

King Charles, Martyr, Jan. 30th, 1 sermon.
Ash Wednesday, 1 sermon.
Every Thursday after till Passion Week, 1 sermon.

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Palm Sunday, 2 sacraments.
Good Friday, 1 sermon.
Easter Day, 2 sacraments.
Whitsunday, 2 sacraments.
Sunday after Michaelmas, 1 sacrament (early).
November the fifth, 1 sermon.
Christmas Day, 1 sermon and 2 sacraments.
All other public fasts and thanksgivings (page torn).

The other side of the page contains the following memoranda:—

When there is an early sacrament, prayer begins at seven.

When there is a sermon on week-days, prayers begin at eleven.

Every Thursday during winter and spring seasons (but in Lent every Tuesday) there is a lecture on the catechism.

In the chapel in King street:

On Sundays—Prayers and sermons at eleven, and half an hour past three; also prayers at a quarter past five in the evening.

On other days—Prayers at a quarter past eleven and a quarter past six. On Christmas-day and all occasional fasts and thanksgivings appointed by authority, a sermon. On the last Sunday of every month, and on Christmas-day, Easter-day and Whitsunday, a sacrament.

In the chapel in Berwick street:

On Sundays—Prayers and sermons at half an hour past ten, and half an hour past three.

On other days—Prayers at a quarter past eleven and at five. On Christmas-day and all occasional fasts and thanksgivings appointed by authority, a sermon. On the first Sunday of every month and on Christmas-day, Easter-day and Whitsunday, a sacrament.

FINIS.

THE STORY OF THE CHURCH OF ENGLAND.

FROM EARLIEST DAYS TO REFORMATION TIMES.

The "Church of England." How often do we use the phrase without a thought as to what the Church really is; how or when it came into existence; to what extent it justifies its name or its position, or with any knowledge—but the barest—of its work for and amongst the people of England!

What misrepresentations concerning the Church abound! When one enquires the date of its birth, he is answered [by Liberationists] *temp. Henry VIII.*,* he is told that it owes its origin to an Act of Parliament [no date is ever assigned to the Act.] that it is the Church of the wealthy classes,† and that the clergy are paid by the State,‡ and that, does the enquirer wish "for a reduction in taxation"§ (and who does not?), "then bear in mind that the State Church in England and Wales alone holds property worth several millions a year. This belongs to the Nation, not to the Church."¶ Furthermore he is instructed that "Both ancient and modern buildings, as well as all endowments now appropriated to the use of the National Church, must be regarded as National property."‡ Lastly, he is informed that the

*"This Church was founded by Act of Parliament in the reign of Henry VIII."—LIBERATION SOCIETY'S Leaflet, *It isn't respectable*.

†"The Established Church of this country is the Church of the rich and powerful."—LIBERATION SOCIETY'S Leaflet, *Modern Persecution*. "It has generally taken the side of the rich against the poor."—LIBERATION SOCIETY'S Leaflet, *A Word to Electors*.

‡"The truth is, the Church is mainly supported by public property, which was set aside for its use in ancient times by the State. It receives from that property some six millions of money every year, and that is really what the Church costs the nation."—LIBERATION SOCIETY'S Leaflet, *Not a Penny*.

§"The Established Church . . . is the only Church that taxes the poor for services."—LIBERATION SOCIETY'S Leaflet, *The Poor Man's Church*.

¶LIBERATION SOCIETY'S Leaflet, *A question which concerns everybody*.

‡ See *Practical Suggestions*, for the disendowment of the Church. Liberation Society, 2, Serjeant's Inn.

Church has always been opposed to the welfare of the people.*

How far these answers, or any of them, are true, will be seen by following the course of this "Story of the Church of England."

THE BIRTHDAY OF THE CHURCH.

The words "Parliament" and "Monarchy" were unknown in England when the Church of this country was, and had been for centuries previous, a flourishing institution. Long before monarchy existed the Church was here. Ages before Parliament was thought of, the Church was the greatest living force in the country. It is the oldest institution by far in England, and, taking it altogether, the most powerful agency for good the world has ever seen.

Not, then, in the reign of the Tudors must we look for the founding of the Church, not even when Augustine with his devoted followers crossed the sea from Rome to evangelize the Kingdom of Kent; but far, far back to the very days of the Apostles themselves. Take your Bible, turn to the chapter where it is recorded that the Holy Spirit descended upon those who had assembled "with one accord, in one place," and you will find that the day of Pentecost, and none other, is the birthday of the Holy Catholic Church in which by our creeds we profess our belief.

To be Continued.

REVIEWS.

THE SACRAMENTAL SYSTEM, CONSIDERED AS THE EXTENSION OF THE INCARNATION. By Morgan Dix, S.T.D., Rector of Trinity Church, New York. Cr. 8vo. Pp. 239. Price, \$1.50. New York: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

Foundations like those of the *Charlotte Wood Stocum Lectures*, the *Baldwin Lectures*, the *Bishop Paddock Lectures*, are of unspeakable benefit to the American Church and to the Church universal. They give theologians a motive and also an opportunity of taking up some special topic and discussing it in all its bearings: as a rule the results are good and enduring. In carrying out the object of the *Bishop Paddock Lectures* Dr. Dix deals with a subject that is far from popular, because on the one side it is abstruse, and on the other it is opposed to Protestant feeling, yet he shows with much clearness of language and thought that the Incarnation lies at the foundation, and up to the highest pinnacle, of the Church's sacramental system, and that it is a truth, and not a mere figure, that the Church is the body of Christ. There is first laid down the basis that nature and grace are two co-ordinating systems, and that the relation is so close that through the entrance of sin into the spiritual world all nature became subject to vanity. This relation is steadily looked to throughout the lectures, and not explained but employed. Our interest naturally centres in the lecture upon Holy Communion; the treatment is very judicious, and much light is thrown upon the whole matter. The outward sign, and the inward part, and the benefit conveyed by them, must be different and distinct; Hooker's well known argument upon the ancient heresies stands the lecturer in good stead. In reading the lectures one is very much assisted by the careful and paged analysis of each discourse, and the letter press is beautifully clear. They are arranged as Lent Lectures, but they are good for all seasons. For beauty of conception and language the last of the six lectures is specially worthy of notice, and throughout the whole the style is pithy and clear.

THE LAST DAY. By Imogene Clark, with illustrations by S. Olivia Rinehart. New York: Anson D. F. Randolph & Co.; Toronto: William Briggs. Price, 60 cents.

"The Established Church and clergy have uniformly been so opposed to the interests of the people, and have always set themselves against every social, political, and ecclesiastical reform."—LIBERATION SOCIETY'S Leaflet. "It is a Church whose history has been an almost continued history of oppression."—LIBERATION SOCIETY'S Leaflet, *It isn't respectable*.
† Acts ii. 1.

A touching little story of a married couple where loving hearts had made the home both bright and happy. After a time came sickness and sorrow followed by estrangement, carried so far that separation seemed to be the only means of relief. But when all arrangements were made for breaking up the home, the loving memory of a dear child who had passed to the peace of Paradise, became the means of drawing together in one those who had been pledged to a life-long love, but had forgotten, or neglected to fulfil their vows. Thus united again in mutual confidence and love, they were careful to avoid those little subjects and discussions which so often mar the happiness of home, and so the house became once more and continued to be the abode of loving peace and quiet, contented happiness.

SKETCHES OF ENGLISH NONCONFORMITY. By Rev. A. Saunders Dyer, M.A., with Introductory Letter by the Lord Bishop of Truro. Second Edition. London: J. Masters & Co.; Toronto: Rowsell & Hutchison. 60 cents. pp. 112.

A little book which may be very helpful in the great work of restoring unity to our divided Christendom. The author, in a kindly spirit, without a spark of bitterness or sarcasm, gives the origin, history and statistics of the principal religious bodies in the Mother Country. The work seems to be prepared with great care, and we heartily commend it to the perusal of those who desire definite information in small compass respecting the history and tenets of the Congregationalists, Roman Catholics, Presbyterians, Baptists, Quakers, Unitarians, Methodists, Plymouth Brethren and Irvingites. In his preface Mr. Dyer, quoting the remark of an English bishop that "no good ever yet came from the sacrifice of truth to peace," says that in these "sketches" he has "endeavoured to carry out this great principle—remembering that all the distinctive beliefs supposed to be the cause of the existence of so many religious bodies, can easily be found (in a less exaggerated form) in the Mother Church, together with other quite as important truths which Nonconformists either are ignorant of, or affect to despise." The prevailing ignorance of the history and tenets of the various bodies by which the country is distracted is a sufficient excuse for the publication of such a work as this.

OUR ELDER BROTHER: Thoughts for every Sunday in the year, from the life and words of Jesus of Nazareth. By Sarah S. Barker. New York: A. D. F. Randolph & Co.; Toronto: William Briggs. 298 pp. Price \$1.50.

This work, intended to provide suitable home reading for Sundays, is written in a simple style and will be found helpful to devotion. The writer begins with the earliest record we have of our Lord, and, following the Scripture narrative, gives a series of fifty-five thoughtful meditations. We quote a short passage from the chapter on mourners as a sample of what may be found all through the book: "All who are spared to you are delivered to you, as it were, beside the bier of the departed, to be as tenderly ministered to as you would minister to him now if he were raised from the dead. They are delivered to you to have their failings as patiently borne with, their trespasses as freely forgiven, their affection as tenderly fostered and returned. It is a tendency of the mourning heart to glorify the lost at the expense of the living, encompassed here below with sin and temptation. Rather let your love be increased towards those who are still left in life's rugged way. The word comes to you, 'Weep not,' or at least let not your tears be a veil between you and the friends still spared to you. Serve them with a new love; labour for them with a new gladness. Be to them a joy in all daily intercourse. Give yourselves to them anew as a companion sanctified by sorrow, to be more loving, and forbearing and unselfish, more fitted to help them towards the home in which the loved and lost will be met again in glory."

Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the ages roll on. Try it this season.