

"LET REASON BE KEPT TO" was Butler's maxim in regard to the class of questions involved in the "Higher Criticism," so-called—"if any part of the Scripture account of the redemption of the world by Christ can be shown to be really contrary to it, let the Scripture, in the name of God, be given up." The rage for fanciful conjecture, however, is very far from being "reason," or even common sense.

"GIVE THE DEVIL HIS DUE," begins a paragraph in our learned and serious cotemporary, *Expository Times*, referring to recent speculations of Herr Marti, of Muttenz, on the subject of "the origin of Satan!" The Herr makes out that S. was "not half a bad sort of fellow," as depicted in the Old Testament—in fact "on the side of unbending righteousness." How he makes this out is as clear as—mud!

YR EISTEDDFOD—"the Session" is a Welsh institution dating back to the fourth century at least, when for four days the very cream of Cymric literature, poetry and music is poured forth by a thousand voices in the presence of 15,000 spectators. The key-note of the whole proceeding "The truth against the world"—proclaimed by the arch bard from the logan-stone with drawn sword, is a noble watchword.

"CHURCH PARADES."—Under this heading the *Rock* noted lately certain of the latest "fads" of "Fashionable Piety" (*sic!*). The very latest is to have a set of Prayer Books in tints to match the gowns worn to Church by fair devotees. Church gowns—not a bad idea, if they were made quite plain—have long been a feature of the London "Season"; but to extend fashion to Prayer Books is new!

"THE QUEEN'S PRIZE" FOR TRIPLETS.—It seems that the royal bounty of £3 for the possession of three babies at a birth has at last been awarded to a Canadian mother. According to the *Mail's* calculations, about eight of these prizes per annum are won virtually in Ontario, but have not hitherto been awarded. Is this a sign that the great Mother country now estimates more highly the quality of her Canadian subjects?

THE EVOLUTION CRAZE seems to have got into Mr. Gore's head—among some other queer things, and many very good things. A newspaper correspondent reminds him that Darwin's great book is a mere heap of "non-sequiturs." It is chiefly made up of 700 such expressions as "We can understand, we can plainly see, it seems to me, more likely, we might expect," &c. Such expressions of conjectures prove nothing!

DEGRADATION OF THE HUMAN BODY seems to be one of the results of the "Burial Reform" craze on the subject of "fashionable coffins." "The buried body is merely animal substance, which has its own function to perform in giving life to plants and trees!" So writes the Hon. Secretary of the B. R. Association: and he adds, "the resurrection body is spiritual not material"—that is, the body does not "rise again" at all!

THE VALUE OF REGULAR SUNDAY REST is emphasized by the English G. O. M. in these words of personal testimony, drawn from a phenomenally long and vigorous life: "I have always endeavoured, as far as circumstances allowed, to exercise this privilege, and now, nearly at the end of a laborious public career of 57 years, I attribute in great part to that cause the prolongation of my life, and the preservation of my faculties."

"LET THEM LOOK AT THE CHURCH OF ENGLAND!" which had shown by its high discipline, stern sense of duty, and extraordinary zeal, its eagerness to meet the wants of the age." It makes one rub his eyes to find such words uttered by a prominent speaker at the *Wesleyan Conference*—where 100 years ago, these three qualities would have been strenuously denied. To be held up to Wesleyans as an example of discipline, duty and zeal!

SYAMBARA—the natural practice of courting and free selection of partners in marriage—is one of those things that Hindoos "read about" in their old Hindu legends; but the practice has died out. The parents do all that sort of thing! The refusal of the right of second marriage to widows has produced a crop of twenty-two million widows—but prevents the existence of "old maids," for the maids are all "picked up" even before maturity.

ZECARIAH'S AUTHORITY.—In his efforts to paint Satan white again, Herr Marti falls foul of the Hebrew prophet. He attributes the notions about Satan in the third chapter either (1) "borrowing" from heathen religions, or (2) "discovering" them among Hebrew translations, or (3) "imagining" them himself. It does not seem to have occurred to this German dreamer that the ordinary orthodox view might form a fourth and final source—Divine inspiration.

FROM PTOLEMY TO GLADSTONE seems a "far cry," but some wise observer has connected the two names by means of an astrological forecast made by the former and realized (as is supposed) by the latter, viz., the sign of "Jupiter in Aries," under which Gladstone has always gained his political triumphs—generally six years "out" and six years "in." This year Jupiter entered Aries in April, and leaves it next year in March—a short triumph for Mr. Gladstone!

"FATHER CONNELLAN OF ATHLONE" has become a kind of proverb in Ireland. This priest, having been ordered to preach to his people on transubstantiation, became convinced of the falsity of that dogma. He left his sacerdotal costume on the shores of a lake and donned a layman's suit. Loud were the lamentations and praises of his exemplary life. But when he reappeared next year alive and protestant!—nothing was too bad to say of him—the tune was changed!

THE IRISH CHURCH "PLAN" seems to work with general easiness and success. It is provided that so long as each parish pays its allotted contribution to the diocesan fund, the clergy will receive the appointed stipends. "And in most dioceses any failure to pay is not visited on the then incumbent, but on the defaulting parish, which must make up its arrears before a successor can be appointed." So says the *Churchman* (Magazine) and thinks the "independence of the clergy" thus secured.

GRAND CHURCHES IN POOR DISTRICTS.

The other day in one of the vilest slums of South London was consecrated a magnificent cathedral-like parish Church (All Hallows, Southwark) erected at a cost of about \$100,000. The proceeding was phenomenal, the contrast between the church and the place so striking as to bring every spectator to serious thoughts, however superficial the usual tenor of his mind. The sight is so extraordinary as to tempt one to exclaim, at first blush, in words so severely rebuked, of it, "To what purpose is this waste?" The Bishop of Rochester, in his sermon, said, "Such

a proclamation (of abiding faith in Christ's kingship), such an outward and visible sign cannot by any possibility be set forth in vain here in a bit of London, one of the poorest (some tell us the very poorest) in the whole expanse of the largest town the world has ever seen. . . . Here let it be that in the murkiest and densest region of all we will plant a church fabric so grand as to testify our great ideal. So grand as to show that we think it worth while to spend thousands of pounds for this kind of help in this kind of place. So proportioned, so strong, so permanent, as to show that we look forward in calm certainty that the victory is going to be His, and that for all the generations to come people will need, and will use just here, such a church as this." In such wise words did the bishop endorse this "waste," this sinking of \$100,000 in deepest of the depths of London.

THE ORIGIN OF THE PROJECT WAS REMARKABLE.

It dates back to the great London mission, when a benevolent lady (the late Mrs. Hunt) was moved to set apart a portion of her income for the purpose of founding a permanent mission in the most poverty-stricken and woe-begotten spot of South London. The work began in 1876 in a parish shed attached to the vicar's house. Since then it has been growing steadily, till the locality has itself responded, and the people of the place have flowed into the mission in large, or at least considerable numbers. The largeness of the choir, the elevation of the altar, the beauty of the morning chapel attached, all tell the thoroughness of the teaching, the edification of the souls that are to fill these sacred courts.

SUCCESS TELLS THE TALE.

And a very notable one it is. As the *Church Times* said, editorially, at the time, "The erection of so stately a church at so large a cost among the very poor is a sign that the rich are not eager to keep all the best things for themselves." That \$100,000 is a tribute of brotherly sympathy between rich and poor; a practical exhibition of christian socialism of the most solid kind. The original sheds represented the ability of the people; the consecrated pile of magnificent architecture represents the degree of interest taken by imitators of Mrs. Hunt, the foundress of the mission in 1876. This is as it should be; but

IS IT SO IN AMERICA?

We are afraid that the instances of such liberality to their poorer neighbors by the rich inhabitants of our cities are very few and far between on this side of the Atlantic. Stately churches, commodious schoolhouses and comfortable parsonages are not for the poor districts—though the rich districts luxuriate in such things. Too often is seen the contrary spectacle; the people—yes, also priests—of the richest parishes striving for an equal share in some benevolent funds intended for the relief of poverty-stricken districts. No more sad example of deterioration in the pure spirit of Apostolic Christianity than such a spectacle! Thank God, Christian England is far above such exhibitions of unworthy greed, and shows many an example of the contrary spirit. Such proceedings as seem to be possible in America are happily unheard of there, and would be rejected with horror if ever presented to view.

"Too Many Books and Periodicals Already."

But what kind of books? Historical and biographical, travels and school books; novels in abundance. But how many religious books have you? Do you expend ten dollars a year in this way? Perhaps among all your purchases not one of a religious character has lately been procured. A good book is a good friend, and exercises a