

W. Bagot, in 1854. The sermon was preached by Archdeacon Stack, grandson of the Rev. Walter Bagot.

A new town hall and court house have been opened in Kingstown. They cost £16,000 stg. The valuation of Kingstown has trebled during the last forty years, and the population has risen from 8,000 to 21,000.

In the Royal Irish Constabulary there are eight thousand Roman Catholics and three thousand non-Romanists. The superior officers and, therefore those holding the Commission of the Peace, are mostly non-Romanists.

The fact that there has been a large increase of deposits in the Irish Savings Banks is regarded as throwing doubt on the magnitude of the distress in Ireland.

The new occupant of the throne of Cabul, Abdul Rahman, is grandson of England's old friend, Dost Mohammed. He has been for some time under the protection of the Russians at Bokhara. It is hoped that he may exhibit the honesty and straightforwardness of his grandfather, although it must not be forgotten that, as a rule, the Afghans are very treacherous as well as very daring. It is remarked that those who eat the bitter bread of exile are well satisfied with the treatment of their hosts, so that the influence of Russia in this case may not be so great as some would anticipate.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a total of £850 stg. in ten grants, varying from £25 to £150, were recommended by the Standing Committee for Sunday Schools and Mission Rooms, subject to certain specified conditions.

The second of a series of organ recitals took place in Llandaff Cathedral, on the evening of Monday, 19th. The Dean, Dr. Vaughan, occupied his stall in his surplice and said a prayer at the beginning and end of the recital. An immense congregation assembled and listened with profound attention to the programme drawn up by the Cathedral organist, Mr. C. L. Williams, Mus. Bac. Oxon. *Instrumental*—Slow Movement, Spohr; Sonata, Gladstone; Andante in E, Guilmant; Funeral March, Chopin; Postlude in D, Stuart. *Vocal*—As the Hart pants, Gounod; Evening Prayer, Mendelssohn; Come unto Him, Gounod; God is a Spirit, Bennett; Hymn 81, Ancient and Modern. The highly-trained choir sang all their vocal music without accompaniment, in the Lady Chapel, and the effect of their voices coming through the space over the altar, was most beautiful. In the last five bars of Gounod's anthem, "Come unto Him," the pianissimo was enchanting. The fact of the Cathedral not being lit up added to the solemnity of the occasion.

THE THIRTEENTH SUNDAY AFTER TRINITY.

IT is Christianity that has taught us that we are neighbors to the distresses of every man, because not one of human kind has a charter of exemption from any of the ills to which flesh is heir. And it is by the Lord having become the Good Samaritan Himself when man had fallen into the hands of his spiritual foes, that we learn the fullest extent to which benevolence can be carried. Out of the love which Christ bore springs our love both to Him and to our neighbor. We love Him because

He first loved us; and our love for others is the necessary fruit of our love to Him. It is the application of this principle which forms the teaching of the parable in the Communion Office for this Sunday. And the necessity for the mercy and love of our Lord Jesus Christ was heralded and prefigured by the law which was as a school-master to bring us to Christ, by imparting a sense of our sinfulness and our consequent need of a Saviour. By a careful study of the law we have broken, we come to learn the constant need we have of the mercy of our Lord Jesus Christ—the mercy of our Lord Jesus Christ in all the events, the trials and the sorrows of life. In declining age as well as in the torrents of trouble that sometimes break over our path and overwhelm the soul, it is then we need the mercy of our Lord Jesus Christ. And impressed with this feeling we must come up to Heaven's gates, for unless come there as contrite sinners we can never hope to enter, or to look for the mercy of our Lord Jesus Christ unto eternal life. The very last step taken in this world must be one of joy and consolation, connected with a lively hope; but it must also be one of contrition and penitence for sin, or we cannot come into the condition of those who are permitted to depart with Christian peace, looking for the salvation of God. Let those look to merits who have any on which to rest. According to the Epistle of this day's Communion Office, the idea of any man being able to perform an action with anything strictly meritorious about it, will be seen to be quite out of the question. We are to be judged according to our works, and good and pious actions are to be rewarded in the world to come; but that is solely from the free and unmerited grace and mercy of God, through our Lord Jesus Christ. Let those look to their sufferings who can find anything meritorious about them. Let those look to their good works who have done more than their Master has required of them. It is for true Christians to say, We are unprofitable servants: we have done no more than was our duty to do.

THE EDUCATION OF YOUTH.

As at this season of the year preparation is accustomed to be made for securing educational advantages to young people, it is very necessary that attention should be specially directed to this subject.

There are schools enough in the country, so far as numbers are concerned, for all the young people among us. But a considerable difference exists in the opinion formed as to what education means, and as to the mode that should be adapted in securing it; and a consequent difference likewise exists as to the kind of education provided, and the kind of fostering it should have. The Government of the country has only endeavored to provide that kind of education which may be necessary to prepare for secular pursuits in the apparently total ignorance that has furnished an instrument just as powerful in the interests of wickedness and vice as it can possibly be for the promotion of religion and virtue. The sharper the sword placed in the hands of the untried, so much the more mischief may be done by the indiscreet use of it. The "judicious" Hooker remarks that, "it is the business of education to enable us both the sooner and the better to judge rightly between truth and error, good and evil." It must therefore connect itself very largely with the authority and influence of religion. We therefore conclude that anything which guides the teaching and the sanctions of religion, is in no respect worthy the name it assumes, and may very possibly do just as much harm as good. It is especially of Churchmen to see that the system of education they select for the little ones of Christ's flock shall teach the principles of the Church of which they are members, otherwise they will have secured the mint, the anise, and the cummin, while they have neglected the weightier matters—judgment, mercy, and truth, or they have led their offspring to believe that they count of far more value the vile dross of earth than the fine gold of heaven.

What the Government of the country has failed to do, the parent is bound to supply if indeed he wish in any respect to satisfy the responsibilities of his position. The advertising columns of the DOMINION CHURCHMAN contain notices of Institutions of extreme value to this country in an educational point of view, and the education they furnish is not merely that of a secular character such as the Government of Canada has furnished, but embraces also those higher features which will satisfy the principles enunciated by Hooker. The Heads of these Establishments will be glad to reply to any communications addressed to them in reference to their respective Institutions.

CHURCH THOUGHTS BY A LAYMAN.

No. 24.

THE RELATION OF THE SUNDAY SCHOOL TO SOCIETY.

(CONTINUED.)

We continue the Centenary Essay commenced last week:—

Now, we Canadians are a Society—we are all under mutual obligations of mutual protection; we have each sacrificed his personal freedom in order to insure the larger, the more certain liberty of the social sphere,—and no one will deny that we are a Society organized on a Christian basis.

Of each of us it may be said, in the words of Rousseau, "The engagements in which we are bound to society are obligatory because they are mutual, and their nature is such that we cannot, in discharging them, labor for the good of others without, at the same time laboring for our own good."—(*Contract Social*, chapter iv).

A thousand proofs of this will spring to your minds if you reflect. Take one: during last winter large numbers of the children in Canada were stricken with fever, and many died, because we, as a Society, scandalously neglected to cleanse our cities, so typhus, and scarlatina, and measles, came to punish us for avoiding a social or society duty. Look at the terrible cost and shame which vice and crime inflict on our Society, which is a direct consequence of the refusal or neglect of citizens to observe the obligations of society. On the brighter side see how beautiful a sight is the action of those benevolent forces which sustain our Hospitals and Homes, all inspired and nourished by the sense of a society bond embracing every citizen.

Now, we ask, in what relation Sunday Schools stand to each of us, as members of society?

That relationship seems to us not speculative but positive, definite, manifest and recognized.

It is a *positive* relation, for the work of the Sunday School gives a palpable direction to the conduct of scholars as members of society.

It is a *definite* relation, because no confusion or dispute exists as to the claims or objects of our schools, or, in our idea of their service to society.

It is a *manifest* relation, because the work of the Schools is done openly, before the eyes of all, and its effects are manifest in the life influence exercised over the children as members of society.