

in any part of the world, a fouler blot upon Christendom, or a greater outrage upon the civilization and liberties of mankind than the present existence of Turkey, and the support and countenance she still continues to receive from the nations of Europe.

We have received from Henry C. Harris, Esq., Bear River, N. S., five dollars for the Algoma mission. We shall be exceedingly happy to receive other donations for the same purpose, which will be forwarded to the proper quarter.

FINANCE AND THE CLERGY.

Of late years a new-fangled theory has recommended itself to many—namely, that the clergy must have nothing to do with Finance. Surely this is the most trivial sentimentality! We can find no traces of such a theory in the Pauline Epistles or in the early history of the Church. The fact is, it has grown out of a misconception. Church Finance is not a sordid, mean, disgraceful sort of thing, which presbyters must not handle even with kid gloves, but, as we have said before, the spring and source of Church Work. It has its spiritual as well as its material side. Nor is it confined, as some persons seem to think, to the single object of augmenting episcopal and clerical incomes; it embraces the erection of sanctuaries, the establishment of schools and new charges, the support of foreign missions. Are these objects beyond the clerical province? If a clergyman may labour on his own account to build, enlarge, or restore a church, why may he not labour in conjunction with his brethren for similar purposes? We are always disposed to avoid a system or theory which rests upon no definite principle; and we can discover no principle in the theory which places Church Finance among the forbidden things.

Let us own that a good deal of nonsense is talked upon this subject. If a clergyman, in ordinary circumstances—that is, when no great truth is at stake—stand up and profess an entire indifference to worldly considerations, who believes him, or, believing, admires him? The highest of all authorities has declared that the labourer is worthy of his hire; and, as a matter of duty to himself, to those dependent on him, and to his class, he is bound to see that the hire is fairly proportioned to the work. Further, as a matter of duty to his Church, he is bound to take an interest in the collection and distribution of the funds needful for the maintenance of its various agencies. The most able and energetic of pastors could not carry on his congregational work for a single month without money. And if he be so “rabidly” impractical, so frantic a votary of the ideal, as to look contemptuously upon the three letters which are the great factors of modern civilization, *£ s. d.*, he is not the man for successful Church Work. Money is good or bad, according to the use made

of it; and we fail to see why a clergyman may not as fitly concern himself with the judicious application of Church funds for Church purposes as offer up “alms and oblations” on the Holy Table. All money devoted to the work of the Church is money dedicated to God, and as truly an “oblation” as the Sunday offertory.

It may be conceded that our pastors cannot undertake the toil of collection—though, if they have the time, they might do worse—but they can help and encourage their laymen with a word in season. If not, they throw away a large part of their legitimate influence, in ceasing to exercise a proper control over “vestry” action. Even on worldly grounds the very worst thing a clergyman can do is to feel or affect an indifference to financial considerations, for who knows but that his congregation may be beguiled into feeling or affecting a similar indifference? Whether it is congregational finance, or diocesan finance, or corporate finance, we hold that it concerns the clergy as much as the laity; that both should equally take it up in a devout and an earnest spirit, remembering their responsibilities to the Church and its founder.—*Scottish Guardian.*

REVERENCE.

Reverence means fear. Yet not slavish, nor sinful fear; but the child's humility before the parent. The highest type made known to us is in the cherubim around the throne veiling their faces as they chant God's praise.

Could our Lord's Resurrection have taken place in our day, how much reverence would He receive from the world? Suppose the great Forty Days were now in progress. What advertisements! What columns in the press. What attempted interviews! What a gathering of scientists! What a press in the Churches! How much real worship of the devoutest congregation, should He break the bread Himself and eat with us visibly on Easter!

The very thought of such an appearance here is half irreverent. And yet why? Because the whole tone and temper of the nineteenth century is irreverent. The Christian Church itself has lost reverence. And the irreverence is extending to all subjects. He that has not reverence for divine things, will have but little for human things. Irreverence in religion breeds irreverence in civil and family life. He that reveres not the “Ancient of Days” will hardly revere the hoary head. Profanity towards God engenders dishonouring of parents. Trifling with the Bible prepares for trifling with all human constitutions.

How irreverent our secular press! How flippantly does the “local” jest about the blunder which tripped a foolish man into death. What pleasantry about suicides! In what a “society” tone are defalcations and frauds commented on! How little respect of private life and personal character is shown in the partisan press!

Reverence! we need to go back a full century in reverence. In the Church and in the family it must begin. Reverence for parents and elders must be taught in the family; in the Church reverence for public worship, for the minister, for the Bible and its words, for the sanctuary itself, for all holy things in it, for the sacraments and all their accessories. To tread on the Bible, how it shocked the young King of the Reformation! Did he say, the lids are only of human manufacture? No, the divine words which they enclosed made them holy. Would Edward VI. have trodden upon the Holy Table which supports that visible divine word, the consecrated bread and wine, because it is only of human manufacture?

Superstition and reverence are not one. One is slavish, the other childlike. Idolatry and reverence are not one. Idolatry lives in the spirit which is so far from God it can worship only through sensuous helps. Reverence lives so close to God it honours every object which it associates with His presence.—*Ex.*

THE SOURCES OF THE PRAYER BOOK.

1. The present Litany of the Church of England was put forth by Henry VIII. in 1544, and in his Primer 1545 is called “The Common Prayer of Procession.” It was originally intended to be used as a distinct office. It was written in English (see *Froude*, vol. iv., p. 482.) 2. The Collects were derived from various sources. Forty-seven were taken from the Sacramentary of Gregory, A.D. 590, who himself adopted them from formularies of still earlier date; nine others were mainly from ancient services, though altered to their present form in 1662; while twenty-seven were newly composed at the Reformation, though on a groundwork of primitive models, or added at later revisions. 3. The Apostles' Creed was in Latin, and is found in the exposition of Rufinus of Aquileia. Similar confessions of faith are given us in the first centuries by Irenaeus, by Tertullian, and afterwards by Cyprian and Augustine. The Athanasian Creed is so called because it asserts and enlarges from the doctrine St. Athanasius taught. It was drawn up in Latin, probably in Gaul, either as some think by Hilary of Arles, A.D. 429, or, as others, by Victorinus, Bishop of Rouen, A.D. 401. The Nicene Creed was drawn up at the Council of Nice, in Bithynia, convened by the Emperor Constantine, A.D. 325, and is the creed adopted by the Greek Church.—*Rock.*

WHAT a magnificent gift the Creator makes to man each successive spring! What refreshment of mind and body, what conscious or unconscious revivals of hope in dull hearts, what profusion of things of beauty which are a joy forever, come with every spring! O, for the thankful heart, to acknowledge that ancient promise so faithfully kept—“While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease.”