

tion a cherished memory with this congregation. The final close of her earthly life was in perfect harmony with all that had gone before—the most perfect child-like trust and resignation, with an absence of any anxious care for herself, but loving thoughts of those she was leaving. God was very good, and whatever the issue might be, it was all right, and the end was peace, perfect peace. "The blood of Jesus whispered peace within."

LONDON.—*Memorial Branch W.A.M.A.*—On Wednesday, 26th November, a large gathering of the members of the Woman's Auxiliary met by invitation at Bishopstowe to make the personal acquaintance of Miss Busby, the lady missionary sent by the W.A.M.A. of the Diocese of Huron to assist the Rev. S. Trivett, of the Blood Reservation, near Fort McLeod. It is to this mission our own parochial missionary organizations have so liberally contributed, and in acknowledgment of which letters too long for insertion, but full of interest, have been received. After heartily congratulating the members on what must be to them an event of the deepest import, and one for which their hearts must be full of the profoundest gratitude, his lordship touched on what was the real *raison d'être*, the "jewel in the casket," the "keynote" of all the work undertaken by the Board of Foreign and Domestic Missions, to which those he addressed were an auxiliary, viz., the extension of the Kingdom of Christ. There had been great obstacles to overcome; a lack of knowledge had caused, in the earlier stages, a lack of work, but much had been done since then. The whole church was now aroused, the lethargy and supineness of the past had given way to a living activity. The cry is, "the Master is coming," and the very sound of His footsteps reaches the attentive ears of His people. There is growth everywhere, showing the deepening, widening power of the mighty call to prepare for Him. The gospel has to be preached "in all the world as a witness unto Him," and what nation has not been visited by the heralds of the cross?

ALGOMA.

ILFRACOMBE.—On behalf of the members of King Branch Women's Auxiliary, Miss Maria Montgomery, assisting secretary, has sent to the Rev. L. Sinclair, to be disposed of according to his discretion, a box of new and second-hand clothing, and other useful articles, and for which he desires to express sincere thanks.

British and Foreign.

THE Rev. Dr. Jackson, Assistant-Bishop-elect of Alabama, has accepted the election, and will be consecrated at an early day. Bishop Wilmer will assign to his care the northern and central portions of the diocese. His acceptance is received with great pleasure by the venerable bishop, and by the whole diocese.

BISHOP GRAVES, Jurisdiction of the Platte, has been in the East for the last few weeks securing the clergymen and money for his work. His interesting accounts of Western Nebraska, the general fertility of the soil, the healthfulness of the climate, the rapid increase of its population, and the hopefulness of the Church's work, have aroused general attention and interest. He has engaged two or three new men, and secured several thousand dollars for mission work and schools in the Platte.

THE United States Government are curiously anxious to avoid arbitration on the Behring's Sea controversy. Mr. Blaine is willing to discuss any number of minor issues, but he objects to any reference which includes the issue that governs all the rest. Of course, if he persists in his refusal English diplomacy has said its last word. Lord Salisbury denies that Behring's Sea is a *mare clausum*, but he proposes to submit the question whether it is one or not to the decision of some third power. Mr. Blaine may be well advised in declining this offer, but his refusal can have no other result than driving the English Government to enforce a claim which the other side will not consent to have fairly argued out. Possibly Mr. Blaine's tone may be somewhat changed in consequence of recent elections. According to the Democratic calculation, they were to secure a majority in the House of Representatives, and though under the American system this does not involve a change of Ministry, it may convince an individual Minister that there are better policies than irritating friendly powers abroad and raising prices at home.

INDIA.—The private secretary to the Governor of Madras, in a published account of Lord Connemara's

recent tour, says that inquiry in several districts shows that there is no general desire for State interference in marriage customs, and that the Brahmins and other castes would strongly resent it. A correspondent sends us the following, cited by the *Deutscher Merkur* from the American *Old Catholic*:—"Since the sixteenth century there has existed in British India, side by side with the missionary bishops of the Roman propaganda, a number of clergy and congregations, mainly natives, owning the Portuguese Archbishop of Goa as their superior. Such are found also in the island of Ceylon. The strife between the Goanese and the Propagandists has at times caused an open schism. At last, under the present Pope, the jurisdiction claimed by Goa has been curtailed, and the missionary hierarchy has obtained exclusive rule. The Goanese clergy in Ceylon, however, refused to submit, most of them preferring to quit the island. A few who remained, after appealing in vain to Lisbon and to Rome, adopted a bold course. One of them applied to the Patriarch of Antioch, of the Syrian or Jacobite rite, for Episcopal consecration, and the latter authorized his Metropolitan in Malabar to perform the rite required, with the assistance of comprovincials. Accordingly, Father Alvarez has become Archbishop of Goa and Ceylon, under the title of Mar Julius I. The new prelate was not required to subscribe any doctrinal formularies of the Jacobites, but simply promised to uphold the Catholic religion as set forth by the ancient Councils of Christendom. The adherents of the Papacy are, of course, indignant, and are endeavouring to strip his community, which numbers at present only seven priests and 5,000 laity, of all their church property, but confidence is felt in the strength of their right and in the justice of British administration. The Archbishop appeals to outside sympathizers, and besides other aid, will be glad to receive suitable literature for exposing the usurpations and errors of Rome. Communications to be addressed to Dr. Lisboa Pinto, Colombo, Ceylon."

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.

Principal Sheraton on the Church.

SIR,—The public have been lately favoured with a full report of the address delivered at Wycliffe College by its learned principal on the "Church." In that address he adopts, very regrettably, the method of division, not of combination. Instead of insisting on the union of what he calls "the two sides of the religious life of Christendom—the spiritual and the ecclesiastical," or "faith and sacraments," he forces them into a sort of necessary and unnatural antagonism. Now, sir, as the subject of the address is "The Church: the household of faith," it seems strange that Dr. Sheraton, however much he may be convinced that faith is the very soul of the Church, should not equally perceive that a "household" must have a visible organic existence. In simple truth the learned principal is tilting at a phantom of his own surcharged Protestantism. I never heard of any "theory of the Church" which did not regard faith as essential to her being. From the day when our Lord's promise respecting Peter's great confession was fulfilled, "upon this rock I will build my Church," the Church has required the same confession from all who seek to be added to her in baptism. It is enough briefly to refer to "He that believeth and is baptized"; "What doth hinder me to be baptized? If thou believest, thou mayest"; "Wilt thou be baptized in this faith?" i.e., the creed just recited. This was so thoroughly recognized that St. Augustine, in words known to all, speaks of baptism as "the sacrament of faith," and infants he says are presented by the faith of the Church. On the other hand, who does not know that, according to St. Paul, faith in the heart will not suffice, that it must be "confessed with the mouth"; and that this confession, however loud and earnest it may be, will not of itself gain admission into the "fellowship" of the Baptist, Methodist, or Presbyterian Church without baptism? So that, after all, "the ritual and ecclesiastical" is really as necessary to the constitution of "the household of faith" as faith itself. What Christ has joined together it is not for us to put asunder, nor subjectively to exalt one against the other. St. Basil the Great said all this long ago in a sentence:—"Faith and baptism are two ways of obtaining salvation, mutually related and inseparable. For faith is perfected through baptism, and baptism is founded through faith, and each is fulfilled through the same names"—he means of the Trinity. De Spir. Sancto, c. xii. I shall not venture further into any remarks on the details of the address,

but there is one word in his thesis which is so mistakenly used that I feel bound in conscience to notice it, as a material error backed by Principal Sheraton's repute and dignified position might very well work serious injury. He says:—

"I will take, as the starting point of our enquiry into the Evangelical doctrine, the simple statement of our Communion office, which describes the Catholic Church as 'The blessed company of all faithful people.' This definition affirms two things: that the Church is a fellowship, and that the basis of the fellowship, that which constitutes it and makes it what it is, is faith."

Here at the outset is a very harmful slip—a slip I call it, for I disclaim any imputation on the entire good faith of the principal, in spite of the imperfect quotation from Ignatius. Faith, doubtless, is the "basis" of the Church's fellowship, but, as we have just seen, it does not constitute it and "make it what it is," apart from baptism. The "basis" of a building, though of course necessary, does not constitute the structure and make it what it is. But now for the one word—"faithful." This is evidently taken by the principal in the passage he has just quoted as emphatically meaning faith alone, leading us to conclude that the Catholic Church is the invisible company of those only in whom the infallible Judge discerns a perfect faith. Now inasmuch as this sentence in the Communion office is frequently so misunderstood, I shall be at pains to exhibit its true use and meaning. The word has a history as old as Christianity, and from that history its use is to be inferred. I shall prove satisfactorily, I hope, to unprejudiced people, that it is the equivalent of "baptized," the members of the visible Church. And first for the Prayer-book itself.

1. In the very sentence whence the word is quoted, we thank God for the assurance that He gives us in this sacrament "that we are very members incorporate in the mystical body of Thy son, which is the company of all faithful people." The word "incorporate" speaks for itself; not to say that "mystical" is applied to the body of the baptized in distinction from the "natural" body of Christ.

2. The XIXth article says, "The visible Church is a congregation of faithful men," not an invisible company whose faith is known only to God, which is further declared in the next words, "In the which the pure word of God is preached and the sacraments be duly administered, etc." The use here is too plain to need more words.

3. The XXXIIIrd article says that an excommunicate person "ought to be taken of the whole multitude of the faithful as an heathen and publican." This is open to no misunderstanding.

4. In collect for 13th Sunday after Trinity, "God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service." In that for the 21st, "Grant of Thy faithful people pardon and peace." In the 25th, "Stir up the wills of Thy faithful people." The term "faithful" is intended to cover all the members of the visible Church. Interpret it otherwise and see the absurdity.

5. In a well-known declaration "The sacramental bread and wine may not be adored: for that were idolatry to be abhorred of all faithful Christians"—what all who are baptized unto Christ should abhor. The three collects for Good Friday will furnish valuable illustration.

6. The word was used in this general way before Christianity, for we read in I. Macc. iii. 18, that "Judas had gathered unto him a multitude and (ekklesian) company of the faithful to go out with him to war," just as now such Christians as are not prepared to make surrender to the world are called in half-along "the faithful."

7. So does St. Paul address the Ephesian Church as "the faithful in Christ Jesus"—all the baptized, and not any esoteric, invisible company. So does St. Luke, in Acts x. 45, speak of "the faithful of the circumcision," i.e., Greek. In I. Tim. iv. 10, "God who is the Saviour of all men, specially of the faithful," i.e., Greek. In Titus i. 6, a bishop's children are to be "faithful," that is, entered in the "household of saints" by baptism. The nonconformist, Poole (in synopsis), is content with "Christi fidem professos." And to name no more, in I. Pet. i. 21, according to the reading of the revised version and the vulgate, Christians are "the faithful."

J. CARRY.

(To be Continued.)

Trinity College.

SIR,—I am a member of the Convocation of Trinity College. I heard Archdeacon Jones' explanation of his scheme for diocesan exhibitors, but failed altogether to catch what appears from his letter to be its leading characteristic. I certainly thought the Archdeacon was advocating the admission of four exhibitors from each diocese, without charge for board or education. It now appears that all he meant was that they should receive free education, and be allowed to board out of the college