

meeting passed a unanimous vote of thanks to the Bishop, and a resolution arranging for future diocesan conferences of the same character.

The Primate has fixed the 21st of August for beginning a series of confirmations in the dioceses of Armagh and Clogher. The *Clonmel Chronicle* states that the Homiletical Society of London has specially invited Dean Walsh (Cashel), to deliver an address before its members on "Preaching to the poor." The Primate has remitted to the treasurer of the fund for improving the tower and spire of Dunmore Church (Waterford diocese) a subscription of £50 from a fund under His Grace's control.

The annual report of the Board of National Education contains much information, while it gives rise as usual to many critical remarks. There are (in round numbers) a million of children now on the rolls of the schools, but the average of daily attendance is under four hundred thousand, and the last year shows a falling off in this particular. The children on the rolls are thus classified:—Roman Catholics, about four-fifths of the whole number; Presbyterians, a little over one-tenth; and children belonging to the Church of Ireland, 89,907, or rather under one-tenth of the whole number—but then there are a number of distinctively Church schools, which, of course, do not figure in this report.

SCOTLAND.

The foundation stone of "The Scottish Church Orphanage," Aberlour, was laid on Thursday, the 29th ult., at 4 P.M., by Miss Macpherson Grant, of Aberlour. The weather, which had promised to be unfavourable in the early part of the day, cleared up towards noon, and during the ceremony was all that could be desired. At a quarter to four a procession was formed at the new school, Aberlour, consisting of the following:—First came the children belonging to the Orphanage, fourteen in number, preceded by a handsome banner, on which was inscribed the words, "The Scottish Church Orphanage." Next came the children belonging to S. Margaret's school, Craigellachie, forty-five in number, before whom was borne a handsome banner, bearing the inscription, "S. Margaret's School, Craigellachie." Then came the choir from Rothes, and the procession was closed by the Aberlour school, numbering eighty-five children, the inscription on the banner carried at their head being, "S. Margaret's School, Aberlour."

The procession, conducted by the Rev. C. Jupp and the Rev. A. C. Webber, proceeded through the village of Aberlour (the children meantime singing some of their school songs), up to the site of the new Orphanage, where a magnificent arch of evergreens and flowers had been erected for the occasion. Here the procession was joined by Miss Macpherson Grant of Aberlour, William Grant, Esq., of Wester Elchies, the Rev. John Ferguson, incumbent of Elgin, etc. Passing under the arch, the procession proceeded along the road to the new Orphanage, and on arriving at the site they took up a position in front of the stone, the spectators being grouped immediately behind. The ceremony commenced with the singing of the hymn, "Onward, Christian Soldiers." A form of prayer was then read, and another hymn having been sung, an address was then given by the Rev. J. C. Juff, the chaplain. The stone was duly laid by Miss Grant, and the hymn, "All people that on earth do dwell," was sung.

FALSE happiness is like false money; it passes for a time as well as the true, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

JUXTA CRUCEM.

From the cross the blood is falling,  
And to us a voice is calling,  
Like a trumpet silver-clear;  
'Tis the voice announcing pardon,  
IT IS FINISHED! is its burden,  
Pardon to the far and near.

Peace that precious blood is sealing,  
All our wounds for ever healing,  
And removing every load;  
Words of peace that voice has spoken,  
Peace that shall no more be broken,  
Peace between the soul and God.

Love, its fulness there unfolding,  
Stand we here in joy beholding,  
To the exiled sons of men;  
Love, the gladness past all naming  
Of an open heaven proclaiming,  
Love, that bids us enter in.

GOD IS LOVE!—we read the writing,  
Traced so deeply in the smiting  
Of the glorious Surety there.  
GOD IS LIGHT! we see it beaming  
Like a heavenly day-spring gleaming,  
So divinely sweet and fair.

Cross of shame, yet tree of glory,  
Round thee winds the one great story  
Of this ever-changing earth.  
Centre of the true and holy,  
Grave of human sin and folly,  
Womb of nature's second birth.

TWO MISSIONARY HERESIES.

In an address at the last Annual Meeting of the English Church Missionary Society, the Bishop of Gloucester and Bristol referred as follows to two serious missionary heresies: "Civilize first and Christianize afterwards." How often do we hear this heresy put forward—sometimes with simple and good intentions, and with a belief—an innocent belief—that in the natural order of things it must be so; sometimes, I fear, with very different motives. But, I ask, can we here tolerate any such sentiment? What! is CHRIST, our Master and King, to wait until the merchantman has made the way before him? Oh, no, my friends; "Civilize first and Christianize afterwards" is one of those expressions in regard to missionary labour which we shall all—and especially in these times when we hear it produced in so many different ways—utterly and distinctly disavow. It is quite right that the Christian Missionary should likewise be himself the pioneer of civilization. Let civilization go forward with Christianity—blessed by Christianity—but never let the one—civilization—be placed before the other. I may here say that we are acting on the principle I have mentioned. Our Missionaries are now recognizing that their duty is first of all to preach Christ crucified, and then, also, to do everything that God the Holy Ghost puts into their souls, in the way of raising the heathen people among whom they labour. Both must go together; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to missionary labour, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly translated: "Teach those with whom you have to deal by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess." This is a more deadly heresy, my dear friends, than the one I have just alluded to; for what is it but putting in competition with other religions the one true and only religion—the belief in our Lord and Master? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so very long ago, lectures in time-honoured edifices pointing in this direction? Have we not seen Christianity often placed on a

kind of level very little above that of other religions, and are we not told that the way in which our missionaries may most successfully work is to acquire a full knowledge of the ancient religions, and, in fact, to show how Christianity is a kind of improvement upon them? Now, my friends, God forbid that our missionaries should ever act in such a spirit as this! Good it is, God knoweth, and useful it is to study, especially in some of the more cultivated nations, the forms of ancient faith. "I will say at once, in regard even of my poor self and my own poor thoughts on this subject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the *Rig-Veda*—a book of Brahmanic praise. I make no pretence, but through the medium of translation I have read, and wondered as I read, the marvellous ethics of some of the great Buddhist treatises—say such an old one as *The Pathway of Virtue*. I have read and I have wondered, and I have felt that God has never left Himself without a witness in the human heart; nay, I have read, too, and that not without profit, some of those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the *Zend-Avesta* of the now dying-out Parsees. I feel too much sympathy to denounce such studies as those, but I do earnestly protest against that mode of reasoning and thinking in regard to missionary matters which places our own religion in any degree of comparison or relation to others. My dear friends, let the Missionary acquire that knowledge, for I believe it will be good and useful to him; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is Christ crucified. What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the missionary must bear—redemption through Christ crucified is his message, and this message he must preach as though it were different in degree, in kind, in everything, from every other message that the world has yet received.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

An instant decides the life of man and his whole fate; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitation get confused.—*Goethe*.

A CANDLE does not belong to the candlestick that holds it, but to every one in the room where it shines; and the knowledge of God, the preciousness of the Divine revelation, does not belong to the nation in which it is first and most clearly disclosed. They hold it as a torch; but it is that all may have the benefit of its shining.

We have no right to expect that whatever we take it into our heads to ask of God shall at once be done for us, whether it be for His glory and our sanctification or not. We have no warrant for presuming, in every difficulty and trouble, God will at once work a miracle and deliver us from our anxiety as soon as we make it a subject of prayer. The things about which we pray, must be things having special reference to our own vocation, and Providential position. Above all, we must not think to prescribe to God the time and way he shall remove mountains for us.—*Ryle*.