

on the week day, there is no possible excuse for giving a prominence to the knowledge that may be acquired at any school whatever, with a neglect of the higher duty of celebrating the worship of Almighty God. And therefore the writer of the article to which we allude, well remarks that, "It may be set down as a positive fact that, if the children of Churchmen go to Sunday School instead of to church, the Sunday School is an evil, and ought to be abandoned."

A curious illustration of the utter heartlessness as well as of the anomaly of all war was recently furnished in a town across the border; for these are shown not merely by the atrocities committed on the battle field, but by evidences frequently furnished of an entire absence of hostile feeling on the part of the combatants when they happen to meet on neutral ground. In cases of armistice and surrender, both parties sometimes vie with each other in the manifestation of civilities. The particular instance we refer to occurred, a few days ago, at the office of a steel company in Connecticut. The authorized agents of the Russian and Turkish governments met there, each for the purpose of engaging in a contract and for a supply of bayonets to be used by the two belligerent parties in the Eastern war. Expressing mutual surprise at the rencontre, the two gentlemen engaged in very agreeable conversation; and to a considerable extent discussed their common business. After applying a single test they were soon satisfied that they could obtain the articles they wanted. They therefore ordered a number of bayonets with which to kill their fellow men—one of them 300,000, and the other 600,000. It was indeed a neutral ground furnished by the steel company on this occasion, and one which admitted the freest interchange of civilities.

At the time of the Reformation one of the things sought to be restored was the "godly and decent order" of the ancient fathers in reading the sacred books, all straight through to the end, so that churchmen might become as familiar as possible with "all Scripture given by inspiration of God." The present table of lessons is a great improvement upon the former table in many respects, and yet it is not absolutely perfect; one of its imperfections arising from the growth of the tables of proper lessons, so that the "godly and decent order" aforesaid has been much broken in upon and neglected. The Lectionary Committee of the Lower House of Convocation has just made a report upon the subject of the lessons, which report has been adopted by the Committee of the Northern Province. It proposes a considerable number of important changes, one of the most remarkable of which is that the gospels shall be read through three times each year; and this is to be effected by appointing them for both morning and evening from May 27 to July 23. The whole of the Apocalypse is to be read through at morning service from December 8 to the end of the year. Many additions are made to the first lessons, and their average length is to be increased to

something like that of the ninth chapter of Isaiah. Some of the proposed alterations are believed to be valuable, but the general principle of leaving portions of the Sacred Record altogether out of the Lectionary is decidedly contrary to the principles advanced at the Reformation.

We, in Canada, are accustomed to indulge in no small amount of self-gratulation on the ground that we are 'a law-abiding people.' But recent events in Montreal and Toronto will go very far towards impressing our neighbors, south of us, with the fact that if we continue to move in the same direction as at present, we shall very soon be no better than they are. In Toronto, the presence of the notorious rebel, O'Donovan Rossa, and in Montreal, the mere annual return of St. Patrick's day have conspired to produce a large amount of excitement as well as considerable outrage. At Montreal, last week, shots were fired in the streets and persons wounded. Again, on Sunday evening, similar outrages occurred, revolvers were not only exhibited but rather freely used. In Toronto, the 17th passed over very quietly; but on Monday evening, after a lecture given by O'Donovan Rossa, an immense crowd collected in the streets, and a large number of windows around the Market square were broken from the continuous shower of stones thrown around St. Patrick's Hall. Rossa escaped from the Hall without being recognized by the assailants. A mob stormed Owen Cosgrave's Hotel, a hundred shots were fired from within, and the hotel was gutted. Three or four men were wounded with shots, and about a hundred more with stones and batons. Another tavern, on the corner of Queen and Esther streets, was also attacked, but the police dispersed the rabble. Many policemen were hurt; they nevertheless displayed great coolness and patience, using only their batons in charging the mob. Those who brought O'Donovan Rossa here are highly reprehensible; and we cannot wonder that his presence should occasion a great deal of excitement. At the same time, loyalty to British institutions, and to the British government, is best shown by private citizens not taking the law into their own hands; while they would be perfectly justified in using all lawful means of keeping so mischievous a man as Rossa out of the country.

Very little change has taken place in the aspect of affairs in the East. The telegrams have again begun to alternate in tone. While we write this the state of the case is rather unfavorable, but yesterday everything was re-assuring. There appears to be a little misunderstanding between England and Russia as to how far south and east the Russian forces are to be allowed to move without English interference, and a Vienna despatch states that the misunderstanding between Russia and England makes no progress towards a settlement. England is also said to insist on all clauses of the treaty being submitted to the Congress; while Russia is

understood to be endeavoring to free herself from any obligation to be ultimately bound by the decision of the majority of the Powers.

### THIRD SUNDAY IN LENT.

THAT human nature, if not totally corrupt, is indeed very far gone from original righteousness is most emphatically taught us in the Epistle, and especially in the Gospel of the communion office for this Sunday. The evil effects of the fall as exemplified in the heart and life of all mankind unmistakably prove that even if the image of Almighty God is not wholly defaced in the soul of man, yet there is enough to show the universal and fearful corruption of our nature, as well as our utter inability, of ourselves, to become righteous, or to move upwards towards God and goodness, without the aid of God's Holy Spirit, vouchsafed to the church through the mediation of Christ. And this corruption is of such a nature that its condition must be understood to be not merely the imputation of the sin of Adam, but also an actual inheriting of his nature, polluted with the moral taint of sin. Taking Holy Scripture as we find it, we must believe that every human being born into the world, the Son of Man only excepted, has a sinful nature and a sinful heart, which, even when opportunity has not occurred for it to break out in acts of sin, yet constitutes him a sinner, so that he may be said to have sinned; and on this account, he is liable to death—death of the body and death of the soul. For the presence of sin is perceptible while as yet there is no act of sin. Like holiness, sin is not merely a series of facts which may be estimated as to their degree, and specified as to the precise time of their occurrence. It is a particular condition of the will and of the affections; it is a moral influence pervading the whole man, like a stream of electricity or magnetism. It is breathed, implied, felt, responded to, by sympathies, by instincts, where there is scarcely any sign whatever of its actual presence. St. Peter evidently understood this when he said, "Depart from me, for I am a sinful man, O Lord." He did not say that he was weak, or frail, or that he had committed a sin; but that he was a "sinful man," with will and affections having a decidedly sinful tendency, and with a nature that was ever inclined to produce fruit as sinful as that of his Master's was pure and holy.

In the epistle, the detailed description of the works of evil are given with fearful emphasis, and with a warning as plain and clear as the shameful nature of the unfruitful productions of darkness would admit. In the gospel, the sympathy between human nature and a course of sin is set forth with a terrible intensity. The Lord had cast out another of those evil spirits which were permitted to exercise their power over men, perhaps in order that the object of His coming might be shown to be "to destroy the works of the devil." Strange to say, some of those who witnessed the occurrence, unable to withstand the force of so amazing an act of Divine power and goodness, affected to attribute the miracle to the assistance of Beelze-