

rapid progress—so rapid and solid as to account for the suspicious hurry shown by advocates of disestablishment. It is quite clear that if they do not make haste, they will have "no show at all" ere long—they have little now, and very little else than "show" anyway. The Church throughout England seems thoroughly aroused, and the Welsh protest against the Suspensory Bill proves that the real majority of the Welsh people do not desire this step, notwithstanding the misrepresentations of their representatives.

FATE OF A WELSH LADY.—The wise (?) dissenters of Bangor having concluded to make an awful example of Miss Hughes—Lady Principal of Bangor Hall, and sister of the famous Hugh Price Hughes (Wesleyan Minister), because, apparently, she is a Churchwoman and a Conservative—have managed to rouse the ire not only of Hugh Price Hughes, but of that British public which is so proverbially fond of "fair play." The ultimate result of all such high handed proceedings is reaction against the persecutors.

"ET TU BRUTE!" may well be the exclamation of certain zealous Irish Protestants who have formed a "Protestant Defence Association." The Primate's strong words of condemnation of what he nicknames a "Protestant Disturbance Society," are followed by Archbishop Plunkett's charge against them for terrorizing the people, and "weakening the hands of the Bishops" by bringing unfounded charges against them. With two such opponents in Ireland, the P. D. A. may as well give up its conspiracy to disturb.

THE CROSS ON THE WALL.—The Archbishop of Dublin has followed up his judgment in the altar cross case by an urgent suggestion that a canon should be passed by the Irish Church, legalizing the cross as an ornament when attached to the East wall of a church. He was very sarcastic on the inconsistency of those who object to the cross behind the altar, and howl with indignation when the Spanish authorities refuse to let them put the sign of Christian faith on the exterior of their churches!

POPE AND QUEEN.—The unprecedented action of the Lord Mayor of London in allowing a disloyal toast at his banquet in honour of Cardinal Vaughan, has roused the indignation of the Metropolis. It only shows, however, what must be expected when men whose religion is essentially disloyal are permitted to hold such prominent positions. It is only a question of expediency with them when and were to "show the cloven foot," which always exists in connection with them, however they may dissemble temporarily for policy sake.

DOMESTIC MISSIONS.

We confess to a special interest in this particular field of missionary enterprise, perhaps because it is neither quite "foreign" nor quite "charity at home" in its character—though we are not predisposed to compromises. Still there are cases in which *in media tutissimus ibis* is the maxim that strikes one as most appropriate. There can be no question, we should think, that our people are very prone to run to extremes on the subject of missions—either eschewing them altogether beyond strictly home-work at one's very doors, or flinging all their funds broadcast into Asia or Africa. Probably there is a good deal of natural reaction in the way in which the Canadian religious sky is "streaked" on this question. The necessi-

ties of purely home-work have been so utterly pressing in early colonial days as practically to exclude even the consideration of anything taking our money, or even our thoughts, away from home. Then, after awhile, little coterie of Church people have suddenly been awakened—in some choice residential quarter of one of our great cities—to the realization of the fact that they are as a community very well off indeed, and have quite a large amount of surplus income—not needed in the parish, not much needed apparently in the diocese, but very much needed in Central Africa or Japan. Presto, the bounds are leaped; no "pent-up Utica," no *diocesan* mission fund, is going to satisfy, or curb, or limit, or restrain the freshly awakened and very vigorous zeal. The coasts of the Indian Ocean are reached at a single bound! All this is satisfactory, as far as it goes—

ut to use an Irishism, perhaps it "goes too far."

THE ASCENSIONTIDE APPEAL

steps in very opportunely and blows a clear note of interest—a kind of "halt" and "advance" all at once, skillfully combined. At least, we think there was a "ring" about the appeal this year upon which our Bishops are to be congratulated. The plea urged in behalf of Rupert's Land, Algoma, &c., is very timely and very well put. In truth, those vast expanses of the North-west, from the Georgian Bay to the North Pacific, form a very good heritage—and a very weighty responsibility. Those regions are so closely connected with us, both by travel and by blood, that there is no possibility of our successfully shutting our ears for any great length of time to the way in which the cry for help comes home to us. Our sons and daughters, our dearest friends and our nearest neighbours are continually changing their "habitat" from Ontario or Quebec, or even Nova Scotia and New Brunswick, to those new regions—to "replenish the earth and subdue it." It is impossible to resist the force of the challenge—especially when put as this Ascensiontide Appeal has now put it. The people who have heard or read those strong warm words of affectionate and solemn exhortation to zeal for the Lord "in the high places of the field," have received an arrow of conviction in their hearts which must have its effect in increased and steadily increasing zeal for, at least, *domestic* missions.

WHAT WE ARE DOING.

No one can look over the figures in the collateral statement of the fund without feeling that there is little cause to find fault with Canadian efforts in this direction. "The general effect is good," though some individual parishes or dioceses might manage to make a better showing. Indeed, the accumulated calculations of tens of thousands of dollars spent on domestic missions during a few years past, may lead some people to ask the question whether some of this had not been better spent at home, or nearer home. A comparison of the contributions of some dioceses to foreign and domestic missions may seem out of proportion—too large—as compared with their expenditure on home missions. Perhaps this may be so; but the adjustment of the proportions would mean not that the quota for outside missions should be less in future, but that the quota of home missions should be greater. The "Grand Total" for all mission work is not large: the proportion spent at home is only too small. It is, indeed, a short-sighted policy to neglect home-work, because every field well cultivated at home, would mean presently another contributor to foreign and domestic missions. Besides the moral "effect" is ridiculous and bad—like that produced by a man whose home

surroundings are squalid and disreputable, while he spends lavishly on public or outside objects of benevolence. The growth of benevolence so produced is not a natural or healthy growth—it is mechanical and artificial. Let the root at home be well nourished and tended—the result abroad will then be satisfactory, as well as natural.

THE STORY OF THE CHURCH OF ENGLAND.

ST. MARTIN'S, CANTERBURY.

On the chalk downs overlooking the valley of the Stour close by Canterbury, there stood a little church, which has now borne the name of St. Martin of Tours near upon thirteen centuries. In that church Bertha worshipped, and here the missionaries began their labours. That church, or at least one bearing traces of Roman workmanship, if boasting little architectural beauty, yet second to none in historic interest, remains to this day, and Dean Stanley has well said that the view from the slope on which it stands is "one of the most inspiring that can be found in all the world."*

At Canterbury, at which place they soon settled, the missionaries gave themselves to frequent prayer, preaching to all within reach, disregarding all worldly matters, living in accordance with their teaching, and many who thus saw and heard them "believed, and were baptized."

KING ETHELBERT'S CONVERSION.

But the most important conversion of all was that of the heathen king, Ethelbert himself. Whether the date, Whitsun Eve, next following the entrance to Canterbury, be right or not, certain it is that the King after much consideration, and not without first consulting colleagues, was baptized, and his example was followed by a large number of his followers. [It was about this time (on June 7, A.D. 597) that "the noblest missionary career ever accomplished in Britain"† came to its end by the death of St. Columba, who, however, left disciples to carry on the work he had so nobly begun.]

CANTERBURY CATHEDRAL.

The next important step was the consecration of Augustine. At Gregory's direction he proceeded to Gaul, where he was consecrated, by Archbishop Vergilius, as Archbishop of the English, and by the Christmas following we read that more than 10,000 Kentish men had been baptized. Established at Canterbury, Augustine received from Ethelbert the gift of a palace, and on the spot where an old church then stood, he laid the foundations of Canterbury Cathedral. This was the beginning of our original and Metropolitan Christ Church, "the Mother Church of English Christianity."‡ Augustine also planned, near to the cathedral, the monastery which still bears his name. Having reported to Gregory what he had done, Augustine inquires "How am I to deal with the Bishops of Britain?" Gregory answers they are all committed to the care and authority of Augustine.

CONFERENCE WITH BRITISH BISHOPS.

But here arose a difficulty; the British Bishops positively refused to admit the supremacy of Rome. At a conference held in A.D. 602 or 603, at or near a place still called Augustine's Oak, at Austcliffe, on the south bank of the Severn, Augustine met certain of the British Bishops with a view of winning them over. The chief points of difference were as to the mode of reckoning Easter, and the due performance of the ministry of baptism. The result of the conference was disappointing to the Roman; one of the Bishops of South Wales closed it by saying that they would not do as Augustine required, nor would they own him as their "Archbishop."

Augustine returned to Gaul. Gregory had planned (on paper) a scheme for twelve bishoprics under Augustine, and twelve more under a Bishop to be sent to York. The plan failed, the Augustinian mission never succeeded in planting more than two bishoprics, *i.e.*, Canterbury and Rochester, and its efforts were mainly confined to the Kingdom of Kent.

* According to Bede this building, which had been assigned by the King for the use of Bertha, had been a church prior to the Saxon invasion.

† Canon Bright, *Early Church History*, p. 51.

‡ Canon Bright, *Early Church History*, p. 58.