

or to an unworthy fear of man. Doubtless in most cases to both. Because they lack the full orb vision of Truth, they remain in bondage to human opinions and traditions; or, like the Pharisees, "they love the praise of men more than the praise of God," and so "they did not confess Him." These men dread above all things the imputation of narrowness. The taunt—you are no churchman—terrifies them. They want to be thought liberal and conciliatory. If such a man is the pastor of a congregation, he tells you he has to be careful; he has some high churchmen whom he must not offend. If he is a dean or an archdeacon, then he has, he pleads, an official position, on account of which he must not protrude too plainly his own views. If he is a bishop, then he fears to be the bishop of a party; he must magnify his office, and naturally he adopts or at least condones theories which tend in that direction. What does such a man gain? He seldom conciliates his opponents, but he loses his own self-respect, enfeebles his ministry, and, as far as in him lies, betrays the truth.

When Dr. Ryle became Bishop of Liverpool, he expressed the hope that he might escape the brain-softening effect frequently attributed to the mitre. He had nailed, he declared, his colors to the mast, and he would, by the grace of God, stand by the principles he had maintained. Right nobly has he done so. Elevation to an office of great responsibility brings out the true inwardness of the man. A strong man stands above his office. He is humbled by its responsibilities, but not dazzled or elated by its honours. A weak man is overpowered. Conscious of his inferiority, he is irritated by criticism, jealous of rivals, and loves to air his brief authority. His assumptions affect his theology. He is easily flattered, and naturally turns to those who profess to hold "high" views of the episcopate. But he lacks decision, affects compromises, and forfeits the respect of all. It is an unhappy spectacle wherever witnessed.

The man of decision and courage, who faithfully maintains and firmly but temperately sets forth what he believes to be the Supreme Truth of Jesus Christ, commands the respect of all, eventually even of those who oppose him. No doubt he will be abused and misrepresented. Many hard things will be said of him; but as he pursues his calm and steadfast course he reaps his reward in the confidence, co-operation and love of all true-hearted and earnest men.

We have observed with no little amusement the comments with which our High Anglicans have noticed the course of the Bishop of Huron. Admitting his pre-eminent qualifications for the high office to which he was called, his personal gifts, and Christian character, they lamented his sad want of "churchmanship." He had "made himself vile" in their eyes by his large-hearted catholicity and co-operation with evangelical Christians of every communion. But the hope was expressed that the influence of the mitre would correct these deficiencies, and impart some tone and elevation to his "church principles." But, alas! this hope has been disappointed. The Canadian correspondent of the *New York Churchman* says:—

"The Synod of Huron, which closed June 20th, was mainly remarkable for Bishop Baldwin's first charge, a characteristically earnest and impassioned

address, in which, however, to the deep regret, not to say chagrin, of many of his very best friends and admirers, he made a very pointed and *mal apropos* attack upon the High Church party, using language that seemed to identify him with the extreme Puritan wing, and to proclaim his rigid adherence to party lines and shibboleths. This is regrettable, in view of the general anticipations entertained of his catholicity, and the very strong and rapidly growing High Church minority in his diocese."

These are the terms in which the writer describes Bishop Baldwin's emphatic condemnation of ritualism and of all that detracts from the sole priesthood of Christ. The censure is as damaging to "the High Church party" the writer professes to represent as it is honorable to the Bishop. As a decided evangelical churchman and a man of intense earnestness, the Bishop of Huron could not have said less than he did in referring to the rampant and threatening evil which is weakening our Church and dishonoring the Gospel. His words were timely. They were the utterance of one who is jealous for the purity and freedom of Christ's Truth, and who has the courage of his convictions. His first official utterances in the episcopal chair were eagerly awaited by all true-hearted Protestant churchmen. They have not been disappointed in their expectations. They have listened with gratitude and with reviving hopefulness to the strong, confident, and faithful testimony of this charge. It has already borne fruit within and without the Diocese of Huron. In these days of hollow compromises and timid counsels, we thank God for the true-hearted utterances of the Bishop of Huron.

CAPEL'S OLIVE BRANCH

We recently published a Roman Catholic account of "the olive branch," as the wily author, Mgr. Capel, calls it, which he addressed to the members of the American Episcopal Church. It has its value as a demonstration of the untenableness of the ritualistic and High Church position. He shows their teachings to be in irreconcilable opposition to the doctrines and history of the Protestant Church of which they profess to be members. The Thirty-Nine Articles he admits are "thoroughly at variance" with the doctrines of Rome and of the Ritualists. Speaking of the American Episcopal Church, he says:

"She has her doctrine, her discipline, her worship from the English establishment. In common with her mother she protests against the supremacy of St. Peter and his successors; she protests against the teaching brought from Rome by Augustine. Rightly, therefore, does the daughter bear the name Protestant. She holds no communion with Rome; she has no jurisdiction from the see of Peter, consequently she forms no part of the organic body of Christ, nor, indeed, of any other organism, for, like her mother, and apart from that mother, she forms a separate and independent corporation possessed of human authority and bereft of every shred of the divine jurisdiction which appertains to the Catholic Church.

"There is, however," he holds, "among the pastors of this Church a limited number who, relying on the Book of Common Prayer rather than the Thirty-Nine Articles, teach the characteristic doctrines of the Catholic Church, that is, of Romanism. These clergymen insist on a blind obedience to their teaching. They are practically subject to no controlling power; they constitute their own infallibility, and are, to all intents and purposes, a law unto themselves. They have not the checks

and restraints of the Catholic priesthood, yet they take the guidance of the conscience of people into their own hands. And then the preparation for such a self-imposed mission! All the world understand very well what kind of a preparation that is in many instances."

These are the clergymen who, Mgr. Capel says, call themselves Catholic, and stigmatize as Protestant their brother clergy and bishops who are pleased to follow the more logical procedure of taking doctrine from the Articles to explain the devotional expressions of the Prayer-book. Yet none are louder than they in the denunciation of an "infallible Pope." Mgr. Capel hints that men of common sense prefer "subjection to one canonically elected Pope instead of to many self-constituted Popes."

The *Southern Churchman* says:—

"We are not sorry Monsignor Capel has left us this little memento of his presence. Though it may be an olive branch, shot out of a catapult, we hope it will do good, especially to those known as the 'Advanced'—men who have no guide save their own sweet will; who apart from all teaching of this church or any other, pick for themselves this doctrine or that, or take up in like manner this bit of ritual or that. Nowhere, at no time, in no country or church, has there ever been held such a medley of beliefs and practices as those held by the Advanced during the past twenty-five years. They are not Greeks, or Romans, or Anglicans, or Protestants. They are not disciples of Augustine, or Cyprian, or Athanasius, or Chrysostom; they are what each one gathers out of the books he reads, or the desires he has, or the customs he likes and thinks pretty. Partly Roman, partly not Roman, it is hard to tell what they are or why; hence this 'olive branch' of Monsignor Capel may do them good." "We said we hoped this little volume will do good. It will show our 'Advanced' they cannot continue as they are. It is bad position; having the hands of Esau and the voice of Jacob. If this meets the eye of any of our Advanced, we beg them to retire from a position which is neither one thing nor another: a position for which there is no ground in the Bible, in the Prayer-book or in history. The church that claims their allegiance is *this* church: the book by which it teaches is, in the main, the Book of Common Prayer, and the authority from which it derives its teaching is God's word written. Every Christian being complete in Christ, what need has he of priest to pardon him? If every Christian be wise and well-instructed in Christ, he needs not see fancy ribbons or to behold you with clasped hands on bended knee, as you thereby teach that the Christ in him and every Christian is not in them as much as in a bit of bread. Return your affections to this church, and gaze not at the ancient dame who is leading to destruction."

Notwithstanding their frantic repudiation of the Pope and of Popery, the High Anglicans have accepted and openly teach all the distinctive doctrines of Rome with the exception of that of the Papal Infallibility, and perhaps of the Immaculate Conception of the Virgin. Their doctrines, says Capel, "are the very doctrines repudiated at the so-called Reformation, as the Thirty-Nine Articles and the Book of Homilies show." Such is the anomalous position of these men—Romanists in a Protestant Church. There can be no *via media* between Protestant and Evangelical Truth on the one side, and sacerdotal error on the other side. The so-called "Church principles," which many amongst us profess to hold, have no logical issue except in Rome. In controversy with Rome they cannot stand; for they concede the premises, upon which the whole sacerdotal fabric is erected: and it is only by means of disingenuous evasions that they avert the logical

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