

of two laws in the kingdom of Christ. In Christ's kingdom nature is ever being silently changed, as at Cana, into something higher and better than it was when Christ found it. Christ sits at the board at which humanity feasts on the good things provided by the bountiful Creator; and when nature fails, as unassisted she must fail, to satisfy again and again man's deeper wants, the grace of Christ does the rest. What is Holy Scripture even, but the water of what might have been a mere human literature changed by the Spirit of Christ into the inspired word of God? A biographer or historian sits down some eighteen hundred years ago to describe simply what he had seen and heard; and, lo! an influence falls on him from above, guiding him to select one thing and omit another, penetrating his language with a power and a beauty which all spiritual men from the first have felt to be a power not of this world. What are the Sacraments but the water of what else would have been mere symbols of a distant and possible purification and nourishment changed into something higher by the power of Christ? Here a little water in a font, there a little bread and wine lie before us, the simplest symbols of cleansing and of food. And if Christ were only a memory of the past, instead of being, as He is, a living and present Lord, they would be nothing more than symbols to the end; but His word and blessing make them what otherwise they could not be—here the channels of His grace, there vessels of His Presence,—imperceptibly to sense, certainly to faith. And so with the natural character; the water of nature is constantly being changed into the higher nature of grace. That which was mere good nature becomes a divine charity towards God and man. That which was only well exercised reason becomes a lively faith in the unseen. The natural virtues are transfigured from on high, and religion gives a grace, an intelligence, an interest in life, with a consistency and lawfulness of aim.

GREAT MINDS AND LITTLE MINDS.

A FEW years ago in the part of London called Paddington, there were two large churches almost within a stone's throw of one another: Holy Trinity, under Dr. Moorhouse, and St. Mary Magdalene's, under Dr. West. The former was as famous for its (so-called) "Evangelical" flavour, as the latter for its triumphant Ritualism. Our purpose is not at present to institute any "odious comparison" between the work and fruits of these two men with their respective systems; but to draw attention to an incident which has recently occurred, shewing the character of Dr. Moorhouse, the "Evangelical," and his immediate predecessor in the position which he at present occupies. Dr. Moorhouse, as one of the most eminent of the school to which he belongs, was presently appointed to the Bishopric of Melbourne in Australia, while Dr. West, being a Ritualist *par excellence*, although one of the most successful parish priests in England as well as a member of an aristocratic family, has been left to his little corner of London. Dr. Moorhouse's predecessor, a "returned empty," with nothing to do but mischief, is leading an assault on the Ritualists in England, as, to the detriment of his Colonial diocese, he had done his best against them before; while Dr. Moorhouse—who deserves the much coveted title of "truly Evangelical"—is writing, as we noticed last week, to his old neighbour and youthful rival, Dr. West, "earnestly asking him to use his influence with the Revs. W.

J. Knox-Little and G. Body to go out to Melbourne to conduct a Mission there; offering them a hearty welcome at his house, guaranteeing all expences, and promising them his moral and episcopal influence, in language worthy of a great Bishop who loves the souls committed to his charge."

We need scarcely say that this is exactly what Dr. Perry, the quondam Bishop of Melbourne would not have done; otherwise he would not have left his diocese in such a state that his successor has to strain every nerve to recover the lost ground of the Church. Those who are in earnest in striving for the progress of the Church have no time to split hairs on minor points of theology, while all the noise and trouble in the Church proceed from those "empty casks," who are as "idle," so far as real Church work is concerned, as they are busy-bodies in doing the mischief that is found for their "idle hands." One for instance, who puts up for an eminent "Evangelist" should have more profitable work than that of uttering ill-natured criticisms on the efforts of another, equally eminent, Evangelist, in the pulpit of a neighbouring parish.

It is matter to be thankful for that "truly Evangelical," like Dr. Moorhouse, are beginning to take the place of that class which has been aptly termed an "extinct volcano" of Church life, and prove—what the world has of late years almost been allowed to forget—that it is possible for a man of that school of theology to act like a gentleman and a Christian towards those who differ from him in opinion. It is refreshing to hear sometimes even of Bishops, like Thorold, Bond, Sweetman, and Moorhouse, who can do this habitually—and as a sacred duty of their office—while they continue to profess themselves both "Evangelical" and "Protestant." It makes one hope that these terms—once honoured—may yet be redeemed from the terrible odium which now attaches to them in too many cases, and brands with the taint of narrow-minded and uncharitable Puritanism, persons who claim such distinctive titles.

CHURCH PROGRESS.

THOSE who talk about the decadence of the Church, whether in England or in the Colonies, especially in the former, have evidently not made themselves acquainted with the facts bearing upon the question. With regard to Canada, by comparing the census of 1851, and that of 1861 with that of 1871, although there is shown to be a considerable increase of members of the Church, yet compared with other religious bodies it is otherwise. But there are some other facts which do not appear to have been brought into the calculation. In the Province of Ontario at least, the census of 1851, and also that of 1861, were notoriously inaccurate with regard to the statistics of a religious character. We could point to several parts of the country where hundreds of families were put down both in the census of 1851 and in that of 1861 as members of the Church of England who were nothing of the kind, and never had been—many of them indeed, had never been baptized, and had never yet attended a Church service. From inquiries of a somewhat extended nature we find that this was the case in other parts of the Province. We are informed that the census of 1871 was more correct in this respect—but so much the worse for the comparison.

Some years ago in order to form some idea of the comparative numbers of the different religious bodies in England, a request was issued by the

Home Secretary to Church Incumbents and to the dissenting ministers to get each congregation counted on a particular Sunday morning. It was well known that many of the Dissenting bodies mustered their people and friends in as large a force as possible for the occasion, and it was equally well known that the majority of the clergy knowing the fallacy of the scheme, paid no attention to the request; so that any estimate formed upon such a basis would be just as fallacious as an argument founded on a comparison of the religious census of Ontario in 1851 with that of 1871. We know, however, that as a rule, the Dissenting bodies in Great Britain, especially the Methodists, are from their own showing, in the declining state; and we also know that a great work is going on in the Church. We know that very large sums of money are expended every year in building churches and endowing them, in founding bishoprics, in establishing Church Schools, and in every other good Church work; and we know too that these efforts are most successful.

A recent article in the *Guardian* of much interest makes particular reference to the work going on in the new Diocese of Truro. Fresh power and usefulness has been breathed into all parts of the Church of England. Few possess this magic touch, to revive that which, having decayed and waxen old seems ready to vanish away, more unmistakably than the Bishop of Truro. Every part of that long sea-girt peninsula which forms his labourious diocese, from Launceston to St. Sennens, and from Tintagel to Megavissey, during the short period of his episcopate—not yet four full years—has felt its quickening power, and has with more or less readiness responded to its impulse. While new institutions, formed on the old ecclesiastical lines, are rising to meet the new wants of the age, of which the cathedral of Truro is the chief—every relic of old Church life has been roused from its torpor, and shown how it might put itself in living relation with the spirit of the age, and find good and profitable work to be done by it for the Church and her children.

A recent example, full of hopeful promise, of this resuscitation of ancient foundations is presented by the collegiate Church of Endellion, the name of which is probably unknown to the large majority of our readers, which after existing in a semi-fossil state for many generations as a survival of the past, without the thought of its having work to do, or the opportunity of doing it, has been raised by Bishop Benson to the position of a living power, by the appointment to a vacant prebend of one of the Truro diocesan missionaries, the Rev. F. E. Carter, for the express purpose of doing spiritual work in connection with the church to which he belongs.

The history of the collegiate church of Endellion is a singular one. Founded at some unknown date, and first appearing in diocesan history in the middle of the thirteenth century, Endellion occupies a unique position as the only collegiate church in England, which has retained its ancient prebendal endowments. When the mighty ecclesiastical tempest swept over England forty years ago, leaving traces of its devastating power on every capitular and collegiate body, great and small; carrying away the sixteen prebendaries of Southwell and the almost equally numerous prebendaries of Brecon, offices and revenues together, and leaving the bare names of the ancient canonries at Middleham and Heytesburg, little Endellion, perched on its bleak sea-beaten hill on the Cornish coast, by a singular freak of fortune was spared. The reason of this exemption was that its prebends were in private patronage, and the rights of their

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