

Church to take up and do; that in the physical comforts of a people, in all that is understood by their progress in arts, science, and education, and in all that is meant by their enfranchisement with the rights and privileges of the world, there lies a great interest and work for the Church. The new bishop, whose enthronement will take place at Ripon, took leave of his old congregation on Sunday, and the following day was presented on behalf of the congregation of Christ Church, Lancaster-gate, with a cheque for £500, and at the same time it was intimated that some plate would be sent to Ripon. Rev. Samuel Bickersteth (the Bishop's chaplain), has been presented with a gold watch and £170.

The British Company of Revisers of the Old Testament have finished their work, and prepared a preface thereto. Four editions will be published, as was done with the New Testament, and printing and binding so many volumes will delay publication probably until February next. The American Company will present the emendations which they suggested, but which were not adopted in Great Britain, in an appendix.

The Secretary of the Y. M. C. A., Manchester, England, warns young men of the better class who contemplate emigration that Canada presents no opening for clerks as such, and no intemperate or extravagant or lazy young men are wanted. There is an unlimited demand, he informs his fellow-countrymen, for strong, healthy youths and young men willing to commence and stick to farmwork in order to gain sufficient experience before taking up their own land, and he strongly recommends such to come out here and make their own terms with the farmers, rather than pay premiums to agents on the other side.

In view of Dr. Verner White's assertion that Romanism produces disloyalty, pauperism, and crime, the proofs furnished in this month's *Voice of Warning*, of its rapid increase in our midst, are indeed alarming. The estimates made by Mr. E. G. Ravenstein, F.G.S., shows a Roman Catholic population in the United Kingdom (exclusive of Ireland) of 1,193,000. Whereas in 1841 we had 600,000 Roman Catholics, in 1881 we had 1,500,000, an increase of 900,000, or 250 per cent. When to this is added the enormous influence of Ritualism in paving the way to Rome, we may see how Protestants ought to be on the alert, prayerfully dependent on God, faithful in testimony to Gospel truth, more united among themselves, and increasingly active in seeking to frustrate Romish designs.—*The Christian*.

On Sunday night, *The Liverpool Mercury* points out, three London audiences were instructed by as many northern prelates. The Archbishop of York preached to an immense congregation in Westminster Abbey: while, at St. James', Holloway, the former scene of his labours, the new Bishop of Ripon preached to nearly three thousand people, while as many are said to have been turned from the doors. Meanwhile the Bishop of Liverpool was preaching in the Victoria Coffee Music Hall, New Cut. In the course of his address, Dr. Ryle said it was not the first time he had presided in that theatre, for he many years ago attended it with that great and good man who had long since passed to his rest—Mr. George Moore. He thanked God that the cold and dry form of religion which existed fifty years ago was giving place to something warmer and more congenial. Half a century back we were content to have the church and chapel services, and to leave the masses to look after themselves, or die in ignorance of the Gospel; but now theatres and public halls were used for religious services, the people were sought out in their homes, and thus the blessed word of God was being widely spread throughout the land.

The appointment of Rev. Malcolm McColl to the Canonry of Ripon, left vacant by the death of Canon Birch, has roused the indignation of the Evangelical organs. *The Rock* concludes its article on patronage in these words:—

"We were never amongst those who contend that the present system of Church patronage is in every particular wrong in theory and harmful in practice, but we are bound to confess that the system which places in the hands of politicians, who may some day be Atheists and Nonconformists, the control over an immense number of the most important and most lucrative positions in the Church, is one needing immediate reform. Church patronage as exercised by Mr. Gladstone has been bad enough; as administered by others it might yet be worse. Such reform will, we fear, be long in coming, since those in power will be loath to cast away so potent an instrument for securing and re-

warding support; but certain it is that the Church, to avoid the grossest scandals, should at once take steps to secure its advent."

At Sheffield, England, the corner stone of a new building, the Montgomery Hall and Sunday-school Institute, was laid, July 16, by the Right Hon. A. J. Mundella, president of the Sunday-school Union of England and Wales. The new structure, whose estimated cost will be about forty thousand dollars, is to have accommodations for Sunday-school instruction, a large hall for the use of religious gatherings, a store for the sale of Sunday-school supplies, and it will be fitted up in general something after the model of the buildings erected in many American cities by Young Men's Christian Associations. Mr. Mundella, in his address, enlarged upon the Sunday-school teachers' need of careful preparation for the work of teaching, and expressed the hope that this new Montgomery Hall may prove, in some sense, a training-school for such teachers.

According to a foreign despatch there is a great dearth of female teachers for the public schools of London just now, and the number of vacancies is increasing. Not only is it found impossible to secure competent women to fill these vacancies, but there are no applications of any kind before the authorities for the vacant places. The reason given for this anomalous state of affairs is that the unnecessary severity of preliminary examinations is frightening women entirely away from this field of labor, even in a city wherein it is so difficult for women to earn a decent livelihood as London. Very few female aspirants for teacherships in the public schools have passed any of the more recent examinations, and the numbers deterred from undertaking the ordeal by the fearful proportion of failures is incalculable. As a remedy for this state of things, which is actually crippling the schools, the Government is being urged to take steps to at once lower the standard of the examinations.—*N. Y. Observer*.

A good work is going on among the police force in Birmingham. There are a large number of Christian men among them, and the head of the detective department is an earnest Christian worker. This man served his time first as an ordinary policeman, and was so greatly troubled by the sights and sounds of sin among which he worked that for a long time the constant burden of his own and his wife's prayers was, "Lord, take me out of the police! Give me some other work." Still no answer came, and no other way was opened for him. At last, one evening he came home, looking very thoughtful, and said to his wife, "Wife, do you know I think we have been making a great mistake. We have been praying God to take me out of the force, and I begin to think *He has put me there to work for Him*. Now I am just going to pray that He will help me to serve Him where I am." That was the beginning of a new life, and he began to watch for opportunities of service. He soon became very useful and was promoted, so that he now is at the head of the detectives. He has a wonderful memory for faces, and hardly ever fails to recognize a person whom he has seen. Not long ago a man asked to see him, and was shown into his private office. Looking at the detective, the visitor said, "Don't you know me?" The detective replied, "Wait a minute and I'll tell you; yes, I recollect you. Fourteen years ago I arrested you, and you were tried at the Warwickshire assizes, and got fourteen years' penal servitude. Your name is so and so." "All right," replied the man, "but that is not all. After my sentence, when you had conducted me to the cell you waited a minute, and said to me, 'This is a bad job for you, man. You've been serving a bad master, and now you're in for the wages. You will have plenty of time to think now; will you not come to the Lord and ask His help to give you a new life? Read your Bible and pray; give your heart to Christ. It is not too late for a change; only turn now, and you'll come out a changed man to lead an honest life.' Then you shook hands with me and pleaded so earnestly that I made up my mind, and *I have done it*. The Lord has forgiven me; my time is up, and I come to you the first thing to thank you for speaking to me and to tell you." Perhaps this little incident will help to show us that, wherever we are placed we can find work to do for God, and if we will only take up the work nearest our hand, in God's strength, He will not fail to bless it.—*Evangelistic Record*.

#### SCOTLAND.

One of the most interesting matters of business in the Assembly of the Church of Scotland was in relation to the admission to the ministry of the Church, of the Rev.

Dr. Browne, lately a priest and a professor of metaphysics and theology in the Roman Catholic Church. The Committee, in his case, gave the following succinct account of his conversion, and the reasons leading thereto: "Though for a number of years he had been dissatisfied with many of the Romish practices, and doubtful as to many of that Church's doctrines, yet he did not see his way clearly, and was continually held back by the bugbear of infallibility. But what, by the mercy of God, finally broke his fetters was: (1) The Romish doctrine of Papal Infallibility viewed in the light of the Pope's decision, in the Monaco divorce case. He had been one of the opponents of the doctrine prior to its proclamation by the Vatican Council. But as the Bishops unanimously accepted it, and as he believed a General Council to be infallible, he submitted to its decision. But the decision in the divorce case mentioned, which annulled the marriage of the Prince of Monaco with the daughter of the Duchess of Hamilton, and at the same time declared the issue of that marriage legitimate, was in direct opposition to the decree of the Council of Trent, which declared that divorce *a vinculo* was in no case lawful. Here, then, was an infallible Pope contradicting an infallible Council, contradicting what he himself required all his followers to believe. (2) Papal infallibility having thus shown itself a mere human invention, the Church's infallibility was also destroyed, since the infallible Church had pronounced him infallible. Having thus discovered that the Church had erred, all the Romish doctrines which were founded only on her decision necessarily fell to the ground. Consequently, Transubstantiation, the Efficacy of Works, Mariolatry, Invocation of Saints, and the like, all had their foundation knocked from under them. The substitution of Mary for Christ now burst upon his mind as an impious blasphemy, and he could no longer bear with it. (3) For years he had privately held that, when he pronounced the words of absolution in confession, he was merely performing a ministerial act; but as long as he believed in the Church he bowed to her decision, and accepted her dictum that it was really a *judicial act*. Now that the Church's infallibility had been weighed in the balance and found wanting, he gladly rejected her monstrous doctrine. (4) Thus he was forced to reject whatever was not clearly taught in Holy Writ and was based on tradition alone. Thus he was forced to fly to the Scriptures as the only true rule of faith, and to accept them as his only safe guide, and to Jesus as the only Mediator between God and man, the only Saviour. God, in his infinite mercy, opened his eyes, and the full light of Gospel truth flashed upon his grateful soul. In submitting documents as to his character and standing while in the Romish communion, he stated that, when he withdrew from that communion, all of his most important original documents were feloniously abstracted from his trunks, and withheld from him. He was too poor to prosecute, as he had literally given up everything to embrace the truth; but, even had he been able to do so, Romish casuistry would have enabled the purloiners, who were his ecclesiastical superiors at the time, to baffle him. On motion it was agreed to admit Dr. Browne on subscription to the Westminster Confession. Dr. Cunningham, who made the motion, said there had been no case like it in 300 years. Dr. Browne was a man of literary attainments and his appointment as Roman Catholic Bishop of Madras had been considered.

#### UNITED STATES.

Addressing the annual gathering of the Saluda (S. C.) Sunday-school Institute, the Rev. C. P. Ervin put much emphasis on the two elements "specialism" and "enthusiasm" in Sunday-school work. Special fitness, special preparation, special effort, are needed for the teacher's specially responsible position, he said; real enthusiasm on the part of both teacher and taught is likewise necessary to make such special effort successful. Reading, geography, history, manners and customs, mythology, etc., may all have their place in Sunday-school instruction as interpretative or illustrative helps; but none of these must be taught for its own sake. Completer knowledge of the truths of God's word should be the chief object sought. Care should likewise be exercised, Mr. Ervin added, that no mistaken zeal to instruct in what "our church" or "our denomination" believes shall hinder the learner's apprehension of the truth of the Bible as a whole.

We are interested to learn from *The Congregationalist*, what is the direction of the change going on in the Congregational churches of Massachusetts, and so probably through the country, in the order of services. The established order for many years had been about as follows: 1, invocation; 2, hymn; 3, reading the

Scriptures; 4, prayer; 5, hymn; 6, prayer; 7, hymn; 8, prayer; 9, hymn; 10, prayer; 11, hymn; 12, prayer; 13, hymn; 14, prayer; 15, hymn; 16, prayer; 17, hymn; 18, prayer; 19, hymn; 20, prayer; 21, hymn; 22, prayer; 23, hymn; 24, prayer; 25, hymn; 26, prayer; 27, hymn; 28, prayer; 29, hymn; 30, prayer; 31, hymn; 32, prayer; 33, hymn; 34, prayer; 35, hymn; 36, prayer; 37, hymn; 38, prayer; 39, hymn; 40, prayer; 41, hymn; 42, prayer; 43, hymn; 44, prayer; 45, hymn; 46, prayer; 47, hymn; 48, prayer; 49, hymn; 50, prayer; 51, hymn; 52, prayer; 53, hymn; 54, prayer; 55, hymn; 56, prayer; 57, hymn; 58, prayer; 59, hymn; 60, prayer; 61, hymn; 62, prayer; 63, hymn; 64, prayer; 65, hymn; 66, prayer; 67, hymn; 68, prayer; 69, hymn; 70, prayer; 71, hymn; 72, prayer; 73, hymn; 74, prayer; 75, hymn; 76, prayer; 77, hymn; 78, prayer; 79, hymn; 80, prayer; 81, hymn; 82, prayer; 83, hymn; 84, prayer; 85, hymn; 86, prayer; 87, hymn; 88, prayer; 89, hymn; 90, prayer; 91, hymn; 92, prayer; 93, hymn; 94, prayer; 95, hymn; 96, prayer; 97, hymn; 98, prayer; 99, hymn; 100, prayer.

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