

blessing that enwraps all blessing for us, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power. Without him all preaching is empty clamour; without him all church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses, our hands, and our hearts to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"—*N. Y. Independent*

British & Foreign News.

ENGLAND.

THE BISHOP OF LIVERPOOL'S CHARGE.—The Bishop of Liverpool held his triennial visitation last month. The first part of his charge was devoted to local diocesan matters, the latter part to more general subjects. We make a few selections.

RITUALISM.

One black cloud is the continued existence in our midst of a body of churchmen who appear determined, if words mean anything, to Romanize the Church of England, to go back behind the Reformation, to reintroduce the Mass and the Confessional into our Communion, and, in one word, to revolutionize our Church. I use the words "appear determined" advisedly. I know well that the members of this body always deny that they have any such intentions as I have described. If this is the case, I can only say that they are most unfortunate in the use of the language continually employed by their organs in the press. That the movement I refer to will ever be successful I do not for a moment expect; I do not believe that the people of England will ever allow the Established Church to go back to Rome. But I believe that, unless the Romanizing movement I speak of is checked by the active co-operation of moderate men of all loyal parties within our pale, it will ultimately be the cause of disruption and disestablishment. Above all, I believe that unless the laity can be made to understand that the points which have been disputed before the Law Courts are not mere petty questions about ornaments, dresses, music, and decorations, but attempts to subvert the Protestant principles of the Church, and to reintroduce some of the most dangerous doctrines of Romanism, they must not be surprised if, in a few years, the whole Church of England goes to pieces. The apparent inability of the laity to realize the immense gravity of the questions in dispute, and the common disposition to trifle with them as mere questions of taste, is to my mind one of the most alarming symptoms of our times.

BROAD CHURCHISM.

Another black cloud is the growth and progress in our midst of a party of Churchmen who seem anxious to throw overboard all creeds, articles, and fixed principles, and, under the specious names of free "thought," "liberality," and "broader views of truth," to do away with the distinctive doctrines of Christianity. I believe the danger from this quarter to be very great. If the old dogmatic paths about inspiration, the atonement, the work of the Holy Ghost, and the world to come, are once forsaken, it is difficult to see what backbone, or nerve, or life, or power is left to the Gospel which our forefathers handed down to us. To the grand old doctrines I have just named we are undoubtedly indebted for any good which Christianity has done in the world, and I have yet to learn that the modern broad principles which are so loudly cried up in this day have ever done any evangelizing work either at home or abroad, or have produced any real solid good result in any town or country on earth. But it is vain to shut our eyes to the fact that the leaven of the Sadducees is silently working among us, as well as the leaven of the Pharisees, and that we all need to be on our guard.

ECCLESIASTICAL COURTS COMMISSION.

I think there is a disposition throughout the Church to expect too much from legislation about ecclesiastical discipline. We all remember that a Royal Commission was appointed more than three years ago in order to examine the whole question of our existing Ecclesiastical Courts, and to offer suggestions for their improvement. That Commission devoted itself to its work in a most praiseworthy manner, and presented a very elaborate report, containing many recommendations, more than two years ago. I am afraid, however, that a large body of churchmen expected more from

the Commission than they had any right to do. Some appear to have thought that it would settle all the disputed points about what is commonly called Ritualism, which have been the subject of so much angry litigation for so many years. Some appear to have indulged in the pleasing dream that we were about to have an authoritative interpretation of the famous Ornaments Rubric, and that not a few of the decisions of the Committee of Privy Council were about to be reversed or modified. I need hardly say that there was nothing to justify these expectations, and that the Commission most properly left disputed points entirely untouched, as being *ultra vires*, and confined itself strictly to the inquiry for which it was appointed. In short the notorious disputed points are exactly where they were, and I fear that many people have been bitterly disappointed. But unhappily this is not all the measure of disappointment. Even the recommendations of the Committee for the reform and reconstruction of our ecclesiastical courts have not found universal acceptance. However learned and carefully drawn up, they have met with a great deal of unfavourable criticism. Nothing has yet been done to carry out the plans and suggestions of the Commission by an Act of Parliament, and at the end of two years we are pretty much where we were. Of course I do not mean to say that legislation on the lines recommended by the Commission will not be attempted, and I think it not unlikely that a bill will be brought into Parliament in order to obtain an Act. But will that bill be carried? This is a very serious question, and he would be a very bold man who would give an affirmative reply with confidence. Nothing can be done in this day without the consent of the House of Commons, and not everything without the House of Lords. The zealous advocates of Church independence may not like this, but so long as the Church of England is an established Church, they must accept the condition of things, and make the best of it. Now, will the suggestions of the Commission pass the fiery ordeal of the House of Commons, a House which is proverbially zealous of ecclesiastics, and regards any movement which gives the Church more power with great suspicion? Will the House of Commons allow the bishops to have a veto on proceedings against any criminal clerk? Will the House of Commons entrust a very large amount of judicial power to bishops, who notoriously have their own private opinions on all the disputed points of the day, and can hardly be called impartial judges? Will the lawyers in both Houses of Parliament ever admit that retired lord chancellors and learned judges are not just as competent to decide what the written formularies of the Church meant her clergy to be, to do, and to hold, as any bishop on the bench? All these are awkward questions, and I marvel at the offhand coolness with which some Churchmen answer them. They seem to me to forget that we are living in the nineteenth and not in the seventeenth century, in the reign of Queen Victoria and not under Tudors and Stuarts. We have to deal with a Reformed House of Commons, composed of very heterogeneous elements. We live in days when clerical heads are no longer thought to possess a monopoly of learning and wisdom, and no Sovereign would ever dream of making a prelate Lord Keeper of the Seals. The days are past when the laity had an unhesitating confidence in the judgment of bishops and clergy. In short, it is my own firm impression that if a bill is brought into Parliament drawn up on the lines of the Commissioners' Report, it will probably be very roughly handled, and may possibly lead on to very disastrous results. I should not be surprised if, like the Public Worship Act, it went into Parliament in one shape and came out in quite another, or else was so completely altered that the promoters would feel obliged to drop it altogether. As a general rule, the less our Church goes to Parliament for help, the better.

In the meantime, where are we? and what is our position? A well-known layman told the Reading Congress last year that the Report of the Commissioners at any rate had slain and destroyed the Clergy Discipline Act and Public Worship Act; and I presume he meant that those two Acts were laid on the shelf and would never be used again. I can see nothing to justify the assertion. On the contrary, at the beginning of this very year the famous Miles Platting decision supplied unanswerable proofs that the verdicts of the existing Courts are regarded by judges as binding on the Church, that a Presbyterian who notoriously disobeys the laws laid down by the present final Court of Appeal may be lawfully refused institution by a bishop, and, in one word, that the old Courts are not dead, but alive! From that Miles Platting decision, we must remember, there has been no appeal. One thing is very certain:—if the present Courts are "dead," of which there is not the slightest proof, we are in a

state of complete anarchy, and how long this anarchy is to last no man can possibly say. Some persons, I know, are pleased to call the existing state of things "a period of truce," and tell us we have only to sit still and wait, and that everything is in a way to come right at last. I confess that I am unable to see what they are waiting for, and what there is to justify their serene expectations. It is admitted on all hands that nothing whatever can be done to solve our ecclesiastical problems except by an Act of Parliament, and I can only repeat my deliberate conviction that an appeal to Parliament for relief may produce very awkward results. Perhaps I am mistaken, but this, at any rate, is my present opinion.

Home News.

DIOCESE OF TORONTO.

SYNOD OFFICE.—The Secretary-Treasurer begs to acknowledge the receipt of \$100.00, being a thank-offering on the 25th anniversary of a wedding day for the Widows' and Orphans' Fund, being an anonymous donation.

The treasurer of St. James's H. and F. M. S. Toronto, desires to acknowledge, with many thanks, the gift of \$6.00 for the Zenana Mission sent by the Rev. Wm. Short as a donation from Walkerton. Such a token of interest in the country is most encouraging. If other country parishes should be stimulated by this example, and we trust and expect it will be so, how largely the Society's funds would be increased and the blessings implied in the words "She hath done what she could" would be shared by many.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, will meet in the Synod Rooms, Toronto, on Wednesday, the 19 inst., at 2 o'clock p.m. Delegates will be present from all parts of the Dominion. Among the important questions to be discussed will be the question of appropriations as between the several Missionary Dioceses of Canada in Algoma and the North-West, and also the question of division of funds for the Foreign Mission work between the Society for the Propagation of the Gospel and the Church Missionary Society. There will be a mass Missionary Meeting on Wednesday, at which the distinguished visitors from other dioceses will be the speakers, the Bishop of Toronto presiding.

The St. Phillip's Church Young People's Association met Friday night and elected the following officers:—President, G. M. Evans; 1st Vice-President, Mrs. Curzon; 2nd Vice-President, Mr. Trent; treasurer, Mrs. Meek; secretary, Miss Sefton; assistant-secretary, Miss Seymour; committee of management—Mrs. Sweeney, Miss Lamb, and Miss Charlton, and Messrs. T. Mortimer, A. Adams, and W. H. Jones.

In compliance with the request of the Y.M.C.A. to observe the second week in November as a week of prayer, special sermons were preached in a large majority of the Toronto churches last Sunday evening. There was a large congregation at St. James's Cathedral, when Rev. Canon Dumoulin delivered an interesting discourse to young men from Proverbs xxx. 21, "For three things the earth is disquieted." In opening Canon Dumoulin said one of the chief evils of this present age was agnosticism or unbelief in God. He dwelt at length upon the fact that the religious life of the present generation was largely sapped by agnosticism. Agnosticism began with irreverence to God, and then came carelessness of behaviour, or neglect of God. Then the confidence in the power of prayer was lost. When all these had gone a man became an infidel. When a man was in this state he sought boisterous company and partook of the flowing bowl. He dwelt at some length upon the second evil—in-temperance—and passed to the third and greatest evil in business life—speculation. The remedies the preacher prescribed were—first, a man must join the Church and become interested in church work if he wished to escape the evil teaching of agnosticism. He should then join a temperance society as a preventive of intemperance; and thirdly, take a vow, God helping him, that he will shun the speculator.

LINDSAY.—Our missionary zeal was much stirred up and refreshed on Sunday, the 2nd, by a visit from Mr. Campbell, the hardworking and faithful missionary agent of our diocese. He preached in St. Paul's

Church at the evening—and counts of millions viewed it as a few centuries; the rapid stride and personal evening was of the Church esting. In the school children very simply an efforts at help sign to observ fested in his the announcen sionary boxes was \$30.67, w good. Two of prise for us. a missionary g able to hand o bell had come to enlist a mor more prayerful of church m happened to northern limit: raid upon the surdly small to cult to persuad work to Mr. C leave of our i enabled to ch with over \$40. members of o the limited tim to add that th taking the long believe would money is need may be at leas of our back wo

A vestry mee Paul's church v week. There portant busine: proposed new was to finally s for the erecti munication fro meeting, by wh vestry conclude place at their d on Russel-st. w of all incumb new church. \$1,000. This c ing a discussio would get over site occupied b church being u for use. A r Knight and sec church be built that the offer

The motion wa Hopkins, seco church-warden appointed be: ceedings to ere to present plan nison, provided at a cost not e mentioned fron to details. Th Rev. S. Westo Walter were t with the church committee on tenders which l gone into very to accept one o gone into and church, it was p caygeon stone and that some

The Bishop of Christ Church Grahame Adam of Waterdown, ministry.

FORT FRIE.