

as no wild Atlantic gale would confuse him, stands again, Prayer Book in hand, and asks, "Wilt thou have this woman to be thy wedded wife?"

It is the Book of the race on land and sea, Anglo-Saxon, English, Australian, Canadian, American—our Book of prayers, of thanksgiving, of weddings, of funerals, of joy, of sorrow, of wailing supplication, of triumph, and high thanksgiving, this old Prayer Book—old as time, old as sorrow, old as sin, old as repentance, old as faith, old as the earth, and new as the new Heavens!

It is ours to keep. But brethren! ours to give! That is what we keep it for—to give.

It is our trust for our brethren. They are largely, it may be, ignorant of their debt to it. They have in their ignorance, perhaps abused and blasphemed it.

We know that "The Book of Common Prayer" is that which has taught all men who speak English how to pray—all their Church and family and private devotions root themselves in this classic of their mother tongue.

So the Prayer Book is our foremost missionary. It is not especially so to convert men to be Churchmen. The main end, after all, is to teach men to pray—to help men to worship.

Most men are ignorant here. Give your Methodist brother a Prayer Book—not to make a "Churchman" of him, but to help him to a deeper, wiser, and more spiritual, more intense devotion. Give your Presbyterian brother a Prayer Book, not that you expect or even care to make an "Episcopalian" of him, but that its impassioned simplicity may help him to pray as a poor weak child to his Father—not merely as an abject creature to his awful gray and grim Creator!

Be thankful that so many aberrant, and even terrible and repulsive, theologies are feeling through its unconscious influence their way towards "sweetness and light," and be eager to put into the hands of all serious and earnest people that grand old Book, the developed religious and devotional expression of the greatest and strongest people of all time, to help them, no matter what they call themselves, to the words and thoughts and forms of light and power by which the saints, heroes and martyrs have climbed to God.—*Church News*.

THE TEACHING OF CHURCH HISTORY.

Our bright and well written London contemporary, the *Illustrated Church News*, contains the following timely warning:—

The ever-increasing aggressiveness of the Romanists in England is a matter which demands the careful attention of Churchmen. A number of Roman priests and laymen have formed a society whose aim is said to be "to elucidate points of ecclesiastical history and science for the information of the Catholic laity and non-Catholics favourably disposed towards the Church who find themselves at times confronted with religious difficulties of various kinds"—in other words, to endeavour to spread Romanism by means of public lectures and the press. The inaugural meeting of the society was held at the Archbishop's house, Westminster, and Dr. Vaughan presided. He said that what they wanted was not to confine themselves to the Archbishop's house, but to take halls in various parts of London, and lecture to the masses of the people. Perhaps next winter they might have a number of halls engaged in different parts, where lectures could be given by priests and laymen, and where the passers-by might be invited to enter free of charge. One speaker suggested the delivery of lectures on controversial matters at social and workingmen's clubs. The Archbishop asked those who were able to ascertain from the committees of these clubs and halls if they would allow this to be done, and the society would then consider the advisa-

bility of supplying such lecturers. It is very evident that Romanists are beginning to fear the rapid spread of the knowledge of the truth about Church history, and that they intend to use all possible means to prevent it. Churchmen should be alive to the fact, and with renewed energy and increased effort work for the further dissemination of the truth.

The basis of the English Church is the fact that it represents the historical Christianity of our Lord and His Apostles. The historical Christianity of the English Church is bitterly assailed from two very opposite camps, the "Ultra-montanism" of Rome, and the "Dissidence" of Dissent.

People who hold a middle course between two extreme parties get vehemently attacked by both of them, and so the English Church, holding as it does a midway position between Romanism and Ultra-Protestantism, is exposed to the assaults of the Jesuitism of Rome and the Calvinism of Geneva.

The careful teaching of the salient facts of Church history is needed in our schools and in our parishes, in order to counteract this twofold attack.

Romanists say that the English Church is a brand new Protestant sect, which was made by Henry VIII. and his obsequious Parliament. A Churchman, who knows Church history, has his answer ready at once.

I. The English Church has existed in England since the Apostles' days: First, as the *British Church*, which was swept into Wales and Cornwall by the Saxon invasion. Next, as the *united Church of the Heptarchy*, under Archbishop Theodore of Tarsus, who knit together the Celtic Christianity of the British Christians, with the Western Christianity of St. Augustine and his Anglo-Saxon converts. After that we see the Anglo-Norman Church, developed after the Norman conquest in a distinctly national form, by the Anti-Papal legislation of the English Kings. We find that the liberties of this Anglican Church ("Ecclesia Anglicana," to quote the exact phrase used) were carefully preserved by Magna Charta. The American Roman Catholic Archbishop Konrick, in his history of the Reformation, is candid enough to admit that the English Church maintained an attitude of opposition to Papal claims from the Norman conquest to the Reformation, and that the actual severance from Rome under Henry VIII. was the culminating point of the tendencies of several centuries of English Church history. This admission at once disposes of the often repeated falsehood, "The Church of England was Roman Catholic before the Reformation, and Protestant afterwards." The Church of England was never Roman Catholic in the same sense as the Churches of Spain, France and Italy are Roman Catholic now.

II. The Church of England is not a new Church made by Henry VIII. The separation from Rome in his reign was made by the consent of the Church, expressed in her own Synods. The English Church may be compared to an old oak tree, whose roots were deeply interwoven with every aspect of English national life, and every phase of English character. At the Reformation certain parasitical growths of false doctrine were cleared away from the stem of the oak, but the ancient tree remained to spread forth its branches over America, the Colonies, and throughout the vast world heritage of the Anglo-Saxon race. Its renewed and vigorous life flows through the channel of its Historic Threefold Ministry, and traces its power by an

unbroken succession of Bishops to the Apostles and the day of Pentecost.

It is blasphemous for any who profess to call themselves Christians to assert that Henry VIII. made the English Church. Henry VIII. injured the Church by mutilating its liberties during the final process of its separation from Rome. It is just as true to assert that Henry VIII. made the Church as it would be to say that a mischievous idiot who mutilated a beautiful statue with his walking stick, was the sculptor of the statue.

An accurate knowledge of English Church history, and especially of the Reformation period, is the best antidote against Romanism.

III. A study of the salient facts of the first four centuries of general Church history not only brings out the unhistorical character of the novel doctrines and claims of modern Romanism, but forms our best defence against Ultra-Protestantism.

Ultra-Protestants are hopelessly out of touch with the Christianity of the first four centuries. The Anglican Church, notwithstanding its need of further reforms, is at the present moment the most faithful representative of the Catholicity of the early Church which can be found upon this earth.

An appeal to the verdict of Church history is as fatal to the claims of Ultra-Protestantism as it is to the claims of the Papacy.

Ultra-Protestants believe that all Christian ministers are equal, and that Episcopacy is not necessary.

The early Church emphatically condemns such a view, and for the first fifteen centuries of Church history government by Bishops was the unvarying order of the Church. There are some Protestants who refuse to baptize infants. The verdict of Primitive Church history is absolutely against them. These people accept the verdict of the Church of the fourth century upon the Canon of the New Testament. They accept the judgment of the Church upon the all important question of deciding what books are to have a place in the Bible, and what books are to be rejected. They listen to the voice of the Church when the decision is given to turn the Epistle of Barnabas out of the Bible, and insert the 2nd Epistle of St. Peter. But they refuse to accept the equally clear witness of the Church which authorizes infant baptism.

The study of Church history proves that popular Protestantism is absolutely in the wrong on many important and vital points. Strong and robust Churchmen can only be made by the study of Church history. The clergy must teach it in their schools and in sermons, in public lectures, and especially in Confirmation classes. Lane's *English Church History* is an admirable text book, and so is Little's *Reasons for being a Churchman*, which is the cleverly-written work of an American clergyman.

The first grade manual of the St. Paul's series of Catechisms also contains excellent teaching on Church history. The Clergy should always study Church history *themselves*. The subject should be at their finger's ends, and their minds should be saturated with it. We should, in this case, soon see a more robust and definite type of Churchmanship amongst the laity.—*The Southern Cross*.

ONE reason why God has scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, is, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the world can afford us, might be led to seek it in the enjoyment of Him, with Whom there is fulness of joy, and at whose right hand there are pleasures for evermore.—*Locke*