

treat, which we published last week *in extenso*. It is decisive. Two points of great importance are laid down. First, the illegality of the erection of a mission chapel without the consent of the rector; and secondly, the illegality of the act of the Bishop in assenting to such erection and in licensing a clergyman, both of which episcopal acts are null and void, in this case, because of their illegality.

The whole transaction is a most painful one—a most high-handed act of contempt for duly constituted authority, sustained by the highest ecclesiastical officer in our Canadian Church, who has deliberately and knowingly made himself *particeps criminis*. It appears that even after this legal opinion was given and was in possession of the Metropolitan, he took the chief part in a very ornate and advanced service in this mission chapel, in which upwards of 40 of the clergy participated.

One important lesson is pressed upon us by this incident. The only safeguard and security for right order and true liberty in the Church lies in government by law; and that we cannot trust to an absolute and irresponsible government by men, whatever their personal character or their official position. Bishops themselves, as well as clergy and laity, must be subject to law. As the supreme administrators of the law they are the more bound to be themselves faithful. Not to them any more than to the humblest presbyter can arbitrary and irresponsible power be conceded. Every attempt to reproduce the old mediæval or earlier extravagances must be resisted. The progress, usefulness, and stability of our church largely depends upon its good government. There are opinions held by many amongst us which are tending to subvert all right constitutional government. The most extravagant claims to absolute power and the most high-handed acts of lawlessness are seen to be quite compatible with each other. Despotism and anarchy are near of kin. We can only have true liberty in true order, and true order is founded upon law, not upon self-will. We shall presently discuss the two theories and influences which are striving for mastery, and the important issues which are involved in this question as to the nature of episcopal authority.

An "Episcopalian," writing in the *St. John Sun*, puts the following pointed questions, which those interested would do well to ponder:

"(1) Is it true, as reported in your columns, that the Metropolitan of Canada attended the services in the Mission Chapel of St. John the Baptist?"

"(2) Is it true that a few hours before doing so he had in his possession the opinion of an eminent lawyer?"

"(3) Is it true that this opinion pronounced every act of service in that church to be a violation of law?"

"(4) Is it true that this opinion was given upon application of a committee appointed by the Synod of the Episcopal Church?"

"(5) Is it true that, though one of the parties interested, the Metropolitan acted as chairman of the committee?"

"(6) Is it true that the Synod of the Diocese in full session passed a vote of thanks to the eminent lawyer for his professional services?"

"(7) Is it true that in the face of this opinion the Metropolitan, the chairman of the committee, engaged in the Mission Church in the most solemn of religious acts?"

"(8) Is it true, that over forty of his clergy

joined in this act which they had been informed was illegal?"

"(9) Is this disregard of law to be considered by Episcopalians as the direct course to be pursued by them whenever so inclined?"

"(10) Would it not be considered sharp practice in ordinary business transactions if, upon a joint reference to an umpire, one of the parties should repudiate the decision because it was adverse, and because no bonds were given to abide by it?"

"(11) Is it possible that the Metropolitan personally would commend this sharp practice to the members of his church?"

"(12) Is it desirable that the Legislature of the Province should delegate to any such body of men the power to make laws for their government when they can readily find reasons for avoiding them when distasteful?"

"(13) Will it be a matter of wonder if the next census should show an increase of the Episcopal Church to be less than two per cent. during the decade?"

"(14) Does not this example of the Metropolitan show the inutility of private attempts at compromise and the necessity of an appeal to the law courts?"

SHAFTESBURY, SPURGEON, AND MOODY.

Three remarkable assemblies have recently been held in London, in each of which the central figure was an earnest, faithful, Christian man, honoured and beloved for his work's sake, and for his services rendered in the cause of God and of humanity. Lord Shaftesbury was presented with the freedom of the City of London. The Chamberlain in his address recounted the long roll of benefits, extending backwards over better than half a century, which had been conferred on the suffering classes by his lordship's unflagging efforts. The *London Presbyterian* says:—

"Things have changed so much that it is hard for us now to realise the misery and oppression which existed in many forms when Lord Shaftesbury began his philanthropic career. Women and children were engaged in forms of labor at once injurious, degrading, and demoralising. In the keen competition of the manufacturers the condition of the operatives was little regarded; they were beasts of burden out of whose toil the money was to be made. The harder they could be driven the better for the master. If they broke down and died, it was not his concern. Lord Shaftesbury was a leader in the movement which invoked the power of the law for the protection of the overwrought and the ill-used. It required no small courage to face the obloquy which these efforts called forth, and no little faith and perseverance to remain steadfast to the purpose he had formed. On a late occasion his lordship said that he had never known a good work undertaken about which it was not declared that it was utterly impossible. The number of these impossibilities which had been successfully accomplished during his own lifetime is by no means few. In the future the name of Shaftesbury will rank with those of Howard and Wilberforce. Like those distinguished philanthropists, he is a genuine and distinctly-pronounced believer. It is the love of Christ which forms men of this stamp, in whom the spirit of Christianity shows itself as brightly as the spirit of compassion. There is a catholicity in Lord Shaftesbury's religion which comports well with his life of abounding charity. He has attained to very venerable years, and is a nobleman indeed: noble in rank, noble in presence, noble in character, an ornament to his order, and an honour to his country."

In the second demonstration the Rev. C. H. Spurgeon received the enthusiastic congratula-

tions of his friends upon the occasion of his fiftieth birth-day. Thirty one of these fifty years have been devoted to the work of the ministry. There were two great meetings. The Earl of Shaftesbury presided at the second and paid a glowing tribute to his friend's worth and work. After recounting the chief features in his wonderful career the Earl said:—

"I think Mr. Spurgeon one of the most admirable, most amiable, and most loving fellows I ever knew in the whole course of my life."

The Rev. Canon Wilberforce made an eloquent speech, in which he dwelt upon the oneness of all believers in Christ. He was glad that evening to bear witness to one principle, the real spiritual unity of those who are in Christ Jesus, notwithstanding a very wide difference of method or practice. If he and his brother were in Christ they were one, however wide the difference between them. The days, he believed, were coming round when this would be more clearly manifested than it had ever been. The *High Church Guardian* and the *Ritualistic Church Times* agree in their reprehension of the Canon's conduct as "an intolerable scandal."

Addresses were made by other prominent representatives of the various Protestant Churches. Among the letters of congratulation received was one from Mr. Gladstone. Every London journal of note made some reference to the jubilee and to Mr. Spurgeon's work. *The Times* devoted an important and interesting leader to the occasion, remarking that Mr. Spurgeon "is honored with almost national festivity at an age when many men are just emerging from obscurity into note, if not from inactivity into usefulness." Of the Metropolitan Tabernacle, it says, that it "is probably the largest and best edifice for congregational worship in this country;" considering, at the same time, that our cathedrals are rather for "spectacles, ceremonies, processions, and meditation." Remarking that the man who has done so much work, and won so much fame, attained his high position at a very early age, without the aid of university or college, the writer proceeds to observe:—"He was a preacher at sixteen, a popular preacher at seventeen, and in a year or two more the restorer of the metropolitan congregation that had begun to find itself tending to the desolation of a City church. He has now for thirty years been one of the chief preachers of the age. Such a fact has important bearings upon several questions, such as the usual preparation for orders, and alleged impossibility of dealing with the working classes, or even with the middle class from a certain point of view." "Spurgeon was but a boy when he set to work in the metropolis. He was of an age when no Oxford or Cambridge man is deemed fit for orders. The metropolis was worse thirty years ago than it is now, and the cry from the Surrey side was even louder than now. But this mere boy, still in his teens, came into this dark and dreary region, and never for a moment had the least doubt that he would win a good harvest of souls. So he won them." As to his style and method, it says that this preacher "laid his foundation on the Bible. His utterances abound with Scriptural text, figure, metaphor, and allusion. Whatever he says sends his hearers to the

sacred record." and striking:—

"He occasioned a smile from gentlemen, and meant that they the confidence v shock those who as still open t wind about a po We are not sure mons would not as much, but th Church of Eng pure classic styl

The *Pall Mall* papers and give Spurgeon's own ard observes: success which it ungrateful not when Edward I popularity," this drawn such com "One result of l say, in the serm *Daily News* rer merely a preache tive benevolence others. What chiefly respect in ness of his pe culled from the t indicate what a has upon the lo power of a life a cule and hatred, genuine apprecia

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