

The demand of the Puritans was for a "Jewish Sabbath," thus making it a day of gloom instead of a day of rest and recreation. The Archbishop induced the king to publish the law regulating sports and recreations, which James I. had caused to be made. By this recreation and even sports, in mild form, were to be allowed on Sunday, at such times as would not interfere with the attendance upon divine worship. This by no means diminished the hatred which the Puritans had conceived for Laud. It was another great offence treasured up against him.

Mention has already been made of Laud's desire to have the Lord's table removed from the body of all churches to the chancel, where they were to be placed against the east end wall, and "railed off" so as to occupy a sacred place in the church. This caused great disturbance. Yet there was room for interference in the matter. The "table" in question had been used by the churchwardens for counting money upon, and also even for placing hats and coats upon. Laud, in writing to the king, gives himself a curious instance to show that the "communion table" should be "railed in," that it might be "kept from profanations." "In the sermon time," he says, "a dog came to the table and took the loaf of bread prepared for the Holy Sacrament in his mouth, and ran away with it. Some of the parishioners took the same from the dog and set it again upon the table. After the sermon the minister could not think fit to consecrate this bread, and other fit for the sacrament was not to be had in that town, so there was no communion."

As viewed from the present, it seems strange that this effort on behalf of external propriety, to say nothing of reverence, should have met with such great opposition. Laud was accused of "setting up altars" in the church, and Williams, Bishop of Lincoln, wrote a vehement pamphlet against the setting up of "tables in the churches altarways." The Archbishop did not care particularly whether the article in dispute was called an altar or a table, but he did care that it should be placed in proper position to prevent profanation, and promote decency and reverence. In time he carried his point in nearly all the dioceses—his greatest struggle being with Williams of Lincoln, who was willing to "rail the tables in," but not to remove them to the chancel.

The vestment question also caused much disturbance. For ordinary churches the only vestment mentioned is a "comely large surplice," which the clergy were required to use while celebrating the Holy Communion; but for cathedrals and colleges Laud pointed out that, according to the canons of the Church, "copes" were to be used. This gave great offence, for the cope was looked upon as an exceedingly "popish garment." Indeed, it is

still regarded by a great many as such, and, though pronounced legal, has never been used to any great extent in the Anglican Church.

It was said also that Archbishop Laud held extreme doctrinal views regarding the Holy Communion, but he made a clear statement on the matter, which showed that he did not hold the doctrine of "transubstantiation," but maintained that there was a spiritual presence of Christ in the blessed sacrament similar to that which is laid down in the catechism.

*(To be continued.)*

## THE CAMERA IN THE MISSION FIELD.

BRITISH COLUMBIA.

BY REV. P. L. SPENCER.

**B**EFORE the "fire-wagon" reaches the approach to those dizzy heights which characterize the Mountain Province, we do well to change to the humble buckboard, in order to visit some of the Indian reserves that lie scattered over the immense area of the western territory of Alberta. Four miles from the railway station of Gleichen we find ourselves among those once wild, roving tribesmen of the Blackfoot nation, now settled on a tract of land 36 miles long by 15 broad, and engaged in the peaceful pursuit of agriculture. We make the acquaintance of Rev. J. W. Tims, the Anglican missionary stationed on the reserve. We go with him to various points in his great mission, and see the Indians in their summer tepees and at their work. We learn from him that when he took charge of his strange flock he knew not a word of the difficult Blackfoot language, and could find no person able to act as interpreter. Now he talks in Blackfoot as readily as in English, having mastered its intricacies and prepared for the use of other missionaries a grammar and lexicon. We were unfortunate in not finding Old Sun, the chief, at home; but we have the pleasure of meeting his wife, who is amused by our enquiring whether she is not Old Moon. We take views of the new boarding-school for boys and girls, the old school-church, a shack used temporarily as a school, ten miles from headquarters, and the interior of a classroom with a group of twenty boys—some heathen, others Christian—all busily employed in learning to read English.

The last of this list has proved a particularly entertaining picture. The flash-light did its work admirably, bringing into view every member of the class and all details in form and feature. The long-braided locks of the heathen and the neatly-cut hair of the Christians are clearly observable. The look of intense interest on the faces of the boys is almost amusing.