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LESSONS for SUNDAYS and HOLY-DAYS.

NOVEMBER 21st—22nd SUNDAY AFTER TRINITY.
Morning—Ecclesiastes xi. & xii. Hebrews xiii.
Evening—Haggai ii. to 10; or Malachi (iii. & iv. John vii. to 25.

THURSDAY, NOV. 18, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE SALVATION ARMY IN QUEBEC.—During General Booth's tour in Ontario no little interest was excited by the singing and addresses in French of several members of the Army, who it was said were detailed for service at Quebec. These young people, whose courage and zeal we cannot but admire, made an attempt a few days ago to open their campaign in the old city sacred to the memories of Wolfe and Montcalm. A riot instantly occurred, the "soldiers" of the Salvation Army were driven to their "barracks" and as we write there are signs indicating a determination by the mob to destroy those barracks and make a clean sweep of the Salvationists. This position of affairs is very grave, less troubles have brought on civil war, indeed were the threatened attack to be made on the Salvation Army it would be an act of civil war. We concede the right of any city government to prohibit street displays likely to provoke breaches of the peace. This however is not a conflict between authority and those who are set upon its defiance, it is simply this, whether one set of persons shall peacefully enjoy a liberty common under the law to all citizens, or whether that liberty shall be destroyed by a mob? Those who gave the Salvation Army such a hearty support in Ontario, in Toronto, especially, are very pronounced Protestants. Here is a grand opportunity for them to manifest their principles and their fidelity thereto! Why are they silent when the religious liberties, the right to worship God and to proclaim the Gospel, of their brethren are menaced? Why we ask are the mouths of Protestants closed at such a time? The answer is as we have before indicated, there is a new type of Protestantism abroad, those who follow it are courting favors from the Roman priests and bishops in Quebec, practically they are in alliance with the Papacy, hence when liberty is held by the throat and its life threatened these Protestant champions are dumb, lest their allies who are committing this outrage should deny

them the favours solicited. It is a lamentable spectacle to see Protestants thus gagged by Rome!

THROW OPEN THE CHURCH DOORS.—Canon Hole pleads in his usual witty and wise way for keeping the doors of our Church open through the week. He recently said:

"In a case within my cognizance where the church doors were constructed of hebdomadad doors, but were opened brief whiles on a week-day for purposes of ablution, some children playing in the rectory garden ran with awe and astonishment upon their little faces to the parental study, and exclaimed, 'Oh, pa, there's a man gone into the church!' The butler, instantly went to eject this audacious intruder, but returned in grave perplexity to say that 'the man seemed from his dress to be thoroughly respectable.'—(what a power the tailors have in the formation of our characters!)—'and that, though he did not suppose he could be all there, because he was on his knees in prayer, he was doing it very quietly and he did not likely to disturb him.' It is said that the doors of the church were thenceforth 'open continually.' Answering the objection that if churches were left open there would be the risk of sacrilege, Canon Hole said:—My own church, adjoining the public road, has been open from sunrise to sunset for more than thirty years, and there has been no abstraction nor misconduct. I am well aware that 'the sort of man who would rob a church,' once regarded as the vilest of the vile, is no longer a rarity in our midst, but his desire is to liberate us from tithes and glebes, and not from hassocks and hymn-books; nor would it pay the common thief to take them. 'Insisting on the necessity of more frequent, more convenient, and more congenial services, Canon Hole remarked that the Sunday services should be earlier, later and shorter than they generally are; beginning with the highest act of Christian worship at, say 8 a. m. to last one hour; followed by a service at 11, comprising Matins, Litany, and sermon; also to occupy one hour. Then came a debatable subject—afternoon or evening service? His answer was sharp, short, and decisive—both. He then proceeded:—As to the objection, that these four services, shared by congregation and choir, are too great an exertion for the physical or mental powers of a healthful man, whose heart is in his work. I simply decline to believe it, and they who rise up early and so late take rest after working for 9 or 10 hours share my incredulity. And I am a rank infidel concerning a complaint which goes by the name of 'clergyman's sore throat.' If there is such a malady I have not a soupçon of pity. It is nothing more than the rust of disuse. Who ever heard of a barrister's sore throat, or of an auctioneer's sore throat, or of an Irish member's sore throat? A sure preventive may be found in the freer use of the churches and of our powers of speech—in that daily service which is so distinctly ordered by the Book of Common Prayer. Canon Hole next quoted, and enforced with illustrations, from the religious habits of Papists, Jews, and Mahomedans, the solemn words of Bishop Beveridge, that—'Daily prayers are slighted and neglected amongst us far more, to our shame be it spoken, than among any other sort of people in the world; and also answered the same objections made to daily public prayers, quoting in this connection the quaint lines of George Herbert:

"Though private prayers be of a brave design,
Yet public hath more promises, more grace."

SERVICE HOURS SHOULD BE MADE TO SUIT WORKSHIPPERS.—It would promote the freer use of churches, says Canon Hole, if there were more services for the working classes at times convenient to them—if "the beginning of this day" were occasionally altered, by kind permission of the Dean and Chapter, from eleven to five a.m., and the

darkness, and perils, and dangers, of the night were postponed (by request) to sunset. Such services are accepted and appreciated. I have seen on several occasions more than a hundred communicants assembled before day-break; I have seen the Northampton shoemakers coming day after day to a midday service, for which they gave up twenty minutes of their dinner hour, knocking the ashes from their unfinished pipes against the walls of the church porch; and most of us have seen large churches crowded with worshippers on the week-day nights.

I believe that it would increase the freer use of our churches if they were not only free and open to all, at all times, for public and private prayer, for more frequent and convenient services, but were themselves made bright and beautiful with "whatsoever things are lovely" to the eye and ear. I think that the builder and the musician, the painter, the carver, the gardener, and she who is skilled in needlework, should pray God to consecrate their work with the spirit of Bezaleel, of the tribe of Judah, and should bring their best unto the sanctuary; and when I see such churches as that which is rising at Truro, or those which are completed at Hoar Cross, and at Liverpool; when I hear the music of which Gounod said that "the midday celebration at St. Paul's was the finest service in Europe;" when I gaze upon the exquisite paintings upon glass by Mr. Kempe—a friend of mine in Cheshire heard two Roman priests expressing their rapturous admiration of a window in his church, as being so superior to post-Reformation work, and was amused by their astonishment when he told them that it had only been there a week; when I see such pictures as Mr. Long's "Anno Domini," I rejoice in the belief that art will soon be again *Ancilla ecclesie*, the handmaid of religion.

We might confidently anticipate a freer use of our churches if we could interest a large number of persons in special work for the Church. I hope to see more deacons, who shall be deacons permanently, sub-deacons, more lay-readers, visitors, teachers, brotherhoods and sisterhoods.

EARTHQUAKES AND EVOLUTION.—Recent earthquakes and volcanic eruptions in the north island of New Zealand have completely changed and desolated a large tract of country. A year or two ago even more extensive transformations from a like cause occurred in Java. Part of an extensive chain of mountains disappeared. A century and a quarter ago just the reverse happened in Mexico, where in a few days the volcano of Jorullo rose from a plain. All over the world are traces of a similar volcanic activity. Yet that school of geologists known as uniformitarian, makes it a postulate that the earth's forces have worked regularly, and with no greater intensity in the earlier ages than now. Hence they calculate the progress of attrition generally from its known recent washings in some special stream or gorge, taking no account of occasional crises. The world whose physical history they figure out bears about the same relation to the real world as does the smooth pasteboard globe of the school-room to the globe that revolves in space. It is quite easy to adapt blind evolution to such an imaginary sphere, but quite another thing to find a solution for the continuance of an earth burning with internal fires. The old geologists may have erred in referring every irregularity on the earth's surface to some convulsion, but their uniformitarian successors have certainly gone to the opposite extreme. It almost seems as if the Creator purposed furnishing a direct refutation of the prevailing scepticism by showing that the world is not a machine wound up at the start to move without superintendence until run down or worn out. Certainly no events are more calculated to arouse the sober second thought in men of science than the recent visitations in the antipodes.—*Western Christian Advocate*.