

BY A LAYMAN.

EVANGELICAL MOVEMENT.

British Quarterly contains an article by Mr. Gladstone on the evangelical movement, and too interesting to give a sketch of its and some comments. Mr. Gladstone as a man as we do, we may say his true eminence is not in his words and ast saw him going to Sunday School, and to pay calls to sick of the orator will be, but the seed of the into eternal flowers. Hence to the early life of its phases up to the of the time of the about 1530 to 1680, those to study who as though this event at a sitting of some er as universal as it those who ought to ns attention to the an doctrine in the e to in order to point or has overlooked, viz., in England had in al phase. The pat- gy were *Whigs*, and kness as theirs as a largely drawn from a political life of dis- ical. Mr. Gladstone in the Church who ho think the work of wing votes or money in of the Evangelical "The course of he bosom of High e regarded as having e Evangelical move was not Wesley but Toplady, *High Cal-* gelical party its fea- that the influence of y life," which many elism, is not seen so lives of Hook, Keble

nts at issue between is: "The points on differed from Angli- sacraments, and the by faith; but," he are not its strong say these are the y open armor. He reaction against pre- reaching. It aimed to the teaching of and laity." With herein we rejoice," but the marksmen ing, and missed the a cross without the r, for it is not the ps the mere wood of ses the cross of the

evangelical preacher was, and is yet, a mere phan-
tasm of theological speculation. We rejoice, as
we have said, with Mr. Gladstone in the noble
ideal of the best of the early evangelical divines,
but how quickly their fine gold was dimmed in
lustre! Mr. Gladstone evidently knows little by
personal observation of the chief centres of evan-
gelical influence in England; he in fact admits
that his personal knowledge is only of Liverpool.
Ours is wider, and we have an unvarying experi-
ence to record in making systematic enquiry on
this head over a large field, or personally observ-
ing the phenomena of Church life at home, which
is that while the evangelical clergy started to lead
a spiritual revolution, and while they amused each
other with supposing that they were doing this
work, they, save in a very few cases indeed, were
merely Methodists without their piety and zeal,
or were Calvinists without their fanaticism and
energy. They sought to infuse life into the pul-
pit, but they forgot that life is not mere emotion;
they lifted the cross, as Mr. Gladstone says, and
there was repeated the spectacle of Calvary, weep-
ing women at its feet, *but the men all at a distance*.
Evangelical teaching ignored, and ignores, the
brain, the imagination, and all we mean by man-
liness. Hence, churches where the evangelical
clergy got a footing were like the churches of
Romanism in Paris, merely attended by women.
We could point out churches known as the "Old
Maids' Church," the "Miss Dieaway Church,"
the "Pocket Handkerchief Church," and so on,
the wicked sarcasm in these cases revealing the
fact that effeminacy had supplanted the gospel.
Our own city showed lately a similar spectacle—
vast crowds of young females at church drawn by
a sensational athlete, a sorry sight for the Church
when sex is manifested in any form, in pew or
pulpit, or sermon or hymn.

We must turn now to a portion of Mr. Gladstone's
paper which ought to be read from every desk in
Toronto Diocese. We have again and again said
what he does, but not with his power of language
or prestige, that the perverts to Rome are not
sent out from us but come from the Evangel-
icals. Listen to Mr. Gladstone: "The Tractac-
tarian party was powerfully re-inforced from
Evangelical ranks." "Among the leading minds
associated with the Romeward movement an
over-ruling proportion were supplied by those
whose religious life had begun in the Evangelical
camp, Newman, Manning, Ryder, Simeon, Dods-
worth, Wilberforce, Sibthorp, these men drew
hundreds in their train, and as they proceeded
from Oxford to Rome they had marched already
from Clapham (the great Evangelical Kraal) to
Oxford." To this list we add Wesley also as a
pervert. We would call especial attention to this
earnest testimony of Mr. Gladstone against the
popular scandal, the great party cry of the "tur-
bulent Judge" and his friends in Toronto Diocese,
that High Church teaching leads to Rome: Mr.
G. says, "The fact stands immovably that it was
not Hooks, Kebles or Williamses, all High Church
leaders, but Newmans, Mannings, Wilberforces, all
Evangelicals, who organized and led the host of
seceders to Rome."

We have only space for an allusion to Mr.
Gladstone's verdict on the culture and learning
of this party, which is interesting to us now, that
here it is seeking to train up a clergy in its own
lines. "Learning and intellectual force were
never theirs and were never adequately valued by
them." "In lay life it did not ally itself with
literature, art, general cultivation, but harmonized
well with money getting pursuits." The picture is
photographic in detail and accuracy. The eloquent

exposure of the weak points of Evangelical
Theology we must reserve to another paper, doing
however, this justice to its professors here that
they have learned in some points a more excel-
lent way than their party's, the light has been too
strong for them to remain in darkness, in spite
of their preferences. The bearing of the follow-
ing quotation on our local condition we need not
emphasize. "Observers say they see more
Churchmanship, more sense of personal obliga-
tion entailed by belonging to a given religious
body among Dissenters and Presbyterians than
among Evangelicals."

That is our exact position, a Wesleyan or Bap-
tist must be an enthusiastic Wesleyan or Baptist
to have honor in his own sect; but the effort is
being made to make it dishonour and weakness
and isolation for a Churchman to glory in his
and His Saviour's Church.

BOOK NOTICES.

HINTS ON LECTURING.—By Henry Pitman, 50c.
(J. J. Pritchard, P. O. Box 507 Toronto.)

This appears to be an invaluable little work to
all aspiring to become orators, whether in the
pulpit, at the bar, or on the public platform.

Diocesan Intelligence.

NEWFOUNDLAND.

The following appointments have been made
by the Bishop:—Rev. J. J. Curling, Rural Dean
of Strait of Belle Isle; Rev. D. V. Gwilym, Cu-
rate in charge of Spaniard's Bay; Rev. William
How, S.P.G. Missionary at Greenspond; and
Rev. J. G. Cragg, S.P.G. Missionary at Catalina.

MONTREAL.

MONTREAL.—The financial condition of Trinity
Church in this city has been, for a long time past,
most unsatisfactory.

The Church itself is a splendid building, situate
on St. Denis St. in the east end of the city; it
was built by the late Doctor Bancroft, who in his
life-time, was a very advanced Low Churchman,
though a very pious, and worthy man. Through
all its days however, Trinity has carried a heavy
load of debt—a circumstance which has caused
no end of trouble to its immediate friends, and no
end of uneasiness to the Diocese at large.

The trouble culminated last month in the pub-
lic sale, by the sheriff, of the church: and it is
now in the hands of the Trust and Loan Comp.,
who some years ago advanced about \$30,000 in
mortgage upon it.

It is now proposed to sell the Church of St.
Thomas, and unite that congregation with the
Trinity congregation and by so doing raise as
much money as will be necessary to wipe out the
debt upon Trinity. St. Thomas' Church is not
very far from Trinity so that in point of accom-
modation the members of the former wont suffer
any very great loss. St. Thomas' Church was
built and endowed by one of the Molsons, and the
right of presentation to the living has been, and
is retained by the Molson family. That they are
now willing to let all this go in order to benefit
Trinity Church and congregation, shews an ad-
mirable spirit on the part of all concerned.

The example of Trinity should be a solemn
warning to churchmen in the matter of costly
buildings. If churches are to be built with bor-
rowed money instead of the free and voluntary
offerings of the people a most deplorable state of
things will sooner or later ensue.

It is unfortunately too true that more than one
or two of the Montreal churches are carrying a
load of indebtedness which is found exceedingly
difficult to bear, and which could not possibly be
borne were it not for the self-sacrifice and devo-
tion of our noble-hearted laity. It does seem the
part of true wisdom to build a number of small
and inexpensive churches, rather than large and
costly ones. The former plan tends to the in-

crease of the number of the clergy, and the more
thorough performance of parochial work; the lat-
ter has its logical and necessary outcome in the
"popular preacher" who, too often "rants" to
catch the public—and fill the pews,—*ne plus
ultra*.

The debt of four or five of our city churches if
added together, and available in cash, would
build ten (10) new churches at a cost of \$10,000
each; and the interest upon would it give us ten
additional clergyman at a salary of more than
\$1,000 per annum each. Our Mission Fund must
languish as long as ever people have so much to
pay away for "interest" on their Church debts.

SABREVOIS.—The Rev. Louis N. Tucker, B.A.,
lately curate at Sorel, has been appointed Incum-
bent of, and Principal of the mission school in
this place. Mr. Tucker is an exceedingly able
young man, and his appointment is sure to give
satisfaction. He is a graduate and prizeman of
the University of Bishop's College, Lennoxville,
and an Associate of the Montreal Diocesan Theo-
logical College. He is a Prayer-Book Church-
man, without the least leaning to any kind of
extremes, and under his direction, Tabrevois will
certainly rise in the estimation of churchmen
generally.

There is only one church in the whole of this
Diocese in which morning and evening prayer are
said "daily, throughout the year," and that is at
the Church of St. John the Evangelist in Mont-
real. I am not a defender of all that is said and
done by the reverend clergy of St. John's, but I
do want to say they deserve great praise for
their quiet, patient, zeal and steadfastness in
this matter—of the daily services. Winter and
summer, storm or sunshine, every morning and
evening the common prayer of our church is said,
—plainly and simply—without any attempt at
either Ritualistic "effect," or musical "effect,"
or any "effect" whatever, other than that con-
templated by the Prayer-book itself. Why can-
not this be done at all our city, and many of our
country churches as well? It is not because the
clergy are lazy, for lazy they are not: and it is
not because they are unwilling, for unwilling they
are not! I am afraid the true cause is that the
people would not approve of daily service; many
would look upon it as "Romish," and miserable
party papers, which fatten and thrive upon the
spirit of schism and division, would publish long
and silly leading articles every week, holding up
the movement and those interested in it, to the
indignation of all true protestants, and (so called)
Evangelicals. However, it has got to come, and
it will come before long. So also will the weekly
celebration of the Holy Communion; the observ-
ance of the days of fasting and abstinence; and,
in short, everything required by the Prayer Book.

If the Church only has fair play, and is honestly
and faithfully administered in all her parts and
offices, she will cure the spiritual dry-rot now
existing in many places within her own borders.

It is not a wise proceeding to patch on to our
system, the usage and customs of Dissenters. It
is not fair to Dissenter, and it is most unfair to
the Church. To illustrate; in one of our largest
city churches a prayer meeting is held occasion-
ally, on week nights. This meeting is presided
over by the Incumbent of the Parish, or in his
absence, by some other clergyman, and is gener-
ally held in the vestry or ante-room of the church.
Any one present at the meeting can "lead in
prayer," a privilege of which even ladies some-
times avail themselves. All this might pass
unnoticed so far as adverse criticism is concerned
if the evening prayer ordered by the church, and
provided in the Prayer Book, were first said, and
if even a collect or two were used.

Surely no Incumbent has a right to treat the
Prayer Book thus; if there be time for a prayer-
meeting, there is time for the order of Evening
Prayer!

Many of us are very ready to condemn Ritual-
istic transgressions as tending towards the false
system of Rome, but we are not always so ready
and willing to condemn those, who by their con-
duct and teaching, render our people an easy
prey to the shallow clap-trap of Dissent.

When license is free liberty is fettered.