He perhaps refers to Aquinas who speaks of *signa protestantia quibus homo fidem suam protestaretur*. But this is too orthodox a meaning for the nineteenth century.

Yours,
JOHN CARRY.

Port Perry, Dec. 4th, 1890.

The Archbishop's Judgment.

SIR,—I have just finished the Archbishop of Canterbury's judgment, and I can only say that the man who can read it without adding something new to his knowledge of the subjects it treats of must be a wonderfully well read man. Every clergyman of our Canadian Church should study that judgment, and some means should be at once taken to place copies within their reach at as low a rate as possible. I know not if it could be legally re-printed here. Intellectually it cannot but be respected for its learning and reasonableness, while the sons of peace will give it a glad welcome. It is no crafty or dishonest compromise. It is no "judgment of policy rather than of law," as was indignantly said of other judgments. It goes on the recognition of the English Church's continuity, and on the broad, honest testimony of historical facts. It is a judgment which does not touch doctrine, but which is rigidly confined to liturgical and ritual matters; and it is made clear to all that High Churchmen and Low Churchmen may with perfect honesty and loyalty keep their different uses, and that there's nothing to hinder their living in perfect peace but the want of a charitable spirit. For the practices pronounced not illegal are not pronounced obligatory. For my own part, I value far more than the results arrived at the *methods* employed, which distinctly recognize the *continuity* of our English Church.

Let me be permitted to say, as the most fitting opportunity I shall probably ever have, what I have long deeply felt: I am most devoutly thankful that we have not in Canada even a scintilla of the fantastic ritualism which has irritated so many in England. And so long as this is the case we have the best safeguard against those flames of discord that an impatient and ignorant Protestantism is ever seeking to kindle amongst us, to our common ruin. If "the Eastward Position" is not illegal, let us remember that the Judgment decides "the North End" to be also "a liturgical one." Let all resolve more than ever to be, in this crisis, loyal and peaceable.

Yours,
JOHN CARRY.

Port Perry, 20th Dec., 1890.

[The above letter contains the last words to the Canadian Church of one of her most brilliant and eminent sons—well termed the "Little Dale of Canada." They did not come to hand till the day after his death, so suddenly, while on duty in his parish. They seem to have been posted by him on his way to administer to a sick parishioner—perhaps the last act he performed for the Church before his spirit took its flight to Paradise. "The most fitting opportunity I shall probably ever have," he says, "to say what I have long deeply felt: I am most devoutly thankful . . . we have the best safeguard against those flames of discord that an impatient and ignorant Protestantism is ever seeking to kindle amongst us to our common ruin." Dr. Carry was a very forcible writer and speaker. Some accused him of a fierce and fiery disposition, but there never beat a kinder, warmer or more gentle heart. He was impatient—and rightly so—of all ignorant bigotry and hypocrisy. To him carelessness in sacred things was a crime—sacrilege. May his last words sink deep in our hearts.—Ed.]

Letter from Rev. Geo. Holmes, Athabasca.

DEAR MISS PATERSON,—Though I think, if my memory serves me right, you told me at the Black-foot reserve that a bale of clothing had been shipped for me from your Dorcas Department, I did not come in possession of your kind letter of June 9th until my return to the Athabasca Landing on Aug. 30th. I found the bale there, but of course could

not open it until its arrival at Lesser Slave Lake, which was not for some six weeks after my return. We opened it about a week ago, and were delighted to find everything so good and suitable for our Indians. I wish you could be present about Xmas time when we present them to our scholars. It would rejoice your hearts to see their smiling and grateful countenances, and hear their hearty "Mercee," or "Rennaskamilinan-metune" (we thank you very much; you would feel that you were already, in some measure, enjoying the promised reward for your labor of love on behalf of these little lambs of the Saviour's flock; but how much more when you hear from His own blessed lips, "I was naked and ye clothed me," and when these little souls shall rise up and call you "blessed." Oh, how we shall praise our dear Redeemer then for the means and powers He has given us to be used in such blessed service. Such labor is often regarded as a sacrifice instead of one of the greatest honours that our Divine Master could bestow upon us. Viewing it in this light, we feel that we can give, not one little "mite" of silver or gold, but as St. John says, "Cheerfully lay down our lives for the brethren." Will you kindly, for myself and our dear children, convey to all the kind Christian friends who have contributed to the valuable contents of the bale, our most hearty thanks and best wishes for the success of your "Dorcas Department," trusting that we shall be favoured with the continuance of your help and prayerful sympathy.

We may have about 12 or 14 boys. However, I am not too sanguine that we shall have a large school this winter, since the priests are holding out to the Indians the tempting bait of both food and clothing, and the parents are only too glad to be relieved of the responsibility of supporting their children. Having no conveniences for boarders, we are unable to make such a bid for the scholars, though we are going to make a strenuous effort to take in about half a dozen boys; but the poor girls will have to wait until our dear Christian friends outside send us the means to erect a girl's "home" and supply us with a lady teacher. I am more and more convinced that, unless we can give them, with their education, a good practical training, all our efforts to raise them will be in vain, and our labour and money lost. It is a sad statement to make, but it is nevertheless a true one, that as long as they are under the influence of the camp life, it is impossible to teach them anything like reverence or modesty; the poor little souls are thoroughly corrupted ere they are of age to judge of the consequences; things which we would regard as impure are topics of common conversation around the camp fire, and in this the children are allowed to join, so that it would be surprising if they were better than they are. The Roman Catholics' object in drawing them within their dark walls is neither to educate nor to train them, but to prevent our communication with them. They are there taught to avoid us and regard us as demons, rather than those who are seeking their temporal and spiritual welfare. Things have just come to a crisis in this branch of our work, and I feel that is now or never. The Indians are quite as willing, or perhaps more so, to give up their children to us as to the priests, and I think, without being too sanguine, that if we had a boarding school, we should have the best share of the children.

Oh that I could make our dear Christian friends understand how much we need their help. Shall these poor Indian children be lost, socially, morally, and spiritually? It is a serious question for the Lord's people to answer. If not saved now, many of them will be lost for ever, and who will be responsible? Poor souls, they are deep, deep down in the awful pit of depravity and darkness, and held in the "miry clay" of immorality, while the silent heart cry of many is going up like the Macedonians' "come over and help us!" God grant that more of them may rise up in that approaching day to charge the Church for neglecting their precious souls. It may be said, "you are there to instruct them." Yes, but what good does that do them, while they are left on the way-side to die; they have been robbed of their innocence, stripped of their moral sensibilities, and here they lie wounded of Satan and bleeding out, as it were, the last drop of pure blood. We need, like the good Samaritan, to bring out our oil and come and take them to the inn where they could be sheltered from the impure breezes of home surroundings. I am willing to be the "Innkeeper" if my Christian friends will furnish the means to build it. One new church we intend to open in about three weeks. I know I need not ask you to pray that it may be the birth-place of many precious souls, and a place where many pilgrims may find soul refreshment for their heavenward journey. What is required now to make it a true church in the light of God, is "living stones," cemented together by the love of Jesus.

I may here say that we are very much in need of a piece of carpet for the chancel, which is thirteen feet square, also hangings for reading desk and pulpit. I shall be most thankful for any small con-

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