

parish Churches, and to receive the sacraments according to the reformed rites, for 32 years afterwards; and it was not until the Bull of Paul V. 1570. that the Romish schism from the Church of England began; so little idea had contemporary Englishmen that any new Church had been set up as is now alleged.

The erroneous view which Dr. Withrow has imbibed arises, it seems to me, from a misconception of the true state of ecclesiastical affairs before the Reformation. It is assumed that prior to the Reformation there was no "Church of England," and that the only Church that existed in England prior to the Reformation, was the Church of Rome. But such an unimpeachable document as Magna Charta commences with the solemn declaration "that the Church of England, or English Church (*Ecclesia Anglicana*) shall have all her whole rights and liberties," and Dr. Withrow will be puzzled to explain how the English Church could have all her whole rights and liberties if there were, as he assumes, no such body in existence until over 800 years afterwards!

What then was the true position of affairs? Certainly there was a religious body known as the Church of England before the Reformation, and it is equally certain that for some time prior to the Reformation the Church of England had practically, if not formally, acknowledged the supremacy of the Bishop of Rome, and had in many respects suffered him to exercise authority in the Church of England; but this did not make the Church of England the Church of Rome or even a part of the Church of Rome. Let me ask Dr. Withrow to suppose for a moment that the Lieutenant-Governor of Quebec were to usurp authority over the Province of Ontario, and that the people of this province were to submit to him, would that make Ontario Quebec, or even a part of Quebec? Clearly not. Neither did the submission of the Church of England to the see of Rome, make the Church of England the Church of Rome.

I think history, correctly read, will establish clearly and positively that up to the time of the Council of Trent, the Church of Rome was simply that part of the Christian Church existing in Rome and the surrounding provinces, and that what was effected at the Council of Trent was the extension of the name of that local Church to all those national churches, (such as the churches of France, Spain and Germany), which then continued in communion with the see of Rome; but the idea of calling the Church of France, or the Church of Spain, or the Church of Germany, "the Church of Rome" or a part of the Church of Rome, never occurred to any one before the Council of Trent; and even the decrees of the Council of Trent as formulated in the creed of Pius IV. witness to the previous existence of distinct national churches, for that creed declares that the Church of Rome is "the mother and mistress of all churches," from which it is evident that in the contemplation of the Roman theologians themselves there were other Churches of which the Church of Rome was the mother and mistress. The modern development of the Tridentine decrees no doubt is that there are no distinct national churches, because all churches which are accounted orthodox by Romanists have been absorbed into the "One Holy Roman Catholic and Apostolic Church;" but this after all is a Roman novelty like a good many other doctrines which are peculiar to that part of the Christian Church. But that this was not the primitive or ancient idea prevalent even in what was strictly the Roman Church is well borne out by a passage in Bede, who records that among the questions submitted by Augustine to Pope Gregory was this: "When there is but one faith why are there different customs of Churches, and why is one custom of masses observed in the *Holy Roman Church* and another in the *Church of Gaul*?" To which Pope Gregory made this answer: "You my brother know the custom of the *Romish Church*, in which you remember that you yourself were brought up. But my sentence is that whether in the *Roman* or the *Gallican* or in any *Church* you have found anything which may be more pleasing to Omnipotent God, you carefully select and with special instruction impart to the *Church of the English*, which as yet is new to the faith, what things you have been able to collect from many *Churches*. For things are not to be loved for the sake of places, but places for the sake of things. From each *individual Church*, therefore, choose the things which are pious, which are religious, which are right, and deposit these things when you have collected them as it were into a bundle, in the minds of the English for their use." It cannot be disputed, therefore, that long prior to the Reformation there was a religious body in England which called itself and was known of all men as the Church of England. Now I would ask Dr. Withrow to consider how this Church had previously to the Reformation been perpetuated from age to age. It consisted of two classes: of people, the laity and the ministry. The laity were made members of this Church of England from age to age by the Sacrament of Baptism, and the ministry was perpetuated by the ordi-

nation of bishops. Now after the Reformation was the Church of England either as to its laity, or its ministry, perpetuated in any other way? Dr. Withrow must admit that at the Reformation no change whatever was made in either respect, and that both as to its laity and its ministry it has continued to be perpetuated in precisely the same way since the Reformation, as it was before.

What then were the changes the Reformation effected? I think history tells us they were these: First, appeals to Rome, and the payment of tribute to the Roman see, were forbidden by law, and the interference by the Pope with the ecclesiastical affairs of England was prohibited. Secondly, certain doctrines and practices which never had the sanction of the universal Church were forbidden to be taught, or required to be practised, in the Church of England either as being necessary to salvation or as terms of communion. Thirdly, the confession of the Catholic faith as set forth in the Apostles' Creed and the Nicene Creed, which had received the sanction of the universal Church, and which had always been taught in the Church of England prior to the Reformation, was made the condition of communion.

Let us now consider what were the doctrines and practices forbidden to be taught as essential, or as terms of communion. They were transubstantiation, the withholding of the sacramental cup from the laity, worship of images, the compulsory celibacy of the clergy, compulsory confession to a priest, prayers to saints and angels, worship of relics, purgatory, the granting of indulgences, masses for the dead, celebrating public worship in a language not understood by the people, and the supremacy of the Pope. Now granted that these doctrines were eliminated from the authoritative teaching of the Church of England at the Reformation, did that make her a new Church? Some people think it did, but surely before we arrive at such a conclusion we must be first prepared to admit that these doctrines are essential to the existence of a Christian Church, and what Protestant I should like to know will admit this? If, as all Protestants believe, they are not only not essential, but without any sufficient warrant in Scripture, then it merely comes to this, the Church of England at the Reformation simply refused to permit divers non-essential doctrines and practices to be taught her people as necessary to salvation, or their acceptance and observance to be made any longer a condition of communion. Surely no fair-minded man can say that that was to establish a new Church or a new religion. So far from establishing a new religion or a new faith the English Reformers merely established the supremacy of the old religion of the primitive Church as set forth in the Nicene Creed.

The XXXIX. Articles of Religion are not either a confession of faith, as some people suppose, nor is their acceptance made a term of communion. Concerning them I cannot do better than quote the words of Bishop Barry, the Anglican Primate of Australia. He says: "They are enforced by authority on the clergy alone, not as an absolute perfect and exhaustive statement, but as containing substantial Scriptural truth, and as a standard which they agree not to contradict in their public teaching. For the laity they have no coercive force, nor do they constitute conditions of lay communion."

GEO. S. I. HOLMSTED.

MISSIONARY WORK IN ALGOMA.

A NIGHT AT A LUMBER SHANTY.

SIR,—Not very long ago, as I was returning from a visit to an Indian village on the north shore of Lake Huron, I called at a lumber camp to see the men employed there. It was afternoon but the cook kindly asked me to stay and get some dinner, being hungry I consented very willingly; a boy came and took my pony, and I made my way into the camp. After dinner I read a chapter of Holy Scripture, and said a few words to the men that were working around the camp then prepared to take my leave; I enquired where the bulk of the men were working, and learning that I should pass within half a mile of the place on my way home I determined to go and see them. I saw the dumping place across the ice, then I found the skidding place where most of the men were at work. The boss very courteously invited me to stay the night at the shanty, and as the afternoon was far advanced I consented, moreover, I thought that, perhaps, an opportunity would be afforded me of speaking a word for the Saviour. I spent the rest of the afternoon in watching the men at their work, helped to saw a few logs by way of diversion, talking the while to the men at the other end of the saw, and when night came went along with the teams to the camp.

All the men were very civil, they took care of my pony, gave him the best stall in the stable, and gave him an abundant supply of hay and oats. After the horses were fed supper was announced, and all fell to with vigour, putting away a large quantity of provisions in a very short time. After supper I waited for

an opportunity to announce my service, but the men were busily employed, some were sewing buttons on their clothes, others mending their harness, whips, &c., then some would slip out to look at the horses. By and bye I announced that I should like to say a few words to them when they were disengaged. The boss then informed me that the chores would soon be done, and then I would have a good chance when the men were all quiet in camp. When my time came I began my service, the men listened attentively, we sang a hymn and prayed after service, the men thanked me and gave me something for the mission.

In the course of the evening I had made myself acquainted with a young man, a member of the Church of England, who invited me to share his bunk. I gladly availed myself of the offer as I was wondering where I should sleep, and beside was glad to secure such a civil, respectable bed-fellow. The bunk was close to the stove, the man had made such a roaring fire that it was impossible to sleep. There is always, too, a rather disagreeable frowiness and stuffiness about the sleeping apartments of a lumber shanty that is a trifle unpleasant. However, my young friend entertained me with an account of his experiences. Especially he told me of the kindness he had received from his Sunday School teacher down in Ontario, who had taken such an interest in his spiritual welfare even after he had left Sunday School, had frequently written to him since his departure giving him good advice, and helping him on in every possible way. I supplemented the good advice with more, and rejoiced beyond measure to hear the testimony of the young man to the constant and persevering regard of his teacher, which in this case was not thrown away; it, indeed, it ever is.

We kept on talking after the rest of the camp were asleep. They were snoring in a variety of keys, from a squealing soprano down to a growling bass. One old man was grinding his teeth in his sleep in a most painful way, disagreeably suggestive of infernal torments; it is old P—, said my friend, he entertains us that way every night regular.

By this time the heat of the stove had somewhat abated, and as the snoring became less sonorous, and the sound of the grinding comparatively low, we fell asleep. Long hours before daylight the men were astir, the teamsters first, and soon after the others were up and dressed. At five o'clock breakfast was announced, and after it was over the men sat waiting for the first signs of dawn to start to their work. I asked permission to read a few words of Scripture, which was readily agreed to. I read the parable of the prodigal son, and then we knelt down to pray; and then as day was breaking we each went our way, the men to work and I to my home on the Grand Manitoulin.

FRED. FROST,
Church of England missionary.

WHERE DO RIGHTEOUS SOULS GO TO IMMEDIATELY AFTER DEATH?

SIR,—I shall be glad if you will allow me space for a reply to Mr. Mackenzie's letter.

He says, concerning the righteous, "The kingdom was prepared for them from the foundation of the world, (Matt. xxv. 34), and each was received into that kingdom of glory immediately after death." His assumption is contrary to the teaching of the Saviour in that passage, which begins thus, "When the Son of Man shall come in His glory. . . before Him shall be gathered all nations. Then shall the King say unto them on His right hand, 'Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" In other words it is to be at the time of the judgment that the righteous are to inherit the kingdom. And we may not insist from this passage that the kingdom is now all ready in fact: it may be only prepared in the deep counsels of God; for we read of the "Lamb slain from the foundation of the world," which, however, means slain in God's foreknowledge and purpose, but not in actual fact until A.M. 4080. Our Lord said, "I go to prepare a place for you:" implying that it was not yet ready. He taught us to pray "Thy kingdom come;" signifying the same truth. The 11th and 12th ch. of Hebrews clearly prove the lecturer's contention as he claims. Do they? The 11th ch. consists of brief memoirs of the heroes of faith, and what do we find? "Abel obtained witness that he was righteous;" "Enoch was not found because God had translated him (whither?)" "Noah became heir of the righteous which is by faith;" "Abraham looked for a city which hath foundations." "He and the other patriarchs all died in faith not having received the promises—they desire a better country that is, an heavenly." Compare with this the last two verses, "These all having obtained a good report through faith received not the promises; God having provided some better thing for us, that they without us should not be made perfect. It is true that in one sense Abraham has come to that 'City which hath foundations,' which he looked for; but only in the same sense that we, too, have come to it, as we are remind-

ed in this 12th ch. "Ye are come of the Living (Church) actually although it will be until Christ shall and power that now existing realms of paradise lecturer says:

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As to Enoch, up into heaven. I have as much statement as ye heaven; but I v Elijah the A. V by a whirlwind the "clouds of "the fowls of used here does "first heaven" that is the clo Elisha witness master into the than that we n region beyond have been to present locatio much help us If we may ind it may have b terrestrial spu to be the foun an Adam to a which Satan : they have to c the planet Ma of being inhab ourselves). F such a notion only this that them are in tl and is especia that glorious of Heavens; writers the "

Our lecture Saviour's wo heaven," but thus, "hath These latter such been the there seems have ever yet be affirmed bring back ne himself.

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SIR,—I w work, in t remedy. I announced stations of three other the meetin mises, are or by poste