

tempted to look out pretty sharply for the *perquisites*, or *casual advantages*—anything, in fact, by which they can make money out of the little brief authority in which they find themselves dressed.

It is pertinently asked, "Will a president be more honest for knowing that, unless he is a niggardly inhabitant of the White House, he is in danger of being in debt when he leaves it?" The Centennial year may bring to light a greater mass of corruption than had ever been known or heard of before; but as no change is likely to take place just yet in the causes that have been at work, we may therefore safely say that the worst has not yet come.

THE PRAYER BOOK.

The Rev. P. Tocque delivered his second lecture at the Devitt settlement. The subject chosen was "The Adaptation of the Prayer Book to Human Nature."

He said "Fault-finders with liturgies have insensibly adopted the mistake that prayer is an exercise for the head rather than the heart, and must therefore exhibit incessant variety. Now, it is not true, as a fact, in the history of human nature, that the heart covets or loves that variety which is presumed to be indispensable to fervent worship. The heart, the affections, love unchangeable things, love old things, love things which will endure. It is the head, the intellect, the imagination which loves new ideas, perpetually revolving and unfolding forms of truth.

Now, in the chancel, the Church gives the heart what it loves—sameness; in the pulpit she gives the head what it delights in, variety; thus providing for all the wants of our craving and exacting nature. So the heart loves old forms. The power of forms is admitted in all meetings, it is felt to be essential in all assemblies,—legislative, military or naval, Masonic, Orange, or Teetotal. But some men make light of forms in the public worship of God.

The lecturer quoted the leading Ministers of every denomination, all approving of Forms of Prayer. It is a Book of Common Prayer.—"Common" like the air which we breathe, and which is suited to the capacities, and to the necessities of all classes.

Persons seemingly the most unlike in their minds and characters and positions,—the scholar, the daily labourer—the matured Christian and the babe in Christ, the careless sinner, and the penitent may here each find what He most approves or most requires.

The Bishop of Fredericton says:—"The real practical result of the Reformation, *theologically*, is to be looked for in the English Prayer Book—a book which has been more tried in the furnace of adversity than any book in the world, not professing to be inspired."

"Once it was all but interpolated by the influence of Foreign Reformers. Once, was cast out by fire and sword under the influence of Bishops Gardiner and Bonner. Again it was restored and

revised by Convocation, in the reign of Queen Elizabeth. Once more it suffered shipwreck in the disastrous times of Cromwell. Again it reappeared, with peace and order in its train. Once more did Puritan presumption endeavor to entirely break it up and substitute a composition of about ten day's thought in its stead. And again it withstood the power of King James the Second, and proved stronger than the Monarch on his Throne. It has lasted unimpaired for three centuries of unexampled conflict of force, passion, and opinion; and it is now the only stay (under God) that keeps the members of the Church of England together, scattered as they are and increasing throughout the world. Dynasties have arisen and have ceased; revolutions have come and passed away upon the wings of time; the whole constitution of England, and still more of North America, have undergone an entire and surprising change; yet the English Prayer Book remains unaltered. And is this the book that Churchmen tamper with, as if it were an antiquated jest book, or a dull forgotten tale? Let them know that, when their own names lie buried in the dust, this book will still furnish instruction to the young, meditation to the old, and comfort to the dying, and will be the stay and anchorage ground of ten thousand rising hearts."

Let us then prize this book from which the martyrs drew consolation in the hour of conflict, which forms the Glory of our Country, and which taught our ancestors how to live and how to die. Let us not barter this "form of sound words," for mere visions and impulses, for every wind of doctrine that blows across our path.

The lecture was listened to with marked attention.—*Bobcaygeon Independent.*

THE PAROCHIAL MISSION.

NO. II.—ITS CHIEF OBJECT

All round about is heard a spreading echo of the inspired cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" The servants of the Lord are looking sadly about them, and mourning over the great prevalence of deadness and slumbering, indifference, and contradiction, which they see. They gird up their loins for labour, and begin to cry out, "Where is the Lord God of Elijah?" They look forth upon the raging of the human sea, where passions are contending violently, and fleshliness is debasing multitudes, and they say, "The Church has been unfaithful to her trust. She has allowed the masses to slip away from the allegiance of Christ. Go to, let us convert the masses. With sermon, and with exhortation, let us call in the wandering multitudes to the fold of the Lord."

But is there not a mistake here? Is not this beginning at the wrong end? Shall the masses be converted and brought into the fold? But in what condition is the fold to receive them? What is our great distinctive burden in

these days? Is it the sin that dwells in the world? Is it not the sin that dwells in the Church? Is it the evil and the guilt of the worldly and the fleshly? Is it not the unspirituality of the spiritual among us—the unfaithfulness of the faithful—the deadness of those that are alive—the spirit of slumber in those that are awake?

The body is cold, numbed and stiffened in this its long earthly sojourning and travail. What shall we do? How shall we proceed in order to revive and reanimate it? Apply warmth to the toes, and the finger tips! Aye, neglect them not; but most chiefly, most carefully, apply warmth to the centre of the body's active organism, and thence shall go forth a reviving glow throughout the frame. Reverently we would apply the Master's words on another subject, "These ought ye to have done, and not to leave the other undone."

This is what is chiefly wanted—that those who are regular in attendance upon the common ordinances of Religion, and make an external use, at least, of the means of Grace, shall be brought to a deeper sense of the spiritual meaning of what they do, and shall have their eyes opened to the spiritual waste and loss they suffer by not being more hearty and fervent in the doing of it.

It is the occasional, aye, in many cases the frequent Communicants—It is the regular church-goers, not those who never enter church—It is the people who do pray sometimes and somehow, not those who never pray, whom we need first, and most chiefly, move and arouse, that the body may be warmed, quickened; that spiritual appetite may be made more true and more active in it. When that has been in some measure accomplished—aye, in the very process attaining it, the spirit of grace by whom alone the effort can be made effectual, will make the influence spread and extend, by the regular operation of that life in which He makes the body grow.

In accordance with this is the distinctive character of the "Parochial Mission." Not to neglect the careless, the worldly and the openly sinful; but to deal first and chiefly with the heart of the Parish in its most spiritual members by calling them to prayer, and holding them to prayer and work for their Master's honour, and their fellow creature's salvation; next, to act upon the less spiritual part of the regular congregation by particular invitation and instruction; and lastly, to seek the conversion of the ungodly and the wicked by special evangelistic services. In this fulness of work, and in this special character of its principal aim, the Parochial Mission stands distinct from a simple series of special services and preachings.

HARRY L. YEWENS.
Mount Forest, 7th April, 1876.

THE Church at Bangor Iscoed, Flintshire, North Wales, is to be restored. The celebrated Bangor Monastery destroyed by the heathen Saxons was here, but not a vestige of it now remains. It is believed that a Christian Sanctuary has existed there ever since the second century.