

thing at all." We are quite aware of the danger referred to in this expression, and have no wish to descend to too great minuteness in the exposition of the parables. Nor do we deny that the Church is here signified. Indeed this is a not uncommon explanation. Yet we think that there is something to be said for the reference to the Holy Spirit, and by that means we have, in these three parables, a representation of the work of the Holy Trinity in the salvation of mankind; in the Prodigal Son the Father, in the Lost Sheep the Son, and in the Lost Coin the Holy Spirit; nor does this exclude a reference to the Church, which is the organ of the Spirit. One other passage may be noted—the words, "Father, forgive them," etc., spoken on the cross (xxiii. 34). As is well known, Westcott and Hort bracketed these words and Dr. Plummer devotes a separate note to the consideration of their genuineness. In that note he carefully gives the authorities on both sides, and he concludes that, while there is a difficulty in assigning the passage to the original form of St. Luke, there is still greater difficulty in supposing that it is not part of the original evangelical narrative. As we pass from page to page of this great work, we are impressed by the scholarship, the learning, the care, the sound judgment, to which every page bears witness.

#### CONVERTS TO ROME.

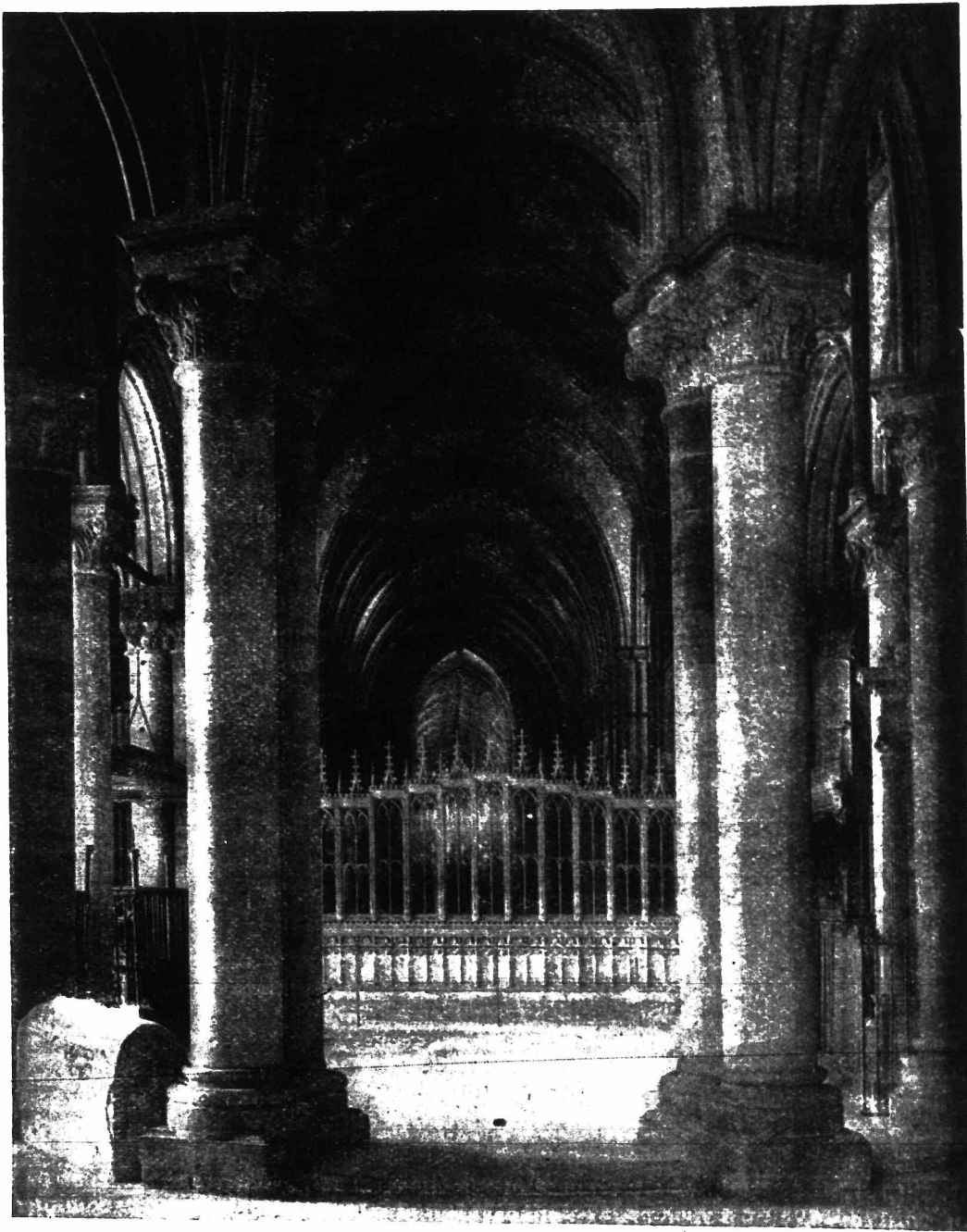
The *Westminster Gazette* repeats the old tale of nearly 15 000 persons being received into Cardinal Vaughan's communion, over 2 000 of them in the so-called Diocese of Westminster, during the last fifteen months. What a pity that we cannot have a list for analysis! The witness of the Registrar General's returns ought to be printed on a card and widely circulated—it is the best and most conclusive answer to the persistent and false statement that Cardinal Vaughan's schism is largely gaining. It must be remembered that Roman Catholics are bound to marry in their own churches; if, as is the case, they often marry elsewhere, then that is a proof that Rome is losing her hold over them. It is said that Rome's agents, priests and nuns and buildings have enormously increased.

This only makes the case worse, for if the working mission power is so much stronger the gains in the way of "verts" should be larger, and general increase in numerical strength the result. Instead of this the increase is less than it ought to be as the population increases. In 1875 Roman marriages were 4.11 per 1,000; in 1880, 4.27 per 1,000; in 1890, 4.22 per 1,000; in 1894, 4.11 per 1,000. No return since 1894 is yet published, according to the *National Church*, and the figures simply and clearly prove that Rome is not gaining by her frantic and often unscrupulous controversial methods.—*Church Review*.

#### THE FUTURE OF THE CHURCH.

The marvellous progress made by the Anglican Church during the past sixty years; the infusion of spirit and life into the dry bones which were

left by the erastianism and latitudinarianism of the eighteenth century; the all but universal adoption of a bright and hearty form of service in our parish churches; the magnificent efforts put forward for the maintenance of our National schools (in which definite religious instruction is given to the children), and for the restoration of our old parish churches; the founding of new Sees, and the creation of new parishes and erection of new churches; besides the almost inconceivably rapid extension of our Colonial and Missionary Church—these are a few of the evidences of the growth and vitality of the Anglican Communion. The Church House, which was inaugurated as a memorial of the Jubilee of Her Majesty's reign, has so far approached completion as to be a standing monument to the sentiment of unity and federation among the various branches of our grand historic Church; and it is pleasant to realize that at last we have a building



CANTERBURY CATHEDRAL—TRINITY CHAPEL FROM BECKET'S CROWN.

of our own in which the Convocations—the ancient consultative and legislative body representing the religious life of the nation—can meet for business, instead of being practically dependent upon the charity and hospitality of others. A retrospect of this character, gratifying as it is, inevitably leads on to the consideration of what will be the position of the Anglican Church at the end of the next half-century. It may be, though we devoutly pray that such a state of things may never recur, that a reaction will set in, and that she will fall back to a period and condition of apathy and spiritual deadness. But so long as we have as bishops men of the intellectual power and devotional earnestness which characterize the present occupants of the episcopal bench, and so long as our parishes are worked and guided by priests who show the same zeal and energy as the

existing race of clergy, we shall not have much cause for apprehension in this respect. Not only, however, are the representatives of the three-fold order of the ministry active in the cause of the Master; there is a magnificent rivalry among a vast number of the laity of the Church, who vie with each other in their efforts to promote the kingdom of Christ on earth. If, then, as we sincerely hope, the generations to come will maintain and improve upon the present spirit which animates Churchmen of all classes, what may we look forward to as the probable position of the Church after an interval of fifty years? We shall find a vastly increased organization abroad, both in the Colonies and among the heathen; we shall see the ancient branches of the Catholic Church, some of which have for centuries been crushed and well-nigh destroyed by the tyrannies of their Mohammedan rulers, going forth to conquer their oppressors by the power of the

Gospel; we, or rather our children, will witness the gathering into the fold of those who to-day deny the power of Christ, and fight against His followers. The wonderful movement among the Assyrian, the Coptic, the Armenian and other churches, leading them to apply to us for instruction and protection, has undoubtedly been a divinely implanted spirit, which will in the future bear fruit among the very nations that have vainly endeavoured to extirpate them. What changes will be noticed in the Church at home? We shall have given practical effect to the feeling, which is growing stronger year by year, that the nation must have the opportunity of speaking with one voice on religious matters through a National Synod. No one who has any respect for antiquity would desire for a moment to do away with the Northern Province as the seat of one of our Primates. On the contrary, we shall probably see a third Archbishopric—that of London—added to the two of Canterbury and York. But the disadvantages resulting from the present system, by which the two Convocations may give contradictory decisions, and thus neutralize the effect of their respective deliberations, might easily be done away with if a National Synod, consisting of the two Convocations

(modified and reformed so as to give a truer representation of the opinions of the clergy), together with a certain proportion of laity, were to be constitutionally appointed, and be able to give forth the solemn pronouncement of the Church on all great ecclesiastical questions. To such a body would be intrusted—saving always the rights and prerogatives of the Sovereign, as the fountain-head of all legislation affecting the freedom of his or her subjects—the power of initiating and carrying into effect such laws as may be necessary for the welfare of the Church, without the necessity of submitting them to be ridiculed or obstructed by a handful of men who may be content to abuse their position, and lower the dignity of the House of Commons, by conduct unworthy of the high traditions of Parliament. We shall see, too, by the middle of next century, the issue of the pre-

sent str  
up the  
the teac  
feed the  
nomina  
than im  
and wo  
party s  
will the  
to whe  
mitted  
nation,  
ther we  
of Ang  
gether  
authori  
prepar  
of the  
the exc  
religiou  
Church

We  
Globe  
entitled  
comple  
which  
indeed  
to mer  
ous bu  
are her  
engrav  
read t  
pect to  
with n  
refer t  
has no  
impar  
are w  
illustr

FUTUR  
H  
1  
V  
s

The  
select  
is alv  
"Fut  
be in  
yet th  
lectur  
routin  
sentat  
the s  
After  
and r  
one s  
have  
and o  
three  
ism),  
The  
ture,  
man,  
Cond  
ness,  
that  
form  
deep  
have

M  
(Jan  
men  
catic  
Let