

to 'take the Child and His Mother,' and never to separate them; to the most glorious Virgin Mary, the Queen of heaven, the Refuge of sinners, that she may look down with pity on Her dowry, and unite us all in the faith and love of her Son, Jesus, the Saviour of the world." Canon Heurtley makes no comment beyond this: "How alien from the religion of Scripture and of the primitive Church!" We received a recent sermon by Dr. Vaughan on the text "The Young Child and His Mother," in which this learned divine positively drew the lesson that in approaching God we should never dream of doing so unless we took with us both "the Young Child and His Mother!" How could we dare to approach a Holy God without "the Mother"! We can scarcely conceive any perversion of Scripture teaching more gross, or more un-scholarly. Where will Dr. Vaughan find one word to justify the Divine title "The Refuge of sinners," given to Mary, whose spirit "rejoiced in God the Saviour"?

At a Council held on June 22nd, the Revd. the Master of St. John's College, Cambridge D.D., Vice President in the chair, the Rev. H. N. Burden of Holy Trinity, vicarage Shoreditch E. (late of Uffington, Algoma) was elected a fellow of the Royal Society of Literature.

The People of Ulster.

"STATISTICS," writing to the *St. James' Gazette*, says:—"As there have been many misstatements as to the population of Ulster, I give the religious census of 1891, from the last volume of 'Thom's Directory':—Roman Catholics, 744,353; Presbyterians, 468,454; Episcopalians, 371,897; Methodists, 41,885; all others, 1,407. There is just a clear majority of 130,000 Protestants of various denominations in the province. (Owing to the greater prosperity of the Protestant districts, this majority is a growing one. Before the famine year (1846) the Roman Catholics boasted of a small majority. In 1871 the Protestant majority was 40,000, in the year 1881 80,000, and in 1891 130,000. In consequence of this relative growth, the Protestant or Unionist districts are now considerably under-represented. Seventeen Nationalist members represent a population of 754,000; sixteen Unionists represent a population of 864,000. The Unionist vote at the general election of 1886 exceeded the Nationalist by 18,000, or by at least 10,000 after allowing credit to the Nationalists for one uncontested seat. For what reason should one million and a half of Ulstermen be governed by three millions and a quarter of other Irish men? The Welsh and Scotch Home Rulers will, I hope, be able to give a satisfactory answer."

THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign until James II became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta*; and its first words proclaimed the freedom of "the Church of England," not of "the Church of Rome in England"—much less of "the Roman Catholic Church in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England is true of France and other Western Churches;

their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"—*Bishop Cox.*

FESTIVAL OF SAINT JAMES.

The festival of S. James, the brother of S. John the divine, is celebrated on July 25th in the Western Church. In the Eastern it has always been observed on April 30th. S. James was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the Epistle of the day; but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to execution; and, having received the blessing of the servant of CHRIST, he professed himself a Christian, and was baptised in the blood of martyrdom at the same time with S. James. S. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella.

Some special position was given to S. James, and his brother S. John, as well as to S. Peter, by their divine Master and the request of their mother, that they might sit on either hand of our LORD in His kingdom, was doubtless founded on the choice made by Him; and since He had given to S. Peter the keys of the Kingdom of Heaven, the other two sought for the same posts of honor and suffering next to His person.

The Collect reminds us how S. James without delay gave up all to fellow CHRIST. We may not be called to give up home or business as he was, but we are called to put them in the second place—and whenever these earthly ties call one way and CHRIST another, to follow CHRIST.

For the Epistle we read the narrative of his martyrdom. Herod Agrippa was a stern Pharisee. He thought it would be easy to crush the Christians if he cut off one of the "sons of thunder;" so S. James was beheaded at the Passover of A. D. 44. Clement of Alexandria tells us (writing about one hundred and fifty years after the event) that the prosecutor was so moved by the Apostle's faith and constancy, that he declared himself a Christian, and with S. James was dragged to execution. On the way he begged the Apostle's forgiveness, and S. James kissed him, saying, "Peace be to thee!"

The Gospel gives us another anecdote of the sons of Zebedee, showing how imperfectly, before their inspiration on the day of Pentecost, the Apostles understood the nature of our LORD's kingdom. They came with their mother (Salome), asking for high rank in CHRIST's kingdom. That they shall share His sufferings, CHRIST promises—and we have seen how soon this was fulfilled in the case of S. James—but high place in His kingdom He could not promise. Gentiles seek thus to lord it over their brethren, CHRIST's disciples should rather to serve.—*Church Press.*

THE BIBLE AND MODERN CRITICISM

The Bishop of Worcester is no mean critle. Dr. Perowne has a celebrity which gives weight to whatever he writes as a scholar. In a paper, in the *Review of the Churches*, on "Old Testament Criticism," he says:—"So long as we start with our theories of what the Bible ought to be, instead of humbly trying to ascertain what the Bible is, we shall assuredly only increase our doubts and our difficulties, and give large room for unbelief.....We need not fear for the Bible. We need not shrink from criticism. Let criticism be as searching as it will, but let it be reverent also. There is too often a joy of destructiveness which naturally repels all noble natures. We are dealing with books which have been the admiration of the finest intellects, as well as the stay and the comfort and the inspiring fountain of the purest hearts. And as when we are looking at some splendid building, venerable for its antiquity, full of historical interest and glorious memories, we may see the traces here and there of destruction and reconstruction, of later work badly adjusted and out of harmony with the general style, yet we do not therefore denounce it as a patchwork or desire to see it pulled down in order that these blemishes may be removed; so as we look at the Bible we shall think rather of its magnificence as a whole, of its glorious proportions, of its sacred treasures, of its blessed memories, of its incomparable beauty and its incomparable worth; and whilst we admit that here and there 'decay's effacing fingers' have left their mark, we shall not reverence or prize it the less, but shall thankfully acknowledge that 'as given by inspiration of God' it is still what it has ever been—'profitable for teaching for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, furnished completely unto every good work.'" We think this powerful paragraph will be valued by all our readers, and prove a "rock of rest" to some who are being perplexed by the speculations of the age.—*The News, London.*

THE S.P.G.

The annual public meeting of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL was held last month in St. James' Hall, London, under the presidency of the Archbishop of Canterbury. The report, which was read by the Rev. Prebendary Tucker, stated that the gross income for last year was 116,520*l.* The number of ordained missionaries, including six bishops, on the Society's list was 672—in Asia, 225; Africa, 153; Australia, and the Pacific, 16; North America, 211; West Indies, 36; and in Europe, 31. There were also in the various missions about 2,300 lay teachers, 2600 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa. The Bishops of St. Albans, Wakefield, Mashonaland, Saskatchewan, and Gibraltar; Bishops Barry, Speechly, and Macrorie, Sir Arthur Gordon, G.C.M.G., and Field-Marshal Sir J. Lintorn Simmons were among those who supported his Grace. The Archbishop said, in his address, the work of the future must be no longer tentative or experimental as in the past, but as students they must study the vast accumulation of facts which had been collected, and clearly lay down the best lines on which mission work could be carried