

The Archbishop of York, preaching at the re-opening of St. Helen's in that city, said:—This country has been appalled by the hideous outrages and crimes inflicted on Christians in Bulgaria. With one heart and mouth England has protested against them. This is no political question, though some may try so to treat it. Any statesman to whom this nation could entrust its destiny should share the nation's sympathy with suffering and her indignation against the murderers of women and children. Let the people then feel that those unhappy sufferers, though they be far off, have our sympathy, and let their wrongs speak with a loud tone to our consciences. It is a shame that we have helped with England's blood and treasure in the past to prop up that tottering throne, whose feet are planted in corruption and bloodshed. Let us speak out. Not one groat from our coffers, not one drop of blood from the meanest man in our ranks should be given hereafter to keep this black spot in the midst of Europe. Doubtless there is a God that judges the earth; and when the cup is full, and the God that judgeth shall take back the abused trust, and visit unheard-of crimes, we shall see, without one word of regret, the end of an Empire which has so outraged the love of God, and striven so hard to thwart the progress of the race of man.

WHAT TO INSIST UPON.—With regard to the Turkish atrocities in Bulgaria, Canon Liddon, in a letter in last Saturday's *Daily News*, suggested that the following four points should be insisted upon by the nation: 1. "The autonomy of Bosnia, Herzegovina should be guaranteed by a European protectorate. The practical independence of Bulgaria ought especially to be insisted on. *Odisse quem lassuris*. The Turk can never again be trusted among a population which he has so deeply wronged; and the scene of his gigantic crimes ought to be that of his greatest humiliation. It is too late to talk of the integrity of the Turkish Empire when the laws of God and the rights of man have been so entirely ignored by its rulers and officials. 2. The treaty of 1856 should 'ye revised in the interests of the Christian populations of European Turkey, or rather of the Turkish Empire. The panic about Russia, which dictated the terms of this treaty, has passed away, at least, from the minds of educated Englishmen. How this treaty has been understood at Constantinople, if not in London, we now know, alas! too well. But for such a purpose a conference of the great powers would be necessary. 3. The surviving Bulgarians should be compensated for their recent losses; their houses, schools, and churches should be rebuilt, and their estates restored, at the cost of the Turkish treasury, and under the eye of European commissioners. And the high officers who presided at the recent atrocities, and who have been decorated and promoted by the Ottoman Government, should be brought to justice. 4. In order to enforce these terms, it would be necessary, in all probability, to replace Sir Henry Elliott by a diplomatist of human rather than Turkish sympathies, as well as of a higher order of ability, and to order the British fleet to leave Besika Bay for the nearer neighborhood of Constantinople."

JAPAN.

THE Rev. W. B. Cooper, thus writes:—The work in Yedo is most encouraging. My services are well attended, the congregations are most orderly and attentive, and for the most part composed of the educated classes. I trust there are many beginning to feel a real interest in Christianity.

I have five candidates for Baptism, and scarcely a day ever passes that some one does not come to my house to talk with me about Christianity. And the dying of old prejudices and the increasing interest in Christianity are not seen only in the open ports and among the educated and those who have heard the Gospel or been brought in contact with our civilization, but away out in the mountains and dark valleys where the poor farmers and quiet countrymen live, the Spirit of God is quietly, though very perceptibly, working. I spent a few days last summer at Yamoto mineral baths, situated in the mountains, about a hundred miles north of Yedo. Here I met a great many people from the different and remote portions of Japan. I preached three times; on each occasion the rooms were filled, and after each sermon a number of the congregation came to inquire particularly about Christianity; many of them assured me that they had given up the worship of idols, and that they longed to know and serve the true God. One man said that soon after giving up idolatry he had a very severe attack of sickness, and that his friends and the village priests attempted to persuade him that the cause of his sickness was the anger of the gods, and that if he did not worship them he would surely die and be lost. But no threats or entreaties could induce him to begin again the worship of idols. He replied to them that idols were nothing but wood and stone, and that they could neither heal his body nor satisfy the cravings of his heart.

I spent the following Sunday at a village ten miles away from Yamoto, and although I had not intimated that I intended to have a service at this place, a number of those who had attended service on the previous week walked ten miles hoping to hear another sermon. With such facts before us, can we be thought to exaggerate when we say the fields are white already to the harvest; and is it not too sad that we are not only unable to enlarge our work, but are not sufficiently strong to carry on that which has been begun?—*Spirit of Missions*.

HOLD fast Christ, but take His cross and Himself, cheerfully; Christ and His cross are not separable in this life, however they part at heaven's door.

THE exhibition of prints bequeathed to the British Museum by the late Mr. Felix Slade has been partially removed from the cases in the King's Library, in order to make way for an interesting series of English portraits, arranged in groups. The first screen contains representations of early English Kings, such as Egbert and Canute, continued to Henry the Seventh. The second screen is devoted to portraits of Henry the Eighth, his wives, etc., the King being represented at different periods of his life, the rare family group being in the centre; of this, Horace Walpole had the original picture. The third screen contains the rarest portraits of Queens Mary and Elizabeth, and their more celebrated contemporaries, the central print comprising historical groups. The fourth screen contains, by means of the rarest prints, portraits of James the First and his family, including Prince Henry and the Queen of Bohemia, with celebrated statesmen and court favorites of the reign; the centre group represents James among his peers, by Elstracke, in two states, the first with Prince Henry, the second with Prince Charles. These screens comprise half the space allotted for the purpose; the remaining four screens will shortly be occupied by portraits extending the series to the reign of Anne.

THE LORD'S PRAYER.

It is quite a common custom in our Reformed Church, to make the Lord's Prayer a part of the services, the whole congregation joining in repeating it. We like the custom, and are glad it is growing in favor.

We have noted, however, a lack of uniformity which is a very serious drawback. From various causes, into which we have not time to inquire now even if there were need of it, there is a great variety in the forms of the Lord's Prayer as used by different members of the clergy or congregation; so that, whenever the regular pastor exchanges, there is a doubt in the minds of the congregation as to which form will be used, and they consequently follow, hesitatingly, after the minister, instead of praying with him, and the spirit of prayer and supplication is nearly lost in the effort of the mind to follow the leader.

Some people teach their children to "say the Lord's Prayer," instead of teaching them, as they certainly should, that when this form of words is used by the lips, the heart and mind should be in a prayerful mood or attitude. For this reason children should not be allowed to "say their prayers" when they are in a fit of anger, nor in a careless manner, parrot-like.

But we must come back to the form of the Lord's Prayer itself, and consider how uniformity can best be secured. And for this purpose we shall omit entirely all considerations as to which is the fullest and most explicit translation, or what words are the best rendering, such as the argument on "debts" vs. "trespasses," and merely confine ourselves to the question directly in hand.

There is but one version in the New Testament that answers to the full what is meant by the "Lord's Prayer," and that is found in Matt. vi. 9-13, which the readers will please turn to, and keep before them as they read what follows here. As this is the only one in the Bible that is anywise perfect, and as men will dispute, and some will even deny the usefulness of this if any words be changed, or others substituted from the context, it naturally follows that we must take Matthew's version of the Lord's Prayer as our only standard; and all can learn it just as it is recorded, if they will only try. Let us point out a few of the things that some of us will have to unlearn.

First of all, a majority of our acquaintances say "Our Father" who instead of "which"—"art in Heaven." Many say "Thy will be done" on "earth" instead of "in earth," as they ought; and also insert the word *done* before the words "in heaven," while the standard in Matthew does not so give it. Also, not a few say "Give us" *day by day* "our daily bread," while the prayer itself keeps close to the present, "*this day*." Next comes the word "trespasses," which, we merely observe, is not found in this "form of prayer" which we are now studying. In the doxology many insert the words *and ever*, making it "For thine is the kingdom, and the power, and the glory, for ever," *and ever*, "Amen."

We would most earnestly urge all persons, ministers, elders, Sunday-school teachers, and superintendents, scholars, parents, and children—everywhere to learn the Lord's Prayer *exactly* as it is found in Matthew vi. 9-13, and when they have so learned it, always to use it in those precise words, that there may be uniformity all over our land; and that we may pray this prayer together as with the voice of one man.