

lic, 8; Baptist, 5; Methodist, 6; Southern Methodist, 3; Congregationalist, 2; Reformed Episcopal, 2 (one returned to the Fold which a few years ago he left, the other entered the Canadian Church); African Methodist Episcopal Zion, 1; British Wesleyan, 1; Christian, 1; Presbyterian, 1; Unitarian, 2; total, 28. Thus, like the grain of mustard-seed, the tree grows apace, affording a resting place on its branches to wandering birds of the air, and stimulating food to the hungry fowls of every kind; sheltering also under its refreshing shadow the wearied living creatures that gladly find repose and kindly shade under its spreading leaf-clad limbs.

## ENGLAND.

**RECEPTION OF A CONVERTED ROMAN PRIEST.**—In St. Andrew's church, Edinburgh, the Rev. Donald Mackay, formerly an active priest in the Romish Church, was publicly admitted by the Bishop of Edinburgh into the ministry of the Church. Mr. Mackay signed a deed of recantation in July last, and was admitted to communion in St. Andrew's church, but not permitted to act as a priest until the bishop should publicly introduce him. Since July 4th he was studying under the bishop's direction, and periodically examined by appointed examiners. On the day appointed the regular office of Ordination of Priests was used, omitting the "laying on of hands." It is more than a century since such an event has occurred in the Diocese of Edinburgh.

Eight Bishops and nearly 8000 clergymen of the Church of England are abstainers from intoxicating drinks.

**LORD ASHLEY ON THE CHURCH AND THE WORKING CLASSES.**—Speaking but recently from the chair at a meeting which was held in the schoolroom of St. Barnabas, Pimlico, for the purpose of establishing a branch of the Church of England Working Men's Society, Lord Ashley, eldest son of the Earl of Shaftesbury, said he was glad it could no longer be urged that the clergy were the only people interested in the Church of England. We lived in days when political power was about to be more equally divided, and working men should be the especial guardians of that grand old Church which had been for centuries the palladium of our liberties. In these days infidelity was making great strides, although some people said that there was much less of it now than there was two hundred years ago; but he was sorry to say that there was a great deal of disbelief in the truth of all revealed religion amongst the artisans, who, for better or worse, were destined to be the future directors of the opinion and welfare of the country. He was therefore glad to see working men becoming alive to the greatness and influence for good of the old Church of England. Amid the hesitation, divisions, bickerings, and strife of other Churches, it would appear as if the only form of religious belief that was gaining ground, and becoming more in harmony with different schools of thought, was the Church of England. Mr. C. Powell, general secretary of the society, Mr. Widgery, the Rev. Alfred Gurney, vicar of St. Barnabas, and other gentlemen having spoken, resolutions were adopted pledging the meeting to support the society.

The last report of the S. P. G. Society speaks of Trinity College as promising to be a great centre of University life. This it is indeed promising to become more and more. Why cannot all the Church Colleges in Canada be confederated and form one grand Church University?

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### THE HISTORIAN PRELATE QUESTION.

**SIR.**—In an article on the first page of the "DOMINION CHURCHMAN" of the 15th ult. you make statements with reference to the Rev. Mr. Stone, some of which, in my opinion, are in bad taste and others positively untruthful; and as I feel satisfied that you would not knowingly be guilty of such, and thereby wound the feelings of an esteemed clergyman, you will, I am sure, concede the principle "Andi alteram partem" and give insertion to the following in your highly prized paper. You state that "as an American, the task of picturing England," in the days of Wycliffe, in black pigment, "Was perhaps not dis-

agreeable, but to Englishmen, who love their native land, it was offensive, because not true." Now as regards the truth or falsity of the coloring, of which you complain, I will say nothing, but, with reference to his nationality, I would say that the Rev. Mr. Stone was born in Oxfordshire, of English parents of some centuries standing, was baptized and confirmed in the Church of England, and never had a dissenter in his family or in any branch of it. He is a Tory of Tories, conservative to the back bone to the dear old Church of his fathers, and a warmly patriotic Englishman. He was educated in England at one of the best provincial schools, was never under any influence save that of the Church, and at twenty-one years of age went to Philadelphia. In that city he attended the Protestant Episcopal Theological Seminary for four years, and, as a distinguishing mark of favor, the faculty of that college, not being able to confer degrees, petitioned the authorities of the Cambridge Episcopal Theological School to confer upon him the degree of B. D., which they did after a searching examination.

As to the implication that he has no "brains," his Harvard degree, and his career in Canada are a sufficient reputation. He was ordained by the late Bishop of Toronto, (Dr. Bethune), and while his work in Port Hope and Toronto will stand criticism, his ministry in St. Martin's, Montreal, is certainly not altogether that of a man without "brains." Though but a young man of thirty-two years, the Church has seen fit to promote him to a position second to few in the country, and in that position he has commended himself to the loving regard of Churchmen of all sorts and conditions. Yours,

MONTREAL,

January 26th.

JOHN A. MULOCK,

CANON, &c.

The Rev. Mr. Stone has always had kind and generous treatment from this journal. We did not say he had "no brains," nor infer it, we simply stated that as Fuseli the painter said, he mixed "brains" with his colours, so must the painter of England's life in Wycliffe's day mix in his colours something besides "lamp black." Mr. Stone, being an Englishman, cannot be angry with us for lifting up our voice in defence of the honour of his ancestors. We heard a very valued friend of Mr. Stone's, speak of him recently as "an American." We much regret if Mr. Stone's feelings were wounded by his misunderstanding the censure we passed upon his historic criticism. A perfect Parish Priest may be devoid wholly of the historic faculty.

Ed. D. C.

## A REPLY.

**SIR.**—Mr. Armstrong does not seem to appreciate the force of the simplest language. The Creeds declare; (a.) that Christ is God, (b.) that Christ was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. The second article further confirms this statement by saying, "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin." This is the doctrine of the Church in all ages, and to say that the Babe in Mary's womb was not God, as well as man, is heresy, as even Mr. Armstrong will perceive, if he will set down, in black and white, a contradiction of the statement, and will tell us, at the same time, the date, approximate or exact, at which, in his view, the Godhead and the Manhood became united. This union took place, according to the doctrine of the Catholic Church, some 1884 years ago, at the moment when Christ was conceived by the Holy Ghost in the womb of the Virgin Mary. To say that this doctrine amounts to a statement that God the Son is not yet 2,000 years old, is purile. So one might, with equal justice, say that God the Father is not 6,000 years old, because it is about that time since he manifested himself to Adam.

As to the hymn beginning "Shall we not love thee," I shall be glad if Mr. Armstrong will quote one line which contains a prayer to the Virgin, or is written in praise of her. The first verse may be paraphrased thus, "Shall we not love thee, whom Christ also loved, and tell forth to Christ's glory, thy joy and honour." The second verse does not refer to the Virgin. The third states that S. Mary was Christ's mother, and the fourth that she nourished him as her son. The fifth and sixth apostrophise, not Mary, but the joy that she had in her Son, and the seventh repetition of the first.

I cannot prove the general use of Hymns, A. & M. I don't remember to have seen any statistics. I spoke from my own experience, which is both extensive and recent—more recent probably than Mr. Armstrong's. As a partial corroboration I may mention that all the parishes in the archdeaconry in which I lived agreed to use them, and that as much as 6 or 7 years ago. The district was not a small one, and it included all shades of thought, though I do not re-

member one church at which the services could be called "high," at which, that is to say, the six points were used, or even any four of them. It was a rural, not an urban archdeaconry.

Lastly, as for Mr. Armstrong's first paragraph, let him quote the sentence, or sentences, (giving them complete), which justified his statement; and as for his last, I can only say, to comfort him, under the slings and arrows of outrageous fortune, that if a man writes a letter to a paper, he must not complain if every reader of that paper feels at liberty to answer him. For my part I think the more the better. Yours obediently.

W. POULETT THOMPSON.

## THE MISSIONARY APPEAL.

When the board of management of the Domestic and Foreign Missionary Society of the Church of England in Canada issue an appeal, sanctioned by the whole House of Bishops, and ordered by them to be read "very deliberately and distinctly in the hearing of every congregation in their respective dioceses," it ought as a literary composition to be something like perfection. The grounds for the appeal should be clearly and distinctly stated, the arguments and reasons in favour of a hearty and liberal response, should be conclusive and convincing, and the impelling motives to action should be scriptural and unexceptionable, such as will recommend themselves at once to the ready acceptance of those who read and those who hear. But is the appeal lately issued satisfactory in these respects?

It states that "the delay of the coming of our blessed Lord, is to a very great extent, due to the supineness and indifference of His Church, that our Lord teaches us that He is awaiting a certain definite event, which His own language 'renders unmistakable,' and in proof of this Matt. xxiv. 14 is quoted. But with all due deference to the learned authors of the appeal, the writer judges from the voice of inspiration, that the Saviour is waiting for the fulness of time" to come before His second Advent.

The passage quoted in the appeal refers, according to the opinion of many eminent commentators to the preaching of the gospel, before the end of the Jewish Church and polity and the destruction of Jerusalem, and as a witness to, or evidence of the fact, to the scattered Jews, and also to the Gentiles, that Christ is the Messiah and saviour of the world.

But if the prediction refers (as the authors of the appeal seem to maintain) to the end of the Christian dispensation, and the preaching of the gospel is, as they state, intended only as a witness to, and not for the conversion of all nations, then the Church cannot be accused of supineness and indifference, nor can the Saviour be waiting for an event already accomplished, for what nation is there on the earth which has not as a nation heard the gospel? And the whole force of this part of the appeal is destroyed.

Again in the latter part of the appeal, its authors make mention of the speedy return of Christ, as an incitement to increased liberality and activity in the cause of missions. But how do they know this, it is true, it is written, "The coming of the Lord draweth nigh," "Behold I come quickly," yet if these and similar expressions refer at all to the second advent of Christ, it is only in a comparative sense—time compared with eternity. The Thessalonians entertained the erroneous idea of the speedy return of our Saviour, but St. Paul in his second epistle to them corrects the idea, and yet maintains the certainty of the event. It is a most precious and desirable event to every sincere Christian, and we could wish above all things that it would occur in our day, but we cannot encourage the hope that it will be soon. There are prophecies yet unfulfilled respecting the conversion of Jews and Gentiles, and the glorious extension of the Saviour's Gospel Kingdom to universal dominion, the fulfilment of which, will delay the second advent of Christ to judgment, (the only personal advent, now to be realised, mentioned in the Scriptures and in the creeds and fourth article of our Church) to the distant future. And such appeals as that under consideration should be confined to certain indisputable facts, such as the solemn realities of death, second advent of Christ, judgment, eternity and the all constraining love of the Saviour, as the impelling motive for ready and cheerful obedience, to the first command, "Go ye into all the world, and preach the gospel to every creature," or as St. Matthew records it, "Go ye therefore and teach all nations," (make disciples or Christians of all nations) baptizing them in the name of the Father and of the Son and of the Holy Ghost.

TYRCONNELL,

JAMES CHANSE

January 7th, 1885.

## A REMONSTRANCE.

**SIR.**—It is more in sorrow than anger that I complain of the treatment my answer to W. Poulett Thompson has received at your hands. You refused