

even the semblance of persecution. The harassing "Fourth Party" in the House of Commons would never have been so troublesome had its members been treated as Lord Beaconsfield would have treated them. And a little judicious management is all that our "Fourth Party" in the Church require in order to render them of quite incalculable service. But to hunt its clerical sympathisers from curacies, to give them the cold shoulder, to say that they are heretics, a secularising party, uncatholic, and so forth, is surely to manifest the deadly spirit of intolerance, and to repeat the ever-to-be-lamented blunder which drove out the Wesleyans, exasperated the Ritualists, and invariably surrounds its victims with the halo of martyrdom.

EGYPT AND THE RECENT WAR.

(COMMUNICATED.)

THE revolt of Arabi Pasha, against the lawful government of Egypt, was an attempt to turn back the tide of progress, European civilization and religious liberty, and by expelling Europeans, and removing Christians from office to establish a government based on Mohammedan fanatical exclusivism. "In the same net which they hid privily is their foot taken."—Ps. ix. 15.

In India, England rules 41,000,000 Muslims, and now, in Egypt, virtually adds 5,000,000 to her Mohammedan subjects. And it is a strange fact that French prestige, in 1882, has been greatly lessened if not destroyed. And stranger still, that, while Jesuitism has been suppressed in France, the French Government still subsidizes and supports it as a propagandist of French policy in Egypt, Syria and Asia Minor.

It may therefore be safely predicted that a new era of religious liberty is about to dawn in Egypt, and new doors for missionary labour to be opened in all the adjacent provinces.—*The Foreign Missionary.*

A Hindoo said recently to a missionary in India: "You would be most welcome in all the houses of the Brahmins, but we are afraid of the Bible."

CHRISTMAS OFFERINGS.

(COMMUNICATED.)

THE following passage, in the Christmas pastoral to the laity of the Diocese of Huron, addressed to them by the Bishop's Commissary—Rev. Canon Innes—appears to be a very appropriate heading to an acknowledgement, on behalf of the clergy generally, of the Christmas offerings of our lay brethren, to those who minister unto them in spiritual things—

"The offertory on Christmas Day affords an opportunity for giving practical evidence of the value which you attach to the instructions of the Church, and the esteem in which you hold those who minister at her altars, and who break to you the Bread of Life."

The appreciation of the duty of ministerial support, as well as of the basis of it, so well expressed in these words, is, and for many past years has been, undergoing a process of steady development. As this development can only be the consequence of the growth of a clearer sense of duty, and the liberality arising out of this sense is an evidence of increasing spirituality. We accept the figures representing the offerings made on Christmas Day in our churches as pretty accurate barometrical measurements of the spiritual temperature of our people, and of the zeal and efficiency of our clergy.

Never before in the world's history was competition so keen as at present, and yet the rapid accumulation of wealth would lead one to believe that larger fortunes are still to be made than have ever been recorded. It therefore follows that the strictest economy of time should be exercised by all who succeed. Everyone that holds a position in business or professional sphere should secure for themselves a thoroughly reliable watch, which can be had of Woltz Bros. & Co., 29 King street East.

BISHOP WORDSWORTH ON THE PROSPECTS OF RECONCILIATION.

At the last synod of his diocese, Bishop Wordsworth made a lengthy address on the above topic, of which we give selections of interest to us in Canada. He quoted the following words from an address by Dr. Milligan, Moderator of the General Assembly: "Nor would it be right in me altogether to pass over the fact that there are many in the Church of Scotland who look onward to a still more comprehensive union—to one embracing not only the three large Presbyterian Churches, but the Episcopal community of Scotland too. The prospect of uniting in one flock the lettered and cultivated inhabitants of our towns who have lately been feeling the attractions of the Episcopal constitution, with the landlords and their dependents, would meet with more sympathy than uniting Presbyterians alone. What may come of any of these movements after union it is impossible to say; but this much, at least, is obvious, that the spirit at the bottom of them is the Spirit of God. The earliest and best of our reformers," the Moderator added, "had no objections to much that the Episcopal Church retains in doctrine, worship, and government; while, on the other hand, Scottish Episcopacy, especially in its earlier times, retained many Presbyterian elements. If in later times a spirit of mutual animosity prevailed, it was in no small degree because of temporary causes of alienation which might pass—which have in great measure passed away. These causes were, indeed, more political than religious, and they were deepened by that folly and sin on both sides which all parties now equally bewail."

ORIGIN AND CAUSE OF DISUNION.

The first step required in every discussion which can reasonably be expected to lead to good effect upon the subject of unity, is to consider when and how the parties estranged became disunited. In the case between Presbyterians and ourselves, the time, we know, was the period of transition from the unreformed to the reformed era in the history of our Scottish Church.

It is, then, the point of departure—the departure of Knox, mainly upon ecclesiastical grounds, to which we must revert in endeavouring to construct a basis upon which a prospect of reconciliation may be entertained. We join with Knox in repudiating the errors and aggressions of a foreign Church—the Church of Rome, and in vindicating for the laity a substantive position in the Church no less real and essential than that of the clergy. And the sentiments which I have already quoted from the Moderator's address would seem to meet us upon both grounds. It is true that, as yet, in the history of the past, the way has not been found for a permanent coalition between Prelacy and the General Assembly, though attempts towards it were made in the Assemblies of 1610 and 1616—attempts which, but for the undue interference of the Crown, might have proved successful. There is, however, I believe, nothing in the nature of things to prevent such a coalition. Only let the argument be set in its proper light. Let it be borne in mind how the supposed preference of the higher classes for the Episcopal Church, and of the lower for Presbyterianism, has arisen in very many instances, viz., because during the whole of the last century, there was for the poorer classes, no alternative between Presbyterianism and no religion at all, and through the violence of partizanship—a false gloss has been too often given to the testimony, both of Scripture and of history, in regard to the matters upon which the differences between Presbyterians and ourselves mainly turn.

DR. SPROTT'S LECTURES TO THEOLOGICAL STUDENTS ON ORDINATION.

And here I cannot refrain from making some reference to a volume lately published by a Presbyterian divine, well known and much esteemed—I mean the minister of North Berwick, Dr. Sprott—because, consisting as it does of lectures delivered under special appointment of the General Assembly to candidates for the ministry at each of our four Scotch Universities, it naturally possesses a special interest, and is entitled to receive more than ordinary attention. The Bishop proceeded at length to discuss the arguments of Dr. Sprott in favour of a twofold, as distinct from the threefold ministry, and contended that they had no real basis, Scriptural or historical, on which to rest. He then continued as follows: I am thoroughly determined that, so far as I can prevent it, the scandal and disgrace of the divisions at present existing between so-called Christian Churches in this country, shall not, with any semblance of justice or truth, be laid at our door. And this is what the teaching of Dr. Sprott really tends to. If he can prove that Episcopacy is not a necessary Order, derived from the Apostles, and intended to be continued in the Catholic Church, then the Presbyterian Establishment being confessedly an "ordinance of man," and as such claiming our "submission" by the Word of

God (I Pet. ii. 13, Rom. xiii. 1, 2), I do not hesitate to say I am prepared at once to join that Establishment, and to recommend you all, both clergy and laity, to do the same; and so, without more ado, to let our separation cease. But if Episcopacy be an ordinance, not of man only, but of God,—an ordinance forming an essential element, with a view to the permanent organization and consequent unity of the Christian body—then we have no alternative but to adhere to it. That is our position. At the same time be it well observed, I have not said, nor do I mean to say, that there is no good in Presbyterian ordination (however irregular according to the strict law of the Church); or that, claiming an Apostolic descent, as it does according to Dr. Sprott's view, it is not better than a system which derives its ministerial authority, not from above but from below, not from the perpetual gift of our Lord, as Head of the Church to His Apostles, but from the power supposed to be inherent in the body at large. But what I do say is that the attempt to get rid of the three orders of the ministry by reducing them to two, and so far to imitate the policy of the Church of Rome—which, though it has in all not less than seven orders in its ministry, does not reckon the Episcopate as one of them (see Cat. Rom., first published 1566, Part 2, cap. vii. 12), and thus incurs the anathema of its own Tridentine Council, declared three years before, such an attempt will never satisfy any learned or candid inquirer who desires to look impartially into the facts of the case.

In the meantime, nothing is to be gained, and much may be lost, by attempting to precipitate measures, which, if they are to heal effectually disorders of so complicated a nature and such long continuance, must themselves be the growth of much prolonged and cautious deliberation. It is little to say that we must abstain from all conscious insubordination among ourselves, and from all arrogant or uncharitable language and behaviour towards our Presbyterian brethren of every degree. Much more than this is required of every one of us. It must be seen that as clergy you are devoted, not by constraint, but heartily, to all the duties of your sacred office; your constant public and domestic worship, your diligent and carefully studied and prepared preaching, your punctual and affectionate ministrations to the sick within your charge, your utter renunciation of all undue worldliness in your daily walk and conversation—these must be seen and read of all men. Further, it must be seen that you understand the true nature of the office into which you have been admitted, and that you value it at its real worth; otherwise it is hopeless to expect that your duties will be performed in the proper spirit, or that the performance itself will reach to that elevation, or be supported by the self-sacrifice which the Scripture teaches and demands.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—On Christmas Day there were large congregations in all the churches. As usual at this festive season most of the churches were decorated with evergreen, enlivened with appropriate passages of Scripture.

The English Cathedral.—Great pains had been taken to beautify this church for Christmas. The whole of the angels' message to the shepherds was produced in illuminated lettering bordered with evergreen, and displayed on the front of the galleries. The panels of the pulpit were beautifully covered with red crosses, and with the words, "King of Kings, Lord of Lords." Behind the Communion table was also a very neat mass of evergreen, the white foundation showing through, presenting the appearance of snow upon the green boughs. The ladies who assisted at these decorations are richly repaid by the pretty effect produced. The service was a bright and hearty one on Christmas morning, and the sermon was preached by the Lord Bishop of the diocese. The musical service was in the hands of Mr. E. A. Bishop, organist, and an efficient choir. The anthem was "Sing, O Heavens," by Tours, the soprano solo being very beautifully taken by Miss Home. On Christmas eve a choice collection of carols was sung by the choir after evening service. These were all highly appreciated by the congregation.

St. Matthew's.—There were very attractive services in this church on Christmas Day. A selection of Christmas carols was sung after service. The choir acquitted itself very well throughout, and Mr. Martin is deserving of credit for the careful training he has bestowed upon it. The decorations of the church were exceptionally pretty.