

was likewise that of all his assessors, we think it may well claim to be regarded as a common-sense judgment.

Not the least valuable part of the Archbishop's judgment are the four independent paragraphs at the end of it—words of sound Christian advice, founded on the case that may well be taken to heart by all parties alike in the Church.

#### The Church Review:

The most salient feature in a judgment which was remarkable in many ways was the line of independence which the Primate took with regard to the Privy Council decisions. He acknowledged their existence, but did not in the least allow himself to be bound by them. There is an enormous value in this attitude which his Grace assumed, and we may even go so far as to say that it was providential.

\* \* \* \* \* The thoroughness of his investigations showed ability of a very high order, and though we must naturally give a good deal of credit to the Bishop of Oxford for the historical researches which were brought to bear upon the subject at issue, the hand of the Archbishop is visible throughout, and his genius is impressed upon every paragraph in the judgment. Even in those places where we cannot quite agree with his conclusions, we are bound to bear testimony to his patient consideration of the evidence as well as to the originality of his methods.

#### STORMS OF DOUBT.

By CANON LIDDON.

And there are inward storms of difficulty and doubt as to religious truth. In days like ours, when every other magazine in a reading-room or on a drawing-room table may tell us in scarcely veiled, but very cultivated, language, that our faith in our Lord and Saviour is without foundation, we cannot be surprised that this trial presses sorely upon many minds. Sometimes, no doubt, these doubts are welcomed: men do not wish the faith to be true for reasons of their own, and so, when difficulties present themselves they find a ready sympathy when the stern facts of revealed religion bode no good for conscious disobedience to the laws of God. And sometimes, too, men bring doubt upon themselves, like children who play with hot embers upon a hearth until their clothes catch fire. They know little or nothing of the world of thoughts to which these doubts belong; they are excited by their novel and brilliant appearance, and they have no adequate idea, and therefore they have no adequate distrust of their own powers. It is no wonder that they fall out with the Bible and the Creed; they have invited their difficulties and have no reason to complain. But there are cases (and of such I am thinking,) of a very different kind, where good and faithful believers are exposed, through circumstances which they cannot control or modify, to trials of faith which press them very sorely. A young man has come up to a great office or house of business in London, and he hears, for the first time, and he cannot help hearing, truths called in question which are the principles that have hitherto shaped his life. Or a young woman brought up in a Christian home (this, again, is no imaginary case,) is obliged by circumstances to make her living as a governess, and she finds herself in a clever family where religion is only referred to, to be made the subject of epigrams, whether jocular or malignant. She is at a disadvantage, social as well as intellectual; the storm of polite criticism, and of elegant invective directed against all that she holds most dear, most sacred, beats pitilessly upon her; each act of social intercourse, each meal, each

walk, each drive, only exposes her to new assaults on her faith. She has no sympathy with her assailants, she resents in her inmost soul the dishonor which is done to that blessed Master, in whom she finds all that makes life tolerable; she finds it difficult sometimes to keep a tight hand upon herself, upon her temper, and to refrain from saying things that would wound or exasperate; and still the storm and the wind beat on, and she feels at times as if she must lose heart, as if in an atmosphere so cold, so bleak, so biting, as that in which she is forced to live, she must at last give way. Let her persevere in the faith; in some way in which she discerns not as yet the wind and the storm as fulfilling God's word. Let her think of the Israelitish maiden in the house of Naaman the Syrian, to whom it was given to do a good turn to her Pagan master. Let her remember Esther at the heathen court of Persia, who lived on in faithful silence till the day came when he could save her countrymen from the vengeance of their enemies. Let her reflect on the condition of many and many a Christian slave in Roman households in the first ages of the Church, who witnessed, whether she would or not, the vilest infractions of the law of Christ; who listened, whether she would or not, to the most blasphemous attacks upon the name and honor of the Redeemer, but who lived to bring a mistress or a master before death in deep and lowly penitence to the feet of the Crucified, that they might receive remission of sins and an inheritance among them that were sanctified through faith that is in Him.

There are, no doubt, souls that are exposed to fierce intellectual trials because in no other way, it seems, would they or could they learn the patience, the courage, the humility, the self-distrust which are so essential to the Christian character. There is, no doubt, a dreadful risk lest the violence of the storm should wear them out, and they should sink disheartened and lie down and die; but the struggle need not be given up in any case; and God's grace is sufficient for all who will, since His strength is made perfect in weakness. Much, indeed, depends upon the issue of such struggles as these; for whenever the storms of life beat upon us, and when we think of that last one which will probably precede and accompany our passing hence, those solemn words of our Lord must recur to us which He uttered at the end of His Sermon on the Mount—"Whosoever heareth these sayings of mine, and doeth them," etc. So it is ever in the spiritual world. Loyalty to known truth is the warrant of endurance among all the trials that may await us; that endurance which transforms the very fiercest blast into tender fulfilment of God's word of promise to those who are the special objects of His love.—*The Church Eclectic.*

#### EDITORIAL NOTES.

Another of the freaks of Mr. Mercier, the Premier of the Province of Quebec, has been presented to the Legislature at its present session in the form of a Bill extending the right of forcible expropriation to Ecclesiastical bodies, whether Romanists, Catholic or Protestant. It presents a principle which destroys the tenure of real estate, and if carried would be proof of the utter demoralization and enslavement of the non-Roman population. The Romish hierarchy is the only organization which would not blush to exercise such a tyrannous privilege against the birthright independence of every British subject. As with the \$60,000 bribe in connection with the Jesuits' Estate outrage, so here again the same deft hand is striking a blow at the liberty of the people under the feint of equal concessions

to all. It remains to be seen the depth of ignoble subserviency to which those who reject Papal pretensions can by arrogance or cajolery be reduced. The Church of England should be in the van of defence against unscrupulous politicians. We would sound the alarm in this Province of Quebec, and would invite observations and co-operation from unenthralled citizens throughout the Dominion. If we would scorn the offer to confer upon us equally a free license to deal in intoxicating liquors in like manner we scorn the sinister offer which would pretend to give us a legal right to violate the Tenth Commandment.

It would be interesting to know what Protestant body petitioned for the enactment of a law authorizing it and all other such bodies to appropriate to itself the property of its neighbors, under the guise of expropriation. If no such application has been made, Mr. Mercier's extreme consideration for and anxiety to benefit those whom the Church (which has granted him the right to have a private altar in his own house) regards as heretics and outcasts is somewhat peculiar. What is the sinister meaning of this act of such a true son of the Church of Rome?

The utter indifference of Protestants in the Province of Quebec to anything and everything which endangers their rights and privileges might well embolden Mr. Mercier to proceed to still greater lengths. He found a Council of Public Instruction willing to accept the bribe offered in connection with the iniquitous Jesuits Estates Act. He has intimated, as we are informed, that the power of the Government over the appointment of the Inspector or Inspectors of Protestant Schools is to be still more absolute than that of merely refusing to confirm the appointment made by the Protestant Committee of such one as it thinks fit, and he has intimated that the appointment of the Medical Superintendent of the Protestant Hospital for the Insane, lately opened at Verdun, must rest absolutely with the Government, and has declined we believe to give assurance even that the person so appointed shall be a Protestant; and that too in face of the terms of the Act of Incorporation granted by the Legislature of Quebec, authorizing the Board of Governors of that institution to appoint medical officers, apothecaries and others. The appointment of Medical Superintendent virtually carries with it the entire control of the internal administration of the Hospital. Yet hardly any resistance is made. Indeed a section of the Board of Governors actually proposed to transfer the whole property to the Government expressing the hope that its Protestant character might be preserved. Great is their faith assuredly. (1) Luckily the proposal has been declined, but the resolution as to appointment of Medical Superintendent remaining with the Government is adhered to. Does not this indifference afford additional evidence of the evils of the unhappy divisions which exist in the one Body; whilst the Church of Rome acts as a unit, the various Protestant bodies, disconnected and discordant, cannot unite even in defence of rights common to all; and as a consequence are treated with contempt by the leaders of both political parties in the State.

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