

The *Daily News* of the 29th has telegrams from Cabul, in which it is stated that—"the trial of the prisoners is proceeding daily. All convicted are hanged. Five months' supplies are coming rapidly in. No tribal combinations are feared now. The winter quarters at Sherpur are nearly ready. The health of the troops is perfect. The Bala Hissar is cleared out. Over three thousand rifles and smooth-bores have been brought in under the terms of the proclamation, and are being destroyed." The *Times* correspondent at Candahar, announces that a portion of General Hughes's force, under Colonel Kennedy, had an affair on the 24th with a band of 1,000 men belonging to the Tariki Ghilzai tribe. The leader was Sihib Jan, a notorious freebooter. The enemy dispersed, leaving their leader and forty-one others dead.

The Rev. R. P. Bent gives the following interesting account of the "great Communion" at Yarmouth, on Sunday, in which, as an old curate, he took part—a service he believes to be without a parallel in any other parish in England. "The Bishop of Norwich held his annual confirmation on Thursday last (the 23rd), and yesterday there were one thousand and seventy-two communicants at the morning service in that church. The vicar (Rev. G. Venables) was the celebrant, assisted by twelve other priests and one deacon. These fourteen clergy were told off to administer 'by two and two.' All who know this, the largest parish church in the kingdom, will remember that the chancel is of enormous size, and beyond the sacristy it is of the same width as the nave, with its three aisles. A temporary rail was attached to the north end of the altar-rails, extending along the north-east wall of the chancel, and the whole space of rails thus provided was portioned out into distinct spaces for each pair of officiating clergy. We all knew our places beforehand, and everything was done with the greatest order and regularity. Consequently, the whole of the one thousand and seventy-two were communicated in exactly three quarters of an hour, during which time solemn strains were softly played by the organist, (Mr. Stone) on what is allowed to be one of the finest organs in Europe. On the last similar occasion (a year ago) the number of communicants was one thousand and sixteen, which shown an increase of fifty-six this year."

Bishop Fraser, of Manchester, says that the English are falling into the educational vice of the Americans, by crowding too many studies into the schools. He thinks it does not matter so much how many things children learn, as that they should learn well what they do learn. In which opinion he is not alone, although the average American will not agree with him.

A large expense has attended the Revision of the Bible. The Committee numbers fifty two members, and meets five days in three weeks. They are paid travelling and hotel expenses but nothing else. The expense of the first edition is expected to be about \$200,000. The early issues of the work are to be sold at a high price in order to insure a return for the outlay. The University presses have become responsible for the expense. It appears that the present so-called authorized revision was never authorized at all either by a political or an ecclesiastical body, but established itself on its own merits.

—Kindly show this paper to your neighbors, and get them to subscribe for it.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

THE doctrine of the Collect, Epistle, and Gospel for to-day indicates the principle of the heavenly citizenship of christians—that it is in the channel of the devout prayers of the Church that spiritual blessings are imparted to the faithful, and that so entirely is the christian occupied with his heavenly citizenship that he cheerfully yields to the demands of earthly powers when their claims do not interfere with the duties of the religious services he is bound to render to a higher authority. The discrimination the christian is required to exercise between the things of Cæsar and the things of God, does certainly prevent his yielding to Cæsar the things that belong to God, and while it leads him to render the strictest obedience to the Sovereign, it does not suffer an exuberant loyalty to yield up spiritual rights. The things of Cæsar and the things of God were confused by the Jews, and they ended their career by rejecting the Lord that bought them, and saying, "We have no king but Cæsar;" and there have been times in the history of the Christian Church when a want of zeal for God in carefully distinguishing what belongs to him, has led her into bondage to civil rulers, which has been most disastrous. We may learn from the teaching of the Church on this Sunday that she has but little to do with politics or questions of secular government. Indeed to a man whose heart and soul are absorbed in higher pursuits, Religion, Literature, or Science, the mode in which government is administered must be a matter of very trifling consequence. Provided he has protection of life and property, freedom of religious worship, and facilities for pursuing his particular avocation in life, the form of government under which he is placed must be of very small importance. And when christian teaching is brought to bear upon his conduct, he is most deeply impressed with the importance of the duty of obedience to "the powers that be," in all matters in which the honor of God and our duty to Him is not compromised by such obedience.

MODERN MARIOLATRY.

WE have received the following letter, *apropos* of an article on "Modern Mariolatry," which recently appeared in our columns:—

SIR,—In an editorial in your issue of the 30th Oct. entitled "Modern Mariolatry," it is stated that the Roman Catholic Church invoke the Blessed Virgin Mary under the titles of "Co-Redemptress of Man" and "Assistant Creator of the universe." May I take the liberty of asking you from what source you have derived your information? I have some acquaintance with the office books of the Roman Church, but I have never seen, nor can I find such an expression as applied to the Mother of the Redeemer.

It was not in our article stated that the words referred to are to be found as invocations in any of the Roman Offices for the Blessed Virgin. The direct contrary was stated. But it was contended that the modern Mariolaters do not scruple to make use of them in their sermons, their theological exercises, and other private books of devotion, published with the "Imprimatur" of the authorities of their Church. The two expressions are to be met with in the works of Alphonsus Ligusri, especially in the "Glories of Mary," his "Visits to the Blessed Sacrament," and his other devotional works on the same subjects, translated by the Redemptorist Fathers of Clapham, London, under the editorship of their Provincial, the Very Rev. F. Coffin, once a student of Christ Church, Oxford, and a clergyman of the Church of England. If any one will take the trouble to read through these works, as well as the several

litanies, books of devotion, and the like, published by the various Religious Orders, particularly the Jesuits, Dominicans, Oratorians, and Redemptorists, his curiosity will be abundantly satisfied.

LOCAL ITEMS.

IF some of our kind (specially clerical) friends in the country could exchange places with us for one week, we are sure they would ever after extend to us that consideration which some of them seems so little inclined to extend to us now. One prominent clergyman came in a short time ago and rated us soundly, because as he said our paper was filled up with utterly uninteresting local items. He said, Why the historian of the future who turns to the *DOMINION CHURCHMAN* for information, will be sure to report that the Church of England, in Canada, was wholly occupied during this age in holding bazaars, and socials, and concerts, and readings. Another wrote to us the other day, I am truly thankful to see that the harvest home thanksgiving is being restored to the Church once more; but what is the use of filling up your columns with reports of these gatherings, which, with the exception of the names of the persons which took part in them, are everywhere precisely the same. What good does it do the church at large that after the sermon or after Holy Communion, the congregation retired to the Temperance Hall or the drill shed, and "partook of a sumptuous repast," or indulged themselves in music or dancing. These are only specimens of the amount of remonstrances we are continually receiving. And yet hardly a week passes, that we do not receive an indignant and often not a very courteous letter from some clerical or lay correspondent, usually accompanied with a threat to withdraw their subscription because we have ventured to curtail the account they have sent us of such entertainments as are described above; which would have filled two or three columns of our paper. We are willing, nay glad to publish any fairly written account of missionary meetings or spiritual work of the church—anything that tends to stir up zeal, or promote the interest of the Kingdom of God, but as to these local items that can only be of local interest we must appeal to our correspondents in the language of Job, "Have compassion on me, O, ye my friends!"

CHURCH THOUGHTS BY A LAYMAN.

No. 16.

LAY WORK IN THE CHURCH.

The following is the concluding section of the paper of which the earlier part appeared in our last three numbers:

THE question of lay service in the Church assumes a high degree of interest in relation to the division between the Church and Wesleyans and Nonconformists. It is no reproach to any human organization that it is so ordered as to exclude whole classes from it, even of those who agree with its objects. But no graver reproach can be urged against the Church, than that it is so organized as to repel those whose nature and convictions demand that they shall be actively occupied in furthering the work of the Church. The Church claims universal supremacy over all men. While one man is outside its pale, its mission is incomplete. Surely then, within its pale there should be found full opportunities for the development and exercise of every natural and acquired capacity, which may tend to quicken the individual life or the believer, or promote the