

out—to be his own judge and executioner—and so to make known to all the world how great was the gulf between his own black and guilty heart, and those of whose little society he had been an honest office bearer.

This is the way in which the case of Judas is put by those who would have the discipline of the church consist of forbearance only. But the principle must not be pushed too far; for it is unquestionable that his was in some respects, at least, an exceptional case. His was to be a fearful warning to the church, through all time, of the sin of treachery to his Master, and of the terrible retribution that follows a betrayal of the Redeemer's cause. At the same time it may be admitted that the Saviour's treatment of His fallen apostle does point to the exercise of a very large amount of forbearance towards the sinner, and of patient waiting for the developments of God's Providence.

But the most extensive application of the principles of forbearance and patience, and the largest inference we can learn from the case of the betrayer, must not be allowed to neutralize the general teaching of the New Testament. Judas, after his great crime, attempted not to join the apostolic band. Base as was his sin, he was not so thoroughly hardened as that. No opportunity, therefore, was afforded of cutting him off from the communion of the faithful. The case of Simon Magus is also adduced to show that excommunication was not resorted to in those days. Now, leaving alone the fact that history does not state so much as that, we may remark again, that as he appears to have separated from the church of his own accord, no further step was necessary to be taken.

The famous passage in the 18th chapter of St. Matthew clearly refers to church discipline, if it refers to anything at all. Else why should a man tell his grievance to the church? and why also, if the offender neglect to hear the church, should he be counted a heathen man and a publican? In the case here supposed, the church must have given a decision, or she could not be heard. The command to "purge out the old leaven" supposes that it has not taken itself away, but requires to be removed. And the same with the command "Put away from among yourselves that wicked person." Again, "A man that is a heretic, after the first and second admonition, reject." Here it is evidently supposed that the man has not taken himself off, and, therefore, he has to be ejected.

But with the full conviction that there is both a right and a duty, which the church has, to cut off from her communion those who, by their lives, have virtually severed themselves from her fellowship, it must be carefully borne in mind that these extreme measures are not to be resorted to on any trifling occasion. The case itself must be an extreme one. Every trial of forbearance, of admonition, of earnest persuasion, of fervent prayer, must be resorted

to. All reasonable patience in waiting for the sinner's repentance, as well as for God's providential interference, must be practised; and the danger must be continually guarded against of assuming the functions of the judgment seat of Christ, as well as of disturbing the healthful growth of the wheat, in the attempt to pluck up the tares, and to render the church a perfect model of purity.

ADDITIONAL CURATES' SOCIETY, ENGLAND.

The annual meeting is announced for the 12th inst. In the mean time extracts from the report of this most valuable society have been published, from which it appears that every branch of the society's work has prospered during the year 1875. The income for the past year amounted to £67,280.19s.7d., which is £6,825.17s.7d. more than the year preceding. This encouraging fact derives additional point from the fact that the only item of income which has decreased is that of dividends and legacies. Subscriptions and donations have increased, and these are the best and only reliable sources of income.

The society's chief work continues to be to send missionaries to labour among the masses in the large towns; to supply the incumbents of the smaller towns with such a staff of assistants as may enable them to take efficient care of the souls committed to them; to send the gospel message and the means of grace into the remote hamlets and scattered cottages of the wide agricultural parishes; to make provision for the 264,000 souls which are annually added to the population of the country.

This society has no party object. Its grants are given quite impartially, where they seem most needed, and likely to do most good—without regard to the theological opinions of the incumbents, who are left to choose their fellow labourers, subject only to the Bishop's approval. The society, therefore, deserves the most extensive support.

ENGLAND.

It having been represented to the Bishop of Norwich that the assistant curates of St. Margaret's and St. Nicholas, Lynn—(1.) occupy, at the prayer of consecration, the eastward position; (2.) practice elevation of the paten and chalice; (3.) perform acts of adoration when consecrating the elements; (4.) use the sign of the cross when ministering to the communicants—the bishop has expressed to the vicar, the Rev. J. Durst, his desire that these practices should be discontinued. In communicating this to his parishioners, the vicar expressed his readiness to comply with his lordship's advice and direction as far as possible. He says the assistant-curates do of necessity raise the paten and chalice from the altar, but they do not "elevate" them in the sense condemned by the Privy Council. He can hardly suppose that the bishop can intend that the curates

should abstain from any acts of adoration whatsoever, at the time of prayer; at any rate, from acts sanctioned by the example of our blessed Lord Himself. He says that this complaint must imply that the acts are offered to the elements—a charge of idolatry; but the curates have never performed such acts of adoration. With regard to the sign of the cross in administering the consecrated elements, he did not himself use it; but Mr. Moore and Mr. Clayton had done so from habit, but would willingly have discontinued the practice if any conscientious objection to it had, in good faith, been represented to them; and, in obedience to their bishop, they will cheerfully yield to his lordship's direction. With regard to the eastward position, as, in an undefended suit, another meaning than theirs had been attributed to the plain words, "before the Lord's table," they were ready to follow the direction of the bishop, "until this widely discredited meaning is fairly set aside."

THE NEXT PRESIDENT.

The election of the next President of the neighbouring Republic would seem to be a more difficult task than usual, judging from the declarations made in some quarters. One or two of the Conventions have stated in their address that they "will support no candidate who in public position ever countenanced corrupt practices or combinations; no one who for personal or for party reasons has permitted abuses to fester on; no one in whom the impulses of the party manager have shown themselves predominant over those of the Reformer; nor any one who, however favourably judged by his nearest friends, is not publicly known to possess those qualities of mind and character which the stern task of genuine Reform requires." It is remarked that these declarations seem to rule out every "favourite son" and party pet in existence, and compel the conventions to search among a class of men about whom politicians never knew anything, and for whom they have a profound contempt. But yet this will not agree with the requirement that the qualities sought after should be "publicly known." And publicity would appear to be the most dangerous qualification a candidate can possess just now, if indeed it is true, as we are informed, that the Donnybrook rule—"When you see a head, hit it"—is the rule which governs the Investigating Committee at Washington; for that no official head is exempt from their attacks. And that "no matter how clearly manifest the falsity of a charge may appear, it is no sooner whispered in Committee than it is heralded broadcast over the country as a fact, in the dishonourable attempt to make out of it political capital."

Now it might have been supposed that a perfect institution would scarcely require, or even admit, of the sweeping hand of Reform; so that we are surprised to meet with the term in