

church. Canon Ryle asks, "Is it, or is it not, the intention of Lord Harrowby's supporters to allow non-episcopal services to be performed inside our parish churches? If it is not, will they say so plainly? On this point there was a most suspicious silence in the House of Lords." Altogether, we do not believe the "religious difficulty" is yet removed, and with Mr. Gladstone lapsing more and more into ultra-Radicalism, fiercer attacks on the Church may yet be expected.

It is with great regret that we chronicle the destruction by fire of the Romish Church at Oka and the allegation that the destruction was wrought by the Indians who have been so long at variance with the priests of the Seminary. Into the merits of the case between the Protestant Indians and the priests we need not enter; but it is unsatisfactory to think that this controversy has been allowed to drag on its weary length for months and years, until at last it has culminated in this outrage, which, if rightly chargeable to the Indians, must have been as a reprisal for certain legal proceedings lately taken against them.

If outspokenness is commendable, commendation must be given to Mr. Ridsdale, the appellant in the late case before the Privy Council, for the promptitude and clearness with which, on the Sunday following the judgement, he defined his position. In the Communion Service the Vestments, the mixed chalice and altar lights were used, which, as Mr. Ridsdale said, sufficiently pointed out the course he was prepared to take. If called upon by the Civil power to do so, he is willing to give up all those points which are repugnant to "the Concordat entered into between the Church and the State in 1662;" but he refuses to give up those things for which, in his opinion, there exists a plain rubrical direction; that is, in those cases where he himself has no doubt as to the meaning of the rubrics, he will not be guided by the meaning which the Privy Council, before which he pleaded his case, attributes to them. We know it may be said that, under the guise of interpreting the law, the recent decision practically repeals, by explaining away, a rubric which many consider as a guide and rule imposed on them by the Church, and therefore not to be repealed by the State only. But the Privy Council does not assume the right to legislate for the Church, and we fail to see that those who accept the judgment, though distasteful to them, and in their opinion faulty, compromise themselves or the Church. Mr. Ridsdale has lately constantly celebrated the Holy Communion in a neighbouring Church in a surplice only. Now that that is declared to be the only legal vestment, he returns to his church, and his conscience compels him to wear alb and chasuble. Fortunately the Churches in Canada are very few indeed which will be affected by this judgment.

The war in the East still lingers on, without any very definite success being recorded by either side. The Montenegrins claim a

victory over the Turks, and the Russians claim some successes in Asia Minor, and they certainly have succeeded in destroying a Turkish monitor in the Danube by torpedoes. But yet Kars has not fallen, and the Danube is not crossed. The end of this month is spoken of as the date for the latter operation. In the meantime Crete is preparing another insurrection, the Greeks are hardly restrained from declaring war, and an inroad of Arabs into Syria is reported. That Province being nearly deuded of Turkish troops, the wild hordes have a rare opportunity for plunder, and if the Druses of the Hauran are on the war-path much blood may be shed. "The massacres of Damascus" still cause a shudder; but it must be remembered that in the disturbances of 1860, blood was shed chiefly—we may almost say, only—where there were Turkish troops. The enormities in Bulgaria in 1876 were trifling compared with those in Syria sixteen years before.

The trouble between the Bishop of Colombo and the C. M. S. is rapidly coming to a head, if not to a settlement. Whatever may be our opinion as to the *judiciousness* of the Bishop's course, and the opportuneness of the time for making the stand, there can be no doubt, we presume, as to the soundness and correctness of the principle for which he is contending, viz., that a Bishop must be supreme in his own Diocese, for it is a fundamental rule of the Church. It seems, however, that the C. M. S. has determined to set this rule at defiance, for grants have been made in aid of new places of worship in villages where already consecrated churches exist and supply ample accommodation for the Christian population. The Bishop naturally regards this as a proof that the Society not only wishes to hold aloof from his jurisdiction, but that it is actively working in opposition to the Bishop of the Diocese and the Church already established there. No one can regret more than we do the unfortunate controversy so unsettling to the native mind, so provocative of ill-feeling, and so destructive to the influences which long-established and hard-working Missionaries have gained; but if we consider the principle at stake, not the details of the particular case, it is difficult to see the appropriateness of the name of Church Missionary Society being retained by an organization that deliberately repudiates and contravenes the fixed principles of Church Government.

Those who are aware of the extent to which the question has been discussed in the United States, will not have been surprised at the resolutions passed lately by the annual convocation of the Diocese of Iowa; that, "Whereas the Church of Christ is equally 'Protestant' in her opposition to error and vice, and 'Catholic' in her rule of faith and conditions of membership, and Whereas her Ministry is no more important than her Scriptures and Sacraments, and therefore to call her 'Episcopal' is unduly to exalt one essential above the other, and Whereas the American branch of the Holy Church Universal includes within her membership all baptized persons in this country; Resolved,

That this Convention memorialize the General Convention, asking that the words 'Protestant Episcopal' be stricken from the present title of the American branch of the Holy Catholic Church, and that henceforth it be simply called by its true name, 'The Church in the U. S. of America,' or, 'The American Church.'"

It is impossible to shut one's eyes to the fact that the situation of affairs in France is very grave. True, power for the moment is in strong hands, and true also that the country usually acquiesces in a strong Government whatever its principles may be. But even a few years of free institutions must have gone far to make arbitrary government and *coups d'etat* anachronous impossibilities. The recent change, though the President declares it to have reassured Europe, has undoubtedly excited the hopes of the Ultramontanes, the fears of the Italian Government, and the suspicions of Germany; thus adding one more complication to the European situation.

Thinking again—as who can help doing?—of the possibilities of a general European war, we revert once more to the deficiency (if we may use the word) of the Prayer Book in providing any *preventive* collect for such emergencies. That for use "in time of war and tumult" is only available when we are ourselves actually engaged in war. Could not individual Bishops recommend a form of prayer, as the Bishop of Lincoln has done? Could not the House of Bishops do so? We profess to believe in the efficacy of prayer. Is not the occasion—even to us who are four thousand miles from the present seat of war—sufficiently grave to justify a national resort to a Help which, if we believe anything at all, we ought to believe to be more potent than all the arts of diplomacy.

FOURTH SUNDAY AFTER TRINITY.

THE Divine attribute, as the model of the Christian virtue of mercy, is that which the services of this Sunday specially inculcate. The Collect alludes to the Divine exercise of this quality, which "droppeth as the gentle rain from Heaven upon the place beneath," which "blesseth him that gives and him that takes." And it is only from a full apprehension of how much we owe to the mercy of God that will enable us to practice towards our fellow men any measure of this attribute which "becomes the throned monarch better than his crown." For when man lives in ignorance or forgetfulness of his guilt, he is almost sure to be harsh, unforgiving and cruel; or if by any chance he should not be so, the exception does not arise from moral principle, but from a natural softness of disposition, the weak defence of natural character, which may at any moment give way. The man who knows not his own guilt, is ever ready to exclaim, as David did in the time of his worst sin: "The man that hath done this thing shall surely die;" to be as extreme in judging others as he is slack in judging himself. None but the altogether righteous may press his utmost rights;