

the proviso that no matter was to be adjudged "heresy" unless the Scriptures or the decisions of the four General Councils or any other national or provincial Synod had declared such matter to be heresy.

So far for the witness of Statutes of the realm. 2. We need scarcely trouble ourselves to quote the numerous statements of "those who took part in the Reformation," which might easily be adduced, to the same effect.

It will be sufficient to give some words of Queen Elizabeth, who is as good an authority on the subject as we could well have. Some foreign princes interested themselves on behalf of some of the deprived bishops, and asked that they might have churches in which they could use the old Latin Service books. She replied, that "to grant them separate churches, and permit them to keep up a distinct communion, were things which neither the public interest nor her own honor would allow..... For there was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, preached by the Primitive Church, and unanimously approved by the ancient Fathers."

To this we may add some words from a Declaration which she commanded to be publicly read in churches, in 1569, in definition and vindication of the royal authority exercised in the Reformation:

"We know no authority," it runs, "either given or used by us as Queen and Governor of this realm, than hath been, by the law of God and this realm, always due to our progenitors, sovereigns and kings of the same..... without that thereby we do either challenge, or take to us..... any superiority to ourselves to define, decide, or determine any article of the Christian Faith, or to change any ancient ceremony of the Church from the form before used or observed by the Catholic and Apostolic Church." The Declaration proceeds to say that "the authority of the Crown consist in" maintaining the Christian Religion, "and consequently to provide that the Church may be governed and taught by archbishops, bishops, and ministers, according to the ecclesiastical ancient polity of this realm, whom we do assist with our sovereign power." —*Qu'Appelle Messenger*.

TO BE CONTINUED.

THE ORIGIN OF TITHES.

Before the existence of "dissenters" and "denominations," when the Church was one, not "invisible," but in full view of the world, "the payment of tithes originated in the acknowledgment of a moral and religious obligation supposed to be incumbent upon churchmen generally; which after acquiring first the force of custom and afterward the sanction of ecclesiastical law, passed with the rest of that law, into the national jurisprudence of England and other Christian countries." This account, given by Earl Nelson, is exactly in accord with that of Professor Freeman: "The nearest approach to a regular general endowment is the tithe; and this is not a very near approach. The tithe can hardly be said to have been granted by the State. The state of the case rather is, that the Church preached the payment of tithe as a duty, and that the State came to enforce that duty by legal sanctions." This was possible in Anglo-Saxon times. Hallam and Sharon Turner did not believe that such a work as the "Dome-Book" of Alfred the Great ever existed, but it has been brought to light within the past forty years, and is a touching revelation of the simple piety of our Saxon forefathers. At the head of it stand the Ten Commandments, followed by many of the Mosaic precepts, with the express and solemn

sanction given to them by our Saviour in the Gospel. After quoting the canons of the Apostolic Council at Jerusalem, Alfred refers to the divine commandment, "As ye would that men should do to you, do ye also to them," adding, "From this one doom a man may remember that he judge everyone righteously; he need heed no other doom-book." It was not difficult for that simple-minded and true-hearted race to realize that, if the Jews owed tithes to God, far stronger was the obligation resting upon Christians to honor the Lord with their substance.—*The Churchman, N.Y.*

WHAT IT IS MAKES A MAN?

BY FREDERICK A. ATKINS.

How can we build up a manly character? Is not that the one great question which we as young men have to settle to-day? How can we become, in the best and noblest sense, men?

First of all we have to remember that circumstances do not make men. It is an immense mistake to suppose that money is any real help in the making of manhood. A man may make money, but money never makes a man—it more often mars his happiness, dwarfs his ideals and cramps his best purposes. Professor Blaikie once said to his students, "Money is not needful, power is not needful, fame is not needful and character alone is that which can truly save us; and if we are not saved in this sense we must certainly be damned." It is no man's duty to be rich—it is every man's duty to be good. God does not expect you to acquire wealth. He does expect you to attain to purity and love and self-sacrifice. That wise and thoughtful man, Mr. Chauncey M. Depew, once made a very significant statement about wealth. He said: "My experience as an attorney and counsel for men of large wealth, with an unusual clientage of that sort and of unusual number, for the past twenty-five years, has been that eight-tenths of them lose their fortunes in their life-time." That is a very remarkable declaration, and it quite bears out the biblical warning against the "deceitfulness of riches." Nothing is more uncertain or superficial than wealth. It has no power to promote real happiness, it is one of the greatest causes of selfish and unfruitful lives, and it has done far more harm than poverty in keeping men away from Jesus Christ. A man's bank book is no test of his manhood. A millionaire with a crushed heart is poorer than a cheerful pauper. True wealth is to be reckoned by lofty thoughts, noble ideals, and brave, unaltering loves.

What is it makes a man? First of all—Faith. If you want to be strong, manly, courageous and genuinely successful, have faith in God. That is the foundation of every great career. Unbelief is weakness everywhere and always. To deny what you think is untrue will not benefit your character or brighten your life—you have got to accept and practise what is true. Every great work in the world has been done by men of faith. The superfine critic will tell you in clever, sparkling sentences what he does not believe and if you listen to him he will fill your mind with suspicion and chill your heart with a bitter cynicism. What you want is a full, deep, vital faith which shall inspire your inmost

life and help you to benefit and enrich the world. How can we become strong in faith? By practising whatever faith we already possess. Cast out all lust, falsehood, and unbrotherliness, do the duty which lies nearest to you, learn the will of God and then perform it as best you can, and out of an ungrudging service for men there shall grow a faith in God, strong, sublime, unquenchable.

What is it makes a man? UNBENDING RECTITUDE. And here let me tell you a story. Some months ago this country lost one of its noblest and most honorable journalists, a man whose career is a splendid example and inspiration for every young man who has to make his way in the world to-day. George Jones, the proprietor of the New York Times, was not endowed with wealth or cradled in luxury. He was endowed with something far better, for he had energy, intelligence and rectitude. He cut his way through countless difficulties and gained strength by the process. He was careful about his friends—a good point this—and they were always men worth knowing. One of them was Horace Greeley, and this remarkable friendship commenced in the days when Greeley was a printer's apprentice and Jones an orphan of thirteen, working hard for his daily bread in an obscure country shop. Greeley went to New York, Jones followed and soon afterwards they were both engaged on *The Tribune*. Then Jones left journalism and went into the banking business in Albany. There he renewed his acquaintance with Henry J. Raymond, whom he had known at the *Tribune* office, and these two men started *The Times*. The success of this journal was remarkable. It rapidly gained ground and Mr. Jones won the confidence and respect of all whose opinion was worth having by his exclusion of doubtful and objectionable advertisements. He lost money by this courageous action, but he gained what is worth more than all the wealth in the world, a quiet conscience and a lofty reputation. *The Times* attained a very high position of influence and honor. But Mr. Jones had yet to gain his greatest fame as an absolutely incorruptible journalist. Evidence of the frauds of the infamous Tweed ring came into his hands, and just as he was about to publish it, an agent of the ring waited upon him and offered to pay \$5,000,000 on condition that he would suppress the information in his possession. It was the biggest bribe ever offered to a journalist, but it was offered in vain, and the full statement of the Tweed crimes appeared the next morning. Later on Mr. Raymond died and Mr. Jones became editor-in-chief as well as business manager. *The Times* continued a career of undiminished prosperity. Mr. Jones was an earnest and thoroughly practical Christian man and every penny he made was clean money. Such a career makes one proud of being a journalist. It proves that the way to success is the path of unerring rectitude and determined loyalty to principle.

Are you working along that line? At this point we may well ask ourselves a few frank questions. I admit that morbid introspection is an evil which young men should carefully shun—it is a distinct and unhappily a very prevalent evil. But at the same time it is a most excellent thing for a man to get away from the crowd, to stand aside from its throb and rush, and to make