

believe) to maintain the principle that mission comes from above. So doing, I believe that she kept up the connection of her ministry with the ancient life of the Church, and that she remains to day as she was before the Reformation, "the holy Church of England."

If I have correctly stated the facts of our Church's history, there ought to be no difficulty in determining her true relation to the Church of Rome. We are not separated from that Church *only* by minor quarrels about orders and forms of service. The true grounds of our separation from her lie deeper. We have rejected the Papal supremacy as a usurpation founded originally upon mistakes and forgeries. We have rejected many Roman doctrines, especially the doctrine of Papal infallibility, and the whole Roman system of sacerdotalism as unscriptural and superstitious, obscuring the whole truth of the Gospel, scandalising men of knowledge and intelligence, and degrading the vast multitude of the ignorant and earthly minded who put such superstitions in the place of spiritual religion. These are the facts, and it can do nothing but harm to conceal them. We do not deny that the Church of Rome, holds fast the great fundamental truths of the faith, nor that many of her devout children force their way through the thicket of thorny illusions which bar their path to the centre of Gospel truth and the heart of the glorified Redeemer. But at the same time we cannot conceal from ourselves how much of infidelity on the one hand and of debilitating superstition on the other has been the direct fruit of her overweening assumption and terrible mistakes. With our eyes open we cannot call falsehood truth and oppression liberty. We recognize the blessing of unity, but we cannot consent to purchase it by the paralysis of thought and atrophy of conscience. We believe in the wholesome exercise of Church authority, but then it must be the authority of the Father and Teacher, and not that of the infallible iron despotism which simply issues commands and forbids them to be questioned or criticized. We seek help from the Church, not as the divine source but as the appointed interpreter of spiritual truth; and we claim the right at all times to test the Church's interpretations by comparing them with the Word of God. It does not follow that the man thinks lightly of the town clock who claims the right from time to time to compare it with the sundial; neither should he find on such comparison that in the course of time the clock had gone far astray, would he be justly chargeable with a light desire of perpetually altering it if he did his best on that occasion to put it right. No doubt the evils of division are deplorable, but we no more expect to escape from errors of thought by finding someone to think for us than we expect to escape from errors of action by getting someone to will for us. If obedience would be early purchased by the loss of moral freedom, not less would correct judgment be by the loss of the right to think for ourselves. The *Ego* is more than its acts; and if you impoverish the soul to improve its activity, either of will or thought, you have robbed life of its opulence, and the future of its hope of progress. Entertaining, then, such views as these, we have no desire to purchase immunity from danger by unconditional surrender to an infallible authority. We prefer the intellectual life and energy of our Scriptural Church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence. We are not blind to the flaws and blemishes of our beloved Church. She has no more escaped the anomalies of her inheritance and the limitations of her surroundings than any other great institutions of our country. But with Hugh James Rose, we say: "Under this view you must let me, not endure, but love, and warmly and passionately love, my Mother Church. You must let me believe that, though there is not the glare and the glitter round my

Mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which will study her countenance, and are capable of improvement, of reverence, of affection; that she is a true daughter and co-heiress of that ancient house the Catholic Church of Christ, with all the family lineaments on her face and no small portion of the family jewels in her keeping; and that she will not only safely introduce me into the bosom of the family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey." Such is our Mother Church the home of reverent piety and rational liberty the strong defence of Scriptural truth against superstitious corruptions on the one hand and thoughtless enthusiasm on the other; the one centre of Christian faith and charity upon which, if it so please God, the extreme wings of the Christian army may one day fall back, and find that unity of faith and thought of which we all constantly deplore the loss.

Let us prize, and with all the energy of our heart and intellect guard this inestimable treasure which God has committed to our keeping. We are tempted just now, in the interest of minute and frivolous differences of practice, to rend asunder the strong unity of our national religious life. Oh! for the sake of our children, of our country, of the Church of Christ, yea, of Him who gave His own blood to redeem us, let us be patient and considerate, ready to surrender our own preferences for the general good, ready to bear what we dislike rather than to lose our brother's love or vex our brother's soul—striving, in a word, by prayer and self-sacrifice to grow in that charity which thinketh no evil, "which beareth all things, believeth all things, hopeth all things, endureth all things," and which conquers in the end by self-renunciation.

HOME REUNION NOTES.

AMMENITES.

(From Church Bells.)

SIR,—I give an interesting account of the interchange of courtesies between Wesleyans and Churchmen. This is exactly what did occur in the time of the Wesleys, when many Churchmen built chapels for the use of Mr. Wesley and his followers, and the Wesleyans considered themselves as helpmates to the Church. They were designed to be a brotherhood, founded on the lines of the old Church guilds, for helping the Church, and if it were not for the foolish contention of the present day to set up as a separate branch of the Church Catholic, against the express wishes of their founder, there is no reason, as far as their true history goes, why the many divisions into which they have split might not be reunited, and the original intention of their founder fully carried out.

NELSON.

On Sunday evening, August 25th, a memorial window was unveiled in Thorverton Church, Devon, by Rev. R. E. Trefusis, canon of Exeter Cathedral, and dedicated to God's glory. The window is the gift of Mr. E. R. Moxey, J.P., of Cardiff, who is a Wesleyan, and has erected it to the memory of his father and mother, who formerly resided in the parish. After the burial of Mr. Moxey's father, the son consulted the Vicar, the Rev. S. Childs Clarke, as to a fitting memorial. Mr. Childs Clarke suggested a painted window, to be placed near the font, and also near the grave in the churchyard. Mr. Moxey most willingly consented, and gave the order for a baptismal window. The subject is Christ blessing little children, which has been most successfully treated by the artist, Mr. Drake, of the Close, Exeter. The tracery has figures of angels bearing the legend, 'One Lord, one faith, one baptism,' and under the principal subject is the text, 'Suffer little children to come unto Me,' The inscription is,

'To the glory of God, and to the memory of John and Mary Moxey, whose remains lie near this window, this memorial is erected by their son, E. R. Moxey, A.D. 1889' On the evening of the dedication, after evensong, the choir left their places in the chancel and proceeded to some seats left vacant for them at the west end of the church. A special service was printed, and placed in all the seats. It was compiled by the Rev. S. Childs Clarke, who wrote a hymn for the occasion. The Vicar heard from the Bishop that 'he gladly sanctioned the service.' Canon Trefusis lowered the curtain, saying some words of dedication in the name of the blessed Trinity, and monotoned the special collect, which concluded with these words, 'Remember, we beseech Thee, O Lord, for good, him who hath given of his substance to provide this work, and who hath been mindful of the honor and glory of Thy sanctuary; let him not fail to attain his reward from Thine eternal bounty, through the merits of Jesus Christ our Lord. Amen.' The sermon was then preached by Canon Trefusis, from St. Matthew, xviii. 3. In accordance with the subject of the window, the preacher insisted very earnestly on the necessity of the child-like spirit, the true outcome of 'conversion.' He said 'the window would serve to remind the people of Thorverton of the simplicity and godly sincerity of him whom it was intended to commemorate. He (the elder Mr. Moxey) had lived among them, and they knew his child-like spirit and the benevolent disposition which had caused him annually to remember his poorer brethren among whom he used to reside.' This was a very graceful tribute to a God-fearing and humble minded member of the Wesleyan body on the part of Canon Trefusis, who is one that seems thoroughly to understand the precept 'Honor to whom honor is due.' Such recognition of the goodness of others outside the communion of the Church cannot fail to have a beneficial effect. The vicar of Thorverton must also welcome very cordially this costly gift on the part of a member of that body whose founder entertained such a cordial affection for the ancient Church of his fathers.

The following is the service used:—

Let us pray.

Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

[Unveiling of the Memorial Window by Rev. Canon Trefusis.]

Almighty God, Who didst grant unto Thy servants of old time wisdom and understanding, and knowledge in all manner of workmanship, that Thou mightest make the place of Thy feet to be glorious, and didst accept the offerings of Thy people, offering willingly, vouchsafe, we beseech Thee, to accept this window, which we now offer to the glory of Thy name and for the adornment of Thy holy House, and in memory of Thy servants departed this life in Thy faith and fear.

Remember, we beseech Thee, O Lord, for good him who hath given of his substance to provide this work, and who has been mindful of the honour and glory of Thy Sanctuary—let him not fail to attain his reward from Thine eternal bounty, through the merits of Jesus Christ our Lord. Amen.

HYMN.

O God, Thou didst inspire in ancient days
All workmen's art—Thine Holy House to raise;
Each craftsman still by Thee his skill displays,
Praise be Thine, to Thee be glory.

Thy temple to adorn men lavish'd art
In olden time, and we would bear our part,
And off rings bring with glad and willing heart,
Praise be Thine, to Thee be glory.