

SAINT BARTHOLOMEW'S DAY  
(AUGUST 24th.)

THERE is nothing of this Apostle recorded in the New Testament but his name. He is, however, generally supposed to be the same personage as Nathanael, although the Gospel of the Day seems to perpetuate an old tradition that St. Bartholomew was of noble birth, and that from this circumstance arose the strife among the Apostles, which of them should be accounted the greatest in their expected Master's Kingdom. The reasons which lead some to believe that Nathanael and Bartholomew were the same person are believed by many to be counterbalanced by the express testimony of ancient authors to the contrary. St. Augustine, St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, all declare that Nathanael was not one of the Twelve. Indeed St. Augustine uses the fact that Nathanael was not one of the Twelve, as a proof of his great holiness and ready preception of Christ. He remarks:—"This was not said to Andrew, nor said to Peter, nor to Paul, nor to Philip, which is said to Nathanael, 'Behold an Israelite indeed, in whom there is no guile,' " and he assigns his learning and position in life as a reason why he who chose the weak things of the world to confound the strong did not make him an Apostle.

It has commonly been believed in the Church that St. Bartholomew evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantænus, head of the College of Alexandria, about A.D. 190. It is believed that having once escaped crucifixion at Hierapolis, in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caspian Sea, where the King Astyages ordered him to be flayed alive, probably on a cross.

The Festival and the Eve of St. Bartholomew have been rendered famous in the Western Church on four several occasions—two of them were indeed worthy of being spoken of as *black* St. Bartholomews; the two later ones were of a more satisfactory character. And the first was the blackest. It was the Massacre of the French Huguenots, August 23rd, and following days. Admiral Coligni was one of the first victims; after being murdered, his head was cut off, carried to the Queen of France as a trophy, and after being embalmed was sent to Rome. During three days the massacre was continued in the streets of Paris and in private houses; even in the royal palace some of the retainers of the King of Navarre and the Prince of Conde were assassinated before their Masters' eyes. Henry, King of Navarre, and the young Prince were spared only on condition of abjuring their religion within three days. Neither rank nor age was exempted; in the capital there suffered 500 gentlemen, with 10,000 persons of inferior station; while not fewer than 70,000 individuals fell throughout the entire Kingdom. The Pope is said to have expressed his satisfaction with it. Public thanksgivings were offered up in Rome and Madrid for the success of a crime, which Thuanus, himself a Roman Catholic, stigmatizes as "a ferocious cruelty, without a parallel in all antiquity."

The next *Black* St. Bartholomew's Day occurred in the year 1645, from the date of which the use of the Book of Common Prayer was forbidden in Great Britain, even in private, and under the severest penalties. And the *pious* act was passed by those whom the excessive religionists of the present day delight to honor, as the apostles of liberty and of the gospel of love. At this period

some six or eight thousand clergymen of the Church of England were driven from their churches and their homes, and not allowed to serve God according to the dictates of their conscience, and according to the practice of the Church of Christ.

But a bright era dawned upon the Church of England, in the year 1662, when the Reformation begun the century before, was now completed. The Prayer Book was now restored, the use of it was not only permitted in private, but was also required to be used in public from the 24th of August. And those who refused publicly to make use of it were not allowed to corrupt the minds of the people by their heretical teaching. On this occasion there were less than two thousand of the clergy, who refused to conform, thus showing that of those that remained in the Church there must be a large number who were willing to subscribe to anything. And as may be seen in the article we reproduce from *The Church Quarterly Review*, on "The Eighteenth Century," it is from these men, the "Conformity Puritans," that the so-called, but mis-called, Evangelical party now remaining in the Church took its rise.

The Fourth St. Bartholomew's Day, also a glad one, occurred in 1842, when as the first fruits of the appeal made the year before on behalf of Colonial Bishops, five bishops were sent forth from Great Britain to different parts of the world to extend the cause of Christ and to hasten the approach of Messiah's Kingdom.

It is been very judiciously suggested that as St. Bartholomew's Day this year will happen on Sunday, the event could not be better improved than by every clergyman having one of his sermons on that day directed to the completion of the Prayer Book as we now have it—the best and Divinest production next the Bible which the Church of Christ has given us. In the completion of the Prayer Book is also involved the completion of the Reformation of the English branch of Christ's Church, which had begun a hundred years and much more than that, before.

THE OTHER STORY.

OUR attention was called the other day to the statement in last week's paper, under the head of "United States" respecting the number which one Bishop had received from the Church of Rome. Our friend thought we did not make enough of it. Perhaps he was right, and no doubt it is the truth, that statements are constantly published as to the large accessions that the Church of England receives from that of Rome; but unhappily the very class who ought to notice them do not do so. There are many who will raise a great outcry when Rome gains one convert from us, and who would fain make out that all England is going there—excepting of course their own *good sound selves*—but who say nothing when we gain by hundreds from the Roman communion.

Yet we say perhaps, we are wrong in not loudly calling attention to these facts. Rome absolutely *parades* her converts. All her periodicals proclaim *their* conversions. The secular press, ready on too many instances to assail the Church of England, echoes the triumph, and casts its reproach; but why do they not take care that the other set of facts have equal prominence? Why? Because it would deprive them of a loved source of gratification—what is commonly called a *thing*—however dishonest, against the Church of England.

CHURCH THOUGHTS BY A LAYMAN.  
NO. VII.

THE GENESIS OF EVANGELICALISM.

In our last paper we showed that in Mr. Gladstone's opinion, an opinion we may say, shared by Methodist historians, the Evangelical movement in so far as it had in it any virtue or any praise "took its origin from the bosom of devout but high Anglicanism," and farther than this movement gave rise to the reactionary one towards Rome, the leaders of which were trained in the Evangelical camp. These views though indisputable are not exhaustive. We push the genealogy further back and ask, whence did Wesley derive his inspiration and ideas, and how came it to pass that Evangelicals set out for Rome?

Wesley we hold to have been the Elisha of a preceding Elijah, he was the chief product of the revival in progress early last century, born of spiritual forces of which he became the highest historic expression. In spite of the Puritan effort to destroy the Church of Christ in England, and of the wave of licentiousness which naturally flowed from attempts to relegate the esthetic instincts and powers of men to the care of Satan, as the Puritan party in the Toronto diocese are seeking to do, the heart of England beat true to the Church, daily prayer and weekly Sacraments being generally observed. A distinguished Church historian writes, "A movement in the direction of encouraging personal religion took place early in last century throughout the country within the Church. The two great Church Societies date from this period, the Societies, however, which were a Church form of the subsequent Wesleyan classes especially characterize that period. The members met for weekly conference and devotion, they frequently received Holy Communion, they had a benevolent fund, visited the poor, helped schools and a foreign mission. We see then in this thoroughly High Church revival everything of value which Wesley is said to have instituted and inspired minus the seeds of schism which he sowed unwittingly but with fatal zeal. The rich Nile flood of spiritual life flowing down from the heights of Anglicanism, Wesley directed into his own canals, the Evangelical party tapped these to fill their tiny brooks and the arid water courses of Puritanic desolation. We cannot admit the claim of this party to having lit a new fire on the dead altar of the Church. On the contrary, the fire of Wesley's zeal was kindled by live coal from the altars of those Church devotion societies of "pious Robert Nelson" and other saintly souls, whose work, whose ideas, whose enthusiasm Wesley took up, misdirected and spoilt. The Evangelical party is like the satellite of a planet, shining by a doubly refracted light, thrown first from the Church herself in her liturgy and offices upon Wesley, and from Wesley upon Venn, Romaine, Simeon, and their degenerate followers, who do not follow them as they sought to follow Christ, but are content to inherit their narrowness without their self-denying unworldliness, their unchurchly ways without their saintly purity of life and zeal. Fancy Venn or Simeon sharing in such a controversy as is now agitating the diocese of Huron, or Romaine or Newton attending such a theatrical exhibition as gave rise to this most sad scandal! We know Evangelical clergy at home who never enter even a concert room, or allow secular music in their parsonages. We know one noble-minded Vicar who alone out of the clergy of a large city and district dared to attend concerts, and his presence at an oratorio drew on him the censures of a clerical meeting!