

to a greater extent, steam and vapour would no longer be so extensively generated—the greater part of the watery vapours would condense and fall upon the earth, and there remain at rest on its now cooler surface, whilst the water that remained in the air above would only be such a quantity as the increasing heat of the gradually condensing sun would be able to evaporate and keep in suspense. Thus the atmosphere would be gradually cleared of the once universal ascending and descending stream of vapour, and a visible expanse would appear between the ocean below and the floating sea of clouds above. In fact, such a condition of things would prevail on the earth then as probably exists at the present time in the planet Jupiter, which, being so much bigger than the earth, is now just passing through that stage which the earth passed through in the second creative epoch. Geology also testifies, that at a very early period the earth must have been covered in some way with water, and that, too, combined with heat; for the primary rocks, such as granite, &c., needed for their foundation these three conditions—water, heat, and pressure. The heat and incessant motion of the boiling waters, combined with the effects of acids (which must have been present in the waters to an enormous extent), would disintegrate portions of the rocky crust or bed on which the waters rested. This disintegrated matter, after being long kept in motion and suspense, amid the boiling, surging waters, would at last be allowed to settle to the bottom, and thus the materials of the very first sedimentary rocks would be formed.—H. H. M. in *Church Bells*.

#### ST. BARTHOLOMEW'S DAY.

ST. BARTHOLOMEW was one of the most obscure of the New Testament Saints. His name is connected with one of the most ruthless acts of bigotry and intolerance amongst the many which discredit English Puritanism. It was on St. Bartholomew's Eve, 1645, that the Long Parliament passed an ordinance to bolster up the Directory of the previous January, which had not proved very popular. It was, therefore, decreed that all copies of the Prayer Book should be given up, and that anyone who continued to use it in public or in private, should be liable to fines of £5 for a first offence, £10 for a second, and to a whole year's imprisonment without bail for a third. These penalties appear to have been rigorously enforced.

But St. Bartholomew's Day has for Englishmen more pleasant memories. If it marked the lowest point to which their National Church was reduced, it was also the day which saw her re-established in her ancient position. The Act of Uniformity, which gave legal recognition to the Prayer Book as it had been settled by Convocation, was passed on St. Dunstan's Day (May 19), and the Liturgy began to be used again as soon as copies of it could be procured. By the new Act every clergyman was bound to read himself in on some Lord's Day before the Feast of St. Bartholomew, which in 1662 as in 1645 fell on Sunday. On the 17th of August (the 11th Sunday after Trinity) everyone that did not wish to be ousted from his benefice, began to say the Common Prayer if he had not done so be-

fore; but there were two other things which had to be done before St. Bartholomew's Day—those who were not in Holy Orders had to get themselves ordained, and the day on which the Puritans had passed their cruel edict against the Liturgy was the day on which at the very latest, every Puritan had to renounce the Solemn League and Covenant, and declare it to have been an unlawful oath imposed upon the subjects of the realm against the known laws and liberties of the country. Never was there a case in which poetical justice was more completely fulfilled.

English Churchmen have, unfortunately, a habit of allowing themselves to be what our American cousins would call being "bluffed." They are not commonly very well read in history, and they hear so much about the "Two thousand noble Confessors who suffered the spoiling of their goods for conscience' sake on Black Bartholomew's Day," that they are tempted to think the Act of Uniformity was something to be ashamed of. In London the Dissenters have absolutely built a hall for the purpose of libelling the Act of 1662; and we never pass its preposterous lop-sided street-front without adapting to it Pope's lines:—

So the "Memorial," pointing to the skies,  
Like a tall bully, lifts its head and lies."

It is quite true that "pride was not made for man," but if ever there was a policy that a Churchman had a right to be proud of, it was that which guided the Restoration of the Liturgy. There was no proscription, no bill of pains and penalties. By-gones were allowed to be by-gones, and nothing was done to molest those in possession of benefices except what the necessities of the case absolutely required. Where the old and rightful incumbent claimed to be re-instated, his demand was of course complied with. *Anybody who held what belonged to another, had to give it up*, but the rightful owner when he received his own again made no demand for mesne profits. He simply submitted to the wrong and robbery of which he had been the victim. Where the old incumbent did not re-appear, the person in possession, though he might have been a cobbler or a tinker, or what not, was allowed to stay if he would only do two things, accept ordination and use the Book of Common Prayer—in other words, if he would qualify himself, and act as every other incumbent had to do.—*Church Times*.

The subject will be treated in a second article next week.

#### BOOK NOTICES.

MISSION WORK AMONG THE OJEBWAY INDIANS, by the Rev. E. F. Wilson. Published by S. P. C. K. Kowal & Hutchison, Toronto. We commend this narrative to all who are desirous of information in regard to the difficult problem of Indian evangelisation. The devotion shown by Mr. Wilson to this work is of itself a strong appeal, such zeal must elicit sympathy and honour as it has won "acknowledged success," as the Bishop of Algoma said, in an address before the Provincial Synod. Mr. Wilson's story is one of his experiences with the Indians, how dangers were met, difficulties overcome, until two Institutions for training and civilizing Indian children were established. Both these, one for girls, the other for boys, are now in active operation, and the narrative details all the steps which led up to their establishment, and tells what their aim is and how it is being carried out. Our Sabbath School Libraries should possess one or more copies of Mr. Wilson's book on Indian mission work.

NATURE, AND OTHER ADDRESSES, by R. W. Emerson. Published by John B. Alden, New York and Toronto. This is a re-publication of addresses by the

distinguished essayist and philosopher, Emerson, on Nature, Beauty, Idealism, &c. These addresses are full of noble thoughts. How admirable is this, "If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown!" So also, "Nature is always the ally of Religion, lends all her pomp and riches to the religious sentiment. Prophet and priest have drawn deeply from this source. The moral law lies at the centre of nature and radiates to the circumference. All things with which we deal preach to us. What is a farm but a mute Gospel? The chaff, the wheat, weeds and plants, blight, rain, insects, sun—it is a sacred emblem from the first furrow of Spring to the last stack which the snow of Winter overtakes in the fields."

BIOGRAPHICAL AND CRITICAL MISCELLANIES, by W. H. Prescott, author of the *Conquest of Mexico*, *Ferdinand and Isabella*, &c. John B. Alden, New York and Toronto. This and the Emerson collection are types of a class of books which Mr. Alden has laid all casual readers under great obligation by publishing, and so cheaply. They are sound literature, permanently interesting, and are put forth in so handy a form that they can be held without weariness and read and re-read for mental refreshment.

THE CHURCHMAN, *Monthly Magazine*; published by Eliot Stock, London, Campbell & Son, Canada.—This number contains the announcement that the price is reduced one-half. We are glad this ably conducted periodical can make such a change, but regret that it has been called for owing to the poverty of the clergy. The contents of this number are: "Polygamy in India and Africa," "Wordsworth and Nature," "Doctrine of Calvin on the Eucharist," "Cruise of H. M. S. Bacchante," "Dr. Weymouth's Resultant Greek Testament." We trust the *Churchman* will be re-compensated for the loss involved in the reduction in price by a sufficiently enlarged support. We beg to point out that in a recent number a contributor to the *Churchman* made some unfortunate references to the Diocese of Toronto, not named, but the allusion was unmistakable. It was said that this Diocese is in a state of decadence. We must ask the author of this article in our contemporary to be cautious in publishing as facts what are merely the fanciful exaggerations of party agitators. The Bishop of Toronto would, we are quite sure, be prompt in furnishing accurate information if appealed to, and it would only be courteous to the Bishop to obtain such information and publish it so as to correct the utterly erroneous impression created by the article in question. The contribution was signed by the Hon. P. Carteret Hill, D.C.L., who will regret having been misled by mischief makers.

THE BROOKLYN MAGAZINE, published at 7 Murray Street, New York. The September number contains several sermons by Messrs. Beecher and Talmage. Whether they add value to this issue or mere bulk we do not say—opinions will differ.

THE JEWISH ALTAR, by John Leighton, D.D. Funk & Wagnalls, New York, Wm. Briggs, Toronto. 12mo., cloth, 75 cts. The intention of the author of this work is to give what he conceived to be a clew to the proper understanding of the Jewish Altar Service and other portions of Old Testament Scripture. There can be no doubt that the idea of every event and every ceremonial usage mentioned in the Old Testament being a type of Christ in one aspect or other of His life or work, has led to most fantastic twistings of Scripture from their plain meaning. Much evil is done by such imaginative interpretations, as the great bulk of Bible readers are unable to see what is so fanciful, and there is an impression created that the Old Testament was of itself not written for our learning, but for our mystification unless interpreted by one gifted in the art of seeing types and symbols even in numbers and genealogical tables. The work of Dr. Leighton deals some telling blows at those who, because they are ministers of the New Testament, speak as though they could ignore the Old. The