

ings, in thanksgiving for the harvest now ended. And each of these objects of the festival has a significant typical application. It was on this day the Holy Ghost descended to sanctify a new Israel, that they too might be chosen generation, a royal priesthood, a holy nation, a peculiar people; and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day the "Corn of Wheat," (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those three thousand the "One Bread" of the Lord's mystical Body, a first fruit's offering to God of the Church which He had purchased.

As Trinity Sunday is one of the days appointed by the Church for ordination of her priests and deacons, the Ember Days are the previous Wednesday, Friday, and Saturday, and the first Ember Collect should be used at each service on Whitsunday and through the week.

#### THE BIBLE SOCIETY.

THE late Bishop Strachan, the first Bishop of Toronto, when asked to attend a certain meeting, replied that "the Church was the only Bible Society that he knew of." The principle thus enunciated by the good old Bishop is precisely that which is deducible from the Bible itself, that which the Church of Christ has always claimed, and that upon which the Diocese of Toronto, as an integral portion of the Church has always acted. The commission to extend the knowledge of Christ and His Gospel was given to the Church as a corporate body and not to any self-constituted organization, which would be very likely to employ its agencies in securing narrow, sectarian objects, rather than in upholding and extending the Church of the Lord, which He valued so highly as to purchase with His own blood, and with which he deposited the authority to dispense the Word and Sacraments. It was through the medium and the instrumentality of the Church that we received the Bible. On the testimony of the Church and the authority committed to her we receive it as the Word of God and on the principles of the Church should its circulation be carried on.

#### THE APOCRYPHA.

IN a recent number of the *Athenaeum* there are some very sensible remarks on the collection of books usually placed between the Old and New Testaments, and which are known by the name of "The Apocrypha," because they were not received into the Jewish Canon of the Inspired Scriptures. There are other apocryphal books belonging to the early days of Christianity, but these are not for a moment to be placed on an equality with the writings above mentioned. The writer in the *Athenaeum* remarks:—"The collection of writings so called finds little favor from the committees of Bible Societies, but its value has increased of late in the eyes of scholars, and great attention is now given to it. Luther's German Bible and the Authorized Version have it, as well as the Vulgate and the Septuagint. In recent years it has been learnedly expounded by Fritzsche, Grimm, Hilgenfeld, and a Lexicon to it has appeared. The books termed "apocryphal," though excluded from the Jewish Canon, throw much light upon the history of the opinions of the two centuries preceding the Christian as well as upon the first of ours. Echoes of

passages in them are found in the New Testament writings. Hence they have an importance which no student of the Scriptures can afford to overlook. Why should a Concordance aiming at completeness ignore these deuterocanonical works? Even Cruden found it necessary to include them, though his Theological creed was rigid. It is true that he lived and wrote before the time when a fierce agitation against their circulation began in Scotland and extended to England, inducing at last the timid evangelical committee of the "British and Foreign Bible Society" to withdraw them from all copies of the Bible which they had printed; but no Concordance to the Scriptures can be satisfactory which has the words occurring in this valuable miscellany of Jewish Literature.

The relative position and value of these celebrated treatises, in a Theological and Ethical point, are thus defined in our Sixth Article—"The other books (as Hierom saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

On the position assigned to these books in our Church Bishop Harold Browne remarks:—"It was not peculiar to the English reformers to speak with respect of these books. The foreign reformers use similar language, citing them as a kind of secondary authority; and especially the Swiss and Belgic Confessions, which represent the opinions of the extreme Calvinist section of the Reformation, speak in terms of honor concerning them, the latter allowing them to be read in churches. It may be added that the Eastern churches, which agree with us in the Canon, yet retain Apocryphal Books in their Bibles, and use them as we do. Our reformers... have removed them from the Sunday services, and forbidden them to be quoted as authority in matters of faith; but esteeming them as next in value to the Sacred Scriptures, from the important information they contain, and from the respect which they have received from the place which so long occupied. The reformers were evidently not insensible to the evil of putting anything else on the same footing as the Canonical writings. But this danger, they justly esteemed, would be very small in the Reformed Church. And experience has shown that they were right in their judgment, for extreme respect to the Apocrypha has been a feeling in this country almost unknown. In this question, therefore, they appear to have adhered to the maxim, which often guided them in matters of doubt, a maxim quoted with so much approbation by the famous Apologist of the English Church, and which originated in the Fathers of the Council of Nice—"Let ancient customs prevail." In a note Bishop Harold Browne quotes the following as "the words of a pious and judicious writer, closely attached to a school in the English Church, not particularly inclined to pay respect to the Apocrypha 'Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them.... The Papist puts the Apocrypha into his Canon: the Protestants will scarcely regard it as an ancient record.' Cecil's Remains, p. 364. London, 1830."

#### LEAKAGES TO ROME.

##### SECOND SERIES.

##### I.

WE have shown in previous papers on the subject of Secessions to Rome that the

vaunted increase in the number of Romanists throughout the world, and especially in these parts thereof where the Church of England and her sister Churches flourish most, has not only no foundation in fact, but that instead of adding to her numbers Rome has the greatest possible difficulty in keeping her ranks filled, and in serving her adherents in things spiritual. As regards England this was, perhaps, never more signally shown than during the late general election of the Imperial Parliament. Despite the boastings of Cardinal Manning and his hierarchy that England was so permeated by Roman Catholicism that her ultimate conversion to Vaticanism was but a matter of a few years, we find that, notwithstanding all the influence of the seceders, of the Duke of Norfolk, Lords Denbigh, Gainsborough, and the other peers, baronets, and commoners of high degree, whom they are accustomed to flaunt in our faces as notable triumphs presaging the fall of England's Church; notwithstanding the obtestations of the *Tablet*, the organ of the extreme Ultramontane party—a paper owned by Dr. Vaughan, Roman Bishop of Salford, and subsidized by Lady Herbert of Lee and many other noble 'verts—that if the Conservatives were beaten the fate of England—i.e., of Vaticanism—was sealed, not a single Roman Catholic candidate was returned for any English constituency. Even in Burnley, the Lancashire focus of Conservatism and Vaticanism, the very Irish Roman Catholics refused to obey the behests of their ecclesiastical superiors, and joined with the Liberals in returning a Gladstonite in preference to Lord Edmund Howard, the brother of the Duke of Norfolk, in whose favor all the Conservatives coalesced. "And yet," wails the *Tablet*, bitterly, "they say England is a Catholic country!" In Ireland also the same fate awaited the quasi-Conservative Home Rulers, Sir George Bowyer, Mr. Lewis, Mr. K. T. Digby, Mr. Keyes O'Clery, and Mr. Morris, the first three being 'verts, and Mr. O'Clery an ex-Pontifical Zouave—the noticeable point being that nowhere did the 'vert element appear to have any influence whatever. Even in Chelsea, where the Oratorians, the Oblates of St. Charles, and other religious communities, profess to have caused the "Sahara of Protestantism to blossom as the rose," their candidates were nowhere, the Irish Roman Catholic element completely swamping that of the 'verts. In the face of the boastings indulged in by our adversaries, these stubborn facts and the mournful admission of the *Tablet*, that England is by no means a "Catholic" country, will be found somewhat hard to be got over. It would rather seem as if the work had yet to be begun, and this in the teeth of a Church now thoroughly alive to her former deficiencies, awake to the fact that the foe is sapping her walls, and ready equipped not only to resist attack but also to assume the offensive and to drive the enemy from her gates. This was not always so; and from the numbness which stiffened her joints and paralyzed her limbs sprang that dreadful dryness which was the author of all her woes, and afforded to her assailants of all sorts, Nonconformist, Infidel, and Roman, these opportunities for ravaging the fold, of which they were only too eager to avail themselves.

Into the causes of this numbness we need not enter. It was the legitimate outcome of the debauchery and the hypocrisy of the Cromwellian age, of the license of the days of Charles II., of the Romanism and treachery of James II., of the Calvinism of William III., and the flimsily veiled rationalism and infidelity of the Georgian epoch. That the Church herself was to be blamed for this condition of affairs no sane or impartial reader of his-

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