

ring appeals for home and foreign missionary work—thus drawing men's minds to the true riches, and in the best way preparing them for the coming financial and commercial distress when many shall with truth say:—

“What I saved I lost,
What I spent I had,
What I gave I've got.”

Thus by the public appeals and by the regular reading of the *offertory sentences* in public worship, does the church seek to guard her children from the love of the world and that selfishness which is idolatry.

We read of some New York merchants, who—within the last month—went down to Wall Street in the morning worth hundreds of thousands of dollars, and by some speculation or unexpected fall of prices, before the setting of the sun returned home with hardly enough to pay their cab-fare thither. After so terrible a reverse of fortune a man may indeed think that that portion of his earthly mammon was best spent which went to lay up treasure “where moth and rust do not corrupt, and where thieves do not break through and steal.”

The scars of civil war take a long time to heal. Two appeals have lately been issued in New York,—one for the desolated South, where heart-rending destitution prevails, and the other for the suffering Cretans who lately rebelled against their Turkish masters. The response so far would seem to indicate that the Greek is preferred to the American sufferer.

Some of our brethren in the United States are much exercised with the doings at the late consecration of the Bishop of Maine, Dr. Neely, in Trinity Church, New York. But the difficulty seems to be to decide what part of the ritualism in said doings was Romish and what not. One writer vehemently objects to the choral service. Another in the same paper and belonging to the same section of the church, shows that the choral service is not Romish but thoroughly Anglican, safe, pure and highly edifying. The first writer is evidently a stay-at-home body, while the other is a traveller and close observer. Each speaks from his own standpoint.

Another bone of contention just now is the church to be built in New York by the Russian Government, to accommodate the services of the Greek christians in that city. Some who would tolerate a Chinese joss-house in any part of America, see great danger in the public services of an ancient branch of the Catholic Church, which retains too much of the primitive ritual for their tastes. In fact—as an alarmist expresses it—“there may be a mouse in the meal.”

A travelling “correspondent” of a New York Church paper, writes from Oxford that a dangerous amount of Ritualism prevails in that city of colleges, for with his own eyes he saw clergymen in Christ's Church, wear black and red bands over the surplice, crossing at the back in a sort of V shape. Another writer, however, hastens to assuage the terrors of the readers of the paper by informing them that the alarmed brother is unwittingly describing the *collège hood* worn by clergymen of all shades of church opinion who have attained to the degree of Master of Arts at Oxford.

These little episodes of the Ritualistic question, as well as numberless others which have come under our notice here and elsewhere for the last few months, show how far the negative and protesting system of teaching had gradually succeeded in obliterating the lines between us and Romanism, so that intelligent men should know so little of the teachings of our Prayer book and the rules of our church as to fight against men of straw while the real giant is suffered to