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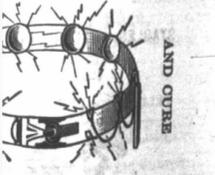
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## Lessons for Sundays and Holy Days.

October 26.—21 SUNDAY AFTER TRINITY.

Morning.—Dan. 3. 1 Tim. 3.

Evening.—Dan. 4; or 5. Luke 18. 31 to 19. 11.

THE CHURCH CONGRESS AT HULL.—Several circumstances militated against the success of this year's English Church Congress; but they have not prevailed. In the first place, there was a fear that party influence would prevent some schools in the Church from being adequately represented among the speakers; but this does not seem to have been the case. Then from the position of Hull, so near the German Ocean, it did not command the same area, so that it was hardly likely that so many would assemble as at the largest congresses; still the number in attendance was very large. A last cause of anxiety was the illness of the Archbishop of York, especially as the notice to Bishop Westcott of Durham was so brief. The Bishop, however, rose to the occasion, and his address was received with the greatest enthusiasm. So far as we have been able to read the reports of the papers and speeches, we should judge that the Congress has not at all fallen behind its predecessors.

FRIENDLY GREETINGS.—It was no new experience for the Church Congress at Hull to receive the friendly greetings and good wishes of those outside the Anglican communion. But the interview between the deputation from the Wesleyan Methodist Church Council and the members of the Congress, represented by the Bishop of Durham, seems to have been peculiarly pleasant and cordial. Each side came as near to the other as their respective conditions would allow. As was proper and natural, the Wesleyans at once pointed out their own close relationship to the Church of England, and claimed some liberty for their own methods. On the other hand, the Bishop recognized the obligations of the English Church to the Methodists, whilst he did not fail to point out the desirableness of corporate union. All this was just as it should have been.

SOCIAL QUESTIONS.—In his address at the opening of the Church Congress, the Bishop of Durham expressed his satisfaction at the prominence

given to social questions; and he made some admirable remarks on this subject, which is now engrossing so large a portion of public interest. "If," said the Bishop, "there are many whose whole energies are exhausted in providing for others the means of rest and culture, which they cannot share; if there are many whose long hours of labour forbid them to see their children except when they are asleep; if there are many whose earnings do not provide adequate support for those who are naturally dependent upon them; if, in some occupations, current wages have to be supplemented by doles, the Christian, as a Christian, must bend his energies to face the evil and endeavour to remedy it. Self-interest is powerless to cope with moral questions; the law alone is powerless; but love, fruitful in sacrifice, can do all things. It is, indeed, natural to have recourse to legislation when we recognize a wrong, and up to a certain point the procedure is just, and may be effective. But the law is concerned only with outward acts and environments, and cannot control feelings or motives. It can secure personal opportunities and remove common injuries due to past ignorance and neglect. It can make good dwellings, but cannot make good men. The sanction in the end is the will of the majority, which may quickly become tyranny. If the law is far in advance of public opinion it is evaded. If it is opposed to the judgment of the best informed, its influence is immoral. But more than this, we help men most not when we establish a right for them, but when we quicken in them a sense of duty. Law, in a word, has no direct spiritual power. But what law cannot do, the personal ministry of love can do. It can appeal to the conscience for the sense of justice, and to the imagination for the apprehension of beauty, and to natural affection for the offering of sacrifice. It can call out reverence for the human which survives in the outcast. It can quicken, guard, develop independence, self-reliance, self-respect in the poorest, being not isolated or warring atoms in an aggregate, but members in a body, each charged with some peculiar function. It can consecrate great possessions to a common service, and win a blessing from the cares of a great position. The social questions then must be religious questions, and they can be solved by love." Readers of this paper are well aware that this is precisely the truth which we have sought to enforce as the remedy for our social evils. Meddlesome legislation is more likely to be mischievous than beneficial; although we quite recognize the importance of protecting, by law, women, children, and even men in certain cases. But law cannot reach all cases; and love can. It is the recognition of our brotherhood in the family of God, and this alone, which can prove a remedy for the evils of society.

CHURCH AND STATE.—The first one of the most important debates at the Church Congress was that on Church and State, opened by Bishop Barry, formerly of Sydney. But no less important are the remarks of the eloquent Bishop of Peterborough on the same subject, made at the opening of his Diocesan Conference. He observed, according to the report received by way of New York, that the Irish question could not forever stop the way, and when the dam was removed a great political current of the waters of strife, which had been slowly accumulating behind it,

would break out. In what direction they would sweep he could not say; but while Churchmen were thankful for the lull in the attack, they must not deceive themselves as to its continuance, for so long as the conscientious convictions of some and the political aspirations and necessities of others lasted, the Church could never be free from attack. Thankful as they should be for the lull without, still more should they be for the growing spirit of tolerance and unity within our borders. These remarks will commend themselves to those who watch the tendencies at work in England. If England had her own parliament, without Scotch or Irish members, the prospect of disestablishment would be remote indeed; but no one can say how long the Scottish establishment will be suffered to remain; and, if that goes, it will be difficult to preserve the English. But it will be well that those who advocate such a resolution should clearly estimate the consequences. If there is no "established religion," what right could the nation have to interfere with the religion of the Sovereign?

PROFESSOR BOYS' POEMS.—Some time ago, it was intimated that it was intended to publish some literary remains of the late Professor Boys. Professor Clark undertook the editing, and Mr. E. E. Sheppard, of *Saturday Night*, offered to publish at cost price, from his regard for the departed Professor. It was requested that persons desiring copies would forward their names either to Professor Clark or to Mr. Sheppard. So far the copies subscribed for do not justify publication; and, unless a considerable number of names are sent in during the next month, the scheme will be abandoned. The price will be about twenty-five cents; but payment is not required until the volume is ready.

## WORKING FOR NOTHING.

Archdeacon Farrar is not allowing his proposal for brotherhoods in the Church of England to be forgotten. He has recently read a very interesting paper on the subject at the Hull Congress; and the pronouncement is all the more significant as coming from one who has no sympathy with any extreme ecclesiastical movements. When the late Canon Liddon expressed his conviction that the masses of our towns could be won only by clergymen living together and working together in something like brotherhoods, he might be suspected of wishing to strengthen the Church movement of which he was the representative and the advocate. But this was not his thought. Eminent preacher as he was, he repeatedly declared that the best and deepest work was not done by mere testimony from the pulpit, however valuable that might be, but by personal intercourse and influence.

But there is one point, in particular, to which we now wish to draw attention. The Bishop of Liverpool, who seems not to have much sympathy with the proposal, has said, "If the new Anglican monks are to work for nothing, I doubt whether there will be many of them;" and these words have not unnaturally aroused Dr. Farrar's indignation. "I repudiate," he says, "the term Anglican monks as a mere caricature and *captatio invidia*; and I do not share in the mis-giving. Let some great and good Bishop give the call, and the men will come. When, after