

Ningpo, on Trinity Sunday, three native clergymen, who have been in deacon's orders for more than a year, were admitted to the order of the priesthood by Bishop Russell. The sermon was preached by the Rev. F. F. Gough, the senior missionary. The Bishop was assisted by the Rev. F. F. Gough, J. Bates, and J. R. Wolfe. Two of the three pastors are for the city of Ningpo, and one is to take charge of the Church at Z-kyi, to the building fund of which Shanghai residents have contributed.

In the note appended to the letter from the Bishops at Lambeth, it is stated that:—"the Church in Scotland has consecrated a Bishop in behalf of the Church of England, when difficulties have impeded the consecration in England." This refers to the consecration of Bishop Macrae, and not "the Bishop of Connecticut," as our United States contemporary, doubtless for reasons of his own, would have us suppose he understands it.

THE ELEVENTH SUNDAY AFTER TRINITY.

PAGANISM would regard the exercise of mercy as a weakness of the judgment, or as indicating a want of the ability to mete out retribution upon the offending; but from the Gospel we gather that the Almighty power of God is most chiefly declared in showing mercy and pity. And how is this? Simply because the attribute of mercy can only be shown by a God of infinite purity through an atonement made for sin by the death of the Almighty Son of God made man—every attribute of the Godhead being brought into requisition for the occasion;—and also, because the exercise of Almighty power is needed to make the sinner a partaker of the mercy of the Saviour. Easier far is it to create a world by Him who can do so by a word, than to renew a human soul in the image of his Maker. In the case of the Publican, Almighty power had been at work, in reducing a proud and wayward heart to the humbleness of mind which rendered him a fit subject for the manifestation of the God-like attribute of mercy; while the same power had been exerted in vain on the soul of the self-righteous Pharisee. And there is also another important feature of the case, which is that the elevation of the soul and body of man to the bliss of his future inheritance, in being made a partaker of heavenly treasure, is an exhibition of power infinitely greater than the creation of the wide universe, with all its untold worlds, and all its range of rational and irrational creatures. That "heavenly treasure" immensely surpasses all the conceptions that can enter the mind of man, when bound down to the things relating to time and sense:

"Eye hath not seen it—
Ear hath not heard its deep songs of joy.
Dreams cannot picture a world so fair—
Sorrow and death may not enter there—
Time may not breathe on its faultless bloom;
For beyond the clouds and beyond the tomb,
It is there!"

And for fallen humanity, the first advance towards all this inconceivable blessedness is the possession of the humble and contrite

heart manifested by the Publican, who knew the plague of his own heart and felt all his unworthiness. As Archbishop Trench remarks: He found the mercy which he asked: his prayer like incense ascended unto heaven, a sacrifice of sweet savor, while the prayer of the other was blown back like smoke into his own eyes; for "God resisteth the proud, but giveth grace unto the humble." "I tell you this man went down to his house justified rather than the other." Not merely was he justified in the secret unsearchable counsels of God, but he went down to his house justified, with a sweet sense of received forgiveness shed abroad upon his heart; for God's justification of the sinner is indeed a *transitive* act, and passes from Him to its object. The other meanwhile went down to the temple, his prayer being finished, with the same cold dead heart with which he had gone up. Christ does not mean that one by comparison with the other was justified, for there are no degrees of justification, but that one was absolutely justified, was contemplated of God as a righteous man, and the other was not; so that here the words found their fulfilment, "He hath filled the hungry with good things, and the rich He hath sent empty away. The parable fitly concludes with that weighty saying which had already formed part of another of the Lord's discourses, and which indeed, from the all-important truth what it contains, might well have been often uttered: "For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

MISSIONARY BISHOPS AND MISSIONARIES.

THE Irish evangelical organ in commenting on the late Lambeth Conference, for which, like the organs of this party everywhere, it has not a word of praise, makes the following remarks on the discussion by the bishops of the relation of missionary bishops and missionaries in the same diocese. "They (the bishops) will endeavor, as the Bishop of Ceylon did, to gain the control over the missionaries of the Church Missionary Society and the Colonial and Continental Church Society. As these societies are supported by the evangelical party, and take an independent course, various attempts have been made to reduce them to subservience, and their friends must be watchful." If these are the sentiments of the missionaries sent out by the above named societies we fear there never can be peace between the bishop of the diocese in which they may be laboring and themselves. No bishop who knows his position and feels his responsibility could for one moment allow a portion of his clergy, by whomsoever paid, to act independently of his control. The more faithfully he endeavors to discharge the duties of his office, as he gathers them from the word of God and his consecration vows, the greater likelihood will there be of continued collision with these *independents*. But what idea of episcopal authority and of their duty to their bishops can these evangelical missionaries have? They can be episcopalians only in

name, and disloyal at heart to the Church's institution. The disloyalty of the Ritualistic clergy was a favorite theme of denunciation with the evangelists a short time ago. But everywhere the spirit of insubordination is plainly visibly among themselves. The words of St. Ignatius seem applicable here: "It is fitting that we should not only be called Christians, but be so. As some call indeed their governor, bishop; but yet do all things without him. But I can never think that such as these have a good conscience, seeing they are not gathered together thoroughly according to God's commandment."

AD CLERUM.

THERE may very fairly be a difference of opinion as to the expediency of churchmen ventilating their little divergencies in the columns of the daily newspapers; but all must agree that when they do so they should at least write in a Christian spirit. For some time past the columns of one of our daily contemporaries have been "opened" to a little theological discussion, which no doubt the excellent editor has found very useful as "padding" during the late hot weather, and thereby has not had to divert his attention from the momentous question now before the country as to whether the present "ins" or "outs" shall have the cutting and distributing of the Dominion cake. Clergymen and laymen, both under their own names and under assumed names, have availed themselves of the absence of the "power behind the throne," and, with more or less clearness, have been engaged in proving that the Church of England holds the doctrines contained in the Book of Common Prayer, and that her clergy ought plainly to teach the same! For our part, we think this is a work of supererogation, as the doctrines of the Prayer Book, with respect to the subjects under consideration, are so plainly stated that, generally, both external friends and foes are agreed upon the fact of their acceptance by the Church of England; *e. g.*, baptismal regeneration, and the existence of a priesthood. However, others may very sincerely think that it is desirable, or even necessary, to have these important subjects mixed up with the strife of political parties; and they have the privilege if not the perfect right to do so.

Still, we do earnestly hope that if this is done, men will write in a Christian spirit. We wish we could say that this has always been the case. We think it has not. If any one will take the trouble to look at the *Globe* of Saturday, August 24, there may be seen a letter, from a clergyman we are sorry to say, of which we sincerely hope the writer was heartily ashamed as soon as he saw it in print. We do not think the reverend gentleman's opponent ought to have made any, even the most distant, allusion to his antagonist's former occupation; it was, to say the least, in bad taste to do so, but nothing can justify the unchristian reply. If men must write in newspapers about holy subjects, can they not at least avoid sharp personalities and savage rejoinders which would never be tolerated in any society of gentlemen—to say