

The explorer asks: "Can this be a vestige of that ill-fated expedition in which Ælius Gallus was foiled by the traitor Nabathæus? Hardly, for the companions of Ælius Gallus were pure Romans, under the reign of Augustus. The traitor's name, too, was Syllæus, the procurator, and his king was Obodas."

The supposition entertained by some, that many of the Primitive Methodists of Ireland would choose to remain in the Irish Church instead of following their preachers into the Irish Wesleyan Conference, proves to be well founded. The Secretary of the Church Society, formed to induce the Wesleyans to remain in the Church, writes as follows:—"I am happy to say that a great number of Methodists have boldly refused to follow their preachers in their treachery to the Irish Church, or to be lured by fair speeches into the Wesleyan Union. They stand on the old lines—will not turn their back on the *old Church*, but will allow no man or company of men to deprive them of the usages and discipline of Methodism, which God has so abundantly blessed to them and to their ancestors. They are Methodists, and will continue so to be, within the Irish Church. Our society has now eight lay preachers, and 120 unpaid local agents. It has gathered around its central assembly, of which the Lord Bishop of Kilmore is president, over 1,000 members and nearly 5,000 people. Most of these would have been drawn into the Wesleyan body had the society not been reorganized."

The Bishop of Bangor (Dr. Campbell) has recently delivered his triennial charge at Llangefrin Church. He eulogized the late Dean's liberality towards the restoration of the cathedral church, which was now becoming in a more marked degree the centre of the religious life of the diocese, the services being now more frequent and the opportunities of partaking of the Holy Eucharist more frequent than they had been in the past. The diocesan societies were touched upon in detail, and the Clerical Education Society, the first-fruits of which the diocese was just beginning to enjoy, and which would furnish a regular supply of well-trained ministry to the Church. He warmly commended the activity of the Diocesan Church Extension Society, and commended the architectural character of the churches rebuilt or in course of restoration—such as Aber, Holyhead, Penegoes, and Llangurig. He urged the propriety of greater attention being paid to the religious teaching of the young, to counteract the secular education given in Board schools; the preparation of candidates for confirmation; and the maintenance of a closer spiritual communion and intercourse between the pastor and the adult members of his flock. Ritual, sacramental confession, and the unity of Christendom were included in the general subjects spoken of.

The reasons assigned by a clergyman, in England, for resigning his rectory are worthy of consideration. Though the value of the living (Tamworth), is very small (only £135) the position is important; the population

being about 8,000, and the parish church—a very fine one—having accommodation for more than 1,300 worshippers. Mr. Lambert has issued an address to his parishioners explaining his resignation. He says:—"On the Glascote Flower Show day, family news was brought to me. It involved a considerable lessening of my income, for which I should have cared comparatively little, though that would have made my position as vicar of Tamworth increasingly difficult. It involved, further, an increase of responsibility as regards my family, which compelled me to review my position and prospects. I belong to a profession which, strangely enough, seems, as a rule, to reward those who belong to it in inverse ratio to their work. The livings on which a man can live at all comfortably are those where the number of sovereigns a man receives per annum are double the number of souls under his care. There are a few plums in the profession, but it is an absolute fact that most of the highest posts in the Church require an independent income to enable a man to assume them. Looking, therefore, to one's prospects, they seem to depend on the accident of obtaining one or two posts which could be counted on the fingers, or in accepting what I could never accept (even if there was a chance of its being offered me), a large living with little work. And therefore to one on whom it is borne strongly that the clerical work of a clergyman is by no means his most important work—that the social work by which the conditions through which religion can be made possible to the majority is quite as much a clergyman's duty as the more immediate clerical work—it will not be a matter of surprise that I contemplate for the present resigning active work as a clergyman, and devoting myself to such occupations as are consistent with my view of the profession, while they will not tie me to an unremunerative occupation at a time when calls are likely to be made on me which I cannot otherwise satisfy."

THE SEVENTEENTH SUNDAY AFTER TRINITY.

IN order to walk worthy of the vocation wherewith we are called, man must possess a moral freedom, for the attainment of which humbleness and lowliness of mind are most essential preliminaries, and the one God and Father of all, Who is above all must pervade and animate the soul with His Divine presence and aid. Man was morally free in paradise. He became enslaved in consequence of an act of disobedience, which we term "the Fall." Man then forfeited that robe of grace which had secured the balance and proportions of his nature in its earlier and happier stage. His character was as disproportionate as was the body of the man with the dropsy; and he could not transmit to his descendants a gift which he had lost himself. Man's will had lost its superiority to circumstance, its independence of passion, its lofty unlikeness to mere brute instinct. He was, in the sternest sense of the term, a slave; because the Sovereign power within

him, his will, had lost the secret of his freedom, and he became enslaved. And how was he to be set free? There came a voice to him which said, "If the Son shall make you free, ye shall be free indeed." What was lost to man was to be more than regained by Christ. Man's will was to be re-invigorated by a heaven-sent grace, once more placing it in harmony with the law of his highest life. St. Paul refers to this when he speaks of Christians being made free from sin and become the servants of righteousness. In the moral world there is no unoccupied neutral ground. Every portion of it is occupied either with sin or with holiness. And these are as empires, the boundaries of which exactly meet; so that to become emancipated from one is to become a subject of the other.

But in speaking of the service of righteousness, we convey the idea that in escaping from sin we have become subject to a government by law and rule—to restrictions upon thought, upon speech and upon action; that there are involved obligations to work, to discipline, to self-sacrifice, and to all the details of Christian duty. And a Christian does live under a system of restrictions and obligations. But these restrictions, limitations and obligations prescribe for him exactly what his own heaven-poor nature would incline him to do. They might be irritating to the old man, but they are most grateful to the new man in Christ. His inclinations are in accordance with the highest duty, and that which frees him is itself a law. "The Law of the Spirit of Life in Christ Jesus has made me free from the Law of sin and death." The Christian is the servant of God. But he would not for all the world can give be anything else; for this service is his most perfect freedom. Now all this may be inconsistent with human impetuosity—inconsistent with mere animal impatience of restraint—with that low notion of human liberty which confines it to the indulgence of our lower instincts, at the expense of the higher and the nobler ones. True freedom, however, consists in having the power of acting without hindrance in accordance with the highest law of our being. To do any wrong, therefore, does not really assert our liberty; it only enslaves us. It was necessary that we should have this power of doing wrong, in order that we might do right with freeness; but we forfeit our freedom none the less if we do anything but what is right. A man is not really more free because he breaks all God's commandments. The man who is unrenewed can only break the law of God; while the renewed nature is free to do either one or the other, for he has the power of both. And our highest liberty is secured by our free and complete obedience to every detail that we know of the eternal law.

By the cultivation of humbleness of mind, with the aid of the Divine Spirit, we are free to pursue the same course, or we are free not to pursue it; whereas, by not cultivating it, we are only free to pursue the one course, and that the wrong one. Our great emancipator has taught the value of humility when He said, "He that humbleth himself shall