

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOV. 24, 1887.

[No. 47.

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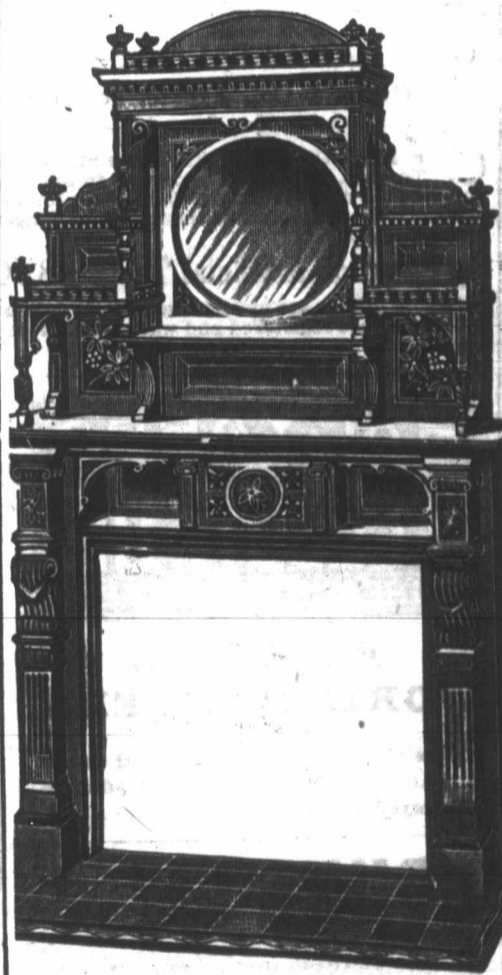
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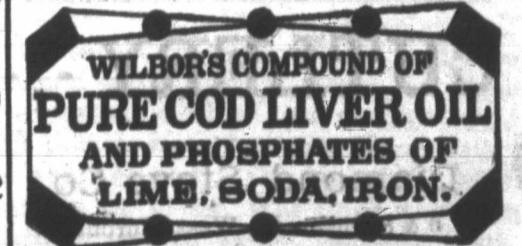
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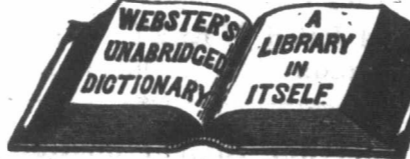
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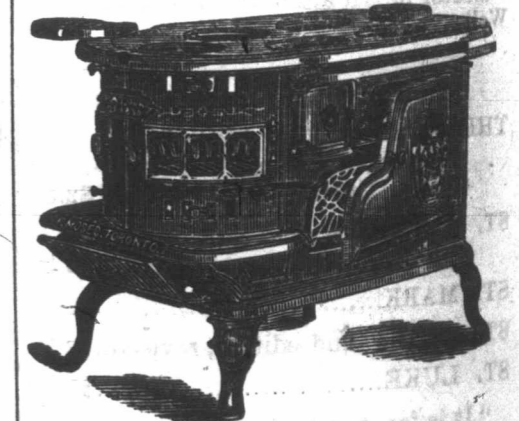
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LESSONS FOR SUNDAYS and HOLY-DAYS.

Nov. 27th, FIRST SUNDAY IN ADVENT.
Morning.—Isaiah i. 1 Peter i. to 23
Evening.—Isaiah ii. or iv. 2. John x. 22.

THURSDAY, NOV. 24, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

To CORRESPONDENTS.—All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

THE TROUBLES OF A TUTOR.—The following is given in the London *Guardian* as from a Comedy performed in St John's College, Cambridge, A. D. 1591-1601. Modern tutors meet with similar trials now and again:—

"A diverting scene reveals to us the picture, as fresh as if painted yesterday, of the sorrows of a tutor in the efforts to instruct a home-bred youth, whose mother takes his part in all cases against his instructor. Studioso's precious pupil appears upon the scene, bent upon engaging his tutor in a game of 'cross and pile' (the 'heads or tails' of the period) rather than attending to his lesson in the *Confabulations*:—

'Boy.—Schoolmaister, crossor pile now for 4 counters?

'Studioso.—Why, 'cross, my wagg! for things goe cross with me, Else would I whip this chidish vanity.

'Boy.—Schoolmaister, its 'pile.'

'Stud.—Well may it pile in such a piled age When schollers serve in such base vassalage.

'Boy.—I must have four counters of you.

'Stud.—Full many a time Fortune encounters me More happy they that in the Counter be.

'Boy.—You'll pay them, I hope?

'Stud.—Fortune hath paid me home, that I may pay; And yet, sweet wagg, I hope you'll give me daye.

'Boy.—What day will you take to pay them?

'Stud.—That day I'll take when learning flourisheth,

When schollers are esteemed by cuntrie churls, When ragged pedants have their pasportes sealed

To whip fond waggos for all their knavery,
When scholars weare no baser liverie
Nor spend their days in servile slaverie.

'Boy.—But when will this be, schoolmaister?

'Stud.—When silie shrubs th' ambitious cedars beat,
Or when hard oakes soft honie 'gins to sweat.

But, wilt please you to goe to your book a litell?

'Boy.—What will you give me then?

'Stud.—A raisin or an apple; or a rod if I had authority. Wilt please you sir to sit down and repeate your lecture?

'Boy.—Quanquam te, Marce fili, &c. &c.

'Stud.—Quae pars orationis, Athenis?

'Boy.—I'll speak English to-day.

'Stud.—What part of speech is it then?

'Boy.—A nounne adjective.

'Stud.—No, its a nounne substantive.

'Boy.—I says its a nounne adjective, and if I fetch my mother to you, I'll make you confess as much. . . . I'm wearie of learning; I'll go bowl awhile, and then I will goe to my book again."

As a study of boy-manners, this deserves to stand for ever as a companion picture to the delightful scene in the "*Merry Wives*" where Sir Hugh examines William in his accidence.

A LADY ON BAZAARS.—The name of "Louisa Twining" is signed to the following protest against bazaars. Those who know this lady must listen to her with the utmost respect.

I was thankful to read the protest of the committee of the Society for the Propagation of the Gospel and to find the subject followed up in your (the *Guardian*) columns this week. You have kindly allowed me more than once to express my deep convictions as to the demoralising nature of all such efforts to raise funds, which, instead of curing the evil of poverty, will but aggravate it, by weakening the sources of all true charity. I beg to be allowed to make one or two remarks on your correspondents' letters.

It seems to me that in both the real objection and principle involved is not touched upon—viz., the injury done to the givers, by leading them to believe they are doing charitable work by purchasing for themselves either goods (a money value), or the means of amusement. This surely is at the root of the evil, and an utterly destructive view of the virtue of charity.

If artists or ladies choose to give the profits of their work to charitable purposes, surely that is quite a different thing, and no one can object to it; the falsehood and the wrong is in luring people to buy tickets or give for such purposes under other pretences. It seems to me very difficult to draw the line between sales of work and all other means adopted for raising funds, but if the idea I have suggested were adopted there would be at least no deceit involved in the transaction. Let people by all means buy tickets or goods, but not delude themselves that they are fulfilling a sacred duty.

With regard to the success of these sadly prevalent and fashionable schemes, I venture to express a doubt. For my part, I have heard quite contrary facts, even in some of the grandest efforts of the past season. I am told that, out of 1,700l. gained in one instance, 1,000l. went in expenses, and seeing that such fairs are going on during the season to the extent of several in a week, is it conceivable that purchasers and supporters can be found for all? May we venture to hope that this courageous protest from so respected a body may be the beginning of the end of a system which bids fair to do away with all that is of the essence of true liberality and charity?

Of the nature of many so-called attractions I will not trust myself to speak; the argument against them on the ground of principle appears to me to be at the foundation of all objections.

I may add that in speaking to various persons

on this subject, I have hardly found one who does not confess agreement, but falls back on the necessity of raising funds. Cannot these secret convictions be confirmed, and a vigorous protest from all who will join us be now brought to bear on a public and fashionable opinion?

A COMPLIMENTARY QUOTATION.—The *World*, which brightly and cleverly represents the highest phase of Canadian patriotism, as well as the wisest aspect of Canadian interests, has done us the honor to quote what we said of Mr. Edward Blake's conduct in Ireland, placing by our words the praise bestowed on him by the official organ of Fenianism. We are delighted at the contrast! It would have been humiliating to us, as representative of the Church of England, had we been found in the same crowd as that which howled its seditious joy, and yelled out its contempt for honesty and order, when Mr. Blake raised his voice for the Anarchist O'Brien and against paying honest rent to the landlords.

POPULAR EDUCATION.—"The demand has come on the civilised world for universal education. It is demanded on every possible ground. Politically it has become necessary because power has been put into the hands of the people, and it is necessary that they should have, as far as we can give them, both the intelligence and the self-control without which they cannot use their power rightly. It is the temptation of the uneducated to act without thinking. They have to learn both to think and to restrain themselves to obedience to their thought. Economically education has become necessary; for the competition of commerce becomes daily more severe with the increase of facilities for mutual communication between nations, and the people who are uneducated are sure to suffer in that competition. But still more is education demanded on religious grounds. For the intellectual activity that has been set in motion makes it exceedingly dangerous to leave religion out. Men are making themselves familiar with criticisms of every kind, and criticism of the Bible and of all religious truth is penetrating through all classes of society. That half-knowledge which finds its justification in the fact that it is in many cases the only road to full knowledge, is often very mischievous while it lasts. Religious truth will certainly emerge at last stronger and clearer, but in the meanwhile men are invaded with doubts, are shaken by sneers and ridicule, are led to believe that there is no defence of what they do not see defended, and often have intelligence enough to follow, the attack and have not knowledge enough even to make them pause while they seek from those who can give it the answers to their doubts and difficulties. The attacks of unbelievers on the faith find their strength in the imperfect education of those to whom they address themselves. If there were no education these attacks would be unintelligible and would have no effect. If there were better education most of the attacks would be impossible because resting on misrepresentation, and the rest would be met. This is the time when there is a call on us to see that those who learn shall not learn everything except religious truth. And the future of religion generally among our people, and of the Church in particular, will depend thirty years hence on what we do with the children now. "This demand was never made on the Church before because never before was it accepted as a kind of axiom that everybody ought to be educated. But it is now quite useless to discuss whether we will accept or repudiate the duty to educate. To most of us the strange thing is that it is only of late years that this duty has been perceived, but if any one still looks back with regret to the times when it was thought well that manual laborers should learn to read the Bible, but bad for them to learn to write, he must acknowledge that those times have passed away and cannot be recalled.

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THE "ROCK" IN A BAD MESS.

OUR evangelical contemporary is always welcome; it presents its case usually with Christian temper, skill undoubted, and zeal that is seldom without knowledge or good taste. But in its issue of the 4th inst it fell into a bad mess. Two articles appeared in succession which are mutually destructive. In the first it expressed an earnest protest against the efforts being made to bring the Old Catholics into open communion with the Church of England; not we judge so much because the *Rock* regards this union as objectionable in itself, but because the labor it involves would be more profitably spent in an endeavour to reconcile the Nonconformists, whom it regards, as the manner of its party is, with so much affectionate concern and with so much wasted sympathy.

As the DOMINION CHURCHMAN is not a party journal our horizon is a far wider one than the *Rock* observes. We cannot see why the Church should not hold out *one hand* to the Old Catholics and *the other* to the separatists in England. That, however, is only an "aside."

In the next article the *Rock* discusses Mr. Spurgeon's excision of himself from the Nonconformists, and in very warm and proper terms applauds the Baptist preacher for coming out from open communion with his brother dissenters. The *Rock* truly says "Mr. Spurgeon's secession must command the hearty and sympathetic approval of all who hold loyalty to Christ before ecclesiastical associations." But the *Rock* on the same page censures Churchmen for holding that loyalty to Christ necessarily keeps them ecclesiastically apart from those who are not loyal to Him! The *Rock* compares those who are now seeking to bring about communion between the Church of England and the Old Catholics, to a man who in order to lengthen his blanket cuts off a piece at the top to fasten it at the other end. The simile is badly lame of both legs. It is based on the hypothesis that such union would alienate dissenters. Now, in the first place, the *pieces* ought to be added, *i.e.*, the Old Catholics, are not now in communion with us, the addition would therefore be of *fresh material*. In the next place, the piece likely, according to the *Rock*, to be cut off, *i.e.*, the sects of dissenters, are not now part of the blanket in their own opinion, as they cut themselves off from the Church years ago. The true question is, Is it the duty of the Church of England to seek union with the Old Catholics? If so, then what dissenters think is utterly beside the question. Those who have left the family circle have no right to guide the household policy. The son who objected to the Prodigal being welcomed home again had been faithful to his father, and, at any rate, was entitled to a voice in the domestic affairs. But here is a case, as the *Rock* puts it, of a son, the dissenter, who in a fit of ill-temper leaves his home, the Church, stays away without any rational cause of quarrel, yet is going to raise a row because he objects to one,—the Old

Catholic—marrying into the family whom *he* does not like! Could the impertinence of arrogance go further than such conduct as the *Rock* attributes to the dissenters? Let these prodigals return to the hearth they deserted so wantonly; they will be warmly welcomed and their counsels heard with respect. But while they remain in the wilderness of schism the Church must decline to seek, or when proffered, must ignore their advice touching her policy.

Surely, surely, if Mr. Spurgeon has taken what the *Rock* calls "a noble stand," by parting company with all other dissenters because of their false teaching, it cannot be otherwise than also "a noble stand" which Churchmen take when they, with Mr. Spurgeon, also avoid the company of dissenters, who, according to the *Rock*, are walking so disorderly as to justify Mr. Spurgeon quitting their society? Does the *Rock* wish the Church clergy and laity to be less careful as to their "ecclesiastical associations" than a Baptist preacher is?

Our excellent contemporary should read all his own articles at one sitting, such palpable inconsistencies as we have pointed out would then be seen in time to be avoided! We hope to see, not merely "Old Catholics," but new ones, ultramontanes and all, with the whole body of *other dissenters*, gradually brought into open communion within the fold of One Catholic and Apostolic Church.

THE CHURCH IN WALES.

UNDER cover of an address to the St. David's Society, a Mr. R. Lewis, a few days ago, made an attack on the Church in Wales. He has also written to the press stating that "the Church secures only one-third of the people in Wales and yet taxes them for its support." Mr. Lewis is, we hear, a public schoolteacher. How far one holding a public trust as a paid teacher of the State is justified in slandering the Church we need not remark upon. But we say with all the emphasis we can command that for a *teacher* to be so crassly ignorant as to call tithes a *tax* is a scandal. We may well want an enormous increase in the accommodation for young criminals if they learn no better morality at school than that the Church taxes those who owe her tithe! We give a short report of a recent meeting in Wales on this question, which is interesting in this connection.

Mr. Stanley Leighton, M.P., moved the next resolution, namely:—

"That this meeting of Churchmen, being satisfied that there is a complete ecclesiastical, constitutional, legal, and historical identity between the Church in Wales and the rest of the Church in England, pledges itself to resist to the utmost any attempt to disestablish the Church in Wales."

Mr. Leighton said the opposition was strong enough in organisation, discipline and resolution; but the big battalions were on the side of the Church. A majority was, however, sometimes overcome by a minority if it failed to show equal courage and resolution, but so far there was hardly a single platform where the

Liberationist lecturers had not been confronted, and the table had not been turned upon them. First they appealed to numbers. "Very well," was the reply, "let us have a census." "Oh dear no," they said, "not at all. Such a thing would be intolerable." Then they said, "We will count the people ourselves." And what has been the result? Why, that there were in North Wales five Churchmen for every three Calvinistic Methodists, three Churchmen for every Independent; three for every Wesleyan and five for every Baptist—in fact, they found that the Church was the largest denomination. Then they arranged to have an absolutely secret census—as to which the hon. gentleman read the circular of Messrs. Gee, of the *Baner*, which we printed last week; adding that it was a maxim of the law that secrecy was generally an indication of fraud. Then they said that they did not like the Church because it was endowed; whereupon it was shown that Dissenting ministers in Wales had been paid out of the taxes for one hundred and thirty years—a fact which greatly astonished the Welsh audiences. Then they said that Nonconformity was the natural religion of Wales; but it was shown that it was established by an Act of Parliament passed under Cromwell for the propagation of the Gospel, and was forced upon them by the Ironsides of that alien ruler. It was a very curious thing that the present advocates of the disestablishment in Wales were also "aliens," like Mr. Samuel Smith, of Liverpool, or Mr. Stuart Rendel, of London. A word as to the Swansea episode. An eminent Scotch politician, who represented a Scotch constituency, was invited there in order that he might pronounce sentence of death upon the Church. There was a great gathering and this eminent politician said the Church of Wales was coeval with the introduction of Christianity into the island, and that it was the historical National Church of the United Kingdom. The people of Swansea were astonished, as well they might be; for they had sent for Balaam to curse the Welsh Church, and he had blessed it altogether. The fact was he had learned that, as Lord Balfour had told them, there were seven thousand of his own constituents ready to turn him out if he said a word about disestablishment. He (Mr. Leighton) was told that the Liberationists used words which, spoken of Mr. Gladstone, he should consider words of impiety. They actually said he was "hedging;" and hedging, he believed, meant backing two horses to win the same race.

Dean James (St. Asaph), in seconding the motion, said that great allowance ought to be made for the Welsh farmers, to whom, while acutely feeling the pinch of the depression, there came a suggestion not only that they would be justified in demanding a large reduction of their tithe, but that it was a religious duty to insist upon it, or to refuse to pay tithe at all. The Welsh farmers were but men, and it was not surprising that they should have yielded to the temptation; but all honor to those (and they were the large majority) who had resisted it and paid their debts like men

As to the supposed hostility of the Welsh people at large to the Church, he could only say that he had seen no trace of it; for wherever a clergyman in Wales was kind and courteous he was met with kind and courteous treatment in return. The Welsh people came to Church services, to harvest festivals, and to Missions; and he believed that if they were let alone their goodwill would continue and increase. But they were not let alone. There was a strong and prolific vernacular press which was in the hands of the agitators, and in which the clergy were held up to obloquy as a greedy, idle, and intolerable priesthood, and the tithes were represented to be not, as they were a charge upon the land, but a tax levied upon the farmers by a rich clerical aristocracy. (The very rev. gentleman gave illustrations). The fact was, the Dissenters had discovered that Nonconformity was on the wane—that it was decreasing in point of numbers and revenue, and above all in the spiritual hold which its ministers had upon the people. It was the deliberate opinion of keen observers that the agitators were attempting to deliver what they hoped would be a final and a crushing blow at the Church in Wales because they felt that she was taking up the work that was dropping out of their hands. Already the proportion of communicants to gross population was larger in Wales than in England. At Cardiff last Easter the number of persons who received the Holy Sacrament was 1,200; and at St. Asaph, out of a population of only 2,000, the Easter communicants numbered 250. In his own diocese, which was a very small one, for it had a population of only a quarter of a million, they had built, during the last fifty years, fifty-eight churches, had rebuilt twenty-six, and had restored ninety-three. The Church educated three-eighths of the children of the Principality. The cry used to be that the Church in Wales ought to be disestablished because she was doing too little; now the cry was that she ought to be disestablished because she was doing too much—for that was the only meaning of Mr. Stuart Rendel's complaint, that she had become a propagandist Church.

The resolution was carried unanimously.

At a Church Defence meeting at Bangor on the 28th day October, Lord Selborne said:—"The refusal to pay tithes to the Welsh clergy is as bad as putting one's hand into a neighbour's pocket and stealing his purse." At Lampeter College, this distinguished lawyer on the same day said: "The right to tithe from time immemorial has been to one-tenth of the produce of the land. Whoever bought or sold the land, that was a charge upon it, the tithe no more belonged to the landowner or cultivator than anything else in the world. To treat the fulfilment of the contract to pay tithes as a thing to be made the subject of attack, as a thing to be withheld, I call no less than immorality, no less than robbery, no less than persecution. I believe the majority of Welsh Nonconformists would not approve of it. And yet political agitators support, encourage and ferment this wrong."

The lawyer who denounced what Mr. Lewis approves as thieving, as wicked and mean as pocket picking, is an ex-Lord High Chancellor of England. We prefer his judgment as to what is law and what is honor on this tithe question to that of a public school teacher. Lord Selborne also said that the statement which Mr. Lewis made that the Church in Wales has only one-third of the people in its fold, is utterly false. It is not pleasant for Churchmen to have to pay taxes to support a teacher who advocates a scheme pronounced by such an authority as Lord Selborne to be "no less than robbery!" Such taxation is indeed a vile wrong.

DEFENCE OF THE WORD ANGLICAN.

THE Bishop of Argyle in the address we have recently quoted from, defends the use of the word "Anglican," which has met with considerable criticism and objections.

Let us turn our thoughts, for a few moments from this little diocese and its concerns, to that great Anglican communion of which we form a part. To do so may, I think, be good for us in many ways. For when we contrast our small efforts at home with the great work which the Church is carrying on in many wider fields, we shall, to begin with, learn a lesson of humility. But furthermore, when we realise that we form part of a communion, which throughout the world is doing much to promote the Kingdom of Christ, we shall find much that will lead us to thank God and take courage.

I have used the term Anglican advisedly. I think those who know me will not accuse me of forgetting our Scottish nationality, or of favoring that vulgar error which leads to the use of the word English in such a way as to imply that the southern part of the island of Britain constitutes the whole kingdom. I do not forget that century after century we maintained our independence, and that it was not till a Scottish king sat upon the throne of England that the present union of the two countries ever began to be possible; and moreover, that our present Sovereign reigns through her descent from him, and from his Royal mother, and not as deriving any claim from Henry VIII. or Elizabeth.

And yet, as a Scotchman, and a Scottish Bishop, I claim to be a member of the Anglican communion. I have never heard of Englishmen or Frenchmen, ecclesiastically subject to the Pope, who have refused to be called Roman Catholics, or who, because they are members of the Latin Church, have felt their own nationality to be compromised. Why then should we object to the term Anglican? Our orders (the episcopal succession in Scotland, having unhappily twice come to an end) were transmitted to us by English Bishops, and both through and also independently of us, the same may be said with regard to the American church. Surely, even on such grounds, there are good reasons for including all the sections of our communion, English, Scottish, American and Colonial, under the one term Anglican. But

this designation seems all the more reasonable when we take into account the general similarity of our standards of doctrine and ritual, and when we also remember the practical unity and the mutual co-operation that happily exists among us all.

Assuming, then, this view of our position, we may reflect that though in our own country but a small remnant—a "Catholic remainder," to quote the words of the Scottish Episcopate in the last century—our communion, as a whole has extended its borders, and has now taken root in almost every part of the world not previously occupied by the Greek or by the Latin Church, our bishops exercise apostolic authority, not only within the limits of the British Empire, but throughout nearly all the North American Continent. And happily there are no symptoms of disintegration, but rather, on the contrary, a growing desire for increased co-operation, both among ourselves, and also with all the other branches of Christ's One, Holy, Catholic and Apostolic Church. Moreover, there is good ground for believing that even if (which God forbid) the British Empire were broken up, the Anglican Communion would still remain united, and that political separation would no more involve ecclesiastical division than it has done in the case of America. For it is manifest that though the American Republic has now, for more than a century, been separate from the mother country, the American Church, as an integral part of the Anglican Communion, is as much united to the Churches of England and Scotland as those Churches are to each other.

But a widely extended episcopal jurisdiction is only one of the minor privileges which have been granted to the Anglican communion. Upon her have been conferred other and most distinguishing spiritual blessings.

A NEW PROTESTANT CULTUS.

THE subjoined paragraph appeared in the daily papers the other day:—"The following letter from Hawarden Castle has been received by a Neath admirer of Mr. Gladstone, whom he had asked for a chip from one of the trees felled by him in Hawarden Park:—

'Dear Sir,—I may advise applications to Mrs. S. E. Gladstone, of Hawarden Rectory, who has some small articles for disposal at from three-pence to one shilling each, the proceeds going to parochial purposes.—Yours, &c., W. E. Gladstone.'

It is astonishing what a number of inconsistencies are comprised in the foregoing few lines. (1), Mr. Gladstone disestablishes Churches; (2), He fells trees; (3), which supply materials to his daughter-in-law; (4), who sells them to Liberationists and others for Church purposes. These four propositions again involve the following questions:—(1), How can Mr. Gladstone, a Churchman, pronounce in favour of disestablishment? (2), But, having done so, how can he consistently help Mrs. S. E. Gladstone to strengthen the Church in Wales, of all places in the world? (3), Considering that the vast majority of Mr. Gladstone's admirers are Liberationists and Dissenters, how can they conscientiously support the Church

to the extent even of three-pence? That humble coin will not go a great way, it is true, but it will, at least help to pay for the washing of that rag of Popery, the surplice. The particular gentleman in question hailed from Neath; and so is presumably a Welshman, and on the strength of Mr. Gladstone's letter, he may possibly have dealt with the lady to the extent of a shilling. Suppose that shilling went towards the purchase of Altar candles at Hawarden Church, how could he consistently refuse to pay tithes to his vicar to purchase bread? And this brings us to another question, Why is Wales gallant? We are nowadays constantly hearing of gallant little Wales from people who have hitherto been foremost in making fun of the headdress of her womankind, her national emblem, and her unpronounceable language. Is contracting oneself out of one's engagements gallantry, and does starving parsons give one a title to super-eminent bravery?

But to return to the ex-Premier's chips. Will they be exposed to the veneration of the faithful in Welsh chapels as relics of the G. O. M., and if so, what guarantee will the custodians give to envious and chipless doubters that they are indeed chips off the "Grand Old Block"? Is every individual splinter marked with the name of their *inamorato*, like the tobacco-box of his humble prototype in "Wapping Old Stairs," who disestablished his Molly and shivered his timbers with the same readiness as the right hon. gentleman forswears his first love or tells his oaks? And again, there is no reason why this new *cultus* of relics should stop short at pieces of wood. One of Mr. Gladstone's famous collars, for instance, would look well in a Protestant reliquary, and as he is apparently a very liberal Home Ruler he would doubtless give them to his son's wife to dispose of for parochial purposes. Very likely he has also a few copies left of his "Church Principles," which, as they are of no further use to him, might go the way of his other left off articles. As all these things would fetch a good price, and bring in a great deal of money, who knows but that the lady might devote some of the surplus to the fund for aiding the distressed clergy in Wales, and thus, by the irony of fate, make the very men who have so cruelly treated their parish priests unconsciously contribute to their support?

In the meantime we congratulate the lady on the success of her scheme. At first sight, the connexion of ladies with chips does not seem very obvious, except in association with chip bonnets. But everything connected with Mr. Gladstone seems destined to be anomalous, and therefore it is not at all a matter for surprise that while he is chipping away at the Church, at the bidding of the mob, his daughter-in-law is quietly helping to build it up, at the bidding of her conscience. Both sell their chips, the one for parochial, the other for political purposes, the only difference between them being that the lady is consistent, for whereas the *bonnet rouge* which is constantly being dangled before the ex-Premier's eyes by interested persons has obscured his vision for the time, and rendered his steps ecclesiastically uncertain, his daughter-in-law, with her plain chip, sees straight before her, and never falters in her benevolent purpose. We may, however, be permitted to hope that Mr. Gladstone may ere long follow her example, and end his days as he began them, by devoting all his many and great talents to the building up of that Church of which he is so distinguished a member.—*Church Review.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

(Continued from Last Week.)

GASPE, LABRADOR AND THE MAGDALEN ISLANDS.—Notes from the Pen of the Bishop of Quebec's Acting Chaplain.—On Friday morning we began at Sandy Beach. The Rev. Mr. Eames sent two carriages to the ferry to meet us, and after a drive of about four miles we arrived at the church and found the people assembled for service. There are three churches in this mission. We had Matins and Confirmation at Sandy Beach, and in the afternoon crossed the Bay in a small boat to the Peninsula Church and had Evening song and Confirmation there, and after ten drove nine miles to Grand Greve and spent the night. The next morning we had matins and confirmation here, and after dinner returned to Gaspé Basin. There were in this mission 58 confirmed. On Sunday the Bishop confirmed in the two churches of Gaspé Basin mission, there being sixty-eight candidates. Sunday night at 10.30 we went on board the "Admiral" again and went to bed. We were awakened in the morning at half-past three, the steamer stopped and we got off into a small boat and landed at Point St. Peter, the mission of the Rev. Radley Walters. As we landed in the early dawn we met some of the fishermen starting out on their day's fishing. The Bishop went out to Mr. Walters' house and I went to a fishing room and went to bed. There is but one church in this mission and the church was not till afternoon. The little church was well filled. Mr. Walters has lately introduced a surplice choir and the singing and responding were good. The people seemed greatly interested in the choir, and I have no doubt the missionary will find it a help to him in many ways. We spent the night here intending in the morning to cross Malbaie—about 7 miles wide—to Perce. When we arose in the morning, however, we found that the waves were coming into the Bay with such force that we were advised by the fishermen not to attempt to cross. So carriages were procured and we drove around the Bay, telegraphing to Perce to have waggons meet us part way. We enjoyed the drive very much, especially the ride over the Perce mountains from which an extensive view of the Gulf and coast may be had. We arrived at Perce about noon and dined at the fishing house of "Robins." There was confirmation in the little church in the afternoon, and in the evening, we drove to Cape Cove—nine miles—the residence of the Rev. Mr. Lyster. This veteran missionary had been laid up for some time with a broken leg. He was now able to go about with crutches. On Wednesday morning there was Confirmation in the beautiful church here and the congregation was large. Next morning at 5 o'clock we went out into the bay in a small boat to meet the "Admiral" again and proceeded in her to Port Daniel—40 miles. This is a part of the Rev. Mr. Lloyd's mission. We got to the church about eleven o'clock and had matins and confirmation, and after which we drove to Shigawake—six miles—the headquarters of the mission, and had service and confirmation there in the afternoon. Next morning we drove to New Carlisle—12 miles—the mission of the Rev. Dr. Blaylock. There were three confirmations here—at New Carlisle, Paspebiac and Hopetown—and in all 69 candidates. Besides a drive of 25 miles and confirming, the Bishop delivered six addresses this day. In the eight days he confirmed 800 candidates, delivered 26 addresses, and travelled more than 300 miles—by boat, steam and carriage. At all the places where we landed flags were run up in honor of the Bishop, and in some places guns fired a salute on his arrival and departure. On Saturday morning we left New Carlisle on the "Admiral," which, by the way, was once Gen. Grant's dispatch boat,—for Gaspé Basin, having finished the work, and in the evening as we were entering the harbor we passed "La Canadienne," also bound to Gaspé Basin, to prepare for her Labrador trip.

We passed Sunday in the Basin, and on Monday afternoon we went on board "La Canadienne," and in a few moments the anchor was drawn up and we steamed slowly out of the bay. As we passed the Bar we found a heavy swell coming in from the Gulf, and when we reached Grand Greve there were signs of fog outside, so it was decided to anchor for the night. The ship rolled a great deal. I went to bed without supper and suffering from the horror of sea sickness, but the Bishop is a splendid sailor and feels quite at home in the roughest sea. The next morning was bright and fair and at daylight we rounded Cape

Gaspé, and took our course for the North-West point of the Island of Anticosti, which we passed just after noon, and at 8 p.m., we anchored in the harbor of Mingan, on the North shore of the St. Lawrence. Here is a Hudson's Bay post, and a tribe of Montagnais Indians were camped just up from the shore. We landed with the commander and while he was transacting his business at the Hudson Bay post the Bishop and I went to see the Indians. As we approached them, the deputy chief, who speaks English, came and offered to protect us from the dogs which upon our nearing them set up a series of growls. The chief sang us some of the Mass, and several hymns in their own language. In the autumn they go up the river into the interior and spend the winter in hunting, and in the spring they come down to exchange their furs for food and clothes. While they are at the post a priest of the Oblat Fathers comes to confess them and holds service in the church. We are told that the priest had just left having held a five day's mission. We only had a few minutes to remain so hurried away to meet the commander at the boat, and in a few minutes more we were steaming out to sea for an all night run. After we got on board we were told by the Commander that the Deputy Chief, apparently so devout and religious, had pleaded in most pitiable tones for an order to get just one drink of whiskey. It is well that the Government forbids the sale of liquor to these children of the forest, for if they had an unlimited supply they would soon destroy themselves by it.

We travelled all night and at daylight entered the harbour of Natasquan. Here is a large fishing house of the Robins', but it was closed and there was only one man who was left in charge. This has all the characteristics of the Labrador country, bare granite rock without vegetation of any kind. Not a tree or a shrub is visible, and in some parts there is not soil enough upon many acres to grow one blade of grass. We found here several bags full of papers and letters for the people along the coast, which were taken in charge by Commander Wakeham. After a short delay, we proceeded along the coast to Musquaro, another H. B. Post. Here we found some more Indians, but Mr. Scott, the agent, was away, so we proceeded to Romaine for the night. Thursday morning we went on to Wolf Bay, and the Commander took us in his boat to the house of Gilbert Jones, about five miles from where the steamer anchored. We had service and the Bishop preached. There were seven present, among them being an English gentleman who has been spending some time on the coast in hunting. Just as we finished the service the two eldest boys came in from their fishing. It would be impossible to imagine a more lonely life than these people lead, but they seem to prefer it to any other. We returned to the ship that evening, taking with us some fresh codfish for our Friday's dinner—a gift from Mr. Jones. The next day we went on to Harrington and found there letters from the missionary, the Rev. Josiah Ball. He had been here and spent three or four weeks and had prepared a class for confirmation. There were fourteen families in the place. We went ashore and visited some of the people, and in the evening had service in the house of Mr. Daniel Bobbit. Mr. and Mrs. Bobbit had spent a couple of winters in Halifax, and while there had joined the Church Army. Mrs. Bobbit was an enthusiastic soldier, and was making herself useful by teaching Sunday School. There were only four confirmed, as the rest were away fishing and would not return for some time. Quite a large congregation assembled and the responding was very hearty, and all the congregation knelt during the prayers. Those who could not read knew the responses by heart, and joined in heartily with the rest. The next day we went to Mutton Bay—another village of about fourteen families. On the way we called at two houses to give them notice of the Sunday service. One was Mr. Galleyshaw's who had a large family of grown up sons and daughters. These were delighted, as all the people were, to see their beloved Bishop again, but these people were particularly so because they were in the midst of trouble. They had just lost a young daughter, and their son's wife was lying at the point of death. The Bishop read and prayed with them and comforted them as best he could. Poor people they little knew what is in store for them. On our return the Bishop brought them the sad news of the death of their youngest son at the St. Augustine River—whither he had gone to assist his brother in salmon fishing.

(To be Continued.)

The board of concurrence of the Anglican Cathedral have unanimously concurred in the nomination by the Lord Bishop of the Rev. J. A. Lobley, late principal of Bishop's College, Lennoxville, now vicar of Sedberg, in England, to the rectorship of the parish of Quebec, vacant by the death of the late G. V. Hourman.

ONTARIO.

KEMPTVILLE.—On Friday, Oct. 28th, there was quite a large number of the parishioners met on the invitation of the "Ladies' Aid Association" of St. James, in the parish hall to present an address, accompanied by a nice gift of plate, to Mrs. W. Bower, who had been Secretary to the Association for eighteen years, and was now about leaving the parish to take up her abode in Toronto. A very pleasant evening was spent. Several gentlemen and ladies sang and played; whilst the refreshments were of the most tempting nature. During the evening Mrs. Emery, the president, read the address and made the presentation Mrs. Bower was taken by surprise, consequently had no reply, and had to defer promising to send one. Meantime she expressed her heartfelt thanks, and Mr. Leslie made a pleasant speech thanking her in behalf of the congregation for her active services in this parish.

The following is the address:

To MRS. BOWER.—"It is with unfeigned sorrow that we, the members of St. James' Ladies Aid Association, understand that you are about to leave our parish and so cease to be our Secretary. From the inception of our Association you have been a faithful, hard working member, and in filling the important office of Secretary, done your duty with exemplary zeal. Now the time has come to say good-bye! we feel stealing over us those many varied feelings mingling the past, the present and the future, now laden with the fruit of pleasure; in the memory of those happy times when you worked with us in the several plans inaugurated in the parish for advancing the Church's cause, now again laden—but with the fruit of sorrow at the thought of your departure. We trust, however, that we shall be stirred to greater zeal as we recall your cheerful devotions, and that when your future wide sphere of duty in the parish you are about to enter, shall have been taken up, you will not forget us, but

When in the sessions of sweet silent thought, you will connect memories of us with pleasant aspects as you say,

"I summon up remembrances of the past."

It will always be a source of pleasure to hear of, and from you; and we feel sure that in your enlarged opportunity for doing good, you will not forget to make suggestions, and assist us by your advice. We cannot allow you to leave us without some token from us of our affections; so we have combined together to present you with this parting gift, that we now place in your possession, and whilst we pray that our Heavenly Father may ever have you in His safe keeping, we trust that this scene may rouse us all to realize how that

"Every hour that fleets so slowly,
Has the task to do or bear;
Luminous the crown and holy
When each gem is set with care."

Signed in behalf of the Ladies' Aid Association by H. S. Emery, President; Annie Laing, Secretary, pro tem.

To the Members of the Ladies' Aid Association of St. James' Church, Kemptville:

MY DEAR FRIENDS,—I cannot find words to express my gratitude to you for the kindness which prompted you to present me with an address; and so valuable and elegant a token of your regard for me. Such an expression of your good will was totally unexpected and unlooked for; and will, I can assure you, always be borne in pleasant remembrance by me. I had derived sufficient reward for my work from the many pleasant hours spent with you in the meetings of the Association, and from the knowledge that what I did was some slight aid towards the welfare of the church and parish: not only will your valuable gift be of pleasant memory to me, but also the uniform kindness you have extended to me while I was one of your officers. I feel that it will not be out of place to pay a tribute here to the energy and skilful management of our worthy president, Mrs. Emery, to whom so much of our success in the last few years must be ascribed. Let me assure you that in my new home I shall often think of you, and that it will always be pleasant to me to hear of your success, for which you have my most sincere and heart-felt wishes. If, at any time, it is in my power to forward the interest of the Association or the parish, rest assured I shall be only too glad to do so. Let me again thank you for your great kindness, and now bid you farewell.

J. E. BOWER

Bearbrook Mission.—The Rev. Morris Taylor, Rural Dean Baker's successor in this parish, is pushing on the work of the church finely. The congregation, ordinarily, fill the church, and he is acquiring a name for great activity and painstaking in the Master's service. It is in contemplation to erect a Church Hall, a want long felt in the mission, and towards that end very successful entertainments are being held from time to time to raise the required means.

EGANVILLE.—The Bishop of Ontario visited this parish last week, and held confirmation in St. John's Church on Sunday morning. An immense crowd gathered to meet His Lordship, not less than 400 being in the church, when 60 persons received the Apostolic rite of laying on of hands, and over 100 partook of the Holy Communion. It is scarcely necessary to add that the Bishop addressed the people with that lucidity, vigour and fulness of knowledge that make him ever speak as one with authority.

DOUGLAS.—On Monday the Bishop of Ontario visited Christ Church, and was met by a large and attentive congregation. Confirmation was then administered, when twenty-five persons received their apostolic ordination. His Lordship kindly visited a private house and confirmed a youth, who, though much deformed, is still quite intelligent. The proprietor of the Dufferin House, Mr. Austin, with his estimable lady, provided hospitality for the Bishop's party, and earned the grateful thanks of all. Tuesday, His Lordship started for Rockingham to administer confirmation in that parish.

The marble font purchased and presented by Mrs. Baker's "20 Minute's Society" to Trinity Church before her departure, was a short time ago brought from Ottawa and placed in its proper position near the door. It is an exceedingly neat and correctly executed piece of ecclesiastical furniture and will not discredit the new church even though it should cost \$4,000 or \$5,000.

At Canaan where Mr. Baker had commenced the erection of a new church edifice (the foundation being excavated and filled in with stones, and a few dollars collected towards the work of building the superstructure), very satisfactory progress has been made in the work of construction by the new incumbent, and doubtless but a few weeks or months at most will elapse ere it will be ready for occupation—which is a state of things such as those who know the locality will find it hard to comprehend, and one too that will bring joy to many hearts who for a score of years have devoutly prayed for such a consummation, but still scarcely ventured to hope it would or could be realized in their time.

TORONTO.

Holy Trinity.—On Sunday, 18th instant, a Sunday School Harvest Thanksgiving Service was held in this Church in the evening. The chancel, altar and font were tastefully decorated with fruit, flowers and wheat. The Rev. Prof. Roper, of Trinity College, delivered a very interesting and instructive address to the scholars, after which they presented their floral and money offerings at the chancel steps. After service the flowers and fruit were taken to the Sick Children's Hospital. The offertory from the school was devoted to the aid of the Sunday School at Gravenhurst in accordance with the resolution passed at the annual meeting of the Toronto Church S. S. Association. The Church was densely crowded by an attentive and interested congregation of both old and young.

NIAGARA.

HAMILTON.—Parish Tea.—Last night a "parish tea" was given in the Sunday School room of Christ Church cathedral, and a most enjoyable time was spent by those who attended. It was given for the purpose of bringing the members of the congregation together and giving them an opportunity of becoming better acquainted with one another. The school room was tastefully decorated for the occasion by the ladies of the Church Women's Aid society. Rev. Dr. Mockridge officiated in the capacity of chairman. Bishop Hamilton, Rev. H. Carmichael, Canon Curran, Rev. C. R. Lee and Rev. T. Geoghegan were present. Short addresses were delivered by the bishop, Rev. Dr. Mockridge, Canon Curran and Rev. H. Carmichael, congratulating the ladies on their success in bringing the congregation together. An excellent and musical programme was also presented. Mrs. McArthur sang two songs, and by request she added a third, the pretty ballad Daddy. Misses Stiff played an instrumental duet; Mr. Alexander sang two songs, and Miss Cahill and Miss Ridley contributed instrumental solos. Light refreshments were also served.—Hamilton Spectator, Nov. 11.

HURON.

WYOMING.—The wardens of Christ Church, Cambridge, visited the parsonage a short time since, bringing with them a large load of oats for the incumbent's horse.

BLYTE.—Deanery of Huron.—Rev. H. A. Thomas has been appointed to the mission of Blyth, Belgrave and Auburn, in place of Rev. J. F. Parke, who had resigned on account of ill-health. Mr. Thomas has, we are glad to learn, been so convalescent as to undertake the labour in this large mission.

ALGOMA.

SHEGUINANDAH.—Rev. F. Frost acknowledges with thanks, through the DOMINION CHURCHMAN, money sent you for me, from Home Sweet Home, \$2; E. S. R., \$3.

The Rev. C. A. French, Garden River Mission, begs to acknowledge the following for boat for mission:—L. L. Brock, 50c.; A. Orr, 25c.; a friend, \$1; M. G. Brock, 25c.; a friend, 50c.; a friend, 25c.; S. S., 25c.; J. Meson, 10c.; W. D. Walker, 25c.; a friend, \$1; cash, \$2. Total, \$6 85.

Mr. French is most grateful to all who have contributed. He would be glad to receive further donations. The Bishop cannot afford to pay "full" grant. The "boat" is a great convenience, especially in cases of sickness. Some people seem to imagine a missionary can walk across navigable streams, but of course this is not so. In Algoma we have to face the "waters" at all seasons of the year.

The Revd. Alfred Osborne gratefully acknowledges the sum of twenty-four dollars from the parish of Palermo, towards the rebuilding of Gravenhurst Church.

FOREIGN.

The Victoria jubilee fund for the education of the sons and daughters of the Irish clergy has now reached \$89,000 in the united dioceses of Dublin, Glendalough and Kildare.

The first Christian church in the Congo Free State was organized in November of last year, and there are 1,062 converts in the Congo Mission.

The Church Missionary Society has received from an anonymous friend the munificent gift of \$57,500, for such disposal as the committee may see fit.

The Ven. Henry Matthew, Archbishop of Lahore, has accepted the bishopric of Lahore, made vacant by the resignation of Bishop French.

The Bishop of Llandaff consecrated, the other day at Yuysawl, in Glamorgan, the fourteenth of the new churches which have been consecrated and licensed during the past two years, the erection of which has been due to assistance given in grants from the Bishop of Llandaff's fund.

Behind the altar in the Church of St. Bartholomew, Crewkerne, Somerset, England, is a room which is said to have been formerly used as a confessional, the doors on either side being intended for the entrance and egress of the penitent. Over the former of these doors is the figure of a swine, intended to denote the polluted state of the conscience before the act of confession; while, over the other door, are the figures of two doves, to denote the purity of the penitent soul after absolution.

MISSISSIPPI.—The journal of the sixtieth annual council of the diocese of Mississippi contains the following statistics:—Clergy, 81; candidates, 5; lay readers, 20; baptisms, 858; confirmations, 298; communicants, 2,510; Sunday School teachers and pupils, 1,497; contributions, \$48,187.

A movement has been initiated among literary men and others for placing a Charles Dickens memorial window in the new parish church at Portsea, which is being erected at a cost of nearly \$200,000, toward which upward of \$80,000 has been contributed anonymously by a layman.

NORTHERN CALIFORNIA.—The journal of the 18th annual convocation in the missionary jurisdiction of Northern California contains the following statistics: Clergy canonically resident, 16; Lay Readers, 8; baptisms, 289; confirmations, 123; communicants, 824; Sunday School teachers and pupils, 1,145; contributions, \$12,024.55.

Nearly 100 missionaries are leaving England during the next two months in connection with the Church Missionary Society, the Church of England Zenana Mission, and kindred Evangelical organizations. Of these just 50 go from the Church Mission-

ary Society alone, either as clerical or lay missionaries, missionaries' wives, or Zenana workers. The good-bye to the missionaries was said at Zion College and Salisbury Square, while that to the missionaries was at St. James' Hall. It was an intensely solemn and heart stirring scene, when the splendid men and brave Christian girls and matrons looked on a huge meeting of Christians in England for the last time for years,—some, perhaps, for the last time in their lives.

By an analysis of statistics, recently obtained by a nonconformist paper of religious accommodation in London, it appears that the aggregate population at midsummer, 1887, was 5,416,066; sittings, 1,903,509—being in the proportion of 35 per cent. to the population. Of these the Church of England supplies 49.5 per cent., and the Free Churches 50.5 per cent.—a difference of one per cent. in favor of the latter. No estimate is given of attendance, but it is believed that on the average not more than one half the accommodation is used for public worship.

At St. David's diocesan conference, Principal Ryle advocated the establishment of a see at Brecon. Prebendary Williams said that the idea had been mooted so long ago as 1852, and he now supported it, as the priory church was suitable for the cathedral. It had been restored, had a beautiful organ, and only lacked a bishop's throne. But the most convincing proof of the need for a division of the diocese is that it contains (according to one speaker) 600 parishes, some of which have not been visited by a bishop for a century. The bishop said he was in favor of a division of his diocese so long as there was no actual division into Welsh and English portions.

MINNESOTA.—In the last four years the rector of Gethsemane church, Minneapolis, the Rev. A. R. Graves, has held 1,554 services, preached 816 times, administered the Communion 889 times, and made 5,455 calls; 1,824 of these calls were made in the last year. In the four years he has baptized 200, presented for confirmation 178, added new names to list of actual communicants 490, married 87 couples, buried 107 persons. Four years ago there were in the parish 220 families, now 475. Then 274 communicants, now 751. Then 250 communicated during the year, now 519. Then the foundations of the new church were laid and \$12,000 subscribed toward building; now the church is finished at a cost of \$68,000, and all paid for but \$2,000. Then the church property, above debts, was less than \$25,000, now \$80,000. In the four years there has been raised in the parish for all Church purposes, \$44,287.

On St. Luke's day, the Archbishop of Canterbury in Westminster Abbey, consecrated the Rev. Charles Edward Camidge, D.D., vicar of Thirsk, and honorary canon of York Minster, to the Bishopric of Bathurst, in Australia. His grace was assisted by the bishops of Rochester and Sodor and Man; Bishop Marsden (formerly of Bathurst), and Bishop Perry, (formerly of Melbourne). Canons Prothero and Rowsell, and minor Canons Flood Jones, Cheadle and Price took part in the service. The sermon was preached by Canon Hudson, of York. A farewell service to the new Bishop was held on the next day at York Minster. A large number of the clergymen of the diocese were present. The sermon was preached by the Archbishop of York, and a special feature of the service was that the whole of the music was the composition of members of the Camidge family. Subsequently a meeting was held, and farewell addresses were delivered by the dean and chapter of York, and an address was presented by the South Durham and Cleveland Clerical Society.

The dean and chapter of Gloucester cathedral have reduced the salaries of the whole of the staff ten per cent. The cause of these economies is agricultural depression, which has greatly reduced the ecclesiastical revenues. For example, one of the farms of 700 acres, formerly let at \$2,500, is now let at \$250 per annum.

The Bishop of Ripon has reopened the church of St. Mary at Ingleton, which has been practically rebuilt at a cost of £3,200, towards which the late Mrs. Ripley, of Lancaster, bequeathed the sum of £1,500. The parish church at Dewsbury, which has been extended eastward at a cost of £14,000, has also been reopened. This ancient Gothic church is said to stand on the spot where Paulinus, the first Archbishop of York, first preached the Gospel to the heathen, many of whom he afterwards baptized in the river which runs close by. The original church is supposed to date from the ninth century.

The death is announced of the Rev. Robert Gray,

D.D., Vicar of Great Toller, Dorset, and late Dean of Prætorica. Dr. Gray had been suffering from paralysis for some time, and his health is stated to have been further affected by a litigation in which he has been recently concerned.

The Bishops of Lichfield and Salisbury are visiting some of the chief centres of the Old Catholic movement in Switzerland, Germany, and Austria. The Bishop of Salisbury, in a letter to Archdeacon Lear, says:—

"The primary object of our journey is to make an authentic report to the Lambeth Conference next year of the present condition and prospects of the Old Catholic movement. You will not be surprised at my readiness to undertake this duty, especially when I remind you that I was present with my father and the Bishop of Winchester and others at the congress at Cologne in 1872. I have always felt a lively interest since that time in the progress of the Old Catholic Churches, but I have not had an opportunity till the present, of paying them another visit. You will, I know, gladly give us the benefit of your prayers that this journey may be for the glory of God and lead in His good time to a closer union between ourselves and those who, by a study of Holy Scripture and of Church history, have been brought to a like faith with ourselves of the Church of England on many of the most important points of doctrine and discipline."

"Since the Bonn Conference, says the *Family Churchman*, "Nothing more important has transpired in connection with the Old Catholic movement. We trust Dr. Dollinger will be well enough to receive and advise the two English bishops. It is an odd fact that, in Switzerland and Germany alike, the Roman Catholics show a far greater tolerance to the Protestants, from whom they differ so widely in doctrine and ritual, than they do to the Old Catholics, with whom they have only one really important point of divergence—the Papal Infallibility."

Correspondence.

All Letters containing personal allusions will appear under the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

LORD SELBORNE ON THE DISESTABLISHMENT OF THE CHURCH.

LETTER II.

Sir.—Lord Selborne next meets the charge of the Church's enemies, that she is simply a State creation. I suppose that this is intended as a counter blast to the high doctrine of the Church that Anglicans maintain. In this, and in denying the identity of the present English Church with the pre-Reformation church, the Dissenters are at one with our Romish adversaries. But we reply, (1) It is not denied that from Augustine to the 23rd year of Henry VIII. the English church maintained continuously an organic unbroken unity, that she was founded by Catholic missionaries, that she lived in union with the Roman Church, while yet preserving a distinct national existence; just as she does now in relation to the church in Scotland, Ireland, the United States and the Colonies, with all which she is in Communion. Mediæval developments were, of course, unknown to Augustine, of Canterbury. The false Decretals, which were the source and the main props of the Papal domination, were not earlier than A. D. 850; and from the day that Papal claims began to be asserted in England, both Church and nation never ceased to protest against them.

(2).—Magna Charta, renewed and confirmed thirty times between 1215 and 1608, secured the rights and liberties of *Ecclesia Anglicana* (not *Romana*). The Statute of Provisions in 1350 declared that the "Holy Church of England was founded on the estate of prelatry." The Church's establishment does not make her the creature of the State, as is seen from the proper understanding of what establishment means. It consists essentially in the incorporation of the law of the Church into that of the realm, the recognition of the Church's courts and judges in having legal jurisdiction, and the enforcement of their decrees by civil power. To this condition the Church attained by no statutory enactment—she grew into it. Under Anglo Saxon kings the ecclesiastical and civil judges sat together. Under the laws of Edgar and Canute the Bishop and the Aldermen constituted the county court. The Conqueror separated their courts—the Bishops retaining the cognizance of ecclesiastical cases, moral and mixed, and sometimes civil, as in matters matrimonial and testamentary, and of Church property. This division and recognition were enlarged or limited under the first three Edwards. But Papal pretensions were steadily ruled out, in con-

formity with the English claims of ecclesiastical freedom; and English canon law has always consisted of such portions of the general canon law as were made or adopted in England. The canon law as a whole was never recognised in England. We may add that the Lower Houses of Convocation are a peculiarly English constitution.

(3).—Then every one knows how appeals to Rome were disallowed. There were none for five centuries after Augustine. Appeals were only from the Archdeacon to the Bishop, the Archbishop and the King, according to the eighth of the Constitutions of Clarendon (A. D. 1164), sworn to by the Prelates and Nobles of the realm.

(4).—Archbishoprics and Bishoprics were held as of Royal foundation, because endowments whence-ever derived, were held not of any subject, but "in chief," by "barony" of the Crown; and in Wales by right of conquest. For these bishops and Archbishops did homage before investiture, as they do at this day.

(5).—Lord Selborne thinks that Bishops are in Parliament in virtue of holding by "barony," as is intimated in the eleventh of the Constitutions of Clarendon; though they were always among the Royal councillors from their learning, character, and position; and the disability, under which the clergy lie, of becoming members of Parliament, arises from their separate representation in Convocation, which is, theoretically, a representative body of the realm.

(6).—In proof of the continuity of the English Church Lord Selborne refers to Professor Freeman's "Disestablishment," a shilling pamphlet, in which this most learned historian gives ample satisfaction. Nothing was dissolved but the Pope's usurpation. Nothing was reconstructed. "Not a stone of the existing ecclesiastical organisation (the monasteries being only excrescences upon it), was displaced or disturbed." The partisans of the Papacy continued in Communion until the 11th of Elizabeth, when the Seceders were a mere handful. Nor was there any Romish ecclesiastical organization for more than half a century. In 1621 one Vicar Apostolic was appointed, and in 1688 four, but there was no Episcopacy until the Papal Aggression in 1851. The state of the case may be judged from the language of the Act of 1531 against payment of First Fruits to Rome, in which English Churchmen declare themselves obedient, devout, Catholic, humble children of God and the Holy Church. In fact, there is no test which the identity of the English Church will not stand.

(7).—The Royal Supremacy is held by Romanists to be a breach of continuity. But it was asserted under Worham, the last pre-Reformation Archbishop of Canterbury, by both Houses of Convocation. Tunstall protested, but retained his Bishopric of Durham. The Royal Supremacy is no claim to spiritual office, which is disclaimed by our xxxviiith Article, as it was by Henry and Elizabeth: it is nothing but "Under God the sovereignty and rule over all manner of persons born within these realms."

(8).—This repudiation of Papal rule made no reformation in doctrine or worship, as the Act for the punishment of heresy and the act of the Six Articles rigidly enforced the chief Popish doctrines. Both were repealed in the first year of Edward VI. and never re-enacted. Under Edward no change was made but the restoration of the Cup to the laity, the removal of image-worship, and some superstitions. The public services were revised and translated. None of these could be regarded as the destruction of identity, e.g., Cardinal Bona, a high authority, says: "Always and everywhere, from the very beginning till the twelfth century, the faithful communicated under the species of Bread and wine. And it was by degrees at the beginning of that century, that the use of the Cup began to be discontinued—the greater number of Bishops forbidding it to the people from fear of irreverence." The Articles of 1562 dealt with matters which were disputable in the Roman Communion down to the Council of Trent, i.e., till really after the English Reformation.

In fact, Transubstantiation was the only point that had been dealt with by mediæval councils. I may add that Dr. Field's "Of the Church," may be consulted by any who wish to investigate this position.

The Church's adversaries can never successfully assail her continuity. Yours,

Port Perry,
11th October, 1887.

JOHN CARRY.

D. D.'S.

SIR.—Recently in your paper a writer refers to the conferring of degrees. D.D.'s are not so much sought after as B.D.'s, which appears just now, to be all the rage. 35 years ago, the honorary degree of A.M. was sent me by the Faculty of St. Lawrence University. They said they sent me this degree because they conferred greater honor than if they sent me the degree of D.D., which had become so cheap that self-respecting men would not receive it.

Dr. Schaff says:—"You will make no mistake in a Dutch Reformed classic by addressing every man as 'Doctor.'"

There are many ministers in our Church who are as well, and some of them better entitled to the honor of D.D. than some who have received it. We have some men whose scholarship is undoubted, and by this I mean general classics, theologic, scientific culture,—lovers and readers of first class books—students of the past and present.

To avoid invidious distinctions, I do not see why all clergymen should not be called 'Doctors,' as they have the cure of souls as well as the medical men have the care of bodies. The New York Observer says:—

"All regular physicians are entitled Doctor of medicine, and all regular ministers ought to be called Doctors of Divinity."

Nov. 10th.

PHILIP TOCQUE.

THE CHURCH OF ROME AND THE CHURCH OF ENGLAND CONTRASTED.

I. Of the Romish Creed so far as it is Orthodox.

SIR,—Among the more ignorant of those who call themselves Protestants, and, perhaps, yet more among those who do not profess to be Christians, there prevails a strange confusion of ideas as to the points on which these Churches agree and differ. This acts very injuriously on the Church of England, prejudicing many against it, and much obstructing its progress. It is surprising how ignorant many are, who call themselves Protestants, yet are open-mouthed against the principles and rites of the Church of England. I found it difficult to convince a professional man, who called himself a Presbyterian, that the Church of England had not its esteric doctrine, its secret teachings hidden from the public eye, like the secrets of the masonic society. A lady, who called herself a Presbyterian, said that she could understand and tolerate the Roman Catholics; their aims were open, but the Church of England was an unsolvable puzzle to her. Now the belief and practice of the Anglican Church are fully set forth in the Book of Common Prayer. Let these fault-finders compare that with the Missal, the Mass-book of the Popish priest, and with the Breviary, which with him supplies the place of the Bible. Let them look also at the Liturgy of the Lutheran and of the French Calvinists. A plain and simple statement of the points on which the two Churches agree and differ, might clear away a great mass of ignorance and prejudice. And, perhaps, it may be more readily received from one who is not a theologian by profession; I address myself more especially to those who profess to be Christians and Protestants. Not a few of the more ignorant of these, conceive that the Church of Rome has abandoned the essential doctrines of a Christian Church, and that agreement with Rome on any point, of itself, implies error. They have simplified their belief as to the Church of Rome by condemning it into one compact dogma, the nearer to Rome, the further from Truth and from God!

Prejudice and ignorance have carried some of these people so far, that to adopt the gothic style of architecture in building a church is a suspicious symptom. Did not the gothic order originate with the Papists? It undoubtedly attained its highest perfection as Popery grew and flourished. In their eyes it is a part of the Papal system. Rome elaborately cultivated ecclesiology while perverting Christ's doctrine. The pointed arch, the clustered column, the buttress and the spire, even the cross, the symbol of Christianity, all indicate the corruption of the true faith. But the truth is that Rome never has abandoned the great dogmas of Christianity. What do we mean by a dogma? As soon as any error or false teaching arose in the Church, and began to spread (and this occurred very early, even in the days of St. Paul and St. John), it generated a necessity for providing a precise definition of the point of faith and doctrine involved. These definitions of points of faith are dogmas (dogmata). Every Church, true or false, every sect, has of necessity, its dogmatic theology.

The three Creeds—the Apostles', the Nicene, and the Athanasian, each of which was adopted by general councils, the last in the sixth century, the others earlier, may represent to our minds, the most widely-received dogmatic theology. They express the teaching not only of the Church of Rome, but also of the Church of England and Scotland, of the Lutheran Church, of the Presbyterian, Congregationalists, Methodists, and (with the exception of the point as to the procession of the Holy Ghost, expressed in the Nicene and Athanasian Creeds by the words—and the son, in Latin by *Lisique*) of the Greek Church also. So that, with the exception of Unitarians, Socinians, and some minor sects, the great body of professed Christians throughout the world, hold the same doctrine as defined in these three Creeds, these express the faith of Christendom.

The real charge made against the Romanists by

those who rightly conceive their errors is, not that they have abandoned the essential dogmas of Christian truth, but that they have added to, and overlaid them with a mass of false doctrine and rites, utterly incompatible with them. That they have venerated the whole of God's revelation, concealing its essentials, and practically destroying its efficacy for the enlightenment of men's souls. The result, strange to say, is that the Church of Rome is more dangerous, from the amount of truth it holds in reserve, with what to defend itself, and yet more to mislead inquiries after sacred truth than from its corruption and perversion of Christ's teaching. In short, that it still leaves to us much of Christian truth, that a Popish priest can get up into a Presbyterian pulpit, and, while adhering strictly to the doctrines of his own Church, preach an efficacious sermon, in which the most critical puritan can detect nothing heterodox. True, there are many topics which the priest will have to avoid in his discourse. But he has a large and fertile field to range over, and need not stray beyond its bounds. Such sermons are often heard at this day even in Popish churches, especially when Protestants or new converts are supposed to be present.

In controversy with the Papists we should remember that their Church still clings to so much of Christian truth, and carefully chooses only those teachings or rites, with which they overlaid the truth, utterly vitiating it. The Popish priest who gains access to a Protestant audience, should be, not only thoroughly versed in theology in its broadest sense, but be also familiar with the views of the so called heretic bodies he addresses, to avoid offending their principles or prejudices. Such a man, (and the Roman Church, with its worldly wise policy, has long since provided itself with such, well-trained in Jesuity and casuistry). Such a man, if he can gain access to Protestant pulpits, may preach there for years sound Romish doctrine, and never betray his Church. He may defy detection, for on the topics afforded by the three Creeds I have mentioned, whole libraries of sound theology have been written without exhausting them.

Indeed, not a few of the most valuable theological works have been written by Romanists. For instance, *The imitation of Christ* attributed to Thomas A. Kempis. Except the Bible, no book has been translated into more languages, or oftener publi he, Pascal's *Pensees sur la religion* and his *Lathe's Provinciales*, show a different and yet higher order of mind than that of Kempis. The works of Fenelon, Archbishop of Cambray, have merits which have been highly appreciated even by Protestants. Perhaps no man in the Middle Ages contributed more to the intellectual and moral culture of Christendom than Thomas A. Quinas. It would be easy to lengthen this list. Not one of those I have named, seems to have entertained a doubt that the Church of Rome was not alone, exclusively the Church of Christ.

But transfer the emissary priest to a Romish Church, give him charge of a Popish congregation, bring him in contact with his brother priests and his bishop. Watch his course there, and you will see of what stuff Papal errors and corruptions consist in part, but will not easily follow him into the secrets of the confessional. If this well trained priest should gain access to an Anglican pulpit, there are two points on which he might dwell, which he would avoid when addressing Presbyterians or Methodists. He might now lay stress on the value and necessity of a liturgy, for the Anglican Church has retained a liturgy, even still using parts of the liturgies of the early Church. He might too, urge the importance of preserving the three orders in the ministry—bishops, priests and deacons. The Anglican Church holds that this is an essential feature in the organization of the Church which Christ planted by His Apostles; and that these orders are needed for handing down the powers and gifts with which he endowed His Church here on earth. In the preface to the ordination service of its ministers, the Anglican Church says:—"It is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests and deacons."

These two are the chief points of Romish doctrine which would be accepted in an Anglican Church, at the preaching of which Presbyterians and Methodists would revolt. In their pulpits the adroit emissary of Rome would not touch on them. *I will treat of them later.* What then are the Popish teachings and rites at which the Anglicans too will revolt? To trace them out we must follow the emissary of Rome to his own lair, to his stronghold among his brother priests and their superiors, and yet more into the midst of the confiding flock crouching around them. There he can safely strip off the disguise he has been wearing so long.

What then are the errors of Romanism? It were an almost endless task to trace them all out; nor am I familiar enough with them to undertake it. A few leading errors which have, in fact, enserated the rest, will not occupy much space G. M.

SKETCH OF LESSON.

ADVENT SUNDAY.

Nov. 27th, 1887.

The New Leader.

Passage to be read.—Joshua i. 1-9.

The long journey of the Israelites is now over, the Land of Promise in sight—Lebanon, its most northerly point, plainly seen. Close to journey's end. Thousands of faces looking across Jordan interested, eager, but still not happy. Why?

I. *The Scene of Mourning.*—They have come so far under one leader, now dead. He has been their guide, lawgiver, teacher and protector. Now he has left them. What are they to do? Universal sorrow, (Like funeral of N. W. Volunteers at Toronto). Besides, how often have they vexed and grieved him! What would they now give to undo and unsay these things! (Lesson to us; how we regret, when too late, having been unkind to those we love). Israel cannot go on without a leader. They cannot appoint one, for God has always been their real leader. He appointed Moses, and must now appoint Moses' successor.

II. *The Divine Commission.*—Already he has been pointed out (Num. xxvii. 18-28), and is well-known to every Israelite; having stood among them almost alone, when, as a spy, he made his report on the Promised Land. (Numb. xiv. 6-10). Still he has a very important work to do. Is he fit for it? His name would make us think so. It was originally *Oshea* or *Hoshea* (salvation), and was changed by Moses to *Jehoshua* or *Joshua* (God's salvation), this last name being really the same as *Jesus*. Does our knowledge of him bear out his name? He had been a slave in Egypt; had seen the ten Plagues, and the Passage of the Red Sea; had been all through the wanderings—the only man in all the tribes (except Caleb) of whom this was true, and had been specially chosen by Moses to attack Amalek, acting then as Moses' minister (Exod. xvii. 9; xxiv. 18); had been on the Mount with God and Moses (Exod. xxiv. 9, 10, 18; xxxii. 17), and had been one of the spies, on which occasion his name was changed by Moses (Numb. xiii. 16). In character he is eminently fitted for his work. He is brave (Numb. xiv. 6-10); his faith is strong; and, above all, he is humble. Though appointed by God, he does not at once assume authority when Moses dies, but waits for God to send him (Josh. i. 2).

III. *The Divine Promise.*—Every promise should be kept. God always keeps His. He promised Abraham that Israel should be a great nation, and they were so now. He promised Moses to bring them to the Promised Land, and here they are. Now He promises Joshua what seems the most difficult thing of all (v. 8). How can he conquer all these kings with their armies? "I will be with thee," (v. 4); and God never fails (1 Sam. xv. 29). Still Joshua must do something for himself. He must act bravely; he must never doubt that God can make him do what he is told to do. (nor must we); and, above all, he is to think over God's law, love it [no dusty Bibles on shelves for us], follow it always, not just whenever it suits him. (Repeat v. 8).

Family Reading.

NOTHING TO DO!

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day?

"Nothing to do!" thou Christian soul, Wrapping thee around in thy selfish stole? Off with the garments of sloth and sin! Christ, thou Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay On the altar of incense, day by day; There are foes to meet within and without, There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach The simplest form of Christian speech; There are hearts to lure with loving wife, From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed, The precious hopes of the church's need; Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said, "Follow thou me in the path I tread." Lord, lend thy help the journey through, Lest, faint, we cry, "So much to do!"

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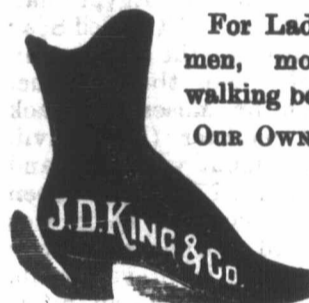
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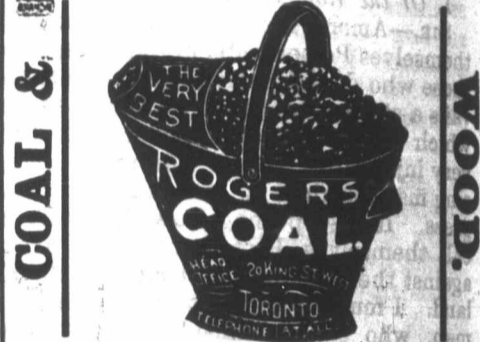
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HALF A TONE LOWER.

Mrs. Mulock-Craik tells us how the great vocalist, Braham, at the age of seventy five, sang most acceptably "The Bay of Biscay," and receiving thunders of encores, how he whispered to the accompanist, "Play it half a tone lower." Again it was given, and again encored. "Half a tone lower still; they'll never find us out," whispered the singer. And the applause after the third effort was loudest of all.

The wisdom of this old musician is worthy of imitation. Suppose he, flattered by applause, had disregarded the weakness of failing nature, and had "made a spurt" to half a tone higher, or even repeated the song in the same key with a little triumphant quaver of vocal gymnastics at the end? With what freedom from anxiety must he have responded to the call! Confident of success, he could throw his whole soul into the expressive rendering of the music.

It would be well for the old and the middle-aged to heed the lesson here taught—to take life "half a tone lower," to come down from the concert pitch to which they were tuned when the young, hot blood throbbled through the veins, impelling to feats attainable only now by effort. Let the middle-aged man of business attempt less; let the man of law, of medicine or theology lessen the tension; let all who are "looking towards sunset" imitate this wise musician, and the encores will call forth more satisfactory results. He who attempts to fill a position for which he is not fitted, is like the musician essaying to reach tones beyond the compass of his voice. The half-tone lower will bring him satisfaction and relief. To the woman of fashion who courts society for which she is fitted neither by wealth or education, this subject has significance. At "half a tone lower" the world will never discover the defects she struggles to conceal. Content to sing only within the compass of her voice, she will win the applause she covets, and encores will bring no misgivings.

To no one does this lesson appeal more strongly than to the busy mother and housekeeper whose years are sapping the vitality of the system. The encores are so frequent, and the demands so oft repeated, that, unless wisely husbanded, health and strength must soon fail. A little less hurry in the morning, an hour or two of rest in the afternoon, and a quiet evening will do much towards making sunny and healthful the evening of life.

"Will you be good enough to feel my pulse as I stand here?" asked a well-known physician of a young man for whose benefit the lesson was given.

"Count it carefully; what does it say?"

"Seventy-four," answered the young man.

"Now please count it while I am seated," he requested.

"Your pulse has gone down to seventy," reported the other.

"Once more," asked the physician, as he stretched himself upon a lounge.

"Only sixty-four!" exclaimed the young man.

Nature has provided means of rest; we ignore her teachings. The world has no compassion; again and yet again it calls for feats of strength, and taxes to the utmost power of endurance. The old musician was wise. Thrice he was encored; twice his voice responded at "half a tone lower."

SIN'S FATAL FASCINATION.

When once a man has done a wrong thing it has an awful power of attracting him and making him hunger to do it again. Every evil that I do may, indeed, for a moment creates in me a revulsion of conscience; but, stronger than that revulsion of conscience, it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a wrong thing than to find a man that has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you—it has a fierce, longing desire after you, and it gets you in its clutches.

Beware of the first evils, for, so sure as you are living, the first step taken will make the second

seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper and more tumultuous. The little sins get in at the window, and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is almost sure to drown.

A WONDERFUL TREE.

There is a tree in Madagascar of which the natives make their houses. What of that? Well, it is not anything extraordinary, is it? We have several kinds of trees in this country any one of which can be used for making houses too.

But then it is principally of the leaves of this Madagascar tree that the houses are built, and that is odd. Indeed, before we have told all about this tree it will be seen that there are few trees in the world half so wonderful.

When it is growing it looks like a gigantic palm-leaf fan. The trunk is bare to the top, from which the enormous leaves all spring. These leaves do not branch out in every direction, but stand up side by side, so that they form a half-circle, and give the fan-like appearance.

It is the middle rib of the great leaf that is used for making walls and partitions of. The ribs are twined together very much as willow is with us in basket-making. The part of the leaf that is left after taking the rib out is used for thatching the roof. Of course such a house is not a very grand one.

The good tree has not yet done all it can, however. The native of Madagascar likes to have his house carpeted, and so he applies to his tree. He strips off the bark in one great piece, stretches it out, beats it with round stones, and dries it, and behold! a thick, soft carpet, as wide as four breadths of Brussels carpet, and from twenty to thirty feet long.

Still the good work of the tree is not exhausted. There comes a long, hot, and very dry season every year in that part of the world, and the wells refuse to give any water. Then the tree is ready, and the thankful man goes to it. With his knife he makes a hole at the base of one of the great leaves, and out spouts a stream of fresh, pure, and almost ice-cold water! Each leaf has about a quart of water to yield up; and no matter how hot or dry the weather, it never fails.

But even yet the good tree has a service to perform. When the dry season comes around, the houses very naturally become dry too, and then they take fire very easily. Of course there are no fire-engines there, nor any pumps even, and so a fire might easily spread and burn down a whole village if there were not always at hand an extinguisher of some sort. There stands the tree, with its leaves charged with water, and when a fire occurs the men run and tear off the leaves, and with them beat the burning house. The water runs out, and the fire yields.

There, then, is a tree which gives to man his house, his carpet, his fountain of pure water, and his fire-extinguisher. The name of this friend of man is *Traveler's Tree*.

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SECRET FAULTS.

That wonderful 19th Psalm contains, among the petitions of David, one that he may be cleansed "from secret faults." The revisers translated the line, "Clear Thou me from hidden faults," and Dr. Murphy explains the phrase "hidden faults," or "secret sins," as meaning "those sins which escape the notice of the soul which is earnestly endeavoring after holiness of life."

Secret faults—secret to the man himself! Who is self-scanned and self-poised that he has them not? "What 'outs' has he?" the other day asked a friend concerning a certain minister whom his church were thinking a little of inviting to be their pastor: "What 'outs' has he? For, as a matter of course, there must be some *per contras* to his many excellencies; some things that his best friends sometimes talk about after he has left the room, saying, 'Ah! if he himself could only see two or three little things about himself as others do, how easy it would be for him to correct them, and then how much better and more useful a man he would be!' Those are such a man's "secret faults"—faults of his character which are "secret" to him, and of whose existence he evidently has no suspicion.

"I made a discovery the other day about myself," once said a well known minister, "which was wholly new to me; I discovered that I am irritable, when I always supposed that I was one of the placidest, and meekest, and patientest of men. I suddenly got so enraged at a very little thing, that, if I had been a profane person, I certainly should have said a very bad word." "Ah, my dear," responded his wife, who had lived with him forty years from his youth, "ah, my dear, I could have told you that long, long ago!"

INCOMPLETENESS.

If none were sick, and none were sad,
What service could we render?
I think, if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministrations,
Earth would grow cold, and miss indeed
Its sweetest consolation.
If sorrow never claimed our hearts,
And every wish were granted,
Patience would die, and hope depart—
Life would be disenchanting.—ANON.

GEN. LORD WOLSELEY, who took part in the siege and relief of Lucknow, and was severely wounded at Sebastopol, and who has been at the head of the British army in Ashantee and Zululand, has written a paper on "Young Men in Battle," for the *Youth's Companion*, giving instances of daring and fidelity which he has seen among youthful soldiers in his various campaigns. The article is full of thrilling incidents.

ENGLISH OR ROMISH?

Jones. I think I have heard you say, Smith, that the Church before the Reformation was not Romish, but English?

Smith. Certainly. It was the "Church of England" then, as now.

Jones. But wasn't it founded by Augustine, who was sent by the Pope of Rome?

Smith. Partly; but, as a matter of fact, it had existed for centuries before St. Augustine came, and he found the old Church still flourishing in Cornwall and Cumberland, in Wales, Ireland, and other places.

Jones. But I believe a large part of England was Christianised by Augustine and his followers?

Smith. Yes, that was so. The older Church had been driven into the West by the heathen invaders called Saxons and Angles. These heathen tribes, having settled in the country, were in their turn Christianised by Augustine's missionaries, but the change was not a lasting one, and in a few years all—with the exception of Kent—relapsed into heathenism again. They were afterwards reconverted by missionaries coming, not from Rome, but from Scotland and Ireland, and indirectly

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from the old British Church. In Kent alone the work of Gregory and Augustine proved to be permanent. Even in Kent the Church's influence for a time decreased, though later on, it regained its leading position, and took a prominent part in organizing the various missionary sees throughout the country into one great Church.

Jones. But as the Church here was, to some extent at least, connected with Pope Gregory of Rome, it must have been tainted with Popery even then.

Smith. You are mistaken. "Popery," as we now understand it, did not then exist. True, Gregory was called "Pope," but the word simply meant "Father," and was used respecting others besides the Bishops of Rome. At that time the Bishops of Rome had made no claim to the title of Universal Pope. It was the Bishop of Constantinople who first used that title, and, strange to say, St. Gregory of Rome was the first to object to it,—the first *Protestant*, in fact. He wrote: "I confidently say that whosoever calls himself Universal Priest, or desires to be so called in this relation, is the forerunner of Antichrist." And when he was himself addressed in a letter as Universal Pope, he warmly rejected the name, saying, "Let no such titles be mentioned or ever heard amongst us." After that, you will agree that we English Churchmen have no need to be ashamed to acknowledge what we owe to St. Gregory of Rome.

Jones. But even if the claims of the Papacy had not been made in Augustine's time, the Church here must have inherited some of the false and superstitious doctrines of the Roman Church, such as Transubstantiation, Purgatory, and the worship of the Virgin Mary.

Smith. Again you are mistaken, my friend. There was no such erroneous teaching either here or at Rome, in St. Augustine's time. The doctrine of Transubstantiation was not sanctioned by the Roman Church till the year 1215, *six hundred years after Augustine*. The doctrine of Purgatory was first put forth by authority at Florence in 1438; *two hundred years later still*. The worship of the Blessed Virgin was also unknown to Augustine and Gregory; while as to the modern Roman doctrine of the "Immaculate Conception" of the Virgin Mary, it is opposed to the writings of St. Gregory himself, as well as to those of eminent writers of our own early Church, such as the Venerable Bede, the learned Alcuin, and Archbishop Anselm.

Jones. But didn't the Anglo-Saxons recognise the right of the Pope to settle all disputes?

Smith. No; on the contrary, Wilfrid of York was the only Englishman before the conquest who ventured to appeal to the Pope against the judgment of the English Archbishop and King, and when he returned with a Papal "bull" in his favor, it was treated with scorn, and he himself was imprisoned for attempting to bring about the interference of the Pope. Moreover, at a synod held at Cliffs-hoe, near Rochester, in the year 747, the Church of England, under Archbishop Cuthbert, declared its independence of Rome, and attached censure to any who should appeal to the Pope.

Jones. Well, all this refers to the Anglo-Saxon period. Coming down to Norman times, did not both Church and Kingdom come under the rule of the Pope at the Conquest?

Smith. No. The Pope endeavored to bring that about, but William the Conqueror met the demand by a blank refusal, writing—"Homage to thee I have not chosen, nor do I choose, to do. I never made a promise to that effect, neither do I find that it was ever performed by my predecessors to thine." The Conquest opened up greater intercourse with the Continent, and therefore naturally drew closer the connection between England and Rome; but both the King and the Archbishop took good care to prevent undue interference on the part of the Pope. No letters were allowed to be received from Rome, and no English ecclesiastic permitted to go to Rome, without the King's permission. The rule was also laid down that no legate (or official representative of the Pope) should be allowed to land upon our shores unless he had been appointed at the request of the King and the Church. In later times the Pope gained considerable influence in England, but there have always

been leaders in Church and State to protest against his encroachments.

Jones. Didn't King John surrender his crown into the hands of the Pope's Legate, and receive it back as his vassal?

Smith. He did, much to his shame; but immediately the head of the Church of England—Archbishop Langton—delying both King and Pope, took up the cause of freedom, roused the barons to action, and won for the people the great Charter, the foundation of all our rights and liberties, the first clause of which was—"THE CHURCH OF ENGLAND SHALL BE FREE, and shall have all her whole rights and liberties inviolable."

Jones. In what did the encroachments of the Pope consist?

Smith. Principally in interfering in appointments to vacant livings and other posts; in overriding the sentences given in the courts of the King and the Archbishops; and in the extortion of money payments under various pretences.

Jones. And you say that his claims in these matters were never entirely agreed to?

Smith. I do. They were at times submitted to, but always under protest, and many measures were taken long before the Reformation, with the object of getting rid of them.

Jones. Can you mention any such measures respecting papal interference in matters of patronage?

Smith. This abuse reached its highest during the reign of Henry III, but even then it was not submitted to without protest. For instance, Robert Grosseteste, who was Bishop of Lincoln between the years 1235 and 1240, bravely refused to allow foreigners appointed by the Pope to take possession of livings in his diocese. Moreover he wrote to the Pope, telling him "he must refuse to obey, and resist and oppose the orders contained in his Holiness's letter, because they most evidently tend to that which is a most abominable sin against our Lord Jesus Christ." A few years later, a similar stand was made by Archbishop Sewell of York. A law passed in the year 1350, known as the Statute of Provisors, denounced this interference with the rights of the English Church by the Pope, declared such appointments to be void, and provided heavy punishments for offenders. This was *two centuries before the Reformation*, and even then the Statute in question was based upon a still earlier one.

Jones. What was done respecting appeals to the Pope against the judgments of English courts?

Smith. In the year 1353 appeals to Rome were forbidden under the pain of outlawry; and in 1392 the "Statute of Premunire" ordered very severe penalties for those who should any carry suit to any foreign court, after judgment had been pronounced in any court of the realm. Similar laws were passed to deal with the Pope's demands for money, and frequent protests were made both by the Clergy and Parliament. In 1240 the Rectors of Berkshire drew up a long declaration, one clause of which claimed that the English Church was "in no respect liable to pay tax or tribute to the Church of Rome." In 1376 Parliament presented a remonstrance to the King against the usurpations and extortions of the Pope. In fact, if to be *Protestant* is to protest against the unlawful claims of the Pope of Rome, the Church of England has been "Protestant" ever since the time of St. Augustine.

Jones. Didn't the Popes always appoint the Archbishops of Canterbury?

Smith. No. The Pope appointed Archbishop Theodore, but it was at the request of the Kings of Northumbria and Kent. Archbishop Langton was also appointed by the Pope, but it was in consequence of his being asked to decide between two candidates, one nominated by the King, and the other by the Cathedral Clergy; and the Pope settled the dispute by setting both aside and appointing an independent man. Both Theodore and Langton were excellent Archbishops, and you must remember, in connection with such cases as these, that our Archbishop of Canterbury is not infrequently asked to choose and consecrate Bishops for the daughter Churches of Australia and Africa.

Jones. Were not the Archbishops obliged to go to Rome for the pall they wore?

Smith. The pall or pallium was a kind of scarf given to Archbishops as a token of dignity. In a few cases they went to Rome to receive it, but generally it was sent to them. This no more made them Roman Catholics than the sending of the badge, &c., of the Order of the Garter by our Sovereign to a foreign prince makes the latter an Englishman.

Jones. One question more. Were not the forms of worship used here before the Reformation the same as those used by the Roman Church?

Smith. They were not the same. When St. Augustine came to England, he found that the old British Church had forms of service of its own, and other forms were used by Queen Bertha's Chaplain in Kent. Augustine sent to Gregory at Rome for advice, and the answer was to the effect that he should take the best parts of each form of service, and combine them, thus making a distinct form of service for the English Church. This was in use down to the eleventh century, when it was revised by Bishop Osmund, of Salisbury, and the Salisbury or Sarum Book was used till the Reformation, our present Book of Common Prayer being based upon it. The Roman service books have, therefore, never been used by the Church of England. Indeed, look at the question from whatever point we may, there is abundance of undeniable evidence to show that the Established Church in England was never Roman Catholic.

INSPIRATION TO WEAK CHURCHES.

It is not for the spiritual health of any believer to limit his thoughts, prayers, sympathies, to narrow areas, as of the parish; or even the country, big as that is. The Master rolled the whole world upon a little handful of disciples, new to faith, young in experience, purseless and without organization or machinery. If it had not been a good thing to do, He would not have done it. Every solitary one of these little churches between the oceans, and every believer in them, needs to feel the inspiration that comes from an outlook upon the wide field; needs to feel that it is his work, that is going on in India, Japan, Africa. These are his brethren in those far-off fields. In these garnered sheaves he has an interest. These heroisms and martyrdoms touch his heart. All these and more he intelligently takes up when he prays, "Thy Kingdom come." The weaker the church, the more the need of these inspirations, the more urgent the necessity of realizing that it belongs to a grand army—the host that the Captain of our salvation is leading on. It is a lonely, discouraging business, doing picket duty in a dark night; but one can imagine inspiration in it from the very thought that this lonely walk and watch is a needful, vital element in the grand campaign, and an integral part of to-morrow's fight and victory. It is dolefully monotonous, this fight of some of our little churches, if their eyes are forever to be turned in upon themselves. Lift up your eyes upon the world's harvest-field, and catch the inspiration that comes from the shouts of the reapers.—*Rev. Henry A. Nelson, D.D.*

THE ARCHBISHOP OF YORK ON MISSIONS.

At a recent mission conference at York, Archbishop Thompson spoke of the necessity of doing all that could be done to stir up a missionary spirit. Such a spirit had been but very imperfectly stirred up. Compared with what the Christian people of England bestowed on other things of less importance, the amount given for missions was a most beggarly one. This might appear discouraging, but he must admit that there had been much growth from 1825 up to the present time. He could not be expected to give all the remedies which were required; but he argued that more men and means could be got by showing the reality of the work, and letting it be understood that for a Christian people to take no interest in missions was a burning shame and disgrace.

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there is mother near, who will lead us back. The wisest and best men have honored their mothers. Few men who have accomplished a special work in the world do not give credit to their mother for the help and inspiration that made their work possible.

The world honors and respects the man who honors and respects his mother. The neglect of a mother stamps a man or boy as heartless, ungrateful, if not cruel. The truly great men have never forgotten those to whom they were most deeply indebted.

"It is long since I heard you were gone in haste into Yorkshire on account of your mother's illness and the same letter informed me she was recovered. Otherwise I had then wrote to you only to beg you would take care of her and inform you that I had discovered a thing very little known, which is, that in one's whole life one can never have any more than a single mother. You may think this obvious and (what you call) a trite observation. * * You are a green gosling! I was at the same age (very near), as wise as you, and yet I never discovered this (with full evidence and conviction, I mean) till it was too late. It is thirteen years ago, and it seems but as yesterday, and every day I live it sinks deeper into my heart."

Mothers cannot force boys to see their worth. Just stop and think what your life would be without your mother. Then remember to give in return love, courtesy, and obedience. If you treat your mother in such a way that you show your love and respect for her, you will acquire the habit of treating every woman courteously, and earn the title of gentleman.

FORGET-ME-NOT.

BY ELIZABETH ABERCROMBIE.

(From the German.)

I wonder if you ever heard why the forget-me-not, that lovely little blue-eyed flower came by its name?

I know, because the brook told me about it one day, and if you'll pay great attention I'll tell you about it too.

Once upon a time, ever and ever so many years ago, there lived two people in a certain little cottage—a little boy and his mother.

The latter was a good woman, brave and kind and industrious, and she loved this little son of hers with all her heart.

She lived for him, and labored for him, and took care for him night and day, while her life was spent in striving to bring him up to be a good and noble man.

But unfortunately this little boy liked to be naughty, and in spite of all his mother's faithful teaching, he grew more and more wilful every day. This as you may think, made the poor mother unhappy indeed, so that often in the quiet of the night, instead of sleeping she was weeping and praying to God to help her bear this trial that was so heavy for her.

Really the child loved his mother and he loved God too, altho' he was hardly conscious of it. When he saw the tears in his mother's eyes, it made him sorry to the depths of his little heart, only as he had no firm intention of becoming obedient and unselfish and good, he soon forgot his sorrow again.

Now his mother was ill, and the day came at last when she grew so weak that she felt she must die. So she called her child to her bedside, and said,

"Dearest, I must leave you, for God is calling me. Promise me that you will never forget me."

When the little boy heard these words he was grieved to the heart, the hot tears began to roll down his face, he begged her to forgive him for all his naughtiness, and said if she would only stay with him, he would be oh, so good, so good, from that day forth!

"I cannot stay," said the mother, "but if God will permit it, I will watch over you from heaven and will help you to remember this promise which you have just made, and to think of me. Farewell, my child, and—forget-me-not!"

After she had said this the mother closed her eyes in this world and she never opened them again.

Forget-me-not was her lost word.

After all was over the little boy's Aunt came and wanted him to go with her to her distant home. He was very angry at this, and with his heart full of passion he ran away to the churchyard, where he threw himself on his mother's grave. His soul full of longing for his mother, and anger was in his heart against God for having taken her. Instead of praying humbly, he murmured bitterly against his fate.

And suddenly as he was lying there, it seemed to him as if a falling star came straight down out of the quiet heavens on to his mother's grave, and on the spot where he thought it fell, he noticed for the first time, a little flower with five delicate petals as blue as the very heavens above, and bearing in its heart a tiny gold star.

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Just at that moment, the murmuring of the breeze through the pine trees seemed laden with his mother's last words—forget-me-not, forget-me-not!

And the child's hard heart was softened and His tears began to flow again, but they were no longer tears of anger. For the first time he prayed that all might be forgiven him, and that he might become pure and good. And God's peace came over him.

After this he stooped down and picked that first forget-me-not. And the next day taking a root of this little comforting plant from his mother's grave, he went away with his aunt to her distant home.

There he planted the forget-me-not. It grew and multiplied, and since then has spread far over all our fields and beside our brooks.

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THE FOUR TRUTHS.

There was once an old monk who was walking through a forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree.

Then the old monk said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

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"Now pull up the second."
 The youth obeyed, but not so easily.

"And the third."
 But the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them; the Almighty hand of the Creator alone can pluck them out."

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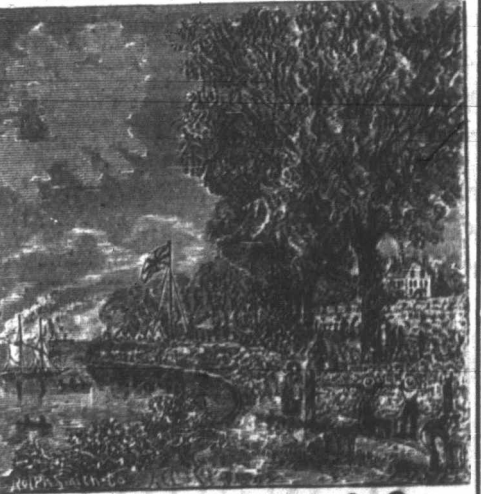
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