

the evil one was really his day of humiliation and of judgment—that "the prince of this world is judged." This is what He will teach the world; but what will He teach the world? "Unto you I have many things to say, but you cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all truth." Now, these words demand very attentive consideration. They show that Christ Himself, in His own Person, did not teach all necessary Christian doctrine. We meet with some people in the present day who claim that the whole teaching of Christianity is to be found in its completeness in the Four Gospels. That what the Lord Himself taught, during his sojourn on earth embraces all necessary Christian they say the words of Christ are enough. They accept these words, and they want no more. Now, this language may sound very well, because it seems so very loyal to Christ; just as we find among another class of Christians who profess the warmest attachment to Christ. They believe in "Christ and Him crucified." They prate about justification by faith; but they want no Sacramentarianism; no Sacerdotalism. But all this idle talk is the veriest treason against Jesus Christ that can be imagined, as will be seen at once by attending carefully to Christ's own words. In the Gospel for today, we see that a great deal of important teaching which belonged to His religion was not communicated by Himself during His sojourn on earth, but was to be communicated afterwards by the Spirit of Truth. And we find also that what He really did teach embraced in the plainest and most direct terms a very large portion of what is by some people ignorantly and contemptuously stigmatized as Sacramentarianism and Sacerdotalism.

THE CHURCH AND MR. BRIGHT.

MR. BRIGHT having recently made several accusations against the Church in reference to her treatment of the Quakers; and having also made statements to the effect that the Independents and other Puritans had treated them better, that politician is reminded of several historical facts which are of a precisely contrary character, as regards both the Church and the Puritans. From authentic historical documents it appears that the New England Puritans passed the harshest laws against what they called the "cursed sect," and provided that an offending Quaker should "for the first offence, if a male," have "one of his ears cut off, and be kept at work in the House of Correction till he could be sent away on his own charges; and for the second offence, his other ear should be cut off, and he be kept in the House of Correction as aforesaid; and if a woman, then to be severely whipt, and kept as aforesaid as the male for the first offence; and for the second she should be alike used as aforesaid; and for every Quaker, he or she, that should a third time offend, they should have their tongues bored through with a hot iron, and be kept at the House of Correction to work till they be sent away at their own charges!" (Quoted in Anderson's "History of the Colonial Church," Vol II., p. 211.) In 1658 some of them were almost whipt to death; in the same year others were condemned to death without the intervention of a jury; and four were hanged at Boston.

But "with the Restoration came a respite from such atrocious severities in New England; and an order was issued September 9, 1661, to Governor Endicott by Charles II., forbidding him to proceed any further in any proceedings against Quakers, whether condemned or imprisoned; and commanding him to send them to England, together with

the charges laid against them, to the end such course might be taken with them there as should be agreeable to the English laws." (Anderson's "History of the Colonial Church," Vol. II., p. 218.) No wonder that the Quakers, those sturdy sticklers for truth to the very letter, who abhorred complimentary and flattering words on the accession of James II., addressed the Sovereign and said: "We are come to testify our sorrow for the death of our good friend Charles."

One of the Puritans, Blackstone, had the courage to rebuke his party in these words: "that, as he came from England, because he did not like the Lord Bishops, so he could not join them, because he would not be under the Lord Brethren."

But "the little sect" did not fare much better at the hands of the Independents at home. One of them, in a letter to the Protector, Oliver Cromwell, himself an Independent, says "that though there are no penal laws in force obliging men to comply with the established religion, yet the Quakers are exposed upon other accounts—they are fined and imprisoned for refusing to take an oath, for not paying their tithes, for disturbing the public assemblies, and meeting in the streets, and some of them have been whipped for vagabonds, and for their plain speeches to the magistrates." (The "Church's Broken Unity," Vol. II., p. 227.)

Macaulay says: "The Puritans interdicted under heavy penalties the use of the Book of Common Prayer, not only in Churches, but even in private houses. It was a crime in a child to read by the bed of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians." ("History of England," Vol. I., ch. 2.) It is not a little remarkable that the distinguished historians of England and America—Macaulay and Bancroft—alike speak of the intolerance and tyranny of the Puritans.

In 1862, when the Nonconformists kept the Bicentenary Commemoration of 1662, and the younger ministers had to read up the history of those times in order to address their flocks, it is a fact that the result of their reading was to make some of them Churchmen.

Neal, the historian of the Puritans, is forced to confess that their conduct "sullied the glory of their former sufferings—for now it appeared that the New England Puritans were no better friends to liberty of conscience than their adversaries; and that the question between them was not whether one party of Christians should have power to oppress another, but who should have that power." (I. 296—316.)

MISSIONARY ACTION.

THE attention of Churchmen has recently been drawn to the comparatively scanty and inefficient means that are taken to publish the glad tidings of the Gospel of the Son of God, and to extend the Church of Christ throughout the world. We congratulate ourselves on the little, puny, and spasmodic efforts we make, we indulge in no small amount of self-glorification if we meet with a little success, and we imagine we have done our duty if the smallest attempt has been made to promote the well-being of the Church. But we are desired to bear in mind that in former days, efforts made for that purpose were usually on a scale somewhat more in agreement with the requirements of the case. The *Church Times* reminds us that St. Augustine of Canterbury, as we learn from the Venerable Bede, came to the kingdom of Kent with a staff reported to be nearly forty men. This was in the year 597; and in 601, when little or no progress

had been made outside the dominion of Ethelbert, the Bishop of Rome, hearing that Augustine had a great harvest and but few laborers, sent to him a number of other fellow-workmen and ministers of the Word. "But," says our contemporary, "conceive the astonishment, not to say the dismay that would have been created in Delahay Street if Bishop Kestell-Cornish had made a requisition for forty priests to begin with, and four years after had asked for further help! And yet we do not see why there should be this difference. There is no lack of men for any thing else; indeed, it is an almost insoluble problem with fathers of families what to do with their sons. Neither is there any lack of energy or 'pluck,' or Christian zeal. The exploits of our young Englishmen at home and abroad, the perils which they cheerfully face and the labors they undergo in the pursuit of secular objects, and their self-denying labors for the Cross in our home parishes, make it really astonishing that the road to Holy Orders, and especially to the Mission field, is not thronged as much as the avenues which lead to public employment. On Good Friday, before the Reformation, intercessions were made not only for heretics and the perfidious Jews, but also for Pagans, that they might be delivered from the worship of idols, and be joined to the Church of God to the praise and glory of His holy name. How it is that this was dropped it might be difficult to say. Whether it was from pure carelessness, or whether it was thought that Good Friday had a special reference to Israel, seeing that the Redeemer said of those weary hours—"All the day long I have stretched forth My Hands unto a disobedient and gainsaying people;" or whether Englishmen of the Tudor reign failed to grasp the idea that their descendants would come under a far heavier responsibility in regard of heathen lands than had ever yet fallen upon a Christian nation—for some reason our Good Friday intercession has been cut down to the single collect which names Jews, Turks, infidels, and heretics. But English Churchmen are beginning to realize in some faint degree, their duty to the Pagan world; and, though nothing could be more unsatisfactory than our present system—or rather no system—a good deal of work is now done. The subscriptions to the numerous Church of England Missionary Societies exceed those given to the whole of the Missionary Societies of all the "denominations" in the Three Kingdoms; besides which, many of the foreign dioceses are, or at least embrace, a missionary organization. It is also pleasant to hear that the converts themselves often display a zeal for the further spread of the Gospel; which if measured, as it ought to be, not by the actual amount of their gifts, but by their means, would put the Mother Church utterly to the blush. For instance, we believe that the poor native congregation which has been collected by Canon Lightfoot in Capetown, gradually collected from amongst themselves a handsome sum for the purpose of building a Church, before their admirable pastor would suffer them to appeal for help to any one outside. A similar case has occurred at Guiana, where the Chinese laborers, who as yet have not had so much as a single clergyman specially assigned to them, have raised £200 stg., and built one of the prettiest wooden chapels in the Diocese: nor would it be difficult to multiply instances to any extent. But the whole work languishes for lack of means. Indeed it has been said, and we believe with perfect truth, that if the number of our missionary clergy were multiplied by ten there would at once be found occupation more than enough for them all.

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