

It is generally known that Church Patronage in Ireland is now in the hands of Diocesan boards of Patronage. The advantages and disadvantages of the system have been variously discussed. But the Primate of all Ireland has, in his recent Visitation Charge, with his accustomed shrewdness, given his opinion of the system, which is an adverse one. He attributes to the present mode of election to benefices in Ireland, the steady migration of a large proportion of the best and most promising divinity students to England, with much harder work, more costly living, very slightly better salaries as curates, and most doubtful prospects of promotion awaiting them. The experience of the Irish Church is considered to serve as a warning against the adoption of Patronage boards in other parts of the Church.

On St. Simon and St. Jude's Day, in St. Paul's, London, the Rev. Dr. George Evans Moule was consecrated Bishop for Mid-China; the Rev. C. P. Scott, as Bishop for North China; and the Rev. E. Nuttall, as Bishop of Jamaica. The Archbishop of Canterbury was consecrator, assisted by the Bishops of London, Winchester, Rochester, Antigua, Trinidad, Nassau, Bishops Perry, Courtenay, and Piers Claughton. The Ven. Archdeacon Perowne, of Norwich preached on St. Paul to the Corinthians—"A great door and effectual is opened unto me, and there are many adversaries."

Mr. F. Rowsell, Nephew of Mr. H. Rowsell of Toronto, has just received from the Queen the order of St. Michael and St. George, for services rendered as special commissioner in adjusting the system of taxation in the Island of Malta. He is a British commissioner to Egypt, to investigate the financial condition of that country. This gentleman, by permission of the Admiralty Department, filled the office of chief agent for emigration for the Dominion, after the death of his brother-in-law Mr. William Dixon, until Mr. Edward Jenkins was appointed.

THE SECOND SUNDAY IN ADVENT.

VERY forcibly and appropriately does the Church, so early in the Christian year as the beginning of the second week, direct our attention to the only fountain and depository of truth that has been vouchsafed by Heaven to man. The Church was established by Christ as the pillar and ground of the truth. He thought so much of the Church that He purchased her with His blood, and He established her upon a rock so impregnable that the gates of hell have not prevailed against her, nor shall they ever. And the Church has given us Holy Scripture as embodying the teachings and the practices of Christ and His Apostles, as well as of the other holy men who "spoke as they were moved by the Holy Ghost." In the interpretation of this Sacred Volume, the Church from the earliest times, including the Apostolic age itself, has always held that the fundamental doctrines of the faith as given in the creeds are to be the guide for Christians. So that, although after proving all things, the private Christian is to hold fast that which is good, still, Holy Scripture is not to be regarded as of any private interpretation, or to be understood and perverted according to each man's private whim or caprice; for if it were to be so, we should find, as indeed to a large extent we do find, that as many interpretations may be put upon the plainest statement of Holy Writ as there could be interpreters to expound it—thus altogether neutralizing the Sacred Volume as a record of the Truth. But the Church has never understood the

"sufficiency of the Holy Scripture" in this way, nor were the Holy Scriptures themselves put forth by the writers of them to be used in so uncertain a manner. But, on the contrary, the greatest writer of the New Testament himself required his epistles and all his communications to be interpreted in accordance with the traditions they had received. Whoever erred from these grand lines of Apostolic teaching was held to have "erred from the truth;" and in explaining obscure passages, they held that it was very needful to keep in view the necessity of not deviating from the great lines of truth marked out in the baptismal creeds. This was not to add to Scripture, but to guard it against being wrested to destruction." And so in the often quoted work of Vincent Lirinensis, he admits that "Scripture is perfect and abundantly of itself sufficient for all things." But because various heretics have misinterpreted it, Novatian making it say one thing, Photinus another, Sabellius another, and so on; "Therefore," he says, "it is very necessary for the avoiding of such turnings and twinings of error, that the line of interpreting the Prophets and Apostles be directed according to the rule of ecclesiastical and catholic sense." But this is not to introduce a new rule, independent of Scripture: it is, at most, a rule for interpreting Scripture. It still leaves Holy Scripture as the fountain of truth; but it guards against using its statements in agreement with the changing vagaries of each man's private opinions or wishes.

A NOTE IN SOMEBODY'S EYE.

SOMETIMES a certain portion of the Church is perturbed to the arrival of a pulpit comet, who shakes them out of their apathetic condition of self-satisfaction, albeit in a rather eccentric fashion. Sound churchmen look on with interest and sympathy of the unwanted stir among dry bones, while they experience a little quiet amusement at the eccentricity of a course which they cannot entirely countenance—being rather at variance with Church principles. It is something, however, to find the quondam sloths and drones awaking to something like religious life, and ventilating as a new Gospel the principles of the Church to which others had been educated in the Church of England; though it is somewhat annoying to find these Gospel Church Principles sometimes so distorted and mixed with error as to neutralize to a large extent their innate spiritual life. It is a phenomenon to see Calvinism and Arminianism tossed like a juggler's balls, though not so skillfully, and to hear John Calvin and John Wesley fired at the heads of gaping crowds with beautiful indiscrimination. Some, however, fear that, from the heterogeneous mass something like skepticism is developed, while, something very like Plymouth Brethren is nakedly displayed.

Recently the religious world of Toronto has been moved by preaching of no ordinary type, from one who is claimed unchallenged as one of the foremost exponents of High Church Principles, and the magnetism of Mr. Knox Little's preaching has been drawing in hundreds of those who formerly associated themselves with other movements. It is curious to notice the impression made upon these, and their comments. There were of course some good honest souls who countenanced other movements because they evinced life and zeal, though combined with a minimum of Truth and Discretion. These give their unqualified approval to something far better. There are, however, not a few who while the arrow of conviction is still quivering in their hearts, try to turn ungratefully upon the hand

that benefited them, and find fault with the matchless expositions of unadulterated Gospel which recently fell from the Pulpit of the Holy Trinity. It would be amusing, if not sad, to see how prejudice warps the mind of some zealous "Christians." They confess that they find in Mr. Knox Little, "intense zeal, self devotion, affectionate sympathy, vivid spirituality, strong attraction, rare mental gifts, historical power, wealth of knowledge and imagination, rare command of pure English—all consecrated to the cause of Christ—a manner vehement and direct, ease and power of oratory, decisive appeals full of pathos, earnestness, deeply moving and graphic descriptions, sincerity, fervor. This seems a great deal to say, and one wonders what is to be said per contra. Well, you see, he is said to be a prominent member of the "C.B.S." (a dreadful association for the promotion of intercession at the Holy Communion) and it will never do to let people think that there is not something terribly wrong—that it can be possible in fact for such an advanced High Churchman to preach the real Gospel in all its fulness. So a case is trumped up, with a prologue about the "Spectacular display" of the services in Holy Trinity as being in their supposed unreality and want of congregational heartiness (! ?) out of keeping with the earnestness of the Preacher. A sage young lawyer lays down a theory about 'Catholicism finding its logical completeness in the Roman Church'—a theory which is calculated to lead him as it has led many others quondam 'Low Churchmen' straight to Rome, but which is wanting in two very essential ingredients of utility—viz: Logic and Truth. He certainly never learned such a notion of Catholicism and such a Logic at Trinity College. Through the cloud of some such fallacy as this, however, a charge is sought to be thrust home to the theology of the Preacher, because (as it is said) he taught that man must *earn* his salvation, a fatal defect, in not sending sinners direct to Christ. It must have required a very peculiar style of mental 'spectacle' to distort the vision so as to see, rather imagine, the sight of this terrible 'note' in the brother's eye. Out of the thousands who hung upon the eloquent words of this Preacher from 7 in the morning till 10 at night, for several days, there were probably not more than two—if so many—who are so constituted as to suppose that this preaching was not bringing men *direct* to Christ, and teaching that the office of earning of salvation was Christ's not man's. The point of divergence however, was evidently this: Mr. Knox Little, as a faithful Catholic Churchman, teaches that the direct road to Christ was *through* the Church, with its divine ordinances, as His Body, instead of by some roundabout struggling way of human caprice which Christ and His Gospel never recognized; and that the Bible while it teaches us that we cannot *earn* our salvation, teaches emphatically that we must "work it out," as the natural exercise and completion of a true faith—and that the Holy Spirit in the Sacraments is to be our Divine Help even in this working out of salvation, "working in us" and making our efforts effective. Now which is the true "Evangel?" That which puts Christ's Church Sacraments on a shelf, as it were, to be taken down and inspected as curiosities once in a while; or that which *takes* them, and *uses* them and *loves* them continually as the precious gifts—chosen agents—of their dear Lord and Master, without proper regard and attention to which He will estimate lip-devotion as an empty farce, a mocking obedience which chooses its own way instead of His.

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