

we have never quite h some persons have f we retain the con- then we can also iden- . And if we do not ien immortality is a ing. It may, how- y to have the argu- it is here. Recogni- predicted as to the l the Apostles. He he Redeemed in the rance of this Life at Remembrance in the these acknowledged elusion of Recogni- ie Expectation of S. t by that Apostle to

BOOK.

s the Lombs' Prize hich it is published. r prizes for a treatise done by Mr. Henry rough the American Two prizes were id \$200 respectively. i of seventy essays, ue in different ways, do the work requir- e is now before us. ted with the great- eir report gives evi- entious work. This nman's little book: a duty, in awarding fact that of all the ted is not only pre- t is also intrinsically bject. It is simple hodical in arrange- e practical wants of dressed. Whoever ce in the soundness ail to be instructed in precepts, founded application of the ry and physiology to od for man." We se the widest circula

f the Church Eclectic iginal article by Dr. ect of the two Adams. in this issue, most of them worthy of s of value from the e on John Howard, which he has made nan Nature of our remarks of Bishop of the Episcopal re good. Little's ts usual variety of weden's most inter- predecessor, Charles n. There is a very t impressions of an article on the also a striking and n Farrar on Nero conjunction, only "ange story" from Lord Lytton's old st general election nterest by all (and ng the development The Literary Digest he work of its pre- nishing amount of azines of all kinds eir contributions; that any one who review will not be dition of the prin-

Economic Cooking and Small Means. American Public

cial nations of the world, and will have a very considerable knowledge of current literature. To some of the particular contents we will direct attention elsewhere. *The Pulpit*.—No. 1. July.—This is the first number of a new venture which seems worthy of encouragement. It is a monthly publication of 16 large quarto pages, and costs one dollar a year. The sermons are by Archdeacon Farrar, the late Professor Elmslie, Dr. P. R. Fuller, Dr. A. Mackennal (Dean Vaughan), and other writers to us known and unknown. The sermons are well selected. The periodical is published at 41 Franklin street, Buffalo, N.Y.

ARCHDEACON FARRAR ON MISSIONS.

There is great need for reawakened ardour in the cause of missions, said Dr. Farrar in an address in Westminster Abbey on Saturday, the 4th inst. Of all the churches in the province of Canterbury, one-third contribute nothing to missionary societies; of all the churches of London one-fourth contribute nothing, while to take the whole of the contributions given by this great capital and divide it, is to find the amount given not to exceed two-pence per head—the price of a pint of beer. And yet the nation has not the excuse of poverty, for it is estimated that England annually lays by as much as £240,000,000. All we give out of our wealth to foreign missions is not one-twelfth part of what we spend on tobacco, nor one-hundredth part of what is expended in strong drink. That mission work is clearly the duty of the Church is proved by the direct command of Christ, and even had there been no such direct command God has given to us the most eternal truths possible for the mind of man to conceive, and it would only be right that we should dispense them to other nations. The genius of Jerusalem was exclusive, the genius of the Gospel universal, and it would be a monstrous thing if, having received this Gospel of Light, we hedged it round with barriers of darkness. It had been urged against missions that the Gospel was not adapted to any but Western civilization, but God had shattered that notion to pieces. Rabbis and fishermen, tax-gatherers and Roman centurions, Alexandrian mystics and Athenian philosophers, had in the beginning alike bowed with rapture over the Gospel of Christ. Later on she Gauls and the Goths, the Vikings and the Huguenots had accepted Christ as their leader, while in modern times, when once made known, the Gospel had been gladly accepted by Brahmin and Pariah, Esquimaux and Hottentot, Japanese and Chinaman. Another objection to the work of missions often urged was, that if God wished the world to be converted, He would do it Himself; but that is only another proof of our duty in the matter. It is an incontrovertible law that God never does for man what man can do for himself, and we have it in our power to take the Gospel to the heathen, therefore it is our duty. Carey was laughed at in his day for his missionary spirit, and the journals of that time sneered at the idea of any good resulting from an effort that commenced only on £13 2s. 6d. Yet to Carey's work and others, we owe our retention of power over the great Indian empire. Another reason why we should carry on the work is that of pity. Darwin, explaining his subscriptions to the Patagonian mission, said, "Those who impugn missions forget the human sacrifice, infanticide, bloody wars, in which neither women nor children have been spared, being abolished, show the advantages of missions." Yet again, there is the claim of reparation; we owe this to the tribes and nations, many of which have disappeared before us, degraded and exterminated by the vices of our character. Whole tribes have in many parts been destroyed by fire-water. We have hunted Tasmania with bloodhounds, forced the opium trade upon China; in Africa we have taught them to use strong drink, and over the seas sent our man-stealers and our murderers. Are we to answer to these tribes and nations for this with arms and gunpowder only, with the gospel of our scepticism and not the gospel of our self-sacrifice? It is no mere gratuitous kindness on our part, but the imperative payment of obligation and reparation for intolerable wrongs. Lastly, our duty is clear, for the time of action is ripe. The East is calling to us with a million voices. The English language will soon be the language of the globe. The English-speaking race will be the arbiters of the destinies of the globe. Steam is binding the nations together in solidarity; we have seized the lightning and sent it flashing through mighty mountains and through tempestuous seas to thrill and burn with messages of commerce and love; shall we not use these to Christianize the world? Shall we not win these millions of living temples of a living Christ back to His service? If we do not, we are false to our own convictions and false to our Christian duty.

(To be Continued).

CANON LIDDON ON WEALTH.

Never has Canon Liddon preached a more eloquent or a more practical sermon than his discourse on Wealth, its responsibilities and its dangers, and the shamelessness and heartlessness of those who make wealth the one great object of their desire, preached in St. Paul's cathedral on Sunday the 29th ult. The Church, he said, has its duties both to the younger and the elder brother of the parable. The idea that the possession of wealth is to minister to amusement is surely a real thing with many Christians of to-day. But the very surfeit of pleasure might enfeeble and wear out the faculty of enjoyment. It was a common-place, but none the less to be regarded, that all these possessions would have to be left behind, perhaps as a legacy of unhappiness and ruin to the children.

What is the true idea of property—something to be left behind when we die, or something which may be interwoven with our immortal nature, and so will last us for eternity? Money, jewels, lands, houses, books, decorations of all sorts and kinds, must be taken leave of at the bed of death. But there are things that last. Habits are wrought into the intellect and will—the love of God and of man, sincerity, purity, disinterestedness, these things live, and are really property, for death cannot touch them. Most men regard civilization as mere material progress; but true human improvement must be an improvement of the man himself. And man himself is not what he owns and can handle, nor even his bodily frame, but he is a spirit clothed in a bodily form. His real improvement consists in that which secures the freedom and the supremacy of the noblest part of his nature. A true civilization is that which shall promote this upon a great scale in human society.

The preacher denounced with fierce scorn the worship of wealth in society. What do we see, he said, every year as the London season draws near, but a bevy of mothers, like generals, set out on a campaign, prepared to undergo any amount of fatigue if only they can marry their daughters, not necessarily to high-souled, virtuous men, but in any case to a fortune! What do we see but a group of young men, thinking, after perhaps a career of dissipation, that the time has arrived for settling respectably in life, and looking, each one of them, not for a girl who has the graces and character which will make her husband and her children happy, but for somebody who has a sufficient dowry to enable him to keep up a large establishment! Who can wonder, when the most sacred of all human relations, the union of hearts for time and for eternity, is thus prostituted to the brutal level of an affair of cash, that such transactions are quickly followed by months or years of misery—misery which, after seething long in private, is at last paraded before the eyes of the wondering world amid the unspeakable shame and degradation of the Divorce Court!

They thought, perhaps, the dangers of the existing social order were to be found elsewhere—in man's changing physical conditions, in organizing strikes and disorderly mobs, but the worst dangers are nearer home. What are we doing with the life God has given us—with the spiritual essence which is our very self and will live in bliss or woe throughout eternity? This was the question that suggested itself on such a day. It was to teach the awfulness, the greatness of our life, that the Highest at this time laid aside His glory, and was born a little child into this little world of shadows and of sin. While we may, let us lay hold of His strength and pardon.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEW BRUNSWICK.

ST. JOHN.—The annual inspection of the Fusiliers and Rifles will take place on Friday afternoon next on the Barrack Green, and the event will be of more than ordinary interest, as the King's flag of the set, which is to be presented to Trinity church, will be trooped. These flags, a regimental colour and the King's colours, were presented to the 2nd Battalion of the St. John city militia, composed of a rifle and other companies, in 1826. They were afterwards used by the old St. John City Rifles, of which Col. Thurgar was the commander. After his death they were entrusted to Lieut.-Col. Blaine, and he now presents them to Trinity church. The trooping will take place at 2.30 o'clock, Major Sturdee's company performing the escort. They will be then marched up under a picked escort from the battalion and Rifles, under the command of Capt. Edwards, to Trinity church, where they will be formally presented and received by the rector. The surviving officers of the old St. John City Rifles will be present on the Barrack Square during the trooping, and among them will be Mr. John Wishart, late captain and paymaster, and the ensign who received the regimental colours

from Mayor Ward at the presentation in 1826. The King's colours contain the royal monogram of the ruling monarch, George IV., and the regimental colours are of blue silk, with the city's arms and the motto of the corps, Advance. They are in a good state of preservation and will likely be draped over the bust of the Queen. The ceremony of presenting flags to a church is only known to have been done once before in Canada.

NIAGARA.

GRAND VALLEY.—The quarterly meeting of the Ruri-decanal chapter of the Deanery of Wellington was held at Grand Valley, by the kindness of the Rev. C. Scudamore. A new departure was made at this meeting by the introduction, after routine business, into the programme of proceedings, of a "Quiet Day," conducted by the Rev. Rural Dean Shortt, M.A., rector of Woodbridge, in the diocese of Toronto. All present could devoutly say, "It was good for us to be there." The future of the Church must indeed be bright when both clergy and laity realize and feel the need of stated periods for deepening and strengthening their spiritual life.

MOUNT FOREST.—Church work has lately been pushed forward very vigorously in this parish. The Sunday schools both in the town and in the country have had their annual picnics, which have passed off very well. A large garden party was held at the residence of Mr. James Munns, a prominent Churchman at Farewell, was a success. Proceeds, about \$50. Two addresses and a purse of \$21 were presented to Mr. W. E. A. Lewis, licensed catechist in this parish, by the congregations of North Arthur and Farewell. Mr. Lewis left last week to take a well-earned change of air at East Tawas, Michigan, U.S.A.

WATERDOWN.—The Rev. A. Boulton, incumbent of this parish, passed away very quietly at the parsonage on the evening of Tuesday, the 5th inst., after a long and painful illness. He was born in England and educated at Bishop's College, Lennoxville. He was ordained deacon in 1870, priest in 1871, by the late Bishop of Toronto, and held during his ministry the important parishes of Harriston, Georgetown, Cayuga and Waterdown, in each of which he was beloved by his parishioners and respected by all who knew him. His funeral took place on Friday, and was attended by fourteen clergymen and a large number of his late parishioners. The service in the church was taken by the Revs. Rural Dean Mackenzie, Canon Belt, M.A., and W. R. Clark, and at the grave by Rural Dean Mackenzie and the Very Rev. the Dean of Niagara. Mr. Boulton endeared himself to all by his exceedingly gentle and amiable nature and his high Christian devotion. Over his remains we might truthfully write:—

"His office, a Priest.

"His character, Fidelity.

"His reward,—a Crown of Life."

The Sunday school committee appointed at the last session of the diocesan synod are preparing to hold a convention on the 22nd and 23rd of October next, in Hamilton, when the Lord Bishop of the diocese will take the chair. Papers will be read and addresses given on the following subjects:—

1. The management of Sunday schools—including the duties of the superintendent, officers, and questions of finance.
2. The teacher—his qualifications, responsibilities and duties.
3. Object and symbol teaching.
4. Rewards, prizes and promotions.
5. How to manage the unruly scholar.
6. Public catechising.
7. Uniform lessons and diocesan examinations.
8. Visiting and securing the attendance of scholars.

It is understood that the Rev. Messrs. Bland and Clark are now engaging the best talent that can be obtained on the several subjects, and that the list will soon be published.

Diocesan Sunday School Examinations.—The Sunday school committee has issued the following circular through its secretary, Canon Belt, which will explain itself:—

"It is proposed to hold local examinations for Sunday school teachers and pupils throughout the diocese, at the beginning of Advent of each year.

"An examination will be held in every parish (hereinafter called "Parish Examinations") where two or more persons desire to compete.

"Any two or more of the clergy in any district may arrange for holding a joint examination (hereinafter called "District examinations") for their parishes in any one place within such district.

"The examinations for 1890 will take place on Monday, 1st December, 1890. Only teachers and pupils from Sunday schools contributing as below will be admitted to examinations.