

"Oh Joe dear, never mind. We shall get along all right. Don't let's worry. Come, make the tea, please Joe. We're going to have a fine feast, to-night. See here, what the expressman brought me, only an hour ago!"

She uncovered a box of flowers and fruit, refreshing indeed in that hot weather, and in those little rooms.

He took up the card that lay on top, and tossed it wrathfully down again.

"Does she think this will atone for all their cruelty? Let her old villain of a father give us our just earnings! and she may keep her gifts. I tell you, Bess, we're not going to stand it any longer! The boys will strike to-morrow. We've borne all we can. There! what a bad brother I am!" he added in a changed tone, bending penitently over her bed, and kissing away her tears. "I've gone and spoiled your supper! Don't cry my pet! Come we'll not talk of it any longer; we'll just eat and drink and be merry!"

And he began to make the tea, and cut the bread; bringing the little table to her bedside.

The old man had become greatly excited, as he heard it all. His wife had all she could do to soothe him, to get him to finish his supper and take his pipe.

(To be continued.)

SIX DELUSIONS WITH RESPECT TO THE CHURCH.

BY THE LORD BISHOP OF SOUTHWELL.

It is a delusion that the Church of England was ever Roman, or ever acknowledged as a Church any subjection to the Pope, or any other relation but that of an independent English Church (or churches), established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

(2) It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain prominent mediaeval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) *Roman schism* in England, which remains till this day in our English (Roman) Catholic bodies.

(3) It is a delusion that the Church of England was a different church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, than a drunkard's personal identity is lost if he reforms.

(4) It is a delusion that King, Queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared, what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop.

Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

(5) It is a delusion that the recognition of the Royal Supremacy meant or means any *spiritual* headship, or anything else than what had been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope, that the last appeal of all alike is to the sovereign. It is strange, in the face of the very clear and strong words of Henry and Elizabeth, that any delusion on this exists.

(6) It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer-book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the sovereign, as Parliament itself must be, and it requires that Canons must have royal assent for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognised religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament but the Crown, as it has always been in England, at least since the Conqueror resolved in that manner the haziness then growing over the relations between Synod and Witenagemot.—*Parish Magazine*.

BAPTISM.

On St. Mark's Day, in the Chapel of Ease, Pinopolis, South Carolina, by the Rev. Robert Wilson, D.D., Rector of St. Luke's, Charleston, James, son of Rev. James and Anna Hill Simonds.

DEATHS.

SUTTON.—Eliza Evelyn Ball, wife of the late Lucius Doolittle Sutton, who entered into rest at St. Peter's Rectory, Cookshire, May 3rd, 1892.



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