

pocketed no Church moneys during a ministry of thirty-five years. I may add that we are neither of us wealthy men."

The Bishop of Derry, in his recent charge to his clergy, said:—This charge, which may be my latest, and which must be amongst my last, must now draw to a close. The sky is dark over us in this land. It is impossible for any one to pass to the South of Ireland without feeling what it is to belong to an unpopular minority in a distracted country. The signs of evil are thickening around our Church. What is promised as some compensation to the defeated landlords is a bribe to induce them to go away from our shores, and with their too probable departure must come straightened Church finances and lessened numbers. The abandoned church will too often stand beside the abandoned hall—another flag of the Reformation lowered. Now, this being so, as in the presence of God, I appeal to each man amongst you, I appeal to all whom my voice can reach, is this the time to sow the sparks of the hell-fire of suspicion amongst brethren? Ill for us would it be if our twenty years of independence have taught us no lessons of manly self-restraint and mutual respect; nothing but a narrow sectarianism, nothing but an enlarging of the phylactery, nothing but an accentuation of the Shibboleth. Are their brethren alienated; are their workers full of the Holy Ghost, constrained to labour elsewhere, not for a higher wage, not for a fairer ritual, but for a broader toleration, for a sweeter atmosphere where they can worship God in peace.

The Very Rev. R. Payne Smith, Dean of Canterbury, an Evangelical of Evangelicals, has addressed a letter to Mr. Miller, the Secretary of the Church Association, and published in the *Record* of the 1st inst., in which he says: "We thought that we had made you thoroughly understand that your prosecutions were disapproved of by a large number of Evangelical men, as being unspiritual weapons, without warrant in Holy Scripture, and for which you have no commission, being a private Society, in no way appointed or authorized to take upon you the maintenance of discipline in our Church. I feel bound now to say publicly what I then said privately. And I add that in my humble opinion the prosecutions on which you so rashly enter, are detrimental to the best interests of us Evangelicals; that you have failed in abating any one ritual excess; and that by the reaction from your proceedings you have given vitality and strength to many extreme doctrines. Among such I reckon the view that the clergy are to be tried only by spiritual courts. You deny that you are answerable for this because you say that it is to be found in the works of Mr. Keble. It is older by many centuries, but what you have done is to make it a doctrine so generally held, that, given a few more ritual prosecutions, it will become the law of the land. . . . Never was there a time when there was so much work to be done for Christ, and if we would earnestly set about it, 'brother would not go to law with brother,' and the appeal would lie, not to a legal tribunal, but to the conscientious conviction of the religious people of the country. And we Evangelicals, who insist upon the duty of private judgment, can ask for no higher tribunal; and to obtain a decision in our favor the sole weapons that we can legitimately use are preaching, teaching, and prayer."

WHAT IS THE END OF CREATION?

We answer the honor and glory of the Creator. But the Creator cannot be glorified by the mere belief that it was for His glory "we are and were created" because the conviction of the word that "in Him we live and move and have our being" cannot be con-

veyed in any experimental way to the Creator, and without this all creation fails of its intention. We are born unto the world and progress to manhood and fill some avocation which chance may have placed in our way, it may be as a ruler of nations or as a supplicating mendicant; but the object in the fulfilment of the duty attached to existence, in either case, is the prolongation of life by means of food, sleep and clothing; the procurement of these is the main end of all exertion. It is true life is surrounded by many pleasures and luxuries, but these are only the outcome of exertion, and whether they take form of sensual gratification or of intelligent pursuits they are all merely adjuncts of our being. We recognize the inventions of the age, and the world's advancement from primitive simplicity to cultivated greatness. We trace in the revolution of things a manifest progress in arts, science and literature; we are charmed in the contemplation of the wonderful productions of man's skill, the stupendous accomplishment of man's master mind; in our wonder and astonishment we worship the power and intelligence of the mind which conceived and brought to consummation its conception, and, if we are not skeptical, we ascribe all the power of the producing mind to the giver of all Good, but we do not see how that recognition of Divine Providence can result in any gratification to the Deity. Steam and electricity have revolutionized the world, and although men are born with the same instincts as were our fathers, the surroundings of youth and manhood have so fruited the brain that we see the marvellous results which the onward march of civilization accomplishes and we wonder, in admiration one to another, what shape the next startling event will take; we cannot help realizing that everything is tending to the highest point of perfection, but then the thinking mind will ask, what is all this for? The actors die and their active work lives; lives for the use and admiration of their successors who die in like manner, generation after generation. The actors have had their reward, their food, sleep and clothing, perhaps more, they have had the adulation of their fellow beings, but if this be all life gives the end of creation is unworthy of itself. It is true St. John tells us that God created all things, and for his own pleasure, but our finite needs cannot realize what that Divine pleasure is like, or why an omnipotent Being should experience any pleasure in the contemplation of his own works. In process of time we reach our three score years, which have all been passed in the sensual enjoyment of man's work, and have never failed to render tribute to their merits and excellence, but when our years draw near to a close we are obliged to confess that our life has consisted in provision for what we should eat, what we should drink and wherewithal we should be clothed &c., our food sleep and clothing and here life ends with its object. But we have been occupying our allotted place with a hope of reaching the fulfilment of higher aims. We have had a picture before before us of an unseen world, a world where "we shall see even as we are seen," and "know even as we are known," and that picture throws a bright light on all our earthly being. It take us out of the emptiness of earth and places us in the fulness of eternity. On earth we have give expression to the mind's belief in those sublime words "Heaven and Earth are full of the Majesty of Thy Glory," and the poetic words in reference to the complex and incomprehensible works of creation, "These are Thy works Parent of Good" but still we should ask without any satisfactory answer, what is life, were it not that we can also say "I believe in the forgiveness of sins, the resurrection of the body and the life everlasting." That changes the whole aspect of things, that gives sweetness to every benevolent act, invigorates the soul for duty and duly perfected and life laid down

the friction of God's promises will be manifested in another state of being, and there we shall understand how it is that "angels and archangels and all the company of Heaven laud and magnify God's glorious name evermore, praising Him and saying Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of Thy glory." A future life, and a future life only, can enable us to comprehend why our Heavenly Father created this world of ours, and why He has endowed man with those vast capacities which have beautified and adorned it. Benevolence is rewarded in this world by the gratitude of the benefited, and so our beneficent Father's fulness of glory will be in the recognition of that boundless ascription of all nations and kindreds and people and tongues "Blessing and glory and honor and power and might be unto our God for ever and ever, Amen. E. C. P.

Three Rivers, Oct. 89.

WHY THE INTERNATIONAL LESSONS CANNOT BE USED IN CHURCH SUNDAY SCHOOLS.

From the American Church Sunday-School Magazine for December.

The question of using the international lessons in our schools ought not to be treated with narrow exclusiveness, but with candid and reasonable consideration. Recent efforts to conform to the needs of Church teachers by providing special lessons for the high festivals of Christmas, Easter and Whitsunday, cover only *three days in the year*. That our fellow Christians should be won over to recognize the respective days of Christmas and Easter is a testimony to the importance of conforming to the Christian year, but it is only a primary step compared with the fully rounded use of the Christian seasons. It is therefore the duty of those who are within the Church to consider this advanced step as a token for Churchmen to bear more constant and wider testimony to the perfection of the Church year and its seasons as a perpetual review of the life of Christ, and its rich spirituality in touching the successive stages of development in Christian experience. Many who have so far only regarded the Church system as a yoke to be rebelled against will find that when it is freely and lovingly followed it wakens the conscience to exercises essential to the development of a well-rounded and thoroughly disciplined character. One may celebrate the special days of Christmas and Easter without appreciating the sterling preparation in the seasons of Advent and Lent. To celebrate the festivals without their preparatory disciplines of watchfulness is to snatch the crown without being willing to bear the cross. A child of the Church is expected to know the seasons of Advent, Epiphany, Lent, Whitsuntide and Trinity as well as it knows the natural year seasons of spring, summer, autumn and winter. The phases of the life of Christ and the experiences of the devout heart are connected by a bond of union which leads to a growth in grace not only rich in emotions but fruitful in self-discipline, and this is a normal training which with all humility we believe not to be equaled by any other system of lessons.

Again the international system has limitations of silence on certain topics which the child of the Church must be taught.

For example, we teach the duty of Infant Baptism. An international lesson writer with a Baptist section among his readers must be silent on Infant Baptism.

We also have a definite witness to the three-fold ministry as a primitive fact, but the writer for an international audience cannot teach a definite lesson on the Christian ministry because his audience is divided on this question