

provide a Church of benefit of travel. of Holy Trinity d to give an organ ly, and the Norwe. of the Cathedral, h a new and fine

es that at an ex- re members of the sider the resolu- women to the As- meeting, a reso- altering the fourth the words, "No- er of the Associa- by a large ma-

bishop of Dublin, a te the restoration . The cathedral, n 480, and twice it in its present 1229 by Ralph de on the country, h century, it was £9,000 have been £2,000 more are ion.

Manchester, has s of the late Sir ey state that they he late Professor college. The lib- historical library ulate that it shall e of study to all college or not.

: Agent in North a great opportu- northern part of and one or two converts to Mo- hinks "a pity," be- he lazy habits and l by the fatalistic auses people to lose f this world, and d seasons.

close neighbour- he longevity of its there is a farmer s in his fields. He have already pass- l in good health. ome of long-lived, very frugally, uly water, and that cted rain-disterns. and ignorant pea-

ensus Commission- ics in Ireland de- 3,547,807 in 1891, opalians decreased 1891, or 6.2 per 5.5 per cent., their against 470,784 in rease from 48,888 er cent. All other 798 in 1881 to 56, 8 per cent.

declined the offer nittee of the Liver- e commutation of r the maintenance The Committee op £95,000. The r the maintenance t £2,800 per an- corporation church- clerical circles in t accept less than e corporation lia-

a strange and me- of the agony of tec Emperors, was d that Cortez put r that he might re- posed to possess. a stoic. On that the Mexican army wd, paid homage

to the memory of the brave man. Speeches were made in Aztec and in Spanish, the languages of the tortured and the inquisitor.

The Bishop-elect of Bloemfontein (Dr. Hicks) sailed in the S.S. *Trojan* for Capetown. Dr. Hicks was accompanied by the Rev. J. R. Vincent, M.A., St. John's College, Oxford, lately Chaplain of the Theological College, Ely, who is to take the important office of Dean of the Cathedral Church. The Rev. H. H. Oldaker, of Corpus Christi College, Cambridge, who goes out as a Bishop's Chaplain, and also the Rev. P. J. F. King and the Rev. F. M. Lane, who were ordained deacons by the Bishop of Lincoln on Trinity Sunday for work in the diocese, and two ladies who are going out to work with the sisters at Bloemfontein. Another worker, Mr. C. H. Finmore, is to sail with Father Carmichael on the 30th inst., to work with the brotherhood at Modderpoort. September 21st is the day fixed for the consecration of the Bishop.

Our Methodist contemporary of Chicago announces that Mrs. John A. Logan has undertaken to raise one million of dollars toward the endowment of a Methodist University in the city of Washington. The managers expect to secure ten millions in all. We know what the Baptists have done in Chicago in the way of higher education. In October they will open a university which starts with an endowment never before heard of in the case of a new educational enterprise. The Methodists are planning to go far beyond this. Here is something for Churchmen to ponder.

A negro preacher of distinction and ability, the Rev. J. J. Smallwood, of Virginia, in a recent address at Cleveland, Ohio, said: "There were 200,000 black men in the Civil War, and yet not one educated negro minister south of Mason and Dixon's line. In 1865 there were two negro attorneys, three doctors who were college graduates, and two editors, and \$12,000 worth of taxable property was held by the black men. They had no colleges or high schools, no stocks, no banks, and no church property. Now they pay taxes on \$263,000,000 worth of property. They have 749 physicians, of whom 654 are college graduates. They have seven colleges, and the presidents of four of them were once slaves. There are seventeen academies and forty-nine high schools, all in charge of negro teachers. They have 995 college-bred ministers, 247 young men and women who are in European capitals studying foreign languages in order that they may return as teachers. In Richmond there is a bank with a capital of \$500,000 with a black president and black directors, and they are loaning money to the men who formerly owned them. They have a railroad seventy-five miles long entirely owned and controlled by black men, and they sell first-class tickets to the whites."

There are some things worthy of note in connection with the Church of England which are not generally known. It is claimed that excepting a grant of £1,000,000 from the House of Commons as a thank-offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels, or clerical residences. On the other hand, the Church is said to have raised and expended £11,000,000, and to have built 3,150 churches in the first half of this century. During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in church building and restoration over £25,000,000, and it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

## More than Satisfied.

DEAR SIR,—I have carefully examined your Premium volume, "The Story of the Bible from Genesis to Revelation, told in simple language to the young," and am more than satisfied in every way. The account that is given of the events related in Old Testament

and New is plain and clear, without the tiresome familiarity with sacred persons and things that is so often met with in readings that are supposed to reach down to the youthful understanding. In your Premium volume there is nothing of this, but a sober, unvarnished narrative that will captivate the heart of the old as well as of the young. The type is particularly adapted for a quiet study in the afternoon of the day of life. The illustrations are plentiful and vigorous, well suited for really illustrating the text, so that there is always some purpose and benefit in consulting the pages. I can hardly imagine anything more suitable for a household, or more likely to enlist the sympathies of a family. I hope, therefore, for your own sake, that you will have much success in your venture, and for the good of the Dominion that many readers will come forward to accept your offer. The volume is handsome, the reading attractive, the type all that could be wished, and the illustrations highly suitable. The two dollars for volume and *CHURCHMAN* are as sound an investment as can be made in Canada, and this I am sure that I am only one of your readers to most willingly allow. I like to handle a good and handsome book, and I sincerely thank you for the privilege.

I am, yours very faithfully,

JAMES GAMMACK, L.L.D.  
East Toronto, Ont., Sept. 14th, 1892.

## Notes and Queries.

SIR.—Some of the ancient Christian fathers accuse the Jews of wilfully corrupting their Hebrew text of Scripture, while Philo and Josephus say the Jews never altered a word of what was written by Moses, that is, maintained the purity of their Scripture. Is there believed to be any truth in Irenæus' assertion that such an omission had been made in the text of Jeremiah?

Vox.

Ans.—The case referred to has an earlier source than Irenæus. In Justin Martyr's *Dialogue with Trypho the Jew*, it is asserted by Justin that the Jews had cut out a passage from the words of Jeremiah. Irenæus takes up the cry, and, quoting the passage four times in his work *against heresies*, uses it as a Scriptural authority to prove that Christ was God as well as man. Both Greek and Latin is obscure, but for want of a better translation, we may accept Dr. Salmon's latest, "The Lord God, the Holy One of Israel, hath remembered His dead which lay in the earth of the grave, that He might proclaim to them His salvation." No later ancient writers appear to have accepted the passage, and even Irenæus, in one place, ascribes it to Isaiah instead of Jeremiah. On what precise ground these writers were then acting we cannot now determine, but there appears to be little doubt that Justin Martyr had in mind, and, with characteristic looseness, gave his Greek rendering of what we read in the Vulgate, and now in our Apocrypha (2 Esdras, ii. 16, 31): "And those that be dead will I raise up again from their places, and bring them out of the graves. . . . Remember Thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy upon them." The passage is now quoted only by those who are commenting upon the Descent into Hell. But if this Fourth Book of Esdras belong, as is supposed, to the close of the first century, and was getting into a limited circulation at the time, soon after, when Justin Martyr and Irenæus were casting about for arguments in favour of the growing faith, it can easily be imagined how they laid hold upon this unverified passage. It is also important to notice how soon the mistake was observed, and all allusion to the passage dropped. This book of Esdras is full of Christian ideas, but of least canonical authority in all the apocryphal collection. It is at least curious that our two authors should stumble as between Jeremiah and Isaiah, and in 2 Esdras ii. 18 we should read, "For thy help will I send my servants Esay and Jeremy," &c.

## Sunday School Lesson.

15th Sunday after Trinity. Sept. 25th, 1892.

THE CHRISTIAN PRAYER—"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

I. LEAD US NOT INTO TEMPTATION.

(i) "Temptation" means, generally speaking, "trial." Every kind of trial might be called a temptation. In this sense God is said to have "tempted" Abraham (Gen. xxii. 1) and permitted Satan to bring great sorrow and suffering on Job (Job i. ii). In fact, every command given by God to man is a trial of our obedience. The wish to break God's law is our temptation. This comes, not from God, of course, but from bad influences in or about us op-

posed to God. We must, all our lives, be exposed to temptation in some form or other. It is part of the probation, or time of trial, which we must pass through before we can be fitted for a world where we shall only desire to do God's will. The trials which God sends (commands hard to obey, sufferings hard to bear patiently) are to be received as a Father's loving discipline (Heb. xii. 5, etc.) But Satan's temptations are intended by him to draw us away from our allegiance to God; they are permitted by God as opportunities of showing our loyalty to Himself. Satan tempted man at the beginning of our race (Gen. iii.); the fall of Adam was the beginning of sorrows. Satan tempted Christ, the second Adam (Matt. iv.), and his victory shows how temptation is to be resisted.

(ii) "The prayer." We pray God not to lead us into temptation. There is a difficulty about the words, which many have felt acutely. Why ask God, they say, not to do that which God never does (S. James i. 13), and which no loving father would ever do to his children? It is easy to get over the difficulty by saying that it means "suffer us not to be led into temptation." But it seems far better to understand the words in their natural meaning. God cannot tempt us to sin, for all His wishes are for our good, but God does lead us into temptation by placing us where temptations will come to us. The prayer is really a confession of our weakness. A foolhardy person rushes into danger; those who know themselves pray to be kept from it. At the same time, in this as in every other faithful prayer, we should add in our hearts, "Thy will be done." And as to the temptation, when God does see good to let us be tried by it, our prayer is for strength to overcome it (See 1 Cor. x. 13), which fully answers any difficulties we may have as to the meaning of the prayer.

## II. BUT DELIVER US FROM EVIL.

As explained in the Catechism, this petition means:

(1) That God "will keep us from all sin and wickedness." We promised in Baptism to renounce the world, etc. We learnt in the Creed why Jesus was so called (Matt. i. 21) and that the "forgiveness of sins" was one of the four great blessings of the Church. Then in the commandments we were told how all sin was the transgression of God's law. So now we pray God to deliver us from all those sins which we have renounced.

(2) "From our ghostly enemy"—the enemy of our souls, Satan. This seems to be the real meaning of the prayer: "from the evil one." Satan is strong (1 S. Peter v. 8), but God is stronger (S. Luke xi. 21, 22).

(3) "And from everlasting death." Sin is like paralysis in the body, it creeps over the soul till the soul is dead. The fate of those who will not serve God while the time of mercy still lasts is shown in the parables of the Rich Man and Lazarus (S. Luke xv. 23), and of the Wise and Foolish Virgins (S. Luke xiii. 25).

## Family Reading.

### The Last Desire.

When the time comes for me to die,  
To-morrow or some other day,  
If God should bid me make reply,  
"What would'st thou?" I shall say,  
"O God, thy world was great and fair,  
Yet give me to forget it clean,  
Nor vex me more with things that were,  
And things that might have been!"

"I loved and toiled, throve ill or well—  
Lived certain years and murmured not,  
Now grant me in that land to dwell,  
Where all things are forgot!"

"For others, Lord, the purging fires,  
The loves re-knit, the crown, the palm;  
For me, the death of all desires  
In everlasting calm."

R.

### Will and Words.

Persons who are determined to do what they like are usually likely to say what they like, whether true or false, and their statements are often as inaccurate as their acts are unreasonable. If the principle of lawlessness and disorder possess the will, it will run through the whole being. The tongue is the index of the life and the character. "Out of the abundance of the heart the mouth speaketh." By their words men shall be justified, and by their words they shall be condemned. He that bridle his tongue can bridle his whole body.