

in these ways, adhere to it with the utmost punctiliousness. (3) The pastoral staff is a symbol as harmless as it is edifying, and is, happily, rather the rule than the exception." It is stated that the Bishop of Exeter, Dr. Bickersteth, a staunch evangelical, is to receive similar presents, and that he has promised to use them. The universal restoration of these ancient and legal vestments will soon be accomplished by the Anglican episcopate. In that event it will be safe to say that the American bishops will not be slow to follow the lead.—*Living Church.*

THE Church Schools' Company which was started in England eight years ago with the aim of establishing Girls' High Schools, in which along with an efficient secular education, thoroughly definite religious training could be combined, has met with surprising success. Twenty-eight of these are now in full swing—having 200 teachers and 2,400 scholars. The Archbishop of Canterbury has £1,000 worth of shares in the company. Other staunch churchmen have shown similar practical interest in this praiseworthy movement, for confirmation classes have shown the clergy only too plainly how lamentably deficient the children of the middle and professional classes are in respect of Christian teaching and interest in spiritual things. The Dean of York, in a recent speech on the merits of these schools said, "God defend them from a shaken faith, a doubting heart and a bewildered spirit;" and it was to prevent such a calamity as this from falling on the nation that these schools were established.

BISHOP Knickerbacker officiated at Grace Cathedral, on the first Sunday of the new year, and gave a brief resume of the growth of the Church in Indiana during his episcopate. It was shown that, since his consecration in 1883, 23 new churches had been built, at a cost of \$132,500; 12 rectories, at a cost of \$37,800; 4 parish houses, at a cost of \$14,200; three school buildings, at a cost of \$72,000, with an endowment for one of \$10,000. Lots had been purchased in five towns, at a cost of \$1,900, on which it is proposed to build churches during the present year. The Aged and Infirm Clergy Fund has been increased \$2,700. Cash had been contributed for the Church Home to the amount of \$4,000, for endowment of the diocese, \$40,000, making a grand total of \$316,900. The services of the Church had been permanently established in 20 counties not before occupied, with services more or less regularly in 10 other counties. The clergy have increased from 25 to 46 in number; lay readers from 18 to 30; candidates for the ministry, from 3 to 11; Sunday school teachers, from 397 to 445; Sunday school scholars, from 3,666 to 3,884; and communicants from 3,884 to 6,267. In the same time 1,222 adults had been baptized and 3,164 infants, making a total of 4,389; confirmates, 3,293. There was contributed for diocesan missions \$19,920, an annual average of \$2,215; for the diocesan church building fund, \$5,000, an annual average of \$625. The annual average contribution for current expenses of parishes amounted to \$45,316. It is expected to build six churches the present year, and to raise the endowment to \$50,000.

THE death of the Right Rev. Wm. Reeves, D.D., Bishop of Down Connor, and Dromore, took place in Dublin on the 12th January after a brief illness. He was consecrated in 1886, and was in his 77th year. The late Bishop was distinguished for his vast knowledge of historical and antiquarian subjects, especially those which referred to the history and antiquities of Ireland. He was also learned in Church law, though not a professed ecclesiastical lawyer. His capabilities as a decipherer of ancient MSS. was remarkable, and he also had rare powers of copying them. He has permanently enriched our literature with historical works, which will continue to afford valuable assistance to future students,

as well as to provide them with an admirable model of original and conscientious research. As a Bishop the late Dr. Reeves endeared himself in a short time to the entire diocese; he was always accessible, courteous, and painstaking, and, at the time of his death, was much exercised as to the necessity of providing increased accommodation for public worship for the ever-growing Church population of Belfast.

THE CHURCH OLDER THAN THE STATE.

In Archbishop Theodore's time, there were sixteen dioceses in England, named or described as follows:—Canterbury, London, Rochester, York, Dunwich, Lindisfarne, Dorchester (or Winchester), Lichfield, Elmham, Hereford, Hexham, Sidaucer, Worcester, Leicester, Sherborne, and Selsey.

Theodore called a Synod at Hertford on September 24th, A.D. 673, at which nine resolutions were passed affecting the welfare and government of the Church, and to which each Bishop present signed his name. The energetic prelate then began to divide the kingdoms into ecclesiastical portions of more manageable size, and finally he induced the Bishops to unite under the leadership of Canterbury.

This memorable assembly, while it gave expression and consolidation to the idea of ecclesiastical unity, was also the first of all National gatherings for such legislation as should affect the whole of the English; this gave the idea of a United Kingdom, and afforded a pattern for, and in fact suggested a National Parliament. Thus we see how the Church in Theodore's time was helping to consolidate and to make England what she is to-day. It was, indeed, the Church which made the State, not the State which created the Church. We should always remember this when we are told that Parliament created the Church of England. The Church thus united in A.D. 673 is 165 years older than the monarchy, for King Egbert became first ruler of England in A.D. 828. The national parliament met in A.D. 1275, and for nearly 350 years it sat in the yet existing Chapter House of Westminster Abbey.—*Literary Churchman.*

The Early British Church—Her Status on the Coming of Augustine to England.

AN ESSAY READ BEFORE THE DETROIT CLERICUS BY REV. G. FORSEY.

It is contended by sectarians that there never was an Early British Church, that the first Christian Church formed in Britain, was that planted by Augustine, A. D., 597, that it was to all intents and purposes the Church of Rome in England. In taking this position they are either ignorant of, or conveniently ignore, the historic proofs of the existence of the Early British Church; and when pushed unpleasantly by the submission of such proofs, fly from one subterfuge to another, being most unwilling to admit that the Anglican Communion is to any great extent, older than their own denominations, which are confessedly but of yesterday.

The object of this paper is to show that there was an early British Church. The strength of the Anglican position, in this discussion, lies in the quotation of authorities whose learning, standing in their several professions, and historic reliability are beyond question. This, then, is the explanation as to why what follows has more the appearance of a compilation than an original production.

The first religionists of Britain were the Druids. We learn from Southey's *Book of the Church*, and from an article on Druidism, by James McDonald, LL. D., in the *Encyclopædia Britannica*, that the Druids had some notion of the Supreme, All-Wise God, that they believed in the immortality of the soul. They thought the soul began to exist in the meanest insect, ascending at each birth to a higher form, till it arrived at

its human stage. The soul, thus elevated, became responsible; if it chose evil, it was condemned at death to an inferior grade of animal life; if it chose good, it passed at death into a state from which it was not possible to fall, a state of goodness and happiness. The Druids also believed in gods—in Teutates, whom they called the father; in Taranis the thunderer; in Hesus, the god of battles; in Andraste, the goddess of liberty, and others. By the favor of the gods, they pretended to foretell future events. At the beginning of winter they made the people extinguish all their fires, and re-ignite them from the sacred fires of the priests, that the houses might be fortunate for the ensuing year. They pretended to determine guilt or innocence by causing unsuspected persons to touch huge, rocking stones, the peculiar motion of which governed the decision. Their favorite retreats were groves of oak; they believed the mistletoe to possess great virtue. They offered animal, and even human sacrifices. Naked women assisted in those rites. Their domestic life was most corrupt, viewed from any standpoint.

The conquest of Britain by the Romans, which was entered upon by Julius Cæsar, B. C. 55, prosecuted by the emperor Claudius, and by Vespasian and Suetonius, introduced a new order of things. In the year A. D., 78, Agricola arrived as Roman Governor of Britain. "His first task," says Miller, "was to complete the subjugation of North Wales, and this having been accomplished, he adopted, with great success, a policy of conciliation. He encouraged education and building, and succeeded in introducing Roman dress and manners among the Britons. This, says Tacitus, as quoted by Miller, they in their ignorance called civilization, though it was but a part of their slavery." With the establishment of the Roman power the authority of the Druids was overthrown; in the case of the Britons, it was the exchange of one system of idolatry and superstition for another.

When Christianity entered Britain it made its converts from Roman Paganism. Says Canon Perry, in his *History of the Church of England*, "Christianity was planted in Britain at an early period after its first promulgation. If we reject the traditions which assigned the first preaching of it there to the apostle Paul, or to Joseph of Arimathea, there is nevertheless a high probability that its origin in Britain was due to the intercourse of that country with the East, established in the first place by the Phœnicians, and continued by the colony planted by them at Marseilles. Glastonbury, according to William of Malmesbury, was the oldest Church in Britain, and the traditions of Glastonbury are all of an oriental character. Moreover, the eastern method of computing Easter, long retained by the British Church, while it was strongly repudiated by Rome, points conclusively to the oriental character of the former." *E. Britannica*, page 370, vol. 8.

A very reasonable theory of the origin of the British Church, not altogether opposed to that of Rev. Charles Hole, in his book entitled, *Early Missions to and within the British Islands*. He says, "It need not occasion surprise to learn that no direct historical evidence and scarcely any definite tradition, worthy of attention, can be adduced to show how Christianity was first planted in Britain; for much the same is to be said in regard to most of the countries whose Churches are known to have originated in the early centuries after the apostolic period. It is, in fact, quite the exception if the leader of a primary Christian Mission in the second or third centuries, with its dates and circumstances, can be ascertained. Sometimes, however, an approximation can be arrived at, with more or less success, and this is happily the case with the Churches of Gaul and Britain. Not later than A. D. 150, probably a little earlier, Christianity found its way into the district watered by the lower Rhone, more particularly at Lyons, and Vienne, further down. They were Greeks from Asia Minor who brought it, and thus Greeks were the founders of the earliest known Christian