

polluted. The clergy, for the most part ignorant of the Church's ways and teaching, and in many cases weighed down by poverty. A contemporary speaks of two-thirds of the English clergy as living meanly or miserably; whilst the reaction from Puritan strictness and the French ways of the Court, spread widely a flood of irreligion and immorality in the country. Never, perhaps, in Anglican Church history is there a more splendid record of triumph over great difficulties than that furnished by the Church of the Restoration. The policy of Charles II. was, under the guise of toleration to Protestant dissenters, to bring back the Roman Catholic Church, a danger which assumed ever-growing proportions during the reign both of Charles and of his successor James II. The severity of the Penal Acts was largely due to the determination of the House of Commons to oppose the Romanizing policy of the sovereign, and to guard against another overthrow of the English Church. The peril was aggravated in the last years of Charles' reign by discussions as to the succession to the throne. The Church, alarmed at the prospect of danger to the monarchy, upheld the hereditary succession in the person of James, Duke of York, a devotion which James repaid when he ascended the throne with perfidy and ingratitude. The short reign of James is one continuous struggle of the Church of England to withstand the arbitrary acts of the sovereign looking to the re-establishment in England of the Papal tyranny. Anglican pulpits and Anglican literature alike fully voiced the determination of the great mass of Englishmen to preserve for future generations the spiritual freedom and ancient purity of the English Church. At no other period was the controversy between England and Rome so fully dealt with. The struggle ended in the rejection of the bishops and the clergy of James' celebrated declaration of Indulgence, under cover of which he proposed to legalize the worship of the Roman Catholic Church, and in a few months the flight of the king was followed by the accession of William of Orange. The seven great bishops of England, who then saved the Commonwealth by their protest against the obnoxious Declaration were for a time thrown into the Tower, but they were soon acquitted, and the shouts of the multitude which greeted their release proclaimed the downfall of the king. The whole country was at their back. The Nonconformists, in presence of the common foe, honourably supported the Church of England and contemptuously rejected the proffered bribe of Toleration for themselves. At this time nine-tenths of the English people were adherents of the Church, and notwithstanding all obstacles her work was steadily advancing as a spiritual power in the land. Amongst the agencies for Church extension should be noted the religious societies, voluntary associations of young men, like our Brotherhood

of St. Andrew, established originally under the direction of two zealous London clergy, Dr. Horneck and Mr. Beveridge. These societies provided for the erection of Church schools, the multiplication of Church services, especially for daily prayers and weekly eucharists, and by personal effort endeavoured to deepen the spiritual hold of the Church upon the people. It is interesting to notice amongst the ardent supporters of these societies at a later period Dr. Bray, so largely connected with the planting of the Church in America, and the Rev. Samuel Wesley, rector of Epworth, and father of the celebrated Rev. John Wesley. It is probable that these religious societies supplied the model for the little Oxford Society of Churchmen which was the cradle of the Methodist organization. Amongst the daughter societies which sprung out of the work of the religious societies were those two handmaids of the Church down to the present day, to each of which we in Canada owe so much—the Society for Promoting Christian Knowledge, founded in 1698, and the Society for the Propagation of the Gospel, chartered in 1701. The limits of this paper do not permit us to give the history of the unfortunate non-juring separation, or to trace the undue prominence of the Latitudinarian school which that separation caused, with all the evil which followed in its train. As we have seen, the very triumph and excesses of Puritanism brought about its ultimate downfall, whilst each succeeding generation of Anglican churchmen can learn lessons of faith and hope from the brave bishops of the Commonwealth and Restoration period. One lesson at least is writ large on the history of that time. The Anglican Church is the Church of the English people, and a full, definite, loving exhibition of the faith committed to her charge will always in the long run command the confidence and devotion of the Anglo-Saxon race.

A TEMPLE IN KASHMIR.

BY THE REV. J. H. KNOWLES (in the *Gleaner*).



THE accompanying illustration represents an old temple that stands on the top of a hill called the Takht-i-Suleiman. All pious Mohammedans believe Solomon to have been carried through the air on a throne supported by Afrites, whom the Almighty had made subservient to his will; and this hill bears the name of Takht-i-Suleiman, or Throne of Solomon, in consequence of a tradition that his throne was set down there for a time.

The Hindu temple upon this hill is called Shankar Accharza. It is a very well-preserved specimen of the ancient architecture of Kashmir. As will be seen, the roof of the building has been damaged, but its general figure is that of a cone with four sides formed by