

tracted is the benevolence that characterizes the Church at the present day, however excellent in itself, and however creditable, when compared with that of the mother of all the Churches, walking under the influence of the spirit of holy love poured down upon her without measure? Will the labours of our missionary societies bear a comparison with those of the Apostles and their fellow-labourers, planting the Gospel—where? Not only in Judea, in Galilee, Samaria, and in all the regions beyond Jordan—not only in lesser Asia, Greece, Italy, the then great theatres of the world; but northward as far as Scythia; southward as far as Ethiopia; eastward as far as Parthia and India; and westward as far as Spain and Great Britain;—according to the united testimony of all contemporary historians, both civil and ecclesiastic, whose testimony is further confirmed by that of the Apostle to the Gentiles, who, in his Epistle to the Colossians, written only about seven years before the destruction of Jerusalem, tells us that the Gospel had come into all the world (the Roman world), and had been preached to every creature under heaven (under the political jurisdiction of the Roman empire)? It is surely time to ask the question, If Britain has done so little compared with the practice of the early Church, how can the pitifully small efforts of Canada be mentioned at all in connection with either one or the other, in the use she has made of that portion of the mammon of unrighteousness she has been able to secure—whether with regard to the Church at home, to works of Christian charity, or to the spread of the Gospel in the regions that are beyond?

The proper use of the "mammon of unrighteousness" is one of the great duties of life. The man that has any portion of it—and every man has a little—has received a particular favour from God; he has a talent put into his hands of the most valuable kind. And the high rewards to be bestowed upon the practice of benevolence are written on every page of Holy Scripture, nowhere more strongly than in the Gospel of this Sunday's Communion Office: Make to yourselves friends out of the mammon of unrighteousness (by the proper use of it), that, when ye fail (in this life), ye may be received into the eternal habitations.

DOCTRINE AND MORALITY.

IT is the fashion with many people in these days to sneer at what others call dogmatic teaching. It may possibly be that those who do so, scarcely understand what is meant by such words, or that they have an entirely exaggerated and erroneous conception of what they actually imply. By dogma we mean truth which is plainly and definitely revealed, and which every Christian ought to know and believe. However, it is simply a fact, that the ordinary Christian of this country knows little or nothing of positive Christian truth. He professes to be a Bible reading man, and he is ignorant of truths taught on every page. He has a hazy idea that in some way Christ died for all, and nothing more. The Bible after all is a sealed book to him; he neither reads it (in the true sense of the words) nor understands it.

We tremble as we look forward to the results of this woeful ignorance. They are beginning to show themselves. The sacred writers make revealed truth the basis of holy living; according to St. Paul, doctrine is the foundation of the superstructure of a high morality. In each of his

epistles he teaches, first revealed truth, and then lays down rules for the guidance of conduct based upon this truth. What must the morality of a nation become, where no such motive, reason, or foundation is given? We say the results are beginning to show themselves, and anyone who is acquainted with this country can bear testimony to the fact. A picture might be drawn, offensive and revolting, and yet perfectly true, of sins indulged in by people who pass for respectable. We forbear to mention them.

What we may expect, if those whose duty it is to teach do not bestir themselves, we may learn from a Welsh newspaper, the *Golenad*. Wales has for years been given over to Wesleyanism. The extract shall speak for itself. The *Golenad* says: "We have been fully convinced for many years that the system of Church government, which has been in force and practise among the Methodists of that country (Cardiganshire) for at least two generations, is one which has a tendency to foster in the Churches the (pharisaical) spirit we are speaking of; and that it is to a great extent responsible for the reversion (? eversion) of the great laws of morality, from the influence of which the character of the population so plainly suffers. Instead of adhering to the effort to bring the people to feel the strength of the foundations of a moral life, to see the value of the first principles of a good character, and to perceive the beauty and loveliness of true manliness, honour and self-restraint, as the chief adornment of human nature, the religious authorities have been during all these years ingeniously devising petty rules by which to govern the members, and have been paralyzing their own power and influence by undertaking the impossible task of enforcing these rules. The consequence is that some of the most unclean spirits of the dark ages remain to-day without having been cast out of the country—that the inhabitants continue slaves to superstition, and are rotting in immorality. Unto this day 'corpse candles are seen in the villages. Many, if not the bulk of the people, have a more implicit belief in witchcraft than in prayer. And has not many a professor of religion, many a deacon, if not a preacher now and then, who, one and all, are familiar with the way over the stile to the wizard, a greater fear of old women, and even of old cocks, than they ever entertained towards the Most High God?"

This is how the *Golenad* speaks of its co-religionists, and the words make a striking commentary upon the results of a system of religion which eschews the positive teaching of doctrinal truth, and in its place puts its sectarian rules, mere traditions of men,—a system which neglects instruction for the young, and has brought about a state of things "too foul to be dwelt upon," a system which has made commercial life "a nest of deceit, lying, dishonesty, and extortion." It would be well to ponder over these things, for we see signs of our approaching the same end.

CHILLINGWORTH'S UNANSWERABLE ARGUMENT

FOR THE APOSTOLIC INSTITUTION OF EPISCOPACY.

WHEN I shall see, therefore, all the fables of the Metamorphosis acted and proven true stories: when I shall see all the democracies and aristocracies in the world lie down and sleep, and wake into monarchies; then will I begin to believe that Presbyterian Government, having continued in the Church during the Apostles' times,

should presently after—against the Apostles' doctrine and the will of Christ—be whirled about like a scene in a masque and transformed into Episcopacy. In the meantime, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

Episcopal Government is acknowledged to have been universally received in the Church presently after the Apostles' times.

Between the Apostles' times and this *presently after*, there was not time enough for, nor possibility of so great an alteration.

And therefore, there was no such alteration as is pretended.

And, therefore, Episcopacy, being confessed to be so ancient and catholic, must be granted also to be Apostolic. *Quod erat demonstrandum* ("which is what I have just plainly proven").

THE LATE LIEUT.-COLONEL CUMBERLAND

We deeply regret to announce the death of Lieut.-Colonel Cumberland, of the city of Toronto, which took place on Friday morning, the 5th inst. As we are already very much crowded this week, an obituary notice will appear in our next issue.

A REMARKABLE REVOLUTION.

THE success of the Literary Revolution in producing a Cyclopædia, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of \$15, seemed to the majority of book-buyers so remarkable, that the *second* Literary Revolution, which reduces the cost of this most excellent work to \$10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the facts and figures which are published in detail in an article elsewhere in this paper, under the title of "A Second Literary Revolution," show very clearly, though very suprisingly, how it is possible to make such an extremely valuable and costly Cyclopædia accessible to the masses at such trifling cost.

To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the publishers do not *require* any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the goods themselves, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special terms given during the month of August.

BOOK NOTICES.

We understand that Mr. Elliot Stock will issue a magazine entitled *The Biographer* in the autumn. It is to be uniform in size and style with *The Anti-quary*, and will be devoted exclusively to Book-lore.

TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.