







THE UNITY OF CHRISTENDOM.

We have received a remarkable pamphlet just issued from the Cape Town press, and under the auspicious title of "The Unity of Christendom." The title page further indicates the contents of the publication by stating that it is "a Correspondence relative to Proposals for Union between the English and Dutch Reformed Churches in South Africa." The very idea of so desirable a consummation first attracted us by its simple grandeur. Calmer thought led us to suspect that it would, after all, prove a delusive day dream. And a careful perusal of the Correspondence before us has confirmed us in that suspicion. We shall glance cursorily at a few of the principal incidents and features of the discussion. At the last meeting of the Anglican Synod a resolution was adopted 'deploring the manifest evils resulting from the divisions among Christians,' and proposing that the Bishops of the Province should "discuss with the authorities of other Communion the principles upon which reunion in one visible body might be effected amongst those who are now unhappily divided." In accordance with his, Bishop Gray in June of last year wrote to the Rev. Dr. Fauré, as Moderator of the Dutch Reformed Synod, suggesting that the question should be submitted to that right reverend body at its next approaching sessions. It is a trifling matter, and perhaps hardly worthy of remark—though it did occasion some rather severe remarks, in the Synod—that this letter paid (but scant courtesy to the Right Reverend Moderator in the way in which he was addressed. The tone and substance of its contents, however, showed that no discourtesy was intended, and so we let that matter drop. When the proposition for Union came before the Synod, a series of resolutions was adopted, among which the following concluding clauses seem to us to have been marked by great good sense. They speak of (1) the necessity that Christians and Churches, should in the first place, direct their attention to a Unity of Spirit, in order, thereafter, to aim at outward union with a hope of success; (2) the stumbling blocks which are sometimes laid by the members and ministers of the various Churches in the way of brethren belonging to other churches, through which an increasing estrangement must arise; and (3) the existing opportunities for common cooperation by which the desired approximation may be promoted. A committee was moreover appointed, consisting of Dr. Fauré, the Rev. A. Murray, and Dr. Robertson, 'with instructions, as opportunity might offer, to confer with the Bishops of the English Church on the important subject referred to.' To this Committee Bishop Gray in May last addressed a very lengthy, learned, and interesting communication, extending over some ten pages of print. The first part of it is devoted to an argument intended to show that the Dutch Reformed Church, as constituted in the Synod of Dort, really approximates very closely to the Anglican Church. It accepts the Bible as of supreme authority; it adopts the three Creeds including that of Athanasius; it in principle acknowledges the importance of a liturgy in the public services of the Church—however much in practice and by usage it may have departed from that principle. Agreeing thus so far as the Bishop might accept it without a moment's hesitation! Should there be any recalcitrant ministers who might decline this arrangement and refuse to receive ordination as such at the hands of an apostolically descended bishop—a sort of intermediate state—a temporary limbo or purgatory—would be provided for these by their retaining their present status during their lives—their parishes being regarded as in a transition state, and being filled up, on a vacancy, by ministers Episcopally ordained. Possibly one or other little difficulty might arise about the form of the public worship. Of course the Anglican Church could not use the Anglican Prayer Book; and it would be expected to give up the Prayer Book; and, equally, as a matter of course, the Dutch reformed Church would, after a little easy hesitancy and doubt gladly accept and warmly treasure the profaned boon! To this letter—the calm, dignified, kindly and earnest tone of which can only be excelled by the innocent unconsciousness of the right reverend writer as to the utter absurdity of his proposals—the Committee of the Dutch Synod already referred to, replied on the 15th August last in a still longer epistle, extending over some nineteen pages of print. The temper and candour and frankness of the Anglican Church are well shown in a recent year to such men as Dr. Duff and Robert Moffat, they fraternized with their brethren of other communions as brethren owing allegiance to a common Lord and Master should. But how is it that, with one or two exceptions, the Anglican clergy, whether bishops, priests or deacons, never appear on so broad-based a platform as that of the Bible Society's meetings? How is it that some of them by any chance is found at the social gatherings of any of the great missionary societies except their own? By joining in meetings of this sort, which they might easily do without in any way compromising their own principles, they would at once cherish and display the true spirit of unity and cooperation, without which such overtures for organic union and uniformity as have been made in the correspondence before us seem to us nothing better than a sort of weak "gushing" sentimentalism and silly coquetry of the ecclesiastical type.

HET KAAP DE GOEDE HOOP LANDBOUWGENOOTSCHAP. BESCHERMHEER: Zijne Excellentie de Gouverneur. LIJST VAN PRIJZEN VOOR DE Lente Tentoonstelling, OP DONDERDAG, 9den NOV. PAARDEN. (In de Kolonie gefokt.)

Table listing prizes for various agricultural products and livestock. Categories include: PAARDEN (Horse), HORENVEE (Horned Cattle), SCHAPEN (Sheep), and ANGORA'S (Angora). Each category lists items with their respective prize values in pounds and shillings.

Table listing prizes for various agricultural products and livestock. Categories include: VARKENS (Pigs), GROENTEN (Vegetables), PLUIMVEE (Poultry), WOL (Wool), DIVERSEN (Miscellaneous), KATOEN (Cotton), STRUISVEDEREN (Emu Down), ZIJDE (Silk), SUIKER (Sugar), LEDER (Leather), ANDERE KOLONIALE PRODUKTEN (Other Colonial Products), BOTER, KAAS, HAMMEN, ENZ. IN DE KOLONIE GEMAAKT (Butter, Cheese, Ham, etc. Made in the Colony), WERKTUIGEN EN MACHINERIE (Tools and Machinery), and VRUCHTEN (Fruits). Each category lists items with their respective prize values.

Table listing prizes for various agricultural products and livestock. Categories include: VIOLTIJES (Flowers), PETUNIAS, VERBENAS, LOBELIAS, PENSTEMONS, PHLOXES, TROPEOLUMS, ANJELIEREN (Carnations), PICOTIJS, PINKS (Anjers), JAARBLOEMEN, NIEUWE PLANTEN, ACHIMENES, VAREN PLANTEN, HEESTERS, BOLLEN, BONGIAS, GENSERIAS, GLADIOLUSES, GLOXINIAS, CALLADIUMS, ORCHIDS, PLANTEN MET SIERBLADELEN, SIERPLANTEN, AFGESNEDEN BLOEMEN, ROZEN, VERZAMELING VAN PLANTEN IN POTTE, ROZEN, FUCHSIAS, PELARGONIUMS (Geraniums), ZONALE PELARGONIUMS, LOBELIAS, MIMULUSES, ANTIIRRHINUMS, PHLOXES, CALCEOLARIAS, MIMULUSES, and AURICULAS. Each category lists items with their respective prize values.

Table listing prizes for various agricultural products and livestock. Categories include: ANJELIEREN (Carnations), PICOTIJS, SWEET WILLIAMS, CHINESCHE OF INDISCHE ANJERS, JAARBLOEMEN, RUIKER WILDE BLOEMEN, DAMES PRIJZEN, VENKEN VOOR AANSTAANDE TENTOONSTELLERS IN HET BLOEMENDEPARTEMENT, ALGEMEENE WETTEN EN BEPALINGEN, and STOCKS. Each category lists items with their respective prize values.

Table listing prizes for various agricultural products and livestock. Categories include: ANJELIEREN (Carnations), PICOTIJS, SWEET WILLIAMS, CHINESCHE OF INDISCHE ANJERS, JAARBLOEMEN, RUIKER WILDE BLOEMEN, DAMES PRIJZEN, VENKEN VOOR AANSTAANDE TENTOONSTELLERS IN HET BLOEMENDEPARTEMENT, ALGEMEENE WETTEN EN BEPALINGEN, and STOCKS. Each category lists items with their respective prize values.