

It reads:—The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England.

They are the Sacraments, Rites and Ceremonies of the Church, i. e., the Church Catholic or universal, but administered according to a particular "Use." The preface "Concerning the Service of the Church," supposed to have been written by Cranmer, explains this phrase.

"Whereas heretofore there hath been great diversity in saying and singing in churches within this Realm; some following *Salisbury Use*, &c.; now from henceforth all the whole Realm shall have but one 'Use.'"

And this was done in accordance with a universally recognized liberty in the bounds of the Catholic Church for each national Church to regulate its Rites and Ceremonies, as our twentieth Article claims.

(b) The preface already alluded to (written in or before 1549), also says, "The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not," &c.

Without doubt allusion is here made to the pre-Reformation Book.

(c.) In the preface "Of Ceremonies," probably also written by Cranmer, and at the same time, there is the following admirable sentence in which is set forth clearly the great principle that while the Church of England claimed liberty to make changes ("subject to the retention of Catholic essentials"), it by no means desired thereby to separate from other parts of the Church that did not think it necessary to make such changes, nor claim to judge them for not doing so.

"In these our doings we condemn no other nations, nor prescribe anything but to our own people only: for we think it convenient that every country should use such Ceremonies as they think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in man's ordinances it often chanceth diversely in divers countries."

(d.) In the "Preface," now first added in 1661, written by Sanderson, Bishop of Lincoln, we read:

"In which reviews we have endeavored to observe the like moderation as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed, of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

To these testimonies of Official Documents we may add the words of one of the most extreme of the Reformers, a great friend of Peter Martyr, Bishop Jewel, of Salisbury, on account of the almost official character of his famous work, "An Apology for the Church of England." That work was written in 1562, under the sanction of the Queen's authority. It was translated into English by Lady Bacon, mother of the famous Lord Bacon, and into nearly every European language; it was ordered by Convocation to be placed in churches and in the houses of Church dignitaries" (Perry), and it was seriously considered even at the Council of Trent.

In that work he says:—

"We have done that which may lawfully be

done, and which had already been done by many pious men and Catholic bishops, that is, to take care of our own Church in a provincial Synod. For so we see the ancient Fathers ever took that course before they came to a general and public council of the world." After giving instances of such municipal or provincial councils, he adds, "Nor is this thing new or unheard of in England, for we have heretofore had many provincial synods, and have governed our Church by our own domestic laws, without the interposition of the Popes of Rome" (p. 144).

"We have declared, also, that we detest, as pernicious to the souls of men, and plagues, all those ancient heresies that have been condemned by the old councils and Holy Scripture. . . And have returned to the primitive Church of the ancient Fathers and Apostles, i. e., to the beginning and first rise of the Church" (pp. 156, 157).

In another work he writes:—

"We have done nothing rashly or without very great reason: nothing but what we saw was lawful at all times to be done. . . And thus calling together the bishops and a very full synod, by the common consent of all our states, we cleansed the Church, &c. And all this as we might lawfully do it, so for that cause have we done it confidently."—Letter to Signior Scipio, a Venetian gentleman who had complained that England was not taking part in Council of Trent. 1562.

IN MEMORIAM.

HESTER MOWLE.

On the 8th of April last there entered into rest a devout and faithful member of the Church, whose long and loving services extended over more than half a century, and deserve at least a few words of grateful record in the columns of the CANADIAN CHURCHMAN. Hester Mowle, eldest daughter of the late Edward Mowle, Esq., for some time of Deal in Kent, England, and subsequently of Elevenooks, Cookshire, in the eastern Township of Quebec, began her active work in the ministries of the Church as a Sunday School teacher and district visitor, in 1841, in Tunbridge Wells. In 1845, the year Bishop's College was founded, Miss Mowle came to Canada, and joined her half-brother, Dr. Henry Miles, as Lady Matron of the Lennoxville grammar school, of which Dr. Miles was Head Master. Much of the marked success which attended the school during this period was undoubtedly due to the many admirable qualities united in Miss Mowle; to her capability, unselfish devotion to duty, bright cheerfulness, and loving care for the best interests of the boys. When this engagement came to an end, about 1849, Miss Mowle resided for some years in Nicolet and other places; and finally, in 1866, settled down with her father and sisters in Cookshire. In these places and wherever her lot was cast, however brief the sojourn, Miss Mowle always sought and found Christian work to do. The twenty-six closing years of her life in Cookshire, broken, however, by considerable intervals of absence in England and elsewhere, were years of the most beautiful and unselfish devotion to the good of others. The teaching of the young, the visiting of the sick, the cheering of the long weary hours of loneliness of the aged and the forsaken, the helping to instil into the young people growing up around her the same principles of truth and honor, modesty and religious reverence and faith, which formed her own noble character these were the works she was delighted in. Miss Mowle continued active and unwearied to the last. A few days

before her death, the fatal influenza seized upon her; and after considerable suffering, borne with Christian fortitude, she calmly passed away with all the peace and comfort which must ever support and brighten the close of so good a life.

The remembrance of her beautiful, unselfish Christian life, lived there in all humility, quietness and goodness for so many years, remains to the Church and people of Cookshire "a possession for ever." She was buried amid the tears and regrets of the entire community. "Blessed indeed are the dead which die in the Lord, for they rest from their labours and their works shall follow them."—H. R.

REVIEWS.

OUR LORD'S SIGNS IN ST. JOHN'S GOSPEL. By Rev. John Hutchinson, D.D. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co., 1892.

Some time ago we recommended some expository lectures by Dr. Hutchinson on St. Paul's Epistles, and we have pleasure in speaking a good word for the new volume on the eight miracles recorded by St. John. The book will be most serviceable to preachers, conductors of Bible classes, and to students generally. The writer mentions his indebtedness to previous writers, especially German scholars, but his own work is fresh and original. The eight signs are the water made wine at Cana, the healing of the courtier's son, the healing of the impotent man at Bethesda, the feeding of the five thousand, the walking on the water, the healing of the man born blind, the raising of Lazarus, and the second miraculous draught of fishes.

MAGAZINE.—The Expository Times for May has a number of most excellent papers on the most varied topics. Rev. F. W. Burrell returns to the discussion of Mr. Halcombe's theory of the relation of St. John's Gospel to the Synoptics, which was discussed by Mr. Gwilliam in the April number. According to Mr. Halcombe, St. John's Gospel was the first written and put the last in the series. This is a startling assertion, and we must think over the *pros* and *cons* before we abandon the belief of ages; but the originator of the theory declares that it explains various difficulties in the other Gospels. But this is not the only paper of interest. Bishop Ellicott's address or addresses on the Old Testament and the Teaching of our Lord are carried on, as are Professor Ryle's excellent Notes on the Early Narratives of Genesis.

BROTHERHOOD OF ST. ANDREW.

The various city chapters of the Brotherhood of St. Andrew held a general meeting in St. Luke's school house on Saturday, May 7th, at 8 p.m., to listen to addresses, and to discuss the important question of establishing a visible headquarters of some kind or other.

Manliness, fraternity, loyalty and enthusiasm were the four subjects of the addresses, and at the same time were four chief characteristics of the meeting, the last perhaps in particular.

Manliness was dealt with by Rev. C. C. Owen, in a pointed, earnest and helpful speech, in which he showed how essentially Christ was a man in the best sense of the word. Mr. Clougher, of Grace Church, spoke in a bright and interesting way of fraternity as a great universal law.

Loyalty, Mr. Waugh dealt with. We wish his words could be heard far and wide. He sounded a note of warning on the subject of a brother's loyalty to his Church, which he must look on as the truest branch of the Church universal. Mr. Davidson's address on enthusiasm was enthusiastic as well as sound and practical.

The matter of "St. Andrew's House" was only partially discussed. It is a large question, and one which will have great results of one kind or another, so that the brothers very wisely decide to move slowly. It is a good sign for the Canadian Church when 100 laymen turn out of a Saturday night to discuss matters pertaining to the Kingdom of Christ.