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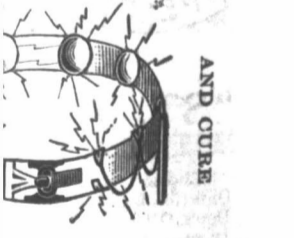
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Lessons for Sundays and Holy Days.

October 12.—19 SUNDAY AFTER TRINITY.

Morning.—Ezek. 14. Colos. 1. 21 to 2. 8.

Evening.—Ezek. 18; or 24. 15. Luke 10. 17.

MANUAL LABOUR.—We have, on various occasions, pointed out the manifold evil which is coming to our modern society through the dislike of manual work which seems to be invading every class in the community. We are glad to see that Mr. Gladstone has been raising his voice against this folly, and the English newspapers have taken up their parable on the same side. It will be well, says one of them, if Mr. Gladstone's words disabuse parents of their silly prejudices against manual occupations. The secret which has transformed pecunious sons of genteel families into wealthy Canadian and American landowners is that when they crossed the ocean they dispensed with their fine notions, and were not ashamed to be their own labourers. Ladies, who would not soil their pretty fingers in the old country, milked the cows and cooked the dinner in the new. They discovered that the life was both healthier and happier, whilst eventually it was more remunerative. We ridicule the caste feeling of the Hindu, and are ourselves as abject slaves of social ideas. One reason why the British farmer is so much poorer than his fathers were, is that he must hunt, and his daughters must play lawn tennis, where their forefathers and foremothers worked on the farm and made such butter and cheese as the markets rarely see now. As to the mania for making every lad a clerk, it is folly beyond measure.

LUX MUNDI.—The great success of this volume has been checkered by the protests of various dissentients from the opinions of some of the writers. In consequence of attacks from the pulpit and the press, the editor, in a previous edition, put forth an apology or defence; and now, again, in the tenth edition we have a fresh preface. It may be interesting to our readers to know what is therein said on the results of New Testament criticism. Our New Testament documents, the editor remarks, have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting

we are learning much about the process through which they took their present shape. But in all that is material we feel that this critical investigation has only re-assured us in asserting the historical truth of the records on which our Christian faith rests. This re-assurance has been both as to the substance and as to the quality of the original apostolic testimony to Christ. As to its substance, because the critical investigation justifies us in the confident assertion, more confident as the investigation has been more thorough than ever before, that the Christ of our four Gospels; the Christ with His Divine claim and miraculous life-giving power; the Christ raised from the dead the third day and glorified at God's right hand; the Christ Who is the Son of God incarnate—is the original Jesus of Nazareth, as they beheld Him and bore witness who had been educated in closest intercourse with Him. We are assured also as to the quality of the apostolic testimony. In some ages testimony has been careless, so careless, so clouded with superstition and credulity, as to be practically valueless. But in the Apostles we have men who knew thoroughly the value of testimony and what depended upon it, who bore witness to what they had seen, and in all cases, save in the exceptional case of S. Paul, to what they had seen over a prolonged period of years; whose conviction about Christ had been gradually formed in spite of much "slowness of heart."

LUX MUNDI AND THE AUTHORITY OF OUR LORD.—Our readers are aware that Mr. Gore's article on *Lux Mundi* gave serious disquiet to the late Canon Liddon, who gave expression to his disapproval from the pulpit of S. Paul's. Mr. Gore has already offered explanations; and, in the preface to the tenth edition of the books, he has the following remarks: I wish to express my sincere regret that I should have written so briefly in my essay as to lay myself open to be misunderstood to suggest our Lord's fallibility as a teacher. I trust that the passage as it has stood since the fourth edition, will be at least recognized as plain in its meaning and theologically innocent. I must ask leave to defer to another occasion the fuller discussion of this important subject in connection with the doctrine of the Person of Christ. Meanwhile, I would suggest that the longer one thinks of it, the more apparent it will become that any hypothesis as to the origin of any one book of the Old Testament, which is consistent with a belief in its inspiration, must be consistent also with our Lord's having given it His authorization. If His Spirit could inspire it, He, in that Spirit, could give it His recognition—His recognition, that is to say, in regard to its spiritual function and character. Thus, as we scan carefully our Lord's use of the Old Testament books, we are surely struck with the fact that nothing in His use of them depends upon questions of authorship or date; He appeals to them in that spiritual aspect which abides through all changes of literary theory, their testimony to the Christ; "Search the Scriptures . . . they are they which testify of Me."

THE REVENUES OF THE CHURCH OF ENGLAND.—The most erroneous statements are often made respecting the endowments of the Church of England. The Parliamentary return of the revenues of the Church, moved for by the late Lord Addington in 1887, has just been published, and a Church

contemporary thus sums up the return, so far as it is complete. The sum total of the returns are:

Episcopal Incomes of—

Fifteen ancient sees.....£	92,541
Six modern sees.....	16,029
Residences of twelve sees.....	4,174
Chapter Incomes and Fabric Funds.....	211,562
Ecclesiastical Commission.....	1,247,825
	£1,572,131

"If (continues our contemporary) the amounts appropriated to the bishops seems unreasonably large, it must be remembered that the gross incomes given are subject to heavy deductions for necessary expenses. To credit the bishops with their nominal incomes is very much like reckoning a commercial income by the returns instead of by the profits. Here are a few of the items which must in all fairness be deducted from episcopal revenues: Travelling and law expenses, private chaplains, hospitality, entertainment of ordinands, state and ecclesiastical fees, donations to Church work. We happen to know of one prelate at least who has had to practice the strictest economy, not even keeping a pony-carriage, in order to make both ends meet on a nominal income of £4,000 a year, and who has said that he was poorer as a bishop than he had been in his previous occupation. If a few bishops could be induced to publish balance sheets of income and expenditure, we think less would be said in future about the amount of their stipends. Knowing something of the expenses attached to all ecclesiastical dignities, we believe that at least half a million should be deducted for expenses from the above gross total."

CARLYLE ON THE HOUSE OF COMMONS.—References have been made, in this paper and elsewhere, to the late Mr. Carlyle's contemptuous remarks to Lord Wolseley on the English House of Commons. It may be satisfactory to our readers to have a trustworthy account of what he actually said, obtained from Lord Wolseley by Mr. Stead, editor of the *Review of Reviews*, in which publication it appears. Lord Wolseley was speaking to the Chelsea seer of the future of England. "And what," he asked, "do you think of the House of Commons?" He replied gruffly: "I think it is a place in which there are 600 talking asses." When Lord Wolseley rose to go, Mr. Carlyle said: "I am old, and you are a young man. You may live to see the day when that talking shop down there will be shut up, and who knows but that you may be the man to go down and turn the key?" The allusion, of course, was to the locking of the door of the House by Oliver Cromwell; and who dares to say that such a thing is impossible in the future?

CONFESSION IN THE ENGLISH CHURCH.—It is probable that private confession never actually ceased in the English Church. Even in the Lutheran Church it has been practised, especially in times of religious revival. But it is only since the beginning of the Oxford movement that the practice has been wide spread or anything like systematic in the English Church. The greatest objection which has been urged to its use, and rightly urged, was the danger of its being made compulsory. On this subject it may be interesting to have the opinions of Drs. Pusey and Liddon, expressed some years ago to a clergyman, by whom they have recently been made