

says, from a person who professes to have intimate acquaintance with the Vatican:—"I hear a movement is on foot which promises to be the most important event in the religious history of the century. This is nothing less than the secession in large bodies of members of the English Protestant Church to the Roman Catholic Church. The number of seceders is placed at 3,000,000. Included in this exodus from the Church of England are bishops, rectors, curates, and deacons. The authorized delegates are, it is asserted, now in Rome negotiating the conditions upon which secession will take place."

A statement somewhat similar to this was made about a year ago, which was found to have scarcely the smallest particle of foundation.

The exact value of the statement now made will be gathered from an editorial on the second page of the same copy of the *Mail*, where we read:—

"There is a kind of enterprise which, while showing a certain dash, injures the usefulness of a journal, and reflects on its management anything but honor. A correspondent in our issue of the 19th flashes his bull's eye on a state of things which, as journalists, we contemplate with shame. The *New York Herald* has long been accustomed to manufacture foreign correspondence within the four walls of the *Herald* office. But such morality will not go down in Canada."

On the Eastern question the telegrams are not just now exclusively alternating, but rather "mixed;" that is to say they are somewhat self-contradictory. In general, however, the situation is pretty much unchanged. The aspect of affairs, says the *Times* correspondent, is neither better nor worse. By the English papers generally, the situation is regarded as rather "favorable," and the report of the failure of the negotiations having regard to the withdrawal of the Russians and English from the vicinity of Constantinople is now said to have been at least, "premature." We are still, very strongly of opinion that Russia will withdraw a very large proportion of her demands rather than hazard a real war with England; and the determination and decision shown in the warlike preparations on the part of England, will form the best suggestion to Russia as to the exact point beyond which she had better not attempt to go. Despatches from St. Petersburg represent negotiations as still going on with the prospect too of being considerably protracted; and hopes are actually expressed that the road may be opened to an understanding which will ultimately lead to the meeting of a Congress. A correspondent from Berlin is not very hopeful while preparations for war are still going on; but his view of the case may not be the correct one. At any rate, we cannot be wrong in arriving at the conclusion that peace is still possible.

It is considered evident that Russia meant from the first to make any concession relative to a Congress dependent on some arrangement as to the relative position of her own and the English forces; and the fact that Russia did not reject the idea of withdrawing to Adrianople shows that they would set great value on the withdrawal of the British fleet beyond the Dardanelles; although Besika Bay is only twelve hours sail from Constantinople, while Adrianople is three days forced march from

the present Russian encampment. Warlike preparations are continued in England on a gigantic scale. Five batteries of Royal Artillery have been arranged to go to Malta. A gunboat flotilla is to be prepared at once for the defence of the British coast. All retired naval officers and stokers are directed to have their present addresses known at the Admiralty in order to promote immediate communication with them in case there should be a call for volunteers, and all men belonging to the first army corps undergoing punishment for disciplinary offences are ordered to join their regiments. The simultaneous withdrawal of the British fleet and the Russian forces from the neighborhood of Stamboul is said to have been accepted in principle by the two Governments, although it is understood that the particulars of the arrangement will take some time for final settlement. Meantime the internal affairs of Turkey are in a most unsettled condition. A plot is believed to exist for the restoration of the ex-Sultan Murad. The new Ministers are said to favor it as well as Vefyk Effendi; although it is thought that Osman Pasha and Mukhtar Pasha would remain faithful to the present Sultan. It is also stated that apartments have been prepared for the Sultan at Broussa in the event of a Russian occupation of Constantinople.

Bishop Schereschewsky, the newly consecrated Bishop for China, from the United States, left New York on Saturday the 20th, for Shanghai. He proposes to begin his college for training native students preparatory to receiving the Ministerial office, immediately on arrival there. It is a scheme upon which his heart has been set for some time, having urged the paramount necessity of it some years ago. His view of the case is that from the earliest days of the Church, education has been an important agent in the propagation of Christianity. In the middle ages, it was one of the chief instrumentalities by which Christianity was introduced among European nations. Rome has always availed herself of this power. The Chinese are pre-eminently a literary people. In China, the scholars are the ruling class; their influence has hardly a parallel among other nations. To reach such men, a College, a Missionary College, is needed. Such a College should include a theological or Divinity school for the training of a native ministry. There are at this moment Candidates for Orders belonging to the Mission at Shanghai, who would at once form the nucleus for such a school. Sometime ago, he stated that, with an endowment of three professorships, and \$20,000 for building purposes, the work could be at once begun. The Bishop and his friends have already secured a sufficient amount in annual subscriptions to support the college for two or three years to come; and if better times should come, it is hoped that the Endowment fund will be completed before long. The Bishop will have from the beginning to assist him in the College, three professors,—one a native Chinese, a Master of Arts from Kenyon College, Ohio, where he graduated some years ago.

Two missionaries have also been appointed for Shanghai, Messrs. Sayers and Bates, who are now in the Berkeley Divinity School. They will sail immediately after their ordination, and on their arrival in Shanghai, they will enter on the study of Chinese.

In the recent Papal Allocution, St. Ninian is represented as the disciple of Bede, and Mr. Whitaker, editor of *Whitaker's Almanac*, has endeavored to show that Leo XIII. has blundered in his chronology, because St. Ninian, or Ninyas, the apostle of the Southern Picts, died Sept. 16, A.D. 432, and the Venerable Bede was not born until A.D. 673. But it is replied that it is equally true that there are two Bedes or Bedans mentioned in ecclesiastical history—one, *The Venerable Bede*, who flourished in the seventh and eighth centuries, and another, *A venerable and much older Bede*, who was a monk of Lindisfarne, and who is supposed to have been referred to in the Allocution as having had St. Ninian for a theological student; just as there were two Peter Martyrs—one a Romanist and Spanish Peter, the historian of the New World and friend of Sebastian Cabot, who, on going to England, was the first foreigner officially allowed the title of "Esquier," and a Peter who settled in England at the invitation of Cranmer, and obtained the Professorship of Theology at Oxford.

FIRST SUNDAY AFTER EASTER.

AS one of the grand results of the Resurrection, the justification of man is one which most intimately concerns us, and the services of to-day bear a special reference to this subject. It was a primitive custom for those who had been baptized the year before to keep this Sunday as the anniversary of their baptism. The Epistle bears out the custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connection with the risen Christ, the source of our regeneration.

In its literal sense the term justification means a making just or righteous; just as rectification is a making right, or sanctification is a making saintly or holy. It is sometimes taken for to pronounce just, as when in courts of law one who has been tried is absolved from the accusation and pronounced innocent by the judge. As in the passage, "He, willing to justify himself." It is also used in the sense of pronouncing as just through the application of the merits of another, as in another passage, where God is said to justify the ungodly. The term is also used in Holy Scripture in the sense of advancing in righteousness, as "He that is righteous, let him be righteous still."

Our Church states, "That we are justified by faith only is a most wholesome doctrine and very full of comfort." Very many of the Fathers affirm that we are justified by faith alone. By the word "alone" the Fathers never intended simply to exclude all works of faith and grace from the causes of justification and eternal salvation, but in the first place, the laws of nature and of Moses;