

immediate results are not always the final ones. Elijah was distressed; John was done to death; their adversaries seemed to triumph, but John had raised his voice in the wilderness and the God-man came forth, and coming forth the blind and deaf policy of the Jewish nation was in due time overthrown. The God-man is in the world to-day. The faithful Church may suffer, but she must discharge her mission, must raise her voice; even in the wilderness, must cry "Prepare ye the way of the Lord, make His paths straight!"

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THE ANGLICAN CHURCH.

(Continued from last Issue.)

The services were literally a duet between the parson and the clerk except when the curate in his black gown went up the "three decker" to preach. The altar was represented by a small ricketty deal table, with a scanty covering of faded and patched green baize, on which were placed the overcoat, hat, and riding whip of the minister. The font was filled with coffin ropes, tinder boxes, brimstone matches, and candle ends. It was never used for Baptisms. It was at this time, about the close of the eighteenth century and the early part of the nineteenth that the Church reached its lowest ebb. In 1829, Samuel Wilberforce, afterwards the famous Bishop, wrote, "I think that the Church will fall within fifty years entirely."

The "Oxford Movement" was the human instrument for making these dry bones live. It was begun by Newman, Keble, Harrel, Froude and a few other earnest men in 1833. They bade the clergy in no uncertain voice to stir up the Grace of God that was within them, and betake themselves to their true mother. Later, the movement was joined by Pusey, who proved a tower of strength. The famous sermon preached by Keble in 1833, on "National Apostasy," was followed by the "Tracts for the Times." Signs of revival of Church life became everywhere visible. Churches were cleaned, services were multiplied and made bright with music. The Holy Eucharist

was celebrated more frequently, and with greater reverence. New parishes were formed, new Churches built and endowed. It was proved to us that this Church was no modern establishment, but that it was founded in Apostolic times; that it was here when S. Augustine came to extend it; that our clergy, however unworthy, were royal ambassadors, entrusted with messages of pardon, and with the benediction of peace. This great forward movement of Sacramental Theology and life has opened a way for the English Church into the hearts of the poor, who need something warmer than Cathedral services and patristic sermons, something more nutritious than the dry husks of a negative Protestantism. It is in the masses of the people that the deepest fountains of true life reside, and it is in the masses of the people that the Church of to-day has her strongest foothold.

In its early stages particularly, the leaders of the movement were assailed with violent abuse, and opposition of every conceivable kind. The Bishops were, one and all, its strong opponents, but through good report and evil report this small band held on its way. Dean Hole mentions that a friend of his was one of a deputation to interview the Bishop of the Diocese respecting the services of a new Church which had been built. They proposed to sing the Psalms. "But, gentlemen," said the Bishop, "Are you aware that it is only in Cathedrals and Collegiate Churches where the Psalms can be sung?" They pointed to the rubric which stated that the Psalms following may be said or sung. He admitted he had not noticed it. Then they said they wished the Church to be free and open. The horrified Bishop said, "But, gentlemen, have you considered the number of police that will be necessary to maintain order?"

We can afford to smile, and to smile broadly at this, for the result of the movement stands to-day before the eyes of the nation and of Christendom. The Church's historic fabrics have been recovered from desecration and decay, and made outwardly worthy of their high purpose. A seemly and intelligent type of worship has superseded the monotony and in-

decorum of old days. Life, energetic life, is the characteristic of the Church to-day. Much that was lost to us at the Reformation has been restored to us.

To quote Dr. Gore: "Even the secular newspapers seem to be coming to recognise that real acceptance of Church of England principles forces a man to realise his profound debt to that Tractarian revival, which, starting from a small and organised body of workers, sufficiently compact to be called a party in a right sense, has leavened so largely the whole life of the Church. God has blessed with results beyond what its first leaders would have dared to ask, the revival of religious life amongst us during the last fifty years. Just in proportion as the Anglican Church has been content to act as if she were Catholic, and to stir up the gifts within her in that proportion we find she is so, and has the living spirit in her body."

The revival is even yet looked upon with suspicion and dislike by many Protestants. "We all know," says Fr. Kelly, "the absurd length to which the nervous anxiety to be 'un-Roman' has carried people. Not so long ago, reverence and devoutness in our Churches were regarded with a suspicion as being 'too like them Romans.' We have got rid of a few of these absurdities, but the spirit prevails almost as much as ever. On the other hand, extempore prayer, properly adapted and carefully handled, would be 'too like them Dissenters.'"

"It is not reasonable," says Dr. Gore, "to dispute that there are defects in the teaching of the English formularies taken alone. The force of the Protestant re-action was allowed to rob the Anglican Eucharistic office of a great deal of quite primitive language. We can trace the influence of a similar re-action in the silence of the Church formularies about the primitive practice of prayers for the blessed departed, and of the apostolic practice of unction for the sick."

I believe that many good Churchmen do not realise that in every Celebration of Holy Communion, we offer up prayer for the Blessed Departed, in the words introduced by Bishop Cosin in 1661:—"Most