

strictly Presbyterian organizations, there is great gain in the steps taken by other churches in our direction.

THE SABBATH SCHOOL.

Says the Rev. Mr. Talmage:

"While wise men are calculating when the millennium will come, let me say, get one generation to follow Christ, and the millennium is here. The Sabbath-school is the infant church. As the children of this generation go, so goes the next. Show me the track of the child's shoe, and I will tell you the direction of the man's footstep. As the cradle rocks, so rocks the world. In every baby's hand there is a sceptre; see whether it is white or black. In every child's nature there is a lion and a lamb; see that they lie down together, and that the lion does not eat up the lamb. Make your Sabbath-schools places of tremendous meaning. The great Shepherd addresses you, saying, 'Feed My lambs.' This I charge you in the name of the Father, and the Holy Ghost."

Brethren: let us look to our Sabbath-schools. Let us see that our children are trained in the truth of God and in obedience to Him. Bible knowledge reduced to practice is what we want. The Gospel received lovingly and intelligently, and applied to our hearts and lives—that is what we must have if we are to be useful soldiers in Christ's great army. If you cannot teach in the school, you can make yourself useful by gathering in children, or by joining a class and learning. There is a place in the Sabbath school for everybody. Do not lose your place there!

THE CHURCH OF ENGLAND.

A few weeks ago, nearly 500 clergymen of the English Church subscribed a Petition to Convocation strongly in favour of the Confessional. The Bishops considered the Memorial and condemned it very faintly. This led to much excitement and just alarm among true Protestants. A large meeting was held in Exeter Hall, presided over by Lord Shaftesbury, at which admirable speeches were made with the true Protestant ring about them.

Lord Oranmore brought the matter to

the notice of the House of Lords, and moved resolutions affirming the necessity of maintaining the Protestant character of the English Church. He said that "in the Upper House of Convocation, the bishops all agreed that Sacramental Confession was contrary to the mind and alien to the practice of the Church of England;" and yet, "they all agreed that the confessional was now commonly practised in the church;" that the "Right Rev. Bench expressed sympathy for some kind of confession, which evidently went beyond that intended by the prayer-book." He did not know what kind of confessional they wished," but he indicated "what it was likely to be from the instructions given" in a book he named, which he pronounced "a filthy production." Its contents were, in great measure, "the same as the 'Confessional Unmasked,' being a copy in great part of Dens' Theology, the penalty for the circulation of which is 'imprisonment under Campobell's Act.'" This book, it was affirmed, is used by many of the English clergy. "The Bishop of Peterborough," Lord Oranmore said, had "denounced the system as an outrage on decency and common sense."

Lord Oranmore quoted the Catholic Register of Feb., 1873, from which "it appeared that in London alone 2,000 perverts had joined the Roman Catholic Church;" that "a regular stream came from the different Sisterhood and Ritualistic congregations;" and he referred to the *Allemeine Zeitung* as designating "England as the El Dorado of Popery;" that "while it was opposed in every other country in Europe, it met with every encouragement in England, where, to become a Catholic has, among the aristocracy and upper ten thousand, especially among the ladies, come to be a mark of *distingue* fashion, against which the arguments of common sense are as little availing as against any of the other freaks of the reigning mode—as crinoline yesterday, or chignon to-day."

Lord Oranmore accused the Bishops of unfaithfulness in not only not opposing the Romanizing movement, but in practically encouraging and promoting it. His