

or association might well seem to be called for by the exigencies of the times—so many evil-producing splits and schisms from the Bond of Peace! Then again, defeated in this hopeful view of the object, one was thrown back upon other familiar words of Prayer Book and Catechism, etc., which tell of "daily endeavours to follow the steps of His most holy life," and so on, the story of practical and continuous perseverance in holiness of thought, word and deed. There seems much room for some such association as that: but alas, these "Christian endeavours" have no such object in view.

THEY ARE A "LIMITED LIABILITY" CONCERN.

They aim definitely and expressly at what is after all a miserable minimum, a starveling modicum, of Holy Living. Some little timid substitute for a devout life is set forth, such as "one good deed each day." Thus religious life is reduced to a spasmodic, though regular and painfully artificial singularity of action. It is a parallel to the ultra Sabbatarian idea—confining religion to Sundays and leaving the rest of the week! So this plan practically—we do not say intentionally, far from it—provides for a daily single act of obedience to the law of Christian life, and leaves the rest of each day to the ordinary routine of worldly life. Here is the danger of making so much ado about a very small matter: the "much ado" becomes a substitute for much *doing*—the parade, display and boasting, the aggregation of enthusiastic delegates in large numbers (at great expense!) takes the place of "holy living and dying." This is the danger.

HOW DIFFERENT THE "CATECHISM" LIFE!

The steady "step-following" of Christ, the continuous endeavour to keep in the narrow way, "to hurt nobody by word nor deed, to be true and just in all my dealings, to bear no malice nor hatred in my heart, to keep my hands," etc. How different the whole aspect and demeanour of a child intent on carrying out its duty towards God and its neighbors *step by step*—to all this feverish exaltation of new fads "for a run" of a few days or years, as a member of some society with a taking title or motto! One fears—noting tendencies—that the very enthusiasm displayed by these advocates of a partial and fragmentary exhibition of holiness and goodness is occasioned by an unconscious intelligence as to the easiness of such rules of life. "Oh, if that is all that is required, I can do that." Then comes the too natural perversion, the modern form of the old

"DOCTRINE OF INDULGENCES."

It is not likely that Tetzels, *et al.*, deliberately from the first set themselves to sell indulgences in periods or acts of sin for so much money. At first the idea would be that of atonement, restitution, satisfaction, penance; then the idea of *anticipation* would enter—"he has been so good hitherto, you know, we must forgive him this lapse." Then, after awhile, the cold bargain of *quid pro quo* would take its place. It is all so natural!—once you step off the good "old path" of a persevering Christian life—the "step-following" of the Shepherd by His sheep. Surely we need additional warning in these "dangerous days," when even the agencies devised for benevolent and pious purposes are so badly formed and fashioned as to give play for any amount of evil under the cloak of good. We need a society to prevent people being satisfied with a limited display of holiness, and we have it—the Church! Only she must be awake and active.

THE STORY OF THE CHURCH OF ENGLAND.

BECKET'S MURDER.

A quarrel between Henry II. and Archbishop Becket concerning the exemption claimed by the clergy from the jurisdiction of civil courts, and some hasty words of the King, led to the murder of that prelate, an event which created such an outburst of feeling that the King was forced to yield, and the Church retained the privileges in dispute.

JOHN SURRENDERS THE CROWN TO ROME.

In the next generation the Pope succeeded in inducing King John to surrender the English Crown to Rome; and the occasion is a remarkable one in Church as well as in English history; for Stephen Langton, the then Archbishop of Canterbury, prevailed upon the Barons to oppose the weakness of the King, and wrung from him, on June 15, A.D. 1215, that memorable charter of our English liberties, the Magna Charta, which, amongst other things, expressly secures the freedom of the Church of England. In all its struggles for the liberties of the people the Church was ever to the front.

The so-called Mediæval period embraces the history of the organic relationship of the Church of England to the See of Rome. There was no such relationship before the Norman conquest. It reached its height in the reigns of John and Henry II., but when the Roman See encroached upon the liberties of the Church and State it was resisted by the Edwards, and protested against by the Statutes of Provisors and Præmunire.

CHAPTER II.

THE STORY OF THE "RE-FORMATION."

If one were asked to prove the Church of this Nation to be of divine origin, he could scarcely do better than follow those pages of its history which cover the period commonly known as the Reformation period; for surely no merely human institution, no Church save one of God's appointment could by any possibility have withstood the shocks it then was subjected to, nor survived the many difficulties and dangers which then surrounded and opposed it, without being crushed out of existence. The story of the Reformation has been variously told. It comprises not one, but many events, extending over a long period of the Church's history; and, whether considered either in relation to politics or religion, its influence must be regarded as both powerful and remarkable.

SOME FALLACIES.

First, let us glance for a moment at some of the fallacies connected with this part of our subject. For instance, a popular notion is that our Church was established—the liberationists' theory is that it was—after the Reformation. Some people seem to think that Henry VIII. or Edward VI. established a new Church. They appear to imagine that a new form of religion was set up and endowed, and, by way of balance, subject to the control of the State. Nothing of the sort ever happened. Again, there is a sort of idea in the minds of some that before the Reformation, the Church of this

* The instrument by which this was effected was an Imperial Bull sealed with a golden seal.

† Magna Charta was signed fifty years before there was a fully constituted Parliament in England. The first National Parliament met in A.D. 1265, and for nearly 350 years it sat in the existing Chapter-House of Westminster Abbey, where the clergy had met in Convocation from A.D. 673. Verily the Church is the "cradle of the State."

‡ "The Church of England"—i.e., *Ecclesia Anglicana*, not the Church of Rome—"shall be free": vide Magna Charta, official translation.

§ In a tract recently published by a Roman Catholic Society it is alleged that the property of the Church in Pre-Reformation times belonged to Rome. Similar statements are constantly being circulated in local papers. It may, therefore, be interesting to know that the Roman Catholic Bishops in England, so late as 1826, issued a Declaration in which occurs the words following:—"We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same."—See Letters in *The National Church* for April and May, 1891.

country was Roman Catholic, and was then turned out by the party in power.* Nothing of this sort happened. The Church of this country was never at any time part of the Church of Rome. The Popes did their best to secure it to themselves, but they never altogether succeeded. They claimed all sort of power over this Church, and they enforced their claims very often by the connivance of the kings and bishops of England; but this power was always, and properly, regarded by the Church as usurped. No property was taken from the Church of Rome at or before the Reformation; and that Church was not then turned out, simply because it was not here.

DREAMS AND REALITIES OF CHURCH GROWTH.

In the years succeeding the Revolution the prospects of our branch of the Church were gloomy in the extreme. Bishop Provoost, the first Bishop of New York, thought that upon the death of the few families who were attached to it in his day the Church would perish out of the land. But although the Church's development was retarded, its growth during the past sixty years has been continuous. The ratio of communicants to the population in each decade since 1830, as shown by the statistics, is as follows: 1830, 1 communicant to 416 population; 1840, 1—308; 1850, 1—292; 1860, 1—214; 1870, 1—175; 1880, 1—151; 1890, 1—123. In the year 1850, when the population of the country was 23,196,876, the whole number of communicants was but 79,987. Last year in New York State alone, with a population of 6,000,000, the number of communicants was 131,251, or in a ratio of 1—46.

"Your old men shall dream dreams;
Your young men shall see visions."

If the reverend Dr. Muhlenberg could have stood on Cathedral Heights on Saturday, May 6th, when the corner-stone of the new St. Luke's Hospital was laid, his heart would have rejoiced in the realization of his vision. Old Chelsea Square, New York, has witnessed a transformation in the classic buildings of the General Theological Seminary, which have sprung into being within the last ten years. But better than the beauty of material structure is the fact that the halls are filled with students, as are the halls of all our theological seminaries. It is but a few weeks since representatives of the several seminaries met in Chelsea Square and conferred together on their common interests. These are dreams realized. The New York cathedral is advancing more rapidly than the most sanguine would have predicted five years ago. The Missionary Society of the Church, which has for more than seventy years dwelt in hired rooms, sees now its own Missions House rising in graceful proportions. Diocesan houses and parish houses on every hand afford centres for varied and practical activities. Parochial life has found new forms of effective work, and daring projects of benevolence are being carried into execution. City evangelization has grown apace through the united efforts of parishes which formerly stood apart, each going its own way. Missionary extension is infused with courage, and dreams of conquest are being realized. The growth of woman's work, the expansion of the Woman's Auxiliary and its junior outgrowth; Sunday-school associations and the Children's Lenten Offering movement; the spread of the Brotherhood of St. Andrew; congresses, convocations, institutes in behalf of every variety of Church work, these denote a degree of interest and mutual helpfulness which show a consciousness of vitality, power and mission of which the fathers dreamed, but which we young men are permitted to witness.

The Episcopate will have added to its members at least twelve new Bishops within the year succeeding the last General Convention. The Prayer Book has been revised, the Hymnal has been revised, the Constitution of the Church is in the hands of a commission for revision preparatory to the new century of Church life. We stand too close to these things to appreciate their real significance; but if we could place ourselves in fancy at a little distance, so as to gain perspective, we should see abundant reason to rejoice in the progress of which men and women of faith fondly dreamed.

With the liberty which is essential to progress, and the spirit of loyalty which is a guarantee of stability, may we not lift up thankful hearts to God for His mercies, and take courage for the future?

In this record of progress, much has been due to the disposition of men of varying views to trust one another, and combine in common aims for the glory

* Though this statement is constantly made on Liberationist platforms and by the Press, it may be interesting to know that enquiries made quite recently at the office of the Liberation Society, prove that nothing is now published by that Society to substantiate this statement. The enquirer was directed to apply to a Society of Roman Catholics.