

building of the Theological Hall, and the remaining \$10,000 form a fund for two theological scholarships.

GRACE CHURCH, TORONTO.

In another column we give the copy of an address presented to the Rev. W. H. Jones by his congregation, on the satisfactory termination of the inquiry, ordered by the Bishop, in reference to certain charges brought against him. The finding of the Commissioners certifies to the groundlessness of the charges; and had the cross-examination which took place at the trial been published with the other reports in the daily papers at the time, the utter futility of the charges would have been more clearly seen. It became very evident that the residents of the parish were not the greatest offenders; and that the factious proceedings took place at the instigation of others, who had sinister designs in view. How lamentable must it appear to the right-minded Christian to meet with those who would have us think they are doing God service by "evil-speaking, lying and slandering;" or who can lay so flattering an unction to their souls as to imagine they are doing their duty to their Church and to their God by paying their clergyman in such miserable coin as that! As we remarked, some time ago, the great mistake was committed when the slightest recognition was given to the building called "Grace Church," with its very unchurchly array of trustees, and we know not what besides. And therefore we were glad to learn that the Bishop had addressed a letter to the "trustees" of the building, which closes with the following paragraph:—"I feel myself, therefore, bound to say that I cannot recognize a church in your parish, or in any other,—fettered by the conditions contained in the declaration submitted to me; or with any condition that is opposed to the law and usage of the Church as they now exist."

RECENT PERVERSIONS.

The admission into the Church of Rome of Lord Nelson's son, has called attention to the means sometimes adopted by that Church in order to facilitate conversions. It is very well known that a very considerable proportion of the boasted conversions to Rome which have been claimed are such as have taken place in the last moments of those who are too near death to make any resistance to the celebration of religious services on their behalf, and even after consciousness itself has entirely departed. It is contended that baptism is only administered by a Roman priest under such circumstances, when some one can testify to a desire for it having been expressed by the sick person before he became unconscious. We have, however, known instances where no such desire has been expressed, yet baptism and extreme unction have been administered in the last moments of such persons by a Roman priest. What may be the

value of statistics drawn from a number of instances like these, we may leave our readers to judge. Since the accounts have been published of the life of the late Rector of Morwenstowe, there is every reason to believe that his is an instance of the same kind. It is very certain that, if received into the Roman Church in his last moments, it must have been when he was entirely unconscious; and that he ever seriously expressed his desire to become a Romanist is what no one seems to be able to certify. A number of instances have lately been made public in the English journals, which go to show how thoroughly unreliable are the boasts made by the Roman authorities of perverts from other religious bodies.

The case of Earl Nelson's son illustrated the deception sanctioned and practiced by the Church of Rome in order to aid in conversions to their faith. A young man, a minor, under the influence of a young lady, has his mind filled with doubts as to the correctness of his own church. He is sent to a clergyman of the Church of England, and according to his own statement has his doubts removed, and begins a preparation for Holy orders. But according to the statement of Father Bowden, as professed by Nelson himself, instead of becoming satisfied with his own Church, he actually embraces every Roman doctrine, and is in all but outward profession, a Roman Catholic. On the other hand, only ten days before his perversion, he actually told his father that he had not the slightest intention of becoming a Roman Catholic. The son deliberately says that the priest never asked him about his father's knowledge and consent, which the Roman priest as deliberately denies. The contradiction on the subject of deception is between the Roman priest and the young man, and not between his former pastor and himself. The Roman priest acknowledges that it would have been the "obvious and straight forward course" to tell Lord Nelson. But that, it appears, was not recommended. Accordingly it was agreed to allow the son to deceive the father, which he did. Notwithstanding this, Father Bowden claims that he never advised any deception, because, he says, it was at his express wish that the youth informed the father,—not of his intention to become a Romanist, but of his actual reception.

It is more than surprising to see the amount of capital that some have attempted to make out of this incident. It is, after all, nothing more than we might have reason to expect from the emissaries of a branch of the Church which has become so wayward as to teach that when issues so tremendous are at stake, the end would justify means the most tortuous. No one will pretend to say that the most ardent zeal for proselytism, in itself, is a fault. No system can be real and living which is not aggressive; and to Roman Catholics, the belief sedulously inculcated, either explicitly or virtually, that beyond the pale of their Church there is

no certainty of salvation, must as a necessary consequence, stimulate aggressiveness. Nor can any one hold that in matters of faith, a father's authority must be ultimately supreme. Every soul must bear its own responsibility in the sight of God, before whom we must all give account. And it would be particularly monstrous for those who object to absolute "Spiritual direction" from a pastor, on the ground that it undermines personal responsibility, to acquiesce in it, and defend it when it is transferred from the priest to a parent. But the great fault to be found with the whole proceeding arises from the deception systematically and continuously kept up, until concealment and hypocrisy were no longer necessary to aid the attainment of the object desired. But this, however, as we have intimated, is only what we might have expected. The *Guardian* says:—"In itself, it is but a specimen, and by no means an extreme specimen of 'Roman tactics.' We have known of cases in which even the permission to give information after the event, has been withheld, and persons who have joined the Church of Rome, have been directed both studiously to conceal the fact, and, if necessary, to give positive assurances to the contrary."

Great sympathy is felt with Lord Nelson in England, as his Lordship is universally known to be an earnest and thoughtful churchman, upon whom his son's perversion would be sure to inflict peculiar pain. It would appear that the *Times* newspaper copied a report of the young man's perversion to the Roman schism from the *Voce della Verita*; whereupon Lord Nelson wrote to the *Times*, detailing the deception that had been kept up; and particularly complaining of "the encouragement of deception towards parents, and the attempt to undermine parental authority, which is making a direct use of deadly weapons from the infidel armory, and a mode of proceeding utterly unworthy of any branch of Christ's Church." He adds:—"The tactics which I have attempted to expose are those to which persons in my rank of life are at the present time peculiarly exposed from this section of the Roman Catholics." Father Bowden immediately replied, casting some of the blame of the deception upon the son, and excusing himself in a way which Lord Nelson considers is anything but satisfactory. The Rev. A. H. Stanton has also addressed a letter to the *Times*, stating that Lord Nelson's son, with his father's sanction, had three years ago talked over the Roman difficulties in a way which the son stated, entirely satisfied him with his position in the Church of England; and that so lately as last spring he assured him that none of his former difficulties had occurred to him; so that Mr. Stanton was as much surprised as Lord Nelson at the son's perversion.

MODERN SCIENCE AND RELIGION.

We recently noticed a sermon on this subject preached by the Rev. Isaac Brock, at the visitation of the Lord