

It is easy to multiply the proofs of the existence and spread of Christianity on the western shores of Britain and Scotland in the earliest ages of the Church. Rome was a Christian colony long after Christianity was well established in Britain, where it had been derived from the East, and not from the West. It was, therefore, older in Britain than in Italy.

The mission of St. Augustine, under Pope Gregory I., to East England, was commenced in the year 596, just 538 years after the Gospel had been received and taught along the western shores of Britain.

Therefore "Rome is no mother Church to Britain, neither by conception nor education, for the Church of England was neither conceived by Rome, nor nourished on her breast, but was a virgin of full age, when her pretended mother was in her swaddling clothes and cradle."

The independence of the English Church was never wholly lost, though after the intrusion of Augustine and his monks in the sixth century, the Roman Church forced herself, by dint of cruel persecution, and the pomp and arrogance of foreign and obnoxious intrusion, into the position of an unnatural stepmother, till the times of "pious, glorious, and immortal memory," when reformation and restoration of the Church was accomplished (not by that wicked and lecherous King Henry VIII., but) by the "Convocation of Canterbury and York," regularly assembled. John Wickliffe was the "morning star" of that reformation, one hundred and fifty years before it was accomplished, while even he was preceded

by many lesser lights, protesting against the errors and usurpations of the intruding Church of Rome.—*Selected.*

MAUNDY THURSDAY.

In the early ages of the Church every Wednesday was kept as a fast because the Wednesday in Holy Week was, as it were, the beginning of the great end. It was on that day that the Jews in their great Council agreed to take away the Life of Him "Who came unto His own, and His own received Him not." It is literally the beginning of the Passion, the first act in the greatest drama upon which the world ever gazed; upon which God's sun refused to shine, and the earth trembled, and the rocks did quake, at the awful sight of the Incarnate God hanging upon the Cross.

But somehow between the Wednesday and the Friday in Holy Week, between the Betrayal and the Crucifixion, there comes to us a strange solemn brightness amid all the tale of sorrow and suffering to which we are listening; it seems as though to help us to bear all the agony and humiliation of Good Friday. Maundy Thursday comes, telling of the Precious, Inestimable Benefit which Jesus left His Church before He went away, even Himself to be with us for evermore in His own most Holy Sacrament.

Maundy Thursday! The very word speaks to us of love; for it is called Maundy from the first word of the Antiphon for the day, "*Mandatum novum do vobis; ut diligatis invicem.*" "A new commandment I give unto you, that ye love one another."—*Selected.*