

the fact that, within his observation, "religious scepticism seems in progress among women, who up to this time retained at least a certain respect for religion. It is not only indifference, but sometimes aversion. They will see no difference between true Christianity and the teaching they have received from their Church, and rejecting that they grow sceptical about everything."

It is said that a Mormon community is about to be founded in Mexico, and is to be the basis of the great Mormon province of the future. Only 100,000 acres of land have at present been secured, but the territory has been granted in perpetuity by the Mexican Government, with a provision for increasing the grant to the representatives of the Mormon religion. The land is fertile and well watered. The first settlement will number about 500 families, including nearly 3,000 people. Nothing is said about the likelihood of polygamy being revived.

The curious and not particularly edifying custom of raffling for Bibles took place in the parish church of St. Ives, Hunts, on Whit-Tuesday. The vicar directed the proceedings, and twelve children cast dice for the six Bibles awarded. The custom dates from 1675, and is in accordance with the will of Dr. Wilde, who left £50 to provide a fund for the purpose. It was expended in the purchase of what is still called "Bible Orchard," with the rent of which the books are bought and a small sum paid to the vicar for preaching a special sermon.

The Rev. Dr. Brown, Moderator of the Presbyterian Church of Ireland, one of the most important signatories to this manifesto, has written to a Truro correspondent:—"Home Rule means Rome Rule in the estimation of every one who has even a rudimentary knowledge of Irish politics. If any misguided statesman ever had the recklessness to hand over Ireland to a Home Rule Parliament, that at once settles down upon this unfortunate island an ecclesiastical tyranny. . . . Therefore say we, the Protestant minority in Ireland, let the shield of British protection ever remain between us and the danger of priestly ascendancy—for the day it is withdrawn, we must either fight or fly."

It is interesting to note that a memorial has been placed in Westminster Abbey to Major General Charles George Gordon. The memorial consists of a bronze head in high relief, supported on a bracket with a shield below. The background of the relief is filled with foliage and the space around the shield with scroll work, on which is inscribed: "Mandarin of China; Pasha of Egypt; Major-General of the British Army." On the shield is inscribed: "In memory of Charles George Gordon; born 1834; killed in Khartoum 1885. Erected by the Corps of Royal Engineers."

The Nonconformists of Wales are endeavouring to discount the triumph of the Church in Wales in securing so many dissenting preachers as candidates for ordination, by declaring that only the scum of dissenting preachers are forsaking the sects. The Rev. J. J. Lias, examining chaplain to the Bishop of Llandaff, thus refutes the calumny. Speaking of "the last ordination examination," he writes to the *Times*: "One Nonconformist candidate read the Gospel, a sign that he was first in the examination for deacon's orders. Another divided the Crawley prize with another candidate, a sign that he was bracketed first in the examination for priest's orders. The rest passed very creditably indeed. . . . I wish to record my deliberate opinion that . . . the accession to the ranks of the clergy of which I have spoken is drawn from the very best men among the bodies to which they formerly belonged."

The latest reports of the Bible Society's work in Egypt are both encouraging and significant: "In Egypt the existence of peace, order and religious freedom has given full facility for carrying on Bible work. Ignorance, superstition and un-

godliness are everywhere. But the labourer is permitted to do his utmost to combat these evils, and his endeavours have not been in vain. Much has been accomplished by few hands in the placing of the Holy Scriptures among the people of every degree and creed. The total number of copies placed out in every part of the agency's field, which includes Syria and Palestine and Arabia, as well as Egypt, during the year 1891, was 22,629—a larger number by 1,918 copies than were issued in 1890, and 3,426 copies more than the issues of 1889.

A statement of the views of Ulster Protestants upon the Home Rule question, signed already by the chief officers of the Presbyterian, Methodist, Baptist, and Congregational Churches in Ireland, and by 6,044 ministers, elders, deacons, stewards, and other officers and members of the non-Episcopalian Church in that country, has been sent by post to every Nonconformist minister in Great Britain. It sets forth that an Irish Parliament would be practically under the domination of the Roman Catholic bishops and priests, and that no guarantees, moral or material, can be devised which will guard the rights of the Protestant minorities which are scattered throughout Ireland.

Dunblane Cathedral, a building of the twelfth and thirteenth centuries, which would seem to have escaped the destroying zeal of the Scottish Puritans better than many similar edifices, has been, during the past three years, undergoing an extensive restoration, and will be reopened, it is hoped, by Her Majesty the Queen, about September next. The entire nave has been roofless for the past 250 years, and the choir only, with its chancel arch built up as a gable, has been used as the Parish Church. There is to be a new organ, worthy of the Cathedral, which is being built by Mr. Eustace Ingram, of Holloway, London. The architect is Dr. Rowand Anderson, of Edinburgh.

Sunday School Lesson.

4th Sunday after Trinity. July 10th, 1892.
THE FIFTH COMMANDMENT.

The last six Commandments teach us our duty towards our neighbour. By "neighbour" we mean all those with whom we have to do. First and foremost among these are our parents. From our earliest years they have been associated with us, and we have been dependent on them. But among our neighbours "must" also be included not only our equals and associates, but also those who are set in authority over us. Our Sovereign and those to whom she delegates her authority; the Governor-General, Lieutenant-Governor, the magistrates, and all others having lawful authority in the State, and also those having authority in the Church: our bishop and the clergy under him, and especially our own pastor. The fifth Commandment, however, is primarily and chiefly intended to teach us our duty towards our parents.

I. OUR PARENTS.

Our duty towards our parents is to "honour" them. The Catechism expands this word to mean "to love, honour and succour."

(a) *Love.* To love our parents is almost the natural instinct of our hearts. If we call to remembrance what we owe them, we shall see that they have a very good right to our love. What could we have done in the helpless days of our infancy without them? They clothed, they fed us, they protected us from danger, and but for their watchful care we should very likely have perished as multitudes of children do, who are deprived of their parents. For all this love and care they have bestowed upon us surely we should be ungrateful indeed not to love them.

(b) *Honour.* But the Catechism and Commandments teach us we are also to honour our parents. How can we better do this than by treating them with respect and deference, and by being in all things careful to obey them (Col. iii. 20). As we grow older this will perhaps seem more difficult, for we are apt to begin to think that we know

better than they do, and forget that they have lived longer in the world than we have: but when they desire us to do, or refrain from doing anything, it is our own good they have at heart. Obedience is at the root of our duty both to God and man; and as disobedience to God was the first sin, so disobedience to our parents is also a sin, for it is a disobedience to God's will (Col. iii. 20), and one which in some instances has been visited with terrible consequences. Our Lord himself was subject to his parents (S. Luke ii. 51): thus setting us an example in this as in all other respects.

(c) *Succour.* But the Catechism says it is also our duty to succour them. When we remember all we owe to our parents we should be glad to show our gratitude to them, by giving them all the help and assistance in our power whenever they are in need of it. It is an easy and pleasant thing to receive, but it requires more true love and self-denial to give. Perhaps it may require us to forego some pleasure, or favourite project, or even some necessary thing, in order to succour our parents; but if we suffer idle excuses or other claims to interfere with our performance of this duty, we shall be like those Jews of old of whom our Lord declared that they made the word of God of no effect through their traditions (S. Mark vii. 11-13). When they get old or from any other reason need our care and support, we must, if we would be obedient to God's commandment, render them all the help and assistance in our power; and we must do this in no grudging or selfish spirit, but heartily and affectionately, not ceasing to love, reverence and honour them, even though they may be dependent upon us, as we were once upon them.

II. QUEEN, PASTORS, MASTERS, TEACHERS, ETC.

The Fifth Commandment in its terms is confined to the duty which children owe to their parents: but from the explanation of it in the Church Catechism we learn that it includes also the duty which we owe to all those who are set in authority over us. To our sovereign, and to all put in authority under her (1 St. Pet. ii. 3, 14, 17) we owe respect and obedience. We are the good citizens obedient to the laws (1 St. Pet. ii. 13). And when we grow up we are to discharge our political rights and duties as in the sight of God, not using them for any base purposes, or for putting unworthy men in power, and refraining from all evil and corrupt practices, such for instance as either giving or accepting bribes for voting at public elections. We are also to reverence and obey those who are our religious teachers, e.g., the bishops and other clergy, and especially our own pastor (Heb. xiii. 17; 1 Thess. v. 12-13). We must also respect and obey our masters (Eph. vi. 5, 6; Col. iii. 22; Tit. ii. 9; 1 St. Pet. ii. 18), giving them in all things honest and faithful service. So also we must respect and reverence our teachers, and all others put in authority over us.

THE PROMISE. The Fifth Commandment is called "a commandment with promise" (Eph. vi. 2), "apparently because of the concluding words, "that thy days may be long in the land," etc., which are in the nature of a promise. With regard to this promise, however, we must remember that our duty to our parents is not our only duty and we have no right to expect this promise to be fulfilled as regards ourselves if while obeying this commandment we live in wilful violation of any of God's other commands.

Family Reading.

A Stranger and Lonely.

BY E. A. KILNER.

"When the night of sorrow
Makes us dread to-morrow,
Blessed Jesus, hear us!
Light of Heaven, be near us!"

About ten years before the time of this story of ours, a young man named John Adamson was one of a party of Englishmen who went over from Bradford to work in a woollen mill in the east of France. They were tempted so far from home as much by the spirit of adventure, and of a desire to see the world, as by the prospect of good wages—