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THE CHURCH SHIP.

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The *Pulpit* speaks of the teaching function of the Church. The *Prayer Desk* tells of united prayer which all classes are to use. The *Lectern*, bearing upon it the sacred Scriptures, directs the thoughts to God's revelation of His nature, and of man's relationship to Him. The *Choir seats* speak of the duty of praise and thanksgiving.

If the walls of the building be decorated, its windows filled with bright colours, and Christian emblems and devices placed here and there, the eye wherever it turns takes in some impression of beauty and gathers some spiritual instruction.

THE STORY OF THE CHURCH OF ENGLAND.

In the year 1563 Pope Pius IV. sent over to England, making conciliatory overtures, and is said to have offered to sanction the liturgical changes, the issue of the Bible, and the ecclesiastical appointments, if only his supremacy might be admitted. But the English people had for too long a time groaned under the burden of the Papal hand, and they were only too glad to get rid of the power of the Pope. So no answer was returned to the message of peace which came from Rome. Finding that no answer came, the Pope not only excommunicated Elizabeth, but took measures to consider how this country might again be brought under the yoke of Rome by force of arms. He therefore sanctioned the invasion of England by Philip of Spain, with results known to every schoolboy.

With the defeat of the Spanish Armada the power of Rome was virtually broken. There were 132 ships of war with 30,000 men on board, who sailed across the seas to invade England. Only one-half of these ever returned to their own country, and the great white banner which the Pope specially blessed upon the shores of Spain, before the fleet sailed, for many a year lay in the dust of the tower of London.* From that fatal day no one has again dared to attempt to bring the Church of England under the control of the Pope of Rome.†

It will therefore be seen that the "Reformation" did not involve the substitution of a new Church for an old one, but the reform of the old historic Church. This Reformation was not a single act, but a succession of acts extending over 130 years. It did not invalidate the continuity of the Church. It left the Church of England what it found it, a true branch of the Catholic Church of Christ. It purified, but did not change it. The work of the Reformation was concurred in by Church and State. It was a truly National work. It was the pledge of the future freedom of both Church and State from outside ecclesiastical domination. It gave the people their Bible and their Liturgy; and it set free the religious conscience, with the religious intellect. Though there are many who regret the way in which the Reformation was carried out, there can be no doubt that it has conferred priceless blessings on the whole British race.

CHAPTER III.

FROM REFORMATION TIMES TO OUR OWN DAY.

When the Church was resettled by the Act of Uniformity, passed in Elizabeth's reign, some of the clergy holding Puritan opinions left the Church, and about the year 1564 set up dissenting congregations of their own, whilst others who continued in the Church, taught similar opinions from the pulpit, many of the Bishops sympathizing with such opinions. The Puritans took every opportunity to show their disregard for the Prayer Book, and thus the way was gradually prepared for the overthrow of the Constitution in Church and State which took place in 1648.

(To be Continued.)

* At least this is so stated by Maitland in his *History of London*, but the keeper of the Armoury informs me that it is no longer in his custody. It would be interesting to know into whose hands it has fallen.—[G.H.F.N.]

† But it would appear that the Roman Catholics still live in hope, if the following words of the *Tablet* (May 14, 1859), a Roman Catholic organ, are to be taken seriously, "What we of course aim at is to be, as we have once been, the dominant Church of England."

DEATH OF MRS. TOCQUE.

On Saturday, Nov. 14, the funeral of the late Mrs. Tocque, wife of the Rev. Father Tocque, took place. Mr. Tocque was visiting friends in New York, when he received a telegram announcing the dangerous illness of Mrs. Tocque and requesting his immediate return to Toronto, but before his arrival home Mrs. Tocque had passed peacefully away from this world of pain and care on Wednesday morning. Mrs. Tocque was in her 78th year, and a native of St. John's, Newfoundland. Mrs. Tocque's genealogical tree was not of mushroom growth. She was a member of the well known Chauncey family. According to the Boston Genealogical Journal, the Chauncey family was one of the most celebrated in English history, who came over with William, Duke of Normandy, when he became King of England. The family pedigree goes back through two of the English kings, and down through lords, admirals, bishops and other celebrated men. Part of the male portion of the family came to the old American colonies and filled important positions, and after the Revolution, Chaunceys became commodores, captains, etc., in the United States navy and army. Members of the family are holding similar positions at the present time. Some of the most learned and eloquent clergymen in the United States of to-day are Chaunceys. Chauncey M. Depew, the coming President, is a lineal descendant of the Chauncey family. We find streets, public buildings, etc., in Boston, New York, and other places, called after the Chauncey family. Two others of the male line of the family settled in Newfoundland: Thomas Chauncey, as a merchant, who died during a visit to the West Indies, leaving a wife, one son and two daughters. The son became one of the greatest ship-owners and merchants in Newfoundland. The other brother, Lionel, was appointed to the important office of Clerk of the Peace for St. John's, at that time the most lucrative of the Government offices. The appointment was made by the Imperial Government. This office, with other minor offices, gave the incumbent an income of over \$10,000 per annum, a larger salary than the Chief Justice was receiving. Lionel was Mrs. Tocque's grandfather, and held the office for about 45 years. His son John, who was Mrs. Tocque's father, succeeded him in the office, which he held for a period of 22 years. Mrs. Tocque's grandfather, on her mother's side, was a Robert, a distinguished family in the Island of Guernsey, and relatives of the late Marshal Canrobert, one of the commanders-in-chief of the French army in the Crimean war. Mrs. Tocque, before her "roses faded and her lilies soiled," was pronounced one of the handsomest and most beautiful persons of her day. She was often called angelic. Even now as she lay in her coffin at her advanced age—her countenance in calm and heavenly repose—she seemed not dead, but sleeping. Her beautiful face was without a wrinkle, and without age-lines on her brow. She always had an animated and cheerful disposition, and reflected the sunshine of her cheerfulness all around her. She never was discouraged by any difficulties and was ready to face any danger. All through life she had no fear of death. She never looked upon death as the "king of terrors," but as a friendly messenger sent to invite her to meet those of her "old companions dear with whom she once did live," and to join in hymns of praise, where hallelujahs of redemption, poured forth by blest voices without number, swell the music of eternity. In the early part of her life, Mrs. Tocque was one of the most active and successful collectors in aid of missions. In Newfoundland she was a member of the Dorcas Society and took a deep interest in all benevolent and religious enterprises. In Nova Scotia and the Province of Quebec, she worked hard and with great success in Church extension. She was the leader in Church matters in several parts of the diocese of Toronto, but owing to failing health and increasing years she was unable to take any prominent part in Church matters in the city of Toronto. For the last fifteen years she has lived in comparative retirement, but still feeling interested in all Church work. She was the mother of ten children, six sons and four daughters. Five of the sons have preceded her to the eternal world. All her daughters survive her. She was a tender and loving mother, and a faithful and affectionate wife. During the last three years she suffered terribly at times from an attack of bronchitis, but during the last few months her health greatly improved, and although not able to go out into the street, yet she was active about the house. She bore her affliction with Christian fortitude, patience and resignation. She passed away without any pain, retaining the exercise of her mind and consciousness to the last, uttering no complaint of doubt or darkness, with a firm and unshaken trust and hope in the meritorious blood and righteousness of our Lord and Saviour Jesus Christ. She took a loving and long farewell of her children who had gathered around her bed. Her end was a calm and serene one, full of peace. In the evening of life her sun went down without a cloud.

On Saturday morning service was held at Mr. Tocque's residence; then again at 11 o'clock at St. Matthias' Church, by the Rev. Richard Harrison, the rector of the parish. Her remains were laid to rest in the new, beautiful, romantic and picturesque Humber Vale cemetery. The service at the grave was performed by the Rev. John Blackler, of St. Matthew's Church.

A PROTEST ADDRESSED BY BISHOP ANSON, A MEMBER OF THE CHURCH CONGRESS, HELD AT BIRMINGHAM, TO THE REV. LORD BISHOP OF WORCESTER, PRESIDENT OF THE CONGRESS.

MY LORD BISHOP,—As a member of the Congress held under your Lordship's Presidency, and as one who was present at the meeting on Thursday morning, the 5th inst., on the subject of "The Church of England in relation to other Bodies of Christians," I feel it my duty, however painful, to enter my humble, but very earnest and solemn, protest against the advantage you took of your position as Chairman of that meeting to make an assertion which, as you must have known, would give the greatest pain to numbers of those then present, expressing not only your own opinion that Episcopacy was not necessary for a Church, or for the valid administration of the Sacraments, but also that "the Church of England has nowhere said that Episcopacy" [or as you put it when you repeated the statement, "the three orders"] "is necessary to the existence of a Church."

Respect for the position your Lordship occupied as Chairman, and President of the Congress, and for your office as Bishop of the Diocese in which we were assembled, restrained the expression of indignant protest that there would have been from very many, if such words had been uttered by anyone else; and, as your Lordship spoke at the conclusion of the meeting, it was impossible for anyone, though there were many, as I need not say, fully competent to do so, then and there to reply to your words or to take up the challenge you gave: "I challenge any man to bring forward a passage from any author of the Church of England in which he has said so much as that," viz., that "the Church of England has said that Episcopacy is necessary to the existence of a Church."

I had sincerely hoped that some voice more able, more powerful, and more influential than mine—from some of those who were then on the platform, and could speak with some authority in our Church—would, before this, have uttered some formal protest against your Lordship's words being considered as, in another manner, the expression of the real teaching of our Church. As, however, no such voice has spoken, and as I know, perhaps better than many, how such words coming from a Bishop of our Church, even though only an individual, but eminent for his scholarship, will deeply grieve, pain, and discourage the hearts of numbers of our Church people, clergy and laity, who in distant lands, amid difficulties that we little realize here at home, are earnestly contending "for the faith once delivered to the saints," and how they will stimulate, encourage, and cause to boast over our people, who are fewer in numbers, the various dissenting bodies, and confirm them in their opinions that their organizations are as good as the Church, if not better than it, I cannot any longer keep silence, even though I know that my voice is altogether insignificant and without influence.

My Lord, I believe that if what you then said is the true account of the position of the Church of England, she can no longer be—as her enemies are ever ready to taunt her with not being—a true Branch of the One Holy Catholic and Apostolic Church. And I, certainly for one, believing as I most firmly do that Christ only founded One Church, and not many separate bodies, should have to seek that Church elsewhere. For 1,400 years at least it was certainly universally believed that Bishops were necessary for the being of a Branch of the Church, and for the transmission of the powers of the Ministry. If our Church has at any time, or by any definite act, repudiated that belief, and acknowledged that a body of Christians without Episcopally ordained Ministers is a real and true Branch of the Church, she has separated herself from the ancient Church in a most vital matter.

But I am convinced, notwithstanding your Lordship's challenge, that she has not done so. Individual Bishops, even learned Bishops, may have spoken, and may still speak, rash things. In the great crisis of the Reformation there must have been a strong bias in favour of those who on many questions were on the same side in the controversy with Rome, and it must have been very difficult to know how rightly to deal with those, in other countries, who, through no fault of their own, were left to fight the battle of what was deemed essential truth, without their Bishops. But no rash judgments of individuals, even through prominent Bishops, can be placed against the official acts of the Church as a whole.