

ascension the Holy Ghost baptised the believers into one body (I Cor. xii. 13), and all then, "with one accord" owned no other name but His. And when He comes again it will be to gather all the saints . . . to whom?—HIMSELF.

May abundant grace, mercy, and peace be yours, from God our Father and the Lord Jesus Christ. Yours truly in Him,  
—C. J. DAVIS.

## PAPERS ON CHURCH HISTORY.

### The Encroachments of Rome in England.

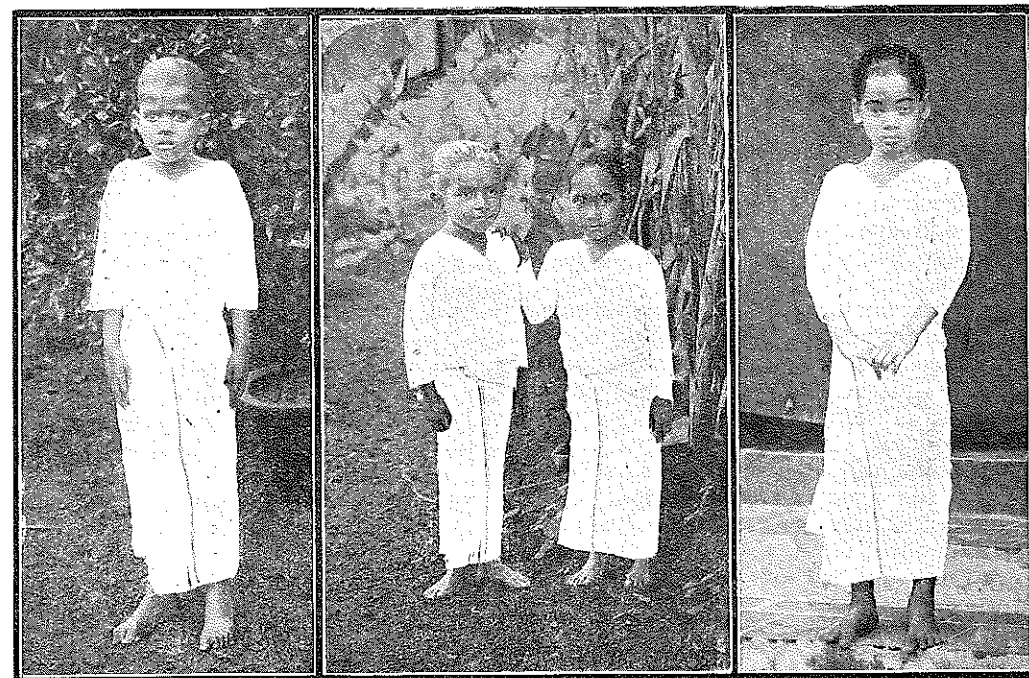
WE now approach a period in our papers which must awaken a peculiar interest in the mind of the English reader. With the advent of William the Conqueror, the history of the Church in England became more closely bound up with that of the Church on the Continent. William and his successors gave the leading positions in the Church, as in the State, to foreign bishops and prelates as far as they had power to do so. Thus the Anglo-Saxon gave place to Anglo-Norman rule both in Church and State. But the foreign priests were not content with merely holding these positions: they strove to bring the English Church more completely under the power of Rome than ever. So there arose a struggle between the Crown and the Church, which culminated in the throwing off of the Roman yoke by Henry VIII.

Let us, therefore, trace the struggle from the reign of William I. of England to the death of Becket in Henry II.'s reign. William I., indeed, ruled both Church and State with a firm hand, and refused to acknowledge any over-lordship in spiritual matters on the part of the popes. It was not until the reign of Stephen, a weak monarch, that Rome was able to place a legate, or Papal

representative in England. This was accomplished in 1135, and forms a distinct and important epoch in the history of the English Church. The Anglican prelates fully understood the drift of the movement, and clearly foresaw the result of a foreign priest's taking the presidential chair above archbishops, bishops, abbots, and the assembled nobility of the whole realm of England. A timid and time-serving spirit now crept into the heart of the Anglican Church. Such were the prelates of England when Henry II. ascended the throne in 1154. The opposition of Becket to this rich and powerful king throws a clearer light on the secular ambition of Rome than any of the conflicts we have yet recorded.

The birth and parentage of Becket are unknown, being concealed probably by his biographers. He was educated in London and Paris, and on his return to England was recommended to Theobald, archbishop of Canterbury, who in turn recommended him to Henry. Theobald recognised Becket's ability for business, determination, and devotedness to his Church, which were eminently calculated to fit him for his struggle with the powerful monarch. Becket was soon made Chancellor, and rivalled the King in the splendour of his retinue. In 1162 he was made archbishop of Canterbury and primate of all England. From the moment of his elevation to this position he completely changed, his true character stood revealed, and the obsequious servant became Henry's most determined foe.

Up to this time the clergy had wonderful privileges. One was that if a priest committed a crime he was simply deprived of his office, and had to commit another crime before he could be tried in an ordinary court of justice. Rape, arson, robbery, theft, were excused or sheltered under the frock of the priest or the cowl of the monk. He was re-



Four of the children at the Girl's Orphanage, Trichur, South India.

Altogether there are usually about 45 girls in the Orphanage, which is superintended by Miss L. Sundgren, assisted by a native Christian woman. During Miss Sundgren's absence in New Zealand, the Home is in the care of Miss Burchardt.

sponsible only to his superiors in the church, and through them to the decrees of Rome.

To remedy this and other matters, Henry summoned a great council at Clarendon, and there Becket and his bishops signed the famous "Constitutions of Clarendon" in 1164. By these, clerical law-breakers were to appear before the King's court, and, if handed over to their own court, not to be protected by the Church if pronounced guilty; the King's leave must be obtained before any archbishop or bishop could leave the realm, or any appeal be made to Rome; and, perhaps most important of all, the bishops and archbishops were to be

electd by the King's leave, in his chapel.

Becket wrote at once to the pope, who replied absolving him from obedience to the constitutions. Becket then fled to the Continent, where he remained six years. Returning again, while Henry was himself in France, he demanded the restitution of Church privileges. Taking advantage of a burst of rage on the part of the King, four knights proceeded to Canterbury and murdered Becket. The latter was at once hailed as a saint. The King gave way, submitted entirely to the pope, and did penance at Becket's tomb. The triumph of the Church for the time being was complete.

—Adapted from Papers by ANDREW MILLER.