

use and purpose. And the intimate union of the Father and the Son is the model and the pattern of that essential unity which should subsist between the Head of the Church and all the members of His Body.

THE ASCENSION DAY.

THE observance of this day has been during the last few years better attended to and more in accordance with the usage of primitive times. The Church has indeed regarded it as among the very highest class of solemn days set apart in honor of our Lord. The humiliation of the Son of Man was now passing away for ever. He had accomplished His decease at Jerusalem, had risen victorious from the grave, and during forty days had been living among His disciples, convincing them by many infallible proofs that He had indeed been restored to life. There remained but one more thing to be done, that for which He had prayed in the 17th Chapter of St. John's Gospel: "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." This prayer was fulfilled on this Sacred Day, called Holy Thursday, for He ascended up far above all Heavens, that He might fill all things, and become the Supreme Head over His Church for ever.

He had conversed with His friends at Jerusalem in an inner chamber, where the doors were shut for fear of the Jews. The last glorious display was not intended for the malicious and self-righteous Pharisees, nor for unbelieving Sadducees and Scribes. The public ministry of Jesus ended with His great sacrifice; and what remained of earthly intercourse was to be devoted exclusively to His friends. He therefore led them out from Jerusalem as far as to Bethany. As that town was two miles from Jerusalem, and the Eleven are said to have returned from the sight only a Sabbath day's journey, about two-thirds of a mile, it is possible that they went to Bethany for Martha, Mary, and Lazarus, and afterwards returned a part of the way before He ascended. When the time had come, with uplifted hands He blessed them, imploring doubtless all the blessings of Heaven upon them and their future arduous labors. Then while they beheld in wonder and amazement, He stood aside from them to avoid interruption, and that all present might see the whole transaction. And then He was carried up, moving towards Heaven in full view of the whole party, till at length a cloud received Him out of their sight. Hosts of invisible angels that excel in strength, were there. For now was fulfilled that which was spoken of the Lord by David:—"The chariots of the Lord are twenty thousand even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Those hast ascended on high, Thou hast led captivity captive." The New Testament narrative also shows that there were angels assisting on the occasion; for we find two of them returning, in visible form, to comfort the Disciples with a promise that He would hereafter come again in like manner from Heaven. As therefore as we believe that He rose from the dead, so also do we believe that He is gone into Heaven, "angels and authorities and powers being made subject unto Him."

The first act of the appointed teachers and ministers of the Gospel after this sublime scene, was to worship Christ; they adored Him as the great God. They were moreover filled with joy and they proceeded at once to use the means Christ had appointed for securing His holy presence among them

as really but even more effectively than before His Ascension into heaven.

To CORRESPONDENTS.—R. S. L. Received. The subject has already been sufficiently discussed.—I. M. We have not space for detailed accounts of marriages.—J. R. You will perceive from our Standing Notice that the price of the paper is Two Dollars a year; but if paid *strictly* in Advance, you get it for One Dollar; *not otherwise*.—W. S. Your subscription has been due more than Three Months; therefore One Dollar only pays for Six Months. Payments made one, two, three, &c., months after they are due cannot be accepted, in any instance, as paying in advance.

WHERE WAS THE CHURCH OF ENGLAND BEFORE THE REFORMATION?

THIS is a favorite question with Romanists, and it is much to be desired that members of the Church of England should be ready to answer it. From want of instruction, however, some no doubt would be puzzled to give a correct answer. Some even would foolishly assent to the statement of the Romanist on the one hand, or the Protestant sectarian on the other, that before the Reformation the Church of England had no existence; and they would ignorantly agree that prior to the Reformation the only Church in England was the Roman Catholic Church, and that at the Reformation for the first time the Church of England was founded and established.

These people would however, not be quite so ready to admit that every time they wash their faces they lose their identity and become somebody else. This is something like what they do in fact admit, when they say that the Church of England dates its existence from the Reformation. Now what we want to show is that the Church in England before the Reformation was not as a simple matter of fact the Roman Church; it was neither called by that name nor ever known as such. In proof of this we do not intend to refer to documents about which there can be any dispute, but only to such as are indisputable and within the reach of almost any man, woman, or child in Canada, who will take the trouble to go to any respectable lawyer's office; we refer to the Statutes of the English Parliament.

Almost the very first Statute printed in the Statute Book is "Magna Charta," originally passed A. D. 1215, and many times afterwards confirmed. Now the very first clause of this Charter reads thus: "First we have granted to God and by this our present Charter have confirmed for us and our heirs forever that the Church of England (*Ecclesia Anglicana*) shall be free and shall have all her whole rights and liberties inviolable." (See the English Revised Statutes, page 85.)

In a subsequent Statute passed in A. D. 1315, relating to the Church, it is also styled "the Church of England."

The Statute of Provisors 25, Edward III. Statute 4, passed A. D. 1351, opens with these words, "whereas the Holy Church of England."

We might refer to numerous other Acts of Parliament passed long prior to the Reformation in confirmation, but these will suffice. Henry VIII. did not begin his reign until 1509, and yet we find three hundred years previously the Church of England is called "the Church of England," just as it is this very day.

But our Roman Catholic friends and their Protestant allies will tell us that there is nothing in a name, that whether the Church in England was

previous to the Reformation called "the Church of England" or "the Church of Rome" is immaterial, that it was at any rate a part of the Church of Rome. Now it may be admitted that prior to the Reformation, in consequence of forgeries concocted in the interest of the Papacy, the Church of England yielded for a time but not without repeated protest to the claim to supremacy of the Pope, and adopted a good many doctrines and practices still taught and practised in the Church of Rome, but which at the Reformation the Church of England rejected. But it does not follow that because the Church of England did so, she lost her identity and became a part of a foreign Church, any more than the State of New York would have become the State of Virginia or a part of it, if it had adopted the old slave law of the latter State. An Englishman who speaks Italian does not from that fact become an Italian. Neither did the Church of England cease to be the Church of England, though for a time she spoke the language of Rome. As a matter of fact even in the Roman Church, it was not till the Council of Trent that the ridiculous idea of a part of the Church (and that one of the most corrupt parts) being the whole Church, become consolidated into a dogma of faith.

Romanists would like us to believe that those doctrines and practices which the Church of England rejected at the Reformation have always formed part of the necessary faith and practice of Christians from the earliest age, but as they are unable to destroy the history of the past (although they have done their best by countless forgeries to do so), we are enabled to point to the dates when these several obnoxious doctrines and practices came to be foisted upon the Church. For the present it is enough to say in answer to the question that heads this paper—the Church of England was before the Reformation where she is to-day, but whereas before the Reformation she had submitted to the bondage of the Papacy and received many of its errors, yet the being in bondage to the Pope and participating in his errors, is no part of the Christian Faith; and by rejecting both, she has merely freed herself from a disease and regained her pristine purity, and freedom. She is no more a new Church than the English nation is a new nation, because in 1837 a vital reform was effected in the constitution. Before the Reformation the Church of England was governed by bishops, priests, and deacons, so she is to-day. Her ministry was derived from bishops in the apostolic succession, so it is to-day. Before the Reformation the Catholic creeds, the Apostles creed, the Nicene creed, and the Athanasian creed were received and taught as the standard articles of the Christian Faith, so they are to-day. These are essential marks of identity. But to say that because she has dropped the novelties of Romanism she has lost her identity, is to say that a man who has got well of the scarlet fever is no longer the same man.

The Romanist fondly believes, that a belief in the supremacy of the Pope and purgatory, the use of images, auricular confession, the worship of saints and angels, transubstantiation, the Immaculate Conception of the Blessed Virgin Mary, the infallibility of the Pope, are necessary to salvation. If they are necessary now it must be because they always were necessary, but it is easily shown that the early Christians knew nothing of these doctrines and practices, and because they were novelties they were cast off as dross by the Church of England, but while casting off the dross she was careful to preserve the pure gold.

The year 1
Faith
has p
certai
Adven
humil
His c
brate
Day
on the
that t
His c
of the
mide
wilder
death
rectio
rected
our be
The
our In
of the
in ger
then v
glorior
claim
er stil
work
pleted
flesh t
fore tl
called
love t
away
Alas,
ed so
which
own.
than s
His gi
His Is
we ac
Good
has v
Day c
suffer
to He
sure,
surely
Day f
But
us exc
trium
I.—
Here
ing to
natur
Godh
has e
and b
Virg
earth
and s
and t
princi
natur
His p
and c
adore
us?
II.—
ed int
for u
ther
Chur
exten
sion f
His p
tion u
Heav
the L
Hims
send
ever.
Tru
leaves
in Hi
It i
pare
He m
Shall
gathe
and r
day o
which
powe
and a
to be
judge
not se