

sentation of the laity, appointed in secret session to go to England to get consecration; who failed to do so after tarrying in that country for a year; who then went to Scotland, and was consecrated at Aberdeen, perhaps as secretly as he was designated by his ten non-joining friends to go to England on his mission; who on going back to London was not recognized as Bishop by the London Episcopate, nor, I believe, could any longer draw the stipend from the missionary society with which he had so long been connected. He it was who came back to America and gave a stamp to Connecticut churchmanship of one kind, while your own Bishop Madison, who, as a patriot and a churchman, was as unlike Bishop Seabury as a man well could be, certainly gave a stamp to Virginia churchmanship of a very different kind."

Mr. Spurgeon has stirred up quite a tempest in the Anglo-Israelite camp. His scathing criticism of that strange craze which would identify the British people with the lost Ten Tribes is interesting reading, only the game is scarcely worth the heavy ammunition he expends upon it. In *The Sword and Trowel* for September he says:—

"When reading James i. 1, 'to the twelve tribes which are scattered abroad, greeting,' we dared to observe that the Jews were not two tribes, but twelve, and that there are no ten lost tribes. This has brought upon our devoted head vials of wrath from some of the Anglo-Israelites, and a great deal of profound instruction from others of them. The whole theory of Anglo-Israelism is so whimsical and unreasonable that we can hardly mention it without a smile; but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. No identification between our nation and Israel which has ever yet been set forth is worth a thought—with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it, and pray our instructors to observe that the Israelites were the people to whom our Lord preached, 'I am not sent but unto the lost sheep of the house of Israel,' Matt. xv. 24; and these were the people who persecuted Paul, and of whom he said, 'My prayer for Israel is that they might be saved,' Rom. x. 1. To these the apostle belonged, for he said, 'Are they Israelites? So am I?' The Jews of that day were Israelites, and the Israelites of that day were Jews: the Jews of this day are the same. Inquire of any Jew, and he will tell you that he is an Israelite. Ask him to which tribe he belongs, and he may mention Naphthali or Asher quite as likely as Judah.

"This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but have left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in or depended upon. The blessings of the covenant are not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. We deprecate with deep earnestness all dependence upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: we must be born again from above. Now, in Christ Jesus there is neither Jew nor Gentile; and the attempt to restore the distinction is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps it will be a change. We shall at least enable many journals to prepare fresh articles for the defence of their crotchet, and we trust they will be duly grateful to us for our help, and be as good-tempered over it as the Lion and the Unicorn will let them be."

Recent letters from Indian Missionaries show that under the influence of European teaching a silent but powerful revolution is going on in that country. India is yearning for Christ, feeling after Him, if haply she may find Him. Her sayings find touching utterances in the words of Keshab Chandra Sen: "Behold," he exclaims, "Christ comes to us as an Asiatic in race." Christ "comes to fulfil and perfect that religion of communion for which India has been panting, as the hart panteth after the water-brooks. Yes, after long centuries shall this communion be perfected through Christ." "If you say"—the words are again Chandra Sen's—"we must renounce our nationality, and all the purity and devotion of Eastern faith, for sectarian and Western Christianity, we shall say most emphatically, No. It is *our* Christ, *Asia's* Christ, you have come to return to us. The East gratefully and lovingly welcomes back her Christ."

The bitter aversion of ritualism to the protestant character of our church is continually receiving fresh illustrations. The *Church Times* in a recent article on the Irish Church, stated that "persistently, and with fatal results, Irish Churchmen will be Protestants or nothing. Content to exist before Disestablishment as a hated Protestant ascendancy, they are now in the years since Disestablishment, putting themselves more and more in the position of the despised Protestant sect." The writer refers to the "Protestant canons," which place the Irish Church out of sympathy with the Catholic Church of the West, of "the intolerant bigotry which is so eminently Protestant," and intimates that many of the Irish clergy are seeking work in the English Church, because of the uncatholic position the Irish Church has assumed since Disestablishment. The same paper contains the report of a sermon by a Mr. Simeon, who deplors "the part which Protestantism took in destroying the true faith." Among other absurdities and misrepresentations we find the following parallel drawn between Protestant and (Roman) Catholic, England:—"Let us then look over England to-day and see the difference between this age of Protestantism and the time when Catholicism was taught. Catholicism had covered England with churches; Protestantism covered it with ruins. Catholicism covered the land with almshouses; Protestantism covered it with work-houses. Catholicism had taught the people to work for the love of God—to meet after their labour in homely faith and thankfulness—to enjoy their simple village festivities—their dances on the green and so on. England was famous in the Middle Ages as 'Merrie England.' What was she now? Protestantism has trodden all that underfoot; made money the god of England; made the life of the working man a slavish life, and left nothing in his pocket after all." Another eccentric sermon was preached by the Rev. Dr. F. G. Lee, on behalf of the "Association for the Promotion of the Unity of Christendom." It consisted mainly of a tirade of abuse against Reformers and the Reformation, and wound up with a demonstration (*sic*) of the identity of Roman and Anglican doctrines.

The disestablishment question is again coming into prominence in Scotland. The agitation against the National Church is growing and the drift of

public opinion is manifestly in favour of the separation of Church and State. Mr. Gladstone now declares that, as soon as the majority of the Liberal members of Parliament shall demand it, he will make the disestablishment of the Scottish Church the policy of the Government. If the non-conforming Presbyterians and others possess the majority they claim to have the question will have speedy settlement. In any case a conflict is impending.

In Belgium a dangerous conflict has arisen between the Liberals and Clericals upon the Public School question. When the Clericals came into power in June they adopted at once the most extreme reactionary measures. A royal resolution abolished the Ministry of Education, created by the Liberals when they came into power six years ago, and which represented the greatest reform in Belgium; a decree of the Ministry dissolved the Senate, which was still Liberal by a small majority and ordered new elections; the Governors were directed to stop prosecutions against Communes which had refused or delayed to obey the orders of the Liberal Ministry in the matter of schools; and negotiations to restore relations with the Pope which the Liberals broke off two years ago, were entered upon. On July 8 the new Senate was elected, a large Catholic majority being returned. Some important changes of opinion had, however, already taken place; Brussels changed its vote of June 10 so radically that all the pluralities were on the Liberal side; and in the second elections, held July 15, this Liberal triumph was further emphasized by the election of all the Liberal candidates. When the two Chambers assembled on July 22, the Clerical party had large majorities in both houses, and the Cabinet brought in a new school law, virtually destroying the school system which the Liberals had adopted, returning all the primary and much of the secondary education into the hands of the Church; and this measure has been passed, and signed by the King.

These measures exasperated the Liberals; a strong agitation against the Clerical Ministry swept over the country. To counteract it the Clericals brought up to Brussels delegates from all parts of the country. The two parties met and serious riots were the inevitable result. All classes in Brussels have indicated emphatically their opposition to the proposed destruction of the school system. A meeting of 20,000 was held at the Bourse, and resolutions were adopted demanding the withdrawal of the School Bill and the dissolution of the Chambers. The Clerical counter demonstration mustered only about 8,000.

But the most impressive gathering in protest was that of the burgomasters and members of Liberal Communal councils from all parts of Belgium, held in Brussels. The Burgomaster of Brussels received upwards of 500 of these gentlemen, and addressed them in terms of strong deprecation of the new School Bill, which, he said, must be defeated. If the bill became a law it would be respected, but the councils would devise some way of protecting the schools which the Liberal Government had established. Not a single school in the Liberal communes should be suppressed. A paper was then adopted which is thus summarized:—

"The new bill tends to destroy completely the