

the above, and even by M. Renan, who allows the Christian model to be unique. If you meet on this low basis you must descend to it; hence, though I fondly hope and believe that the speakers at these Creedless meetings do hold certain dogmas as of vital importance, yet from feelings of courtesy to the semi-believer they are constrained to put prominently forward no more distinctive utterance than such phrases as 'loyal obedience to the Spirit of Christ,' 'the teachings and example of the Christian life,' or they may venture a step further, and show that 'the imitation of Christ,' not as taught by Thomas a Kempis, but by such lives of Christ as Archdeacon Farrar's and Dr. Beikie's, and perhaps even that of Renan, 'have forwarded in these latter days the desire for the regeneration of the social condition of mankind, which the simple narrative of the Gospels has failed to carry out in their present fulness; others on the same low basis may wax even bolder and propound a Christianity utterly unknown and opposed to the Christianity of the past, and denounce the revival of those works of mercy by sisterhoods and brotherhoods, which in times past so wonderfully leavened the nations, as utterly out of place and a hindrance to the more enlightened work of the so called better Christianity of the latter half of this nineteenth century.

Again, I would ask you to consider how we can preach the Gospel of the kingdom to all the nations if we keep 'the good tidings' to ourselves and hide them under a bushel? or how can we extend the kingdom if we ignore or conceal the foundation on which it is to be built up? It is actually contended by some that our blessed Lord left behind no dogma but the example of His holy life of purity and love for Christians to follow, and yet we who believe the Gospel story know how carefully He prepared His disciples through nearly the whole three years of His ministry upon earth before He called for the confession of that great truth on which His kingdom was to be founded. At last comes the momentous question, 'Whom say ye that I am?' Then Simon Peter answered, 'Thou art the Christ, the Son of the living God' (Matt. xvi. 12-20). For enunciating this truth, which could only have been revealed to Him by the Father, he is specially blessed. On this truth, as on a rock, the Church or kingdom of Christ was to be founded, and until this truth was acknowledged the whole scheme of redemption could not be unfolded; but after this the great law of Self-sacrifice, as revealed by the coming death upon the Cross, was given for man's example as the one way in which man can be raised through the great fact of the Incarnation, even unto the right hand of the Throne of God. All this is founded on no isolated passage, for later on, in answer to Philip's question, comes the awful words, 'Have I been so long a time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou, then, show us the Father?' (John, xiv. 8-11). Again, 'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 8). We may build upon this foundation rotten buildings of wood, hay, stubble; but there is no other foundation on which the kingdom of Christ can be founded.

There is no other motive that can help man to bear without despair the trouble to life; there is no other motive which can stir up man to deny himself for the good of others; there is no other motive which can make man long for that higher life opened to mankind by the stupendous fact of the Incarnation of the Son of God; and there is no other means enabling man to live up to those higher inspirations of his nature except by the indwelling of the Holy Spirit, the direct outcome of that scheme of redemption which 'the good tidings' of the Incarnation of the Son of God has brought to lost mankind. A philosopher once said, 'Give me a fulcrum and I can move the world.' I

would say, Give us this one foundation truth and we can teach Christianity; without it the name Christian is a delusion and a snare.—*Earl Nelson, in Church Belts.*

THE ROMAN CATHOLIC CHURCH IN ENGLAND.

Some of our readers, no doubt, have seen the boastful utterances alleged to have been delivered by Cardinal Manning at a recent reception given by the Cardinal to a *Pall Mall Gazette* interviewer. Apparently Dr. Manning waxed humorous from time to time at the expense of the Church of England, as he contemplated her shortcomings. Here and there he "fairly laughed," especially when he contemplated the increase of "free thought"—"irrational irrationalism," as he called it—in the Church of England. Why this subject should cause a Christian Bishop to laugh outright is not explained to us. We should think it was rather a matter for sorrow if there was any real earnestness in the speaker. Asked what was his opinion concerning the past, the present, and the future of the "Catholic" Church in England, "the Cardinal (we are told) pushing back his crimson biretta, smiled and said, 'A very comprehensive question. I will answer it as well as I can. In the last forty years, since the restoration of the perfect organization of the Catholic Church in England, the progress has been singularly great; but it would be a mistake to test it only by the number gathered into it, for though many, what are they upon the millions of this country? The true progress of the Church in England is to be measured first by its immense material development in churches, clergy, colleges, convents, and schools. Everything is doubled or trebled, and in some cases increased six or even ten-fold.' It is to be observed that his Eminence was very careful not to enumerate numbers. He relied chiefly on "perfect organization" and the "immense material development in churches, clergy, colleges," &c., and no doubt herein he spoke the truth. In the absence of numbers the next thing to lean upon is brick and mortar and multiplied ecclesiastics. The Cardinal acknowledged to the fact that the number of adherents of his Church in England amounted to only one million and a half, and it was for the use of these he boasted of the perfect organization and the immense material development in churches, clergy, colleges, &c.

It so happens that a copy of the *Hamilton Spectator*, a Canadian newspaper, of March 18th, 1890, has just come into our hands, giving an account of another interview had with Cardinal Manning, the favoured interviewer on this occasion being Bishop Dowling, a Roman Catholic prelate of that place. Bishop Dowling was preaching on St. Patrick's, in St. Patrick's Church, Hamilton. The building "was crowded to the doors, and standing room was not to be had." At the conclusion of the Mass, Dr. Dowling ascended the pulpit and preached a remarkable discourse on "Poor Ireland." The part of the Bishop's address, however, which is of importance in connection with Cardinal Manning's reported speech with the *Pall Mall Gazette* interviewer is the following statement: "When I was in England," said his Lordship, "I was honored with an interview with Cardinal Manning, and I asked him, 'Are your congregations mostly English?' 'I assure you,' he said, 'my dear Bishop, that eighteen out of twenty of my people are Irish, and were it not for the Irish people there would be no need of priests or bishops in England.'"

Now here, to use a vulgar phrase, the candid Cardinal "let the cat out of the bag." All the above extravagant paraphernalia so gushingly referred to by the Cardinal is not for use but for show, to catch, if possible, the English mind, and affect the English imagination. There are

no English Roman Catholics to speak of, and all the boasting of the Roman Catholic organs as to the wonderful growth of their Church in England is only an illustration of the disproportion of "cry" and "wool" forceably insisted upon a few years ago in a famous article in the *Quarterly Review*, the authorship of which we believe was rightly attributed to the late Dr. Littledale.

Cardinal Manning confessed to the *Pall Mall Gazette* interviewer that there were only one and a-half millions of Roman Catholics in England, and he confessed to Bishop Dowling that eighteen out of nineteen of his people were Irish, and that were it not for the Irish people there would be no need of priests or bishops in England. Taking into account the United Kingdom, it is evident from statistics given on Roman Catholic authority that that Church has not grown with the growth of the population. In 1801, when the population of the United Kingdom was 16,345,645 the Church of Rome estimated her numbers as fully one-third, or 5,448,000, whereas now, with a population of 39,000,000, she only returns 5,641,000. Deducting the number of foreign Roman Catholics, estimated at over one million—an element that was almost entirely absent in 1801—it follows that the actual number of native Roman Catholics in the United Kingdom, is actually less than it was at the beginning of the century, although the population has more than doubled.—*Irish Ecclesiastical Gazette.*

THE ANGLICAN COMMUNION.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz:—

The Church of England, with its 38 Bishops and 24,000 other clergymen.

The Church of Ireland with its 13 Bishops and 1,807 clergymen.

The Episcopal Church of Scotland, with its 7 Bishops and 265 clergymen.

The Protestant Episcopal Church in the United States, with its 61 Bishops and 3,800 clergymen.

The Church of England in Canada, Newfoundland and West Indies, etc., with 24 Bishops and 1,300 clergymen.

The Church of England in Asia, with its 13 Bishops and 713 clergymen.

The Church of England in Africa, with its 13 Bishops and 350 clergymen.

The Church of England in Australia, with 21 Bishops and 269 clergymen.

Scattered, 9 Bishop and 120 clergymen.

Bishops resigned, 27.

Say in round numbers, 225 Bishops and 30,000 other clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: The Faith, the Administration of the Sacraments and the three Orders in the ministry. The Church of England has authority over the Church of England proper, in Canada, and in the Colonies, and in the missions of that Church in foreign lands; but the Church in Ireland, and Scotland, and also the Protestant Episcopal Church in the United States, are independent of her and of each other. *Church Messenger.*

JESUS on one occasion spoke of himself as having been sealed by 'God the Father.' What he meant is that God the Father had authenticated his mission to this world, and placed upon it the signet of his own authority. He died so when Jesus was baptized, and he did so on the Mount of Transfiguration. He did so by the miracles wrought by the hands of Jesus. What Jesus did was proof that he came down from heaven.

IDEAL manhood, measured by the standard of the life of Jesus, consists in a harmonious physical, mental, and spiritual culture.