

ence to the judgment, the *Athenæum* remarks: "There can be no dispute that it would be necessary to remove every shadow of doubt about the authority of the Elizabethan Advertisements before the substitution of one year for another in the clause of the Act of Parliament (for the rubrics of the Common Prayer Book are clauses of a statute) could be of any importance or value whatever. . . . On the other hand, let their authority be ever so positive and undisputed, it requires a further argument to prove that they were not abrogated by the statute of 1662. But Lord Selbourne, to our infinite disappointment, has left us to take for granted that he is quite content, without further proof than the assertions advanced in the Ridsdale judgment, to accept the Advertisements as having from 1566 to 1662 the full force of law. He is prudently silent upon the further and infinitely more material point, their still existing authority."

Can it be possible that any one should be so ignorant of history as not to know that the Church of England not only is Episcopal but always was Episcopal? That, as a Church she has never been so *latitudinarian*, either in her early days or since then as to recognize other religious bodies so as to fraternize with them? Her position, indeed the grandest in Christendom, has always been peculiar to herself in these latter ages. She has always contended for evangelical truth in opposition to Roman error; but she has ever contended, with equal strenuousness, for Apostolical order, against the corruptions of Puritanism. At the time of the Reformation, individual reformers sometimes consulted the reformers of the continent—men who themselves desired and hoped ultimately to obtain Episcopal, that is Apostolic Church government and order. But to say that the English Church, as a Church, ever recognized the religious bodies on the continent, because some of her Bishops and clergy corresponded with their leaders, or because some of their learned men were Professors in the English Universities, is about as sensible and as conformable with historic truth as it would be to say that the Church of England recognizes Socinianism, because Dr. Vance Smith is a member of the committee for revising the translation of the Bible.

The Lower House of Convocation has been discussing the application made by Mr. Ridsdale for its decision on the question of his accepting the dispensation the Archbishop of Canterbury proposed some time ago to grant him. The application in the form of a petition was referred to a committee which had reported that they were of opinion Mr. Ridsdale was morally justified in accepting the Archbishop's dispensation. The House finally carried and sent to the Upper House the following resolution:—"That whilst no dispensation from an Archbishop or Bishop would diminish the legal obligation of a rubric, such a dispensation may be fairly regarded as an authority which a tender conscience may safely accept as sufficient for

its guidance in a particular case, and that no clergyman need feel his conscience burdened by non-obedience to a law which has become obsolete and which the Bishop has not called upon him to obey." An addition proposed by Canon Miller was rejected:—"Without implying an expression of opinion as to any particular case."

It is with much regret we announce the death of Lieut.-Colonel Richard Lippincott Denison, one of the oldest citizens of Toronto. His illness was of very short duration, not more than a week, and arose from an attack of erysipelas in his head. He was son of the late Colonel George T. Denison, of Bellevue, and was born June 13, 1814, near Weston. He was engaged in quelling the rebellion of 1837 and 1838. In 1851 he was appointed Lieut.-Colonel of the 4th battalion of militia, and in 1869 was made Lieut.-Col. of the West Toronto regiment. His grandfather came to Canada in 1792 and to Toronto in 1796, when the town of York was laid out. He was one of the founders of the York Pioneers, of which he was President at the time of his death. He was frank, generous, thoroughly British, and proud of Canada as his native country. He had a large circle of friends and acquaintances, who will sincerely mourn their loss.

THE SECOND SUNDAY IN LENT.

THE personality of the spirit of evil and his design, if possible, to thwart the Divine purposes in man, were sufficiently brought before us by the Church in the account she gave of the Temptation of Christ, of the resistance the arch enemy met with, and of the way in which he was foiled. But his real connection and interference with mankind generally is altogether another question; and therefore we have now brought before us the certainty of this fact in a case of the daughter of a woman of Canaan who was "grievously vexed with a devil;" and the phraseology employed comparing it with the terms used in the Epistle for the Communion Office, leads to the belief that the evil tendencies of our carnal natures, which we are accustomed to denominate "the flesh," may be very much influenced by the Author of evil, and may sometimes be entirely under his control. So that, in endeavouring to overcome the solicitations of the sensuous part of our nature it will enable us the better to appreciate the magnitude of our difficulty if we are assured that not only have we to overcome the propensities of our fallen natures as they present themselves in their ordinary operation—sometimes more active, but at other times with no very strong inclination to develop themselves—but that they are liable to be influenced against our best resolves by a being of amazing power, of unwearied activity, of intensest malice, and of the most bitter hatred to the Creator of man. We might well despair of success in our arduous work had we not Almighty aid for our succor and defence—the help of One who, having been tempted is now able to assist those who are tempted; and Who on the

occasion mentioned in the Gospel showed His ability to overcome the wicked one by the effect of his will alone; and without the use of any apparent means, without any visible act whatever, He compelled the evil one to give up his power over the afflicted child, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour."

The subjugation of the sensuous part of our nature by earnest prayer for a participation in the power of Him Who was tempted, and yet came forth from the trial without spot or stain or any such thing, in order that He might succor others in His strength, and become to them such a refuge from the assaults of the enemy without as well as from the enemy within, as should be sufficient, if we have recourse to him, to defend us from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul. The claims of the flesh may appear to be great, but unless this part of our nature is brought into subjection we can accomplish nothing at all in our spiritual course. The far greater part of mankind have doubtless been under its sway, the greatest of men not excepted: it can number nobles among its vassals, and among its subjects the princes of the earth. The most distinguished by their birth, talents, or their fortune, have not dreamed of an exemption from its domain, and many of them have never thought of any other mode of life than that of living after the flesh: faithful to its dictates through the whole of their lives, they bowed submissive at its shrine, were initiated into its mysteries, and died in its communion. But notwithstanding all this, of the boasted pleasures it has afforded, what remains but a painful and a humiliating remembrance? "What fruit had ye in those things whereof ye are now ashamed?" What but a more galling subjection to the bitter yoke of Satan, who by means of the flesh, now rules in the hearts of the children of disobedience? And then, if men live in the indulgence of their carnal appetites; if we comply habitually with the dictates of their corrupt nature, we defeat the purpose of the Saviour's triumph, and the word of God has assured us that "the end of these things is death." We can never therefor be under an obligation to obey a master who rewards his most faithful servants with death; death spiritual, death eternal. The fruits of the indulgences referred to, when brought to maturity, are corruption, their most finished production is death; and the materials on which they work the fabric of that manufacture consist of the elements of eternal perdition.

OPINION AND BELIEF.

IT is unspeakably important that we should realize to ourselves the difference, and the nature of that difference, which subsists between mere opinions and positive belief, whether as regards ourselves or others. And yet the terms are often used just as if they were exactly synonymous—a man's *creed* being often referred to as consisting of cer-