

Ecclesiastical Intelligence.

BRITISH AND FOREIGN.

The discussions in the Irish Church do not become less exciting as the Synod proceeds in its course of revision. It is wonderful to see the ingenuity with which the "revisers" extract the iron clamps and cement that held the minority together, and yet endeavour to "make believe" that the structure is as sound as ever, and in far purer architectural taste. Never could it be more evident that what was sought and what has been obtained, is a revision in the interest of a particular party and that party not in accord with the teaching of the New Testament, and in some instances diametrically opposed to all the aims of the Church of the English Reformation. The particular abolition in the service for the Visitation of the Sick has been replaced by the more general one in the Communion office, notwithstanding the protest of Lord J. Butler, who declared that it did not meet his views much better than the other. He also wishes to abolish Confirmation altogether; never having been confirmed himself, he objects to any one else receiving the rite. On the other hand, the proposed new Preface, which is avowed to be the joint work of Bishop Fitzgerald and Dr. Salmon, is objected to on the other side as putting a gloss on the new Prayer Book of a character too much in the direction of Puritanism. The Synod is bringing its extraordinary session to a close; and upon the whole does not appear to be inclined to pursue its work of excision much further. It has rejected a bill for legalizing the following note: "Wherever throughout this note the word 'priest' is used as designating a minister of this Church, the Church of Ireland doth understand 'presbyter'." A proposal to adopt a rubric of Lord Plunkett's, in which a clumsy attempt was made to formulate the Gorham doctrine of Baptism was thrown out without a division, whereas two years ago it was carried by 108 clerical and 181 lay votes, against 89 of the one order and 18 of the other. The Bishop of Meath proposes to insert in the new Preface a paragraph asserting the obligation of belief in the doctrines of the Trinity and the Incarnation, weakened by the mutilations to be observed in the reading of the Athanasian Creed. There is thus reason to think that the tide has begun to turn, and that there is a chance yet left for the Irish Church. Something of this salutary change is probably due to the number of influential men, including Viscount Gough, the Rev. Lord O'Neill, and Mr. Leslie, M.P., who have energetically remonstrated against the unfortunate course taken by the Irish Synod in their mutilation of the Athanasian Creed; and some of them have threatened to secede from the Irish to the English Church. Archbishop Lee, has published a letter, in which he states that "The body which has usurped the authority of the National Synod of the Church of Ireland, as defined in the 100th Canon of 1604, has finally adopted, on the 24th of April, a new Creed, from whose articles the necessity of belief in the Incarnation of our Lord Jesus Christ was deliberately excluded." The Archbishop invites Clergy and Laymen to unite in adopting measures necessary for maintaining in Ireland the form of worship set forth in the unaltered Prayer Book, and for providing permanently for continued communion with the Church of England. He says that the few churches in which the old services will be performed, and which, in the necessity of things, will, day by day, become fewer, will supply but scanty means for preserving the ancient faith and worship among them. Lord Longford has written to the honorary Secretary of the Diocese of Meath, intimating his intention to withdraw whatever subscription he has promised to Church Funds, "if the General Synod resolve to clip or vary the Creeds of the Church of Ireland." Mr. Shirley, who is a large landed proprietor in the County Monaghan, has written to the secretary of the Diocese stating that, in consequence of the passing by the General Synod of a bill relating to the Creed of St. Athanasius, which has vitally affected the doctrinal character of the Irish Church, he thinks it right to express his intention, from the date at which the changes come into operation, to withdraw his subscriptions from three parishes, as from the first he announced he would do, should any of the Creeds of the Church be touched by the Synod. Lord O'Neill, in explaining the grounds for the course he has taken, says: "That so many of those members of the General Synod who are loudest in proclaiming the necessity of Faith in Christ in order to salvation, should vote for the change seems to me inexplicable, except on the supposition that they hold in superstitious veneration certain words to which they attach no definite meaning. In order to put our trust in any one, we must know who He is; and the Athanasian Creed states who Christ is, that we may trust in Him; and pronounces that knowledge to be necessary to salvation, because without it, there would be no ground for our trust. To say that the statements respecting our Lord's nature are unintelligible, seems

to me frivolous. They are quite as intelligible as the statement that man is made up of soul and body. How it can be is certainly beyond our knowledge in the one case as well as in the other. But the Creed does not pronounce upon this. It only states certain facts, to which every member of the Synod assents. And I believe that the greater part of the objections made to it have their root in an ignorant confusion between a statement of facts, and an attempt to explain them, which are very different things." In reference to the proposed new Preface, the Bishop of Derry remarked that "High Church and Low Church would be extinguished by the dust of this Preface—if it should be received—and they might depend upon it that both would be quiet enough; but it would be the quietude of death. He could understand and venerate the robust and masculine spirit of Puritan devotion. He also revered and venerated the saintly idealism of High Church devotion. He believed that the tendency of this Preface was in a semi-sceptical direction, to make men doubtful about these things, minimising and paring away their belief, so that ultimately they would believe nothing particular, either about baptism or anything else." The Synod has allowed the Burial service to remain unaltered.

CLOSE OF THE IRISH CHURCH SYNOD.—The Synod closed on the 14th of May, and adjourned to meet again April 25, 1876. The discussion on the paragraph of the Preface relating to baptism—declarative of a latitude of interpretation—ended in its rejection. The Preface is now to go down to all the Diocesan Synods, and must come before the Synod next year in the form of a bill.

The proceedings of the last two days of the session were marked by some strong features. Among the most inflexible opponents of the changes in the Athanasian Creed are the Archbishop of Dublin, the Primate, and the Bishops of Derry and Down. The Archbishop expressed an earnest hope before the close of the discussion on the Preface, that the Synod would retrace its steps, and not rush over the precipice upon the verge of which it was treading. He intimated that, in the event of the Synod giving effect to the Act which it had passed to legalize the mutilation of the Creed, he should feel it to be his duty to exercise the right given to him by the Church Act, and refuse to accept the new Prayer Book. At the close of the meeting, his Grace renewed his protest against the course which had been taken, and observed that they were preparing for themselves innumerable pitfalls and ambushes, from which unexpected enemies would issue. It required experts in the grandest of all sciences—the science of Divinity—to interpret old Theological statements and to trace out new Theological expressions, and they had them not. They could count their Theologians on the fingers of one hand. In the course of his remarks the Archbishop said he hoped to live and die in the Irish Church, and the sentiment was loudly cheered.

GREAT BRITAIN.

THE LATE DR. TROGELLES.—The death of the celebrated Dr. Trogelles is announced. In 1880, he conceived the idea of publishing a critical edition of the Greek Testament; and in 1844, he gave himself up entirely to his great work. He spent five months in Rome in a vain endeavour to examine the Vatican MS. He saw it occasionally, but was not allowed to transcribe any part of it. He read many passages, and made notes on his nails. After 35 years it reached its close, and with it closed the author's life. He had barely completed the Revelation when he was struck by paralysis, and the pen literally dropped from his hand.

CHURCH MISSIONARY SOCIETY.—The seventy-seventh anniversary meeting of the Church Missionary Society was held at Exeter Hall, on the 4th ult.; the Earl of Clchester, President, in the chair. The ordinary income of the year had been, from associations £181,668. 17s.; benefactions £10,061. 10s. 4d.; legacies £10,081. 16s. 8d.; other sources £7,288. 14s. 8d.; making a total of £179,895. 18s. 8d. The ordinary expenditure had been £174,608. 19s. 6d. The number of stations 157; the number of European clergymen had risen from 207 to 211; the number of native clergymen from 147 to 164; the number of communicants from 22,555 to 24,407. The Bishop of Durham expressed an opinion that the prosperity of the Society was attributable to two causes—one, that its whole work had been carried on in the spirit of earnest prayer; and the other, that it had from the first held firmly to evangelical doctrine. He referred to many objections which had been urged against the Society, but it had gone on in its own plain straightforward course. It has felt that if it obtained more ecclesiastical status by adopting a different course, it would lose its independence, and in losing its independence it would lose its usefulness.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The Annual Meeting was held on May 10th, at Lambeth Palace. The Archbishop presided. Among those present were the Bishops of London, Gloucester

and Bristol, Carlisle, Llandaff; Archdeacon Harrison; Rev. Canon Ellison; Rev. Canon Alcock; Rev. B. Wilberforce; Revs. A. Haworth, St. Sargis, II. Brooks, E. Wickham; S. J. Raw, and R. O. West. Mr. Sargent read the report, which stated that fifty-seven new branches had been added to the Society, and that a large branch association will be established in the University of Oxford in June. The present legislative aim of the Society is to prevent the further issue of licences to grocers, and of the introduction of new public houses in districts where those already existing are in the proportion of one to five hundred of the population. The receipts for the past year amounted to £4,510. 8s. 6d.; and the expenses to £4,801. 13s. 11d. The Bishop of Carlisle stated that the Society combined two different sections of temperance advocates—those who simply had a strong feeling in favor of temperance, and those who went further. He had great respect for any man, let him be called fanatic or anything else, who having been put into a parish where drunkenness was rampant, and all the ordinary means of dealing with it useless, himself came forward and took the pledge, in order that he might be able to go to the drunkard with double force, and say, "I am asking you to do no more than I am doing myself." He thought the Society would gain enormously by not turning its back on those who did not entirely abstain. Although he knew many in his own diocese, who abstained, not from liquor, but from this Society, because they considered that more than fair weight was given to the abstaining section. Clergymen not unfrequently found that the great opponents of temperance were the teetotallers, because they looked on all who did not entirely abstain as those who had touched the unclean thing, and with whom, therefore, they could have nothing to do. If the teetotallers could throw away those narrow feelings, and take up the views put before them by this Society, in which all who hate intemperance can work together, it would be better for all cause they all have at heart. The Rev. Basil Wilberforce had nothing to say against moderate drinkers, though he was curious to know where, between a bucketful and a thimbleful, they drew the line. Clement of Alexandria, in the year 180, said he looked on strong drink as a burning fire, and counselled young men and maidens never to allow it to pass their lips.

THE CHURCH OF ENGLAND SUNDAY SCHOOLS. INSTITUTE, held its anniversary on May 11th, the Bishop of Ripon presiding. The report stated that the advance of feeling with regard to Sunday Schools and the progress of the system in the Church of England was most gratifying. The sum received for the General Fund during the past year was £1,891. 8s. 7d. Four hundred and sixty-two subscribing schools have been added. In the trade department the receipts from sales amounted to £8,084. 16s. 11d. The total amount received from all sources was £11,028. 6s. 2d.; being about £8,000 more than last year.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The 174th anniversary of this venerable Society was held at Willis Rooms, on April 28th, the Archbishop of Canterbury in the chair. The Rev. W. T. Bullock, secretary, read the report, which stated that since India, in 1868, became an integral part of the British Empire, its conversion to Christianity had claimed an increasing amount of the Society's resources. It has 95 missionaries in India, and 16 more would be added at once if they could be found. These were encouraging signs of progress. The Bishop of Calcutta recently confirmed 1,000 native converts at Chota Nagpore, and admitted two to Holy Orders. Bishop's College, Calcutta, originally designed for ten students, has now no less than fifty-seven natives under instruction for clerical and catechists. The Bishop of Bombay writes of the Marathi country, that as converts are coming in at the rate of more than 100 a year, through the efforts of one over-worked man, what might we hope for if we had three or four men here? Missionary Bishops are particularly required for India. The Society's undertakings in China and Japan are prospering. In South Africa, the principal event is the arrival of three new Bishops—Bishop Jones, Metropolitan of Cape Town, Bishop Callaway, of Caffraria, and Bishop Kestell Cornhill, of Madagascar, in their respective dioceses. Further to the north, the visit of Bishop Wilkinson to the English residents in the Transvaal Republic, that of the Rev. W. Greenstock to the country of the Matabele, the advancing work of the clergy of Zululand and Bloemfontein, point to the extension of the Christian faith into the interior of Africa. It has reached the verge of that central region consecrated by the grave of Bishop Mackenzie; and thither also by a southward movement from Zanzibar, the Universities' Mission is advancing. In Australia, the See of Melbourne has been divided, and cathedrals have been built in Sydney, Goulbourn, Armidale and Bathurst. The Society is also aiding the northern extremities of Queensland and West Australia. The Church in New Zealand is steadily

growing. No successor yet occupies the episcopal seat of Pateason; but the work which the martyr-bishop died does not flag in the hands of his fellow-labourers. The new Southern Cross has accomplished its first voyage successfully. Fiji, as the newest portion of the British Empire, calls for some effort to plant the standard of the Church there. The labours of Bishop Willis and his clergy in the Sandwich Islands are bearing good fruit. On the north-east coast of the Pacific, the Church in British Columbia is extending its work among the native Indians. On one occasion the Bishop baptized 122 in Mr. Good's mission, at Lytton. The Bishop of Saskatchewan and his few clergy, aided by the Society, have entered on a new field of labor near Columbia. Algoma remains without help from the Society. 508 missionaries have been employed during the past year, assisted by 288 catechists and lay readers. There are also in connection with the Society 28 female teachers in India, Madagascar and Africa, under the Ladies' Association, whose income has reached £2,815. The "Days of Intercession for missions," already repeated for three years, mark a new period of activity, although missionary zeal is very far from being adequate to the opportunities providentially set before us. The income of the Society for the past year was £14,826.

DIOCESE OF NOVA SCOTIA.

THE BAPTISM OF OUR DIVINE LORD.—"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'" St. Matt. iii. 13-17.

In these words St. Matthew gives us a fuller account than any other Evangelist, of the baptism of our blessed Lord. We hear so many persons refer to this subject in such a way as to show that they have utterly failed to perceive the nature and import of Christ's baptism, that it may not be amiss to consider it in this paper. We hear persons speak of their desire "to follow the example Christ in baptism." And boldly assert, that, "if Christ came 'up out of the water,' we, if we would imitate him, must go down into the water and come 'up out of it' also." The argument derived from the preposition falls to the ground the moment we go to the original Greek for an understanding of their force and meaning. But let us further enquire:—

I. IS CHRIST'S BAPTISM AN EXAMPLE FOR US, AS TO OUR BAPTISM? To this we reply,—Our baptism is *Christian baptism*, and unless He received *Christian baptism* His was no example for us. Now that Christ's baptism was not *Christian*, and was not an example for us to follow, will appear from the following considerations:—

1st. He was baptized before He entered upon His public ministry (St. Matt. iii. 13-17, and iv. 17), but *Christian baptism* was not instituted till after His resurrection. (St. Matt. xxviii. 10-20). Nearly forty-two months after He was baptized.

2nd. His could not have been *Christian*, for that would have been baptism in His own name, together with that of the Father and the Holy Ghost, which is unreasonable.

3rd. His could not have been *Christian baptism*, because that sacrament is the initiatory ordinance into the *Christian Church*. Now when He was baptized there was no *Christian Church* in existence; and He had already been brought into the Jewish Church by circumcision. St. Luke ii. 21.

4th. Again, *Christian baptism*, in the very nature of things, is an acknowledgment of the guilt and pollution in which its subject is involved, and a recognition of the cleansing efficacy of the Blood of Christ, and the renewing power of the Holy Ghost. Therefore, if Christ received *Christian baptism*, He acknowledged—by his reception of that rite—Himself to be a polluted sinner, standing like all other sinners in need of the cleansing efficacy of His own blood—strange perversity of theology—which at that time had not been shed, and of the renovating influence of the Holy Ghost. If this is so, then the doctrine of *atonement* is swept from the Christian system, and the whole fabric must come to naught. But inspiration assures us that Christ was "holy, harmless, undefiled, and separate from sinners." "In Him was no sin."

The Church, into which *Christian baptism* initiates is an agency or instrumentality of divine origin, in or through which *lost sinners* may be restored to God, and fitted for His presence. It is the covenant in which God and sinners meet. He designing to be one party, and they permitted to become the other. It is sealed with the Blood of the Redeemer.

(To be Continued.)

NOVA SCOTIA.

EDITORIAL CORRESPONDENCE.

It is some time since we had the satisfaction of meeting our Nova Scotia friends by way of correspondence, and if they have as vivid a recollection of this style of intercourse as we have of that province generally, the renewal of our communications will prove mutually pleasurable. We left them, as they will recollect, on our way from Port Medway to Mills Village—from thence to Bridgewater, twenty miles distant. The afternoon was all that could be desired as to salubrity and tonic properties of climate. The views at different points to a stranger were novel and interesting. Mr. More (one of whose books containing a history of Queen's County should be in every house in Nova Scotia), in speaking of this place says, the first resident settlers at Mills Village were a Mr. Smith and a Mr. Mosley. By them the first grist and saw mill in this village was built. In 1760 the Government sent Mr. Morris, the surveyor, to that part of the county—before the grants were issued—to examine the forests and reserve for the use of H. M. Navy such trees as were suitable for spars. Some of these trees, marked with the broad arrow, were standing as late as 1835. Samuel Mack, a gentleman of considerable means, came there from Connecticut, in 1761, and purchased the land and mill privilege from the previously named settlers. He did not live long, and his property passed into the hands of his wife's second husband, by whom the business was conducted. At this early date the fisheries and agriculture were the principal attractions, although this part of the county abounded with timber. The exportation and manufacture of tor timber was commenced not long after, and prosecuted till 1828. From this time forward rilling and lumbering has steadily progressed to that extent that twenty millions of feet were sawn there last year. Lumbering, milling and farming have now become more conjointly the occupation of the inhabitants. The land in this vicinity is better and more suitable for agriculture than any other part of the township of Liverpool. In addition to other natural resources there is an abundant supply of alewives, of which the inhabitants sometimes take three thousand barrels in one season. Previous to confederation, owing to neglect in enforcing fishery regulations, this branch of business had much declined. But since the Dominion Government enforced now and more salutary regulations the fisheries have much improved.

Mills Village is included in the Parish of Port Medway, under the charge of the Rev. Andrew Gray, who, in his Parish Record of last year gives an article from the able pen of the Rev. Dr. Nichols, Rector of Liverpool, upon "AFTER OLD CATHOLICS."

As we are about to leave this for another parochial scene, the opportunity may be taken for its introduction just now. It is explanatory in lively narrative form, and invites perusal.

"This name has been assumed by a body of Christians who until very recently were Roman Catholics. Through the prominence of their leaders, they at once attracted the attention of the religious world. While members of the Church of Rome they vainly laboured to effect reforms which commended themselves to multitudes of their co-religionists; and the principles they have formally adopted since, have deepened the interest and strengthened the sympathy with which their efforts are witnessed by orthodox Christians throughout the world.

As you are likely to hear a good deal about them from time to time, a short sketch of their rise and present position, may prove instructive as well as interesting to you:

You know that it is one of the boasts of the Romanists, that while Protestants in direct violation of our dear Lord's petition that 'them also which shall believe on me, that they all may be one,' are divided and subdivided into endless sects and schisms, the Church of Rome is at unity with herself. The essence of this unity, according to her teaching, consists in the supremacy of the pope or bishop of Rome,—that as God's vicergerent here on earth, he has supreme jurisdiction, that nations and kingdoms, priests and people under whatever form of Government, or wheresoever situated, are subject to his judgment and decrees, not only in spiritual but in ecclesiastical and civil affairs too. I may remind you that there is no warrant in God's Word for this extravagant assumption, and it was the resistance of the people of England in the 16th century to the exercise of this supremacy over their laws and liberties, that resulted in the thorough reformation of our own Church from the accumulated errors of the previous 600 years.

Now if the people of England 600 years ago, found it this subjection to the authority of a foreign power, *ayoko too* grievous to be borne, we may not be surprised if the other nations of Europe in this 19th century yield an unwilling but partial assent thereto. The nature and extent of their submission has therefore of late years come to be a matter of treaty or formal agreement between