

Another, whom the Mission intercepted on his road to suicide, gave praise for God's mercy. He is now a rejoicing Christian.

Among other results I must mention the following:

1. The Church declared free by the vestry every Sunday evening.
2. A Bible-class for women.
3. A Bible-class for men.
4. A Young People's Prayer Meeting every Sunday evening at seven.
5. A Guild for young men projected.
6. District visitors obtained.
7. Additions to the communion and to the list of families belonging to the parish.

In general the result of the Mission is that my work is much greater, but also much easier than before. The spirit and tone of the congregation is so much improved that the work is made lighter, while in actual amount it is greatly increased. As of old, "the Lord has stirred up the spirit," not only of Zerubbabel the governor and the spirit of Joshua the priest, but also the spirit of the people to "work in the House of the Lord."

In conclusion, I desire to say that apart from the special results of the Mission, I find several matters in connection with it which fill my heart with a song of thanksgiving.

First. That at last the offer of the Gospel has been practically made "to every creature" in this parish. I can now say that every household in the vicinity of my church has received an invitation to come and take the water of life "freely."

Second. I rejoice that what St. Paul said to the Galatians (iii. 1), can now be said to the people of this part of our great city, "Christ Jesus was placarded (*proe-graphe*) before your eyes." By handbill and by circular, and by poster, the Gospel invitation has been pressed upon their attention. And to those who attended, Christ was "placarded" by a preaching so plain and in letters writ so large that they could not choose but see Him "evidently set forth crucified."

Thirdly. I rejoice because the sincerity and earnestness of the Church in her mission of salvation to all sorts and conditions of men has been made so plain that none can gainsay it. Call this Mission "Gilgal," for it has rolled away a reproach from the Church! The intense earnestness of this movement is universally felt, and the result is that the Church and the Christian religion itself command the respect of the community in a far higher degree than before. Our brethren of other communions have been drawn into lively sympathy with us in this work, and the cause of Christian unity has taken a large step forward. The dear Church of our love has won a place in the admiration and esteem of men higher than she ever held before, because both her desire and her singular fitness for such rescue work has been made apparent as never before.

RANDOLPH H. MCKIM.

A careful estimate has been made of the amount of money actually expended in a single year in the repair and building of Churches and other buildings used in carrying on the work of the Church, together with the endowment of Bishoprics and other such like things in the various Dioceses of England, and it is found that the aggregate sum reaches the enormous amount of more than seven millions of dollars. These are free-will contributions, and are in no sense grants from the State. Some may argue from this and say, if the Church can command such sums from her devoted members, for special purposes, she has no need of recognition from the State or of union with it. More important are these facts, as showing that the Church does not forget the obligations that rest upon her, and furthermore, that the ac-

cumulations of lands and buildings and endowments are the results not of a tax levy, but of the liberality and devotion of the membership of the Church itself.

ECCLESIASTICAL NOTES.

THE LATE LORD PRIMATE OF IRELAND.—

The Church of Ireland is mourning the loss of its great chief, the noble patriarch who ruled with such firm yet benignant sway from the throne of Armagh. If a lofty and chivalrous disposition, that scorned all that was low and mean, that fixed its gaze on broad and enduring issues, that never quailed in the day of battle, that bore up when the night was the darkest, has any claim to the title princely, then that title was his by right who now lies low under the shadow of his own cathedral towers in Armagh. How often says a contemporary, did we hear him spoken of in the councils of the Church, as his voice pleaded for some foundation truth imperilled amid the babel of tongues and the confusion of rash and ignorant men, as *the grand old man*, as he truly was, impassioned almost to despair in his anxiety for the Ark of God. Those days, thank God, are over now, and we owe our safety and prosperity in no small measure to the wise conservatism and healthy, though unobtrusive, learning of the late Primate, trained as he was in the best school of Anglican theology—the school of Hooker, and Bramhall, and Saunderson, and Taylor, and Waterland.

His Grace was Primate of all Ireland, Lord Almoner of Ireland, and Prelate of the Order of St. Patrick. He served the Church continuously for over sixty years, and throughout maintained the respect and esteem of Irish Roman Catholics, as well as Protestants.

THE CHRISTMAS ORDINATION IN ENGLAND.—

The recent ordinations show a steady and marked increase of culture among students who are called to the ministry. This is well. A knowledge of literature, science, and art will add very materially to our pleasure, culture, and influence, but does not necessarily tone up the moral life. However much one may have done to become skilful in this regard, he needs none the less, but rather more, to know the philosophy and art of living among men so as to see heaven begin in human society. The Church does not undervalue literary attainments, scientific research, artistic skill, but it does protest with candour and ardour against the vicious claims that these are a substitute for higher culture and more important knowledge. What the professional school is to the college, the Church is to the scholastic attainment of men. As the former teaches students how to use the acquirements of college days in medicine, law, or literature, so the Church teaches man how to use whatever he has gained elsewhere for the temporal and spiritual advantage of himself and his associates. It is not the mission of the Church, primarily, to give knowledge, but to teach how to use knowledge, however gained, to the best purpose, giving the greatest good, for the longest time, to the largest number.

THE HOUSE OF LAYMEN.—The lay members of the Diocesan Conference of London were summoned to meet on Tuesday, the 22nd ult., for the purpose of nominating candidates out of whom are to be elected ten representatives for the diocese, to sit in the House of Laymen which is to be joined to the Houses of Convocation. About fifty members were present.

THE JEWS AND THE NEW TESTAMENT.—A great stir has been created among the Jews in the countries lying at the foot of the Carpathian Mountains by the distribution of forty thousand copies of the Hebrew New Testament. The Jews of Hungary are very numerous—more so,

in many places, than the natives of the land—and it is very difficult to rouse them to interest in any religious question. The translation of the New Testament has been made by Professor Delitsch, of Leipzig, and the result of the distribution is most encouraging. In some towns, says the *Christian*, circles of cultivated Jews with Christian leanings are formed, and groups of thirty or forty meet together to speak about Christ and to sing Christian hymns which have been translated into Hebrew. Many have been cast out of the Synagogue, but notwithstanding, the numbers increase, and a union has been formed to strengthen and build up a Christ-believing Jewish nationality.

RESIGNATION OF BISHOP TITCOMB.—Bishop Titcomb's short, but useful, and even brilliant, chorepiscopal administration of the Bishop of London's jurisdiction in Northern and Central Europe has come to an abrupt and untimely end, through the right reverend prelate's health having given way. No words, save those of regret and of gratitude, need be added. The Bishop has convinced English Churchmen that some oversight of Northern and Central Europe is now an acknowledged necessity if we hope ever to make the influence of the English Reformation a recognised force on the Continent.

THE CHURCH ARMY IN AUSTRALIA.—The Bishop of Sydney has permitted a committee to be formed to introduce the Church Army into Australia, and two officers will leave England in February. Prolonged Church Army missions have just been begun at Wallingford and Cambridge, and others will shortly commence at Keighley and Newcastle.

SOME FACTS ABOUT THE CHURCH OF ENGLAND.

The teaching of the unity of the Church in the early Saxon days first brought about the unity of the nation.

The National Synods of the whole English Church first put into the heads of the people the idea of a National Parliament. The canons passed in the Synods were the origin of English statute law. (See Green's "History of the English people," vol. i., p. 58.)

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible then that the Church of England can have been originally established and endowed by act of Parliament.

There never was a Church of Rome in England.

The Pope claimed, but never legally exercised, supremacy in England before the Reformation. It was only lawful for him to exercise jurisdiction with the consent of the crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period, but there was a great transfer of Church property to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her either before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either Landlord or tenant." (Sir George Cornwall Lewis.) Neither landlord nor tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It, therefore, never was theirs.

These things are worthy of remembrance.—*Church Record.*

Nothing can atone for the want of modesty, without which beauty is ungraceful and wit detestable.