

deep of the River of God, and study the Bible. Know that Book best of all. Love the Bible. Be mighty in the Scriptures. Find time for reading the Bible. Live with the Bible. Three rewards would be theirs. They would have the love of those taught. The desire of mere popularity was base. Love was the desire of God. The love and smile even of a little child were as a spring to the heart. They would also find a reward in their own increase of personal goodness. Their work would tell upon themselves, and, by a natural law, what good they tried to do would react upon themselves. And their third reward would be the divine welcome at the last of "Well done," and then the crown of service. Let them pray for and get wisdom, power, and goodness.

The Bishop of Algoma is prosecuting a very active canvass in England and with a good measure of success. His mission has been noticed in the principal London journals, and for the most part with approval and sympathy. A public meeting on behalf of the Diocese of Algoma was held at Willis's-rooms, under the presidency of the Marquis of Lorne. The Bishop of Algoma, Dr. Sullivan, described the character of his diocese, and made an urgent appeal for help in Christianizing it. Important testimony to the value of Christian Mission work was given by the Marquis of Lorne, when he declared his belief that such work would be the best means of converting these heathen Indians from savage life, and making them decent and orderly members of society. Another feature in the population, amongst whom only fifteen missionaries are labouring, is the presence of about 9,000 navvies, engaged in constructing the Canadian Pacific Railway. *The Record* says:—The Bishop's appeal was very definite, very urgent, and, considering the circumstances, very modest; he begs for more missionary clergy, for more funds to support them, especially an endowment fund, and for the gift of a steamer to carry out his missionary tours along his coast line of a thousand miles. As it is certain that the railway now constructing will bring a rapid increase of population, we earnestly trust that the Bishop's appeal will meet with an abundant response."

#### UNITED STATES.

Pastor Chiniquy thus introduces his new work, "Fifty years in the Church of Rome," to the notice of Protestant readers:—"When inside the walls of the Modern Babylon, for fifty years I had opportunity, as very few men ever had, to study the strong and weak points of her formidable citadels. I handled her weapons, and found how they are made only of gilded mud and straw, except when they are fires and racks. By the mercy of God, I have detected her frauds, fathomed her bottomless abysses of ignorance, tyranny, fanaticism, pride, malice and lying wonders: I was an eye-witness of her secret schemes and dark plots against the rights of man and the laws of God: I have tasted of the cup of her enchantments and seen the cancer of her secret, unmentionable corruptions and rank idolatry, as very few men ever did. At the pressing request of many prominent Christians in Europe and America the results of those long and dearly bought experiences have been gathered in my volume, which I offer to the Christian world, before I go to my grave."

The Rev. Robert Edwards, rector of St. Matthias Episcopal Church, Philadelphia, preached a sermon on the subject of the late Charity Ball last Sabbath, in which, with clearness and great power, he showed the relations of the Episcopal Church, in her canons, teachings and traditions, to the subject of worldly amusements. He stated a fact which could have been readily inferred from the tender Christian conscience which has always been a factor in her life and history—that there were many not satisfied with the position in which the reception of their portion of the proceeds of the Charity Ball for their Hospital Fund placed them in the public estimation as a church. His sermon was temperate, but all the more telling for that, for it revealed a conscience struggling against many of his communion who have no scruples on the subject, as well as against the action of his superior, Bishop Stevens, who has not regarded it in a light so serious.—*Exchange*.

Bishop Littlejohn, of Long Island, has been delivering a course of lectures in New York in the General Theological Seminary. We make some extracts from the telling comments of the correspondent of the *Southern Churchman*. His first lecture was called the "Christian Ministry at the Bar of Criticism." The decline of clerical influence apparently gave him most concern. He noted it everywhere—in America, Eng-

land, France, Spain, Italy. Clerical influence in matters of education, he said, had passed into secular hands, and it remains to see, what will come of it. Well, let anyone read Dr. Nevin's letter, if he wants to see if anything worse can come of it, in Italy, for instance. Is it not terrible, terrible, to think what the Roman priesthood has done to bring discredit on Christianity? "In all countries," says Dr. Nevin, (except perhaps Ireland, where the Roman Church has had the mastery) the majority of the population have been alienated from the Christian faith by the Roman travesty of Christ's teachings and the Papal caricature of his church." What an idea is this; that the clergy, the priesthood, have done their best to kill the religion of Jesus Christ out of whole countries! No; I say, again, I am afraid of the priesthood; and in the good time coming clerical influence of Satan. The Bishop's second lecture was thoroughly characteristic. His subject was "The causes of the Impaired Influence of the Priesthood." Now, that word priesthood started me up to begin with. As I said above, I am afraid of the priesthood. I don't like word or thing. And the effect of the Bishop's lecture was to make me like them less than ever. First point: The denial of the supernatural about which the priesthood is especially concerned, and whence it derives its authority, has greatly paralyzed it. Now let us turn this thing about and say, the preposterous claims of the priesthood have done more than any other one thing to bring about a denial of the supernatural. Of course, the Bishop took lofty ground concerning the church, the priesthood, sacraments, everything. He did condescend to notice the fact that scores of the most learned and the strongest thinkers both in the English Church and our own, have taken very different ground. Second point: The influence of the clergy has been sadly impaired in consequence of sects. But let us turn *this* thing about and consider the influence of a high handed priesthood in rending the body of Christ and making sects. The Puritans, Mr. Ward tells us, were afraid of the introduction of the policy of Laud. Well, they had reason to be afraid of it. It was just that kind of a churchman and the methods growing out of his churchmanship, which made the English Church, as so administered, odious and intolerable. Let the parties, then, who fairly forced these men out of the church, take the responsibility of it. Then, again, in keeping up a divided Christendom, let these parties take the responsibility (and, among others, I must include the lecturer) who erect such barriers that it is impossible to bring the fragments together. Chief of these is the Church of Rome, the very mother of sects, because her preposterous claims and intolerable machinery made it impossible to live with her, as they make it impossible to be united to her again. Third point: The chief cause of the decline of the influence of the priesthood is the decay of discipline and especially of the laity. We see it in the Church of Rome, the Bishop said, in the American Catholic Church—have we an American Protestant Church, as well?—in the English Church and in all the denominations. Well, then, if ecclesiastical machinery of every sort and kind that the ingenuity of man—shall I say Satan, also?—can devise has failed, why not try something else?—But let us turn this *third* thing around, and say, it is just the vigor and rigor of the priesthood which has overshot the mark and brought about so much laxity. As for discipline, the Bishop was in for it up to the last degree. That was the way they did things, he said, in the first three hundred years, cleaning out idlers as well as thieves and making thorough work of it. What he wants, if need be, is the chosen few, the "remnant," who say what they mean and mean what they say, and who in using the scourge of small cords, will leave nothing nothing to be desired. I devoutly wish I could give his closing sentence. It was something about a "blessing" in connection with "rekindling the fires of persecution," but I could not catch it so distinctly, as to be sure of his meaning. As the Bishop closed, I resolved more firmly than ever not to put myself in the way of being mashed to pieces in any such grinding, inflexible machinery as that. The Bishop has unmistakably advanced.

PRAYERS FOR THE DEAD.—On the 2d inst., the Rev. Dr. Watson, Rector of the Church of the Atonement, preached a sermon of marked ability on "Prayers for the Dead Unwarrantable." After speaking of the reformation in England, as consummated in the publication and authorization of the Book of Common Prayer, by which it was supposed there was a complete and final separation from errors of the Church of Rome, he pointedly referred to the reintroduction of late years into our communion of teachings and ceremonies allied to those of that Church. Among the practices referred to is that of prayers for the dead. This was singled out as the special subject of his discourse, because it seemed to be the latest im-

portation among us of that which is foreign to the Church, as well as because it is fraught with as dangerous consequences as any in its ultimate results. The spirit of the sermon was kindly, not setting down aught in malice, but desirous only of maintaining and upholding the truth as we find it in Holy Scripture, and as it is set forth in our Church. Has the practice in question the support of Holy Scripture? That is, in such matters, the first question. In answer to this, it was most conclusively shown as to the only two passages alleged in its favor: the first, from the apocryphal book of the Second Maccabees, according to the ground taken by our Church as to the Apocrypha, cannot prove doctrine: and the second, found in the Second Epistle to Timothy, by no means makes it certain that Onesiphorus was dead, or amounts to any other more than a wish or a hope that he may find mercy. The Book of Common Prayer, the Thirty-nine Articles, and the Book of Homilies were then carefully examined, and it was conclusively shown, first, from the changes made in the prayer for "Christ's Church Militant," as we have it, from the corresponding prayer in the first book of King Edward VI., both in the title—Prayer for "Christ's Church *Militant*," instead of "Christ's Church," and in the body of the prayer, by the omission of words which were clearly a petition in behalf of the departed, also in the omission from the collects in the office for the Burial of the Dead, of commendation for the departed, changes which Wheatly, himself a High Churchman, commends as the removal of *heterodox opinions*, and of the *evils to which they had given rise, and even the occasions of them also*, namely, the "Communion used at Burials;" second, from the way the twenty-second article deals with Purgatory, so intimately connected in the Church of Rome with prayers for the dead; third, from the decisive answer of the Homily on Prayer to the question, "Whether we ought to pray for them that are out of this world, or no? Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do." This is only the briefest outline of an able, outspoken, yet dispassionate sermon on a practice fraught with evils in the past, which some among us, notwithstanding such a clear demonstration of the mind of the Church, in rejecting it, are persistently trying to restore. And this is done by taking a prayer from the office of the Visitation of the Sick and introducing it in a Burial Service as a commendation of the soul of the dead. This is one of the ways in which it is sought to familiarize the minds of our people to a dangerous practice which our Church has authoritatively abjured.—*Episcopal Register*.

#### FOREIGN.

The Roman Catholic papers predict that the last book of Father Curci, in which he declares that the temporal power is an unmixed evil, will fall flat. The work is dedicated to the young clergy, and the *Tablet* says the young priests of Imola have issued a protest against—"first, the dedication of the book, which is an attempt of the author to make them accomplices in his outrages upon the Church and the Papacy; secondly, against his calumnies respecting the law of the celibacy of the clergy, a law insupportable only to those who, forgetting their vocation, render themselves unworthy of the grace of God; thirdly, against the insults to the memory of Pius IX., which proceed from a secret rancor against that great Pontiff; fourthly, against his erroneous appreciation of the Syllabus, and of the devotion to the Sacred Heart, and against his treatment of the Sacred Congregation of the Index; fifthly, against the author's pretension to be the guide and teacher of the clergy."

The self-propagating power of the Gospel is one reason why the Word of the Kingdom is compared to seed. Only let that Word obtain entrance into the heart, and it is certain to bring forth fruit, and to multiply itself. This is receiving fresh illustration in Japan, where the converts to Christianity are manifesting eager desire to mission other lands than their own. A prominent Japanese Christian has recently visited King-titao, the capital of Corea, with a view to see what opening there is for Christian work in that country, a conviction that Corea is a sphere calling for their concern having fastened itself upon the Japanese Christians generally. Corea, with its eight provinces, and nearly ten millions of inhabitants, presents a fine field for evangelization, and it would be a glorious thing for Japan to be the means of evangelizing it.

Be as a little child. Children have no cares; all is managed for them, and they rest safe and happy in their father's care.