

devoted his time and his money to a personal investigation. He inquired, interviewed, questioned, inspected; even had the body disinterred. Then he offered £500 reward for proof that this man had been killed by an attendant jumping upon him and breaking his breast-bone. Dreading a libel suit, no paper would publish this offer even as an advertisement. He thereupon had printed and distributed thousands of circulars all over the United Kingdom. The press outside of London began talking of it. It grew into such proportions that the London papers were obliged to take notice of it, and the attendant is now serving out in an English prison his sentence for the crime of manslaughter.

The mortal remains of the deceased novelist were buried at Willesden, beside those of Mrs. Laura Seymour, who was his dearest friend, and for a score of years lived in his house at Albert Gate, London. He was never married. His celibacy was a condition of his retaining a fellowship of Magdalen College, Oxford.

W. P. R.

THE CHURCHES.

WHEN the national Congregational Council met in St. Louis in 1880, a committee of twenty-two of the most eminent and scholarly ministers, representing also the various shades of theological opinion in that denomination, was appointed to formulate a statement of doctrinal belief. This committee has done the work assigned it, and the result is, what has recently been published as, "The New Congregational Creed." It has been variously received. Generally the new symbol has been very favourably regarded. The more advanced theologians object to some of the articles as being too dogmatic, while the strictly orthodox consider that it errs by defect in not being sufficiently explicit and definite in some of its statements on cardinal points. Those belonging to the orthodox school think that its eschatology is weak. The time-honoured symbols of the Anglican and Reformed churches have been most widely departed from in these particulars. The resurrection of the dead has been substituted for the resurrection of the body. The new creed is silent on the state of the soul after death, nothing to indicate whether it is conscious or unconscious. The question much discussed at present, whether there is a state of probation after death is left untouched.

The new creed is binding on no one, not even on those who constructed it. They have not to report it to the council by whom they were authorized to draw it up. Individual churches may adopt, reject, or leave it alone as they choose. It is not even to be used as a test of ministerial communion. It is simply a declaratory embodiment of the doctrines generally held by the Congregational churches of America. For the benefit of readers who may desire to see the new creed for themselves, it is herewith subjoined.

THE STATEMENT OF DOCTRINE.

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made; and in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

"II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

"III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy him forever; that our first parents by disobedience, fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

"IV. We believe that God would have all men return to Him; that to this end He has made himself known, not only through the works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to chosen people, and, above all, when the fulness of time was come, through Jesus Christ His Son.

"V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

"VI. We believe the love of God to sinful men has found its highest expression in the redemptive work of His Son: who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

"VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who, through renewing grace, turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

"VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is the preserving grace of God.

"IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

"X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own

ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

"XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the word; and in the two sacraments, which Christ has appointed for his church; baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

"XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

Philotheos Bryennios, Metropolitan Bishop of Nicomedia, a few years ago, discovered, in the Library of the Most Holy Sepulchre at Constantinople, several ancient manuscripts of much importance. From these he has supplied the six missing chapters of Clement's First Epistle; and now he has succeeded in awakening general interest in his discoveries by the publication of "The Teaching of the Twelve Apostles," consisting of sixteen sections or short chapters. Several eminent church historians have advanced the opinion that the Seventh Book of the "Apostolic Constitutions" and the "Epitome of the Apostolic Rules" have their origin in the document recently discovered. "The Teaching of the Twelve Apostles" is a copy of an earlier but long since lost manuscript. Its genuineness is accepted by most scholars. Dr. Rosewell Hitchcock of Union Theological Seminary, New York, is at present engaged on the translation of a copy of the original Greek, printed at Constantinople. Its publication is announced by the Scribners.

ASTERISK.

OTTAWA NOTES.

PARLIAMENT has been prorogued, and Ottawa has nothing particular to do just now but to await the opening of the lumbering season. By the time this reaches the readers of THE WEEK all that can well be said in the way of summing up the work of the session will have been said. But the last few days of the session were marked by so many important measures that a few notes will not be out of place.

The Bill to amend the Liquor License Act of 1883, usually called the McCarthy Act, reached its final stage only a few minutes before Black Rod summoned the Commons into the presence of the Governor-General. The motion on the subject was that the Commons do agree to the amendment made by the Senate to the Bill, and the Commons agreed without a dissenting voice, notwithstanding that the amendment was in effect to nullify a change made by them only a day or two before. As the present Bill was introduced, no hotel, tavern or saloon was allowed to open into a store or shop, but at the instance of the Government this was made not applicable to the hotels, because it was said, otherwise some of the largest hotels in the country would be injuriously affected. Mr. McCraney, of Halton, however, moved to have the clause changed back to its original shape, and this was agreed to. When the Senate got hold of the Bill they modified it so as to give Commissioners in cities and towns discretionary power in regard to this question. Mr. McCraney was absent from the House of Commons when the amended Bill came back from the senate, and the amendment was concurred in. It is not easy to see what object the Government can have in persisting in legislation which is clearly not needed now that the right of the Provinces to make such laws has been decided.

In the debate on the Railway Subsidies Bill, the Premier declared that he knew of no negotiations for securing the continued allegiance of the Bleus by the promise of \$12,000 a mile to assist their Provincial Railway. At the same time, he as good as said he did not believe that Mr. Blake was ignorant of overtures having been made by the Bleus to join the Opposition on certain conditions. Poor, innocent Sir John! The negotiations between him and his followers could not have been more open, nor could the terms offered have been better known unless the sale and purchase had been by public auction. Mr. Blake rose in his place and said that he absolved every person from pledges of secrecy on the subject, and called upon anybody who knew of overtures being made to him for the purchase of the Bleu vote to come forward and make the facts known. It is not probable that anything was said to Mr. Blake himself. Nobody would choose him out as the person with whom to conduct a quiet, friendly conversation upon political matters, because he has an uncomfortable fashion of hearing, not what a man wishes to say but what he wishes to conceal, and of conducting a conversation on that basis. But Mr. Blake's followers probably knew that, for certain considerations, the Bleus would drive the present occupants from the treasury benches and would put the others in their places. Choose the most pleasant diplomatic language possible to describe the state of affairs, and it still comes down to this—the Bleus offered their votes for the \$3,000,000 to be given to their Province, the Government made the bid, took the goods, and has given the country's note for the money. Such being the fact, whatever name may be given to it, it was a public crime and a public disgrace.

By the Railway Subsidies Bill all the poorer parts of the Dominion not already secured were bought up for the Government. A number of places interested were represented by Opposition supporters, but these like the rest voted for the Bill as a whole rather than run the risk of defeat at the next election, through local prejudice. The men who voted against the Bill were the Ontario Liberals. Mr. Allison, of Lennox, and one or two others whose constituencies benefit by the subsidies voted "yea," but the vast majority were on the other side. Mr. Sutherland, of Oxford, who very rarely speaks, said a few words in explanation of his vote, and it is