

the cadets receive instruction in Bible study, the Prayer-book, Sacraments, Church History, and the preparation of evangelistic addresses, as well as in voice production and elocution. Before a cadet can be commissioned and put in charge of a Corps or Labour Home, he must have satisfied (1), the staff at headquarters as to his real Christian earnestness and love of souls; (2), the Archdeacon of London and Training Home Chaplains as to his Bible knowledge and Churchmanship; (3), the Training Home Captain as to his obedience and discipline, his alertness, his ability to speak and pray, and conduct a march and meeting; and (4), he must be able to play a cornet, or other musical instrument. These are severe tests, and if they are real, as we have reason to suppose they are, then the staff of the Church Army will compare favourably with that of many a badly organized and under-manned parish church, and will probably do more real work.

It will have been observed, from the list of new developments enumerated just now, how much stress is laid on the social side of the work, and the report gives full details as to the amount done under his head. The total amount spent on the 'Social Scheme' was, roughly, 11,000*l.*, at a loss of about 1500*l.* The total expenditure on all branches of the work was 20,717*l.*, and there is a balance in hand of 195*l.* This strikes us as being a very small amount to spend on so large an amount of work as this report represents, and it again contrasts favourably with many of our more expensive reformation schemes.

We trust we have now said enough to interest our readers once more in Mr. Carlile and his Church Army, and to send them to the report itself for further information and for a deepening of their interest in one of the most remarkable and useful Church movements of our time—a movement which bears within it possibly the seeds of greater things than some of us perchance dream of—the winning back of the newly awakened democracy to the fold of the National Church, and the reconciliation of the labourers of the land to Him Who is the Lord of the harvest.—F. R. in *Church Bells*.

EPHAPHATHA.

However varied may be the preferences and pursuits of different men, from which character takes its form and life its purpose, it is certain that every competent witness, whatever his vocation, will agree that rarely, if ever, has any age been more strongly characterised than the present by the vitality of its religious life and the manifestations. We are called to observe perpetually some new aspect of religious observance, some new Church development, some emphatic outbreak of devotional expression. These are not confined to one religious body, but with varying degrees of zeal or of prudence, they are common to all. This is proved by the frequency of additional and special services, missions, and conferences, and by the establishment and active working of Guilds and Leagues for the carrying on of special objects.

Now, writing for Churchmen, and limiting for the present our survey of the vast field before us to that portion of it which concerns most closely our personal faith and affections as Churchmen, we make bold to assert that all these things—the developments and activities just mentioned—have one common cause, to be readily recognised when pointed out, though its very familiarity amongst ourselves probably causes it to be too often overlooked. It is the growing familiarity with the Prayer Book, its incorporation into our common daily life, its adap-

tation to the habitual bodily and spiritual needs of "all sorts and conditions of men."

The time was (happily not within the recollection of the majority of us) when the Liturgy held but a slight hold upon the affections of professing Churchmen, in comparison with that which it now holds. Yet there were, even then, a faithful few who felt, acknowledged, and proclaimed its hold upon their own hearts and its claim upon the observance and the affection of all. These were some of the literary men of the early period of the present century, as well as some of the best of the older clergy. It would be invidious, and is perhaps unnecessary, to name any of those who would have to be placed in the latter class, but the names of Southey, Coleridge, Wordsworth, and a few others, deservedly rank among the pioneers of the revival of religious life above alluded to, so far as regards its literary aspect. They were the leaders of thought at the time, and have had numbers of followers. Of course it was the publication of *The Christian Year* which led the way; and the many publications which have taken up and followed the same course, illustrating the Services and Calendar of the Church, from part of the evidence on this subject, which is within familiar knowledge.

Another publication occurs to the writer, the title of which furnishes an incidental illustration. It occurred at a somewhat later date, but marks the onflow of the same wave, belonging to the episcopate of Bishop Blomfield about 1845. Its title was *The Analogy of the Prayer Book with Human Life*. And the subject, as the writer remembers it, was wrought out with great impressiveness and power: for the title itself is both a lesson and a history. The Prayer Book in its course, and its various parts in their consecutiveness, are analogous to the course of human life, and it is the recognition of this fact which we would suggest as illustrating much of the character and detail which mark the religious development already alluded to, and as explaining that prevalent incidental form of it to which we are about to call special attention, and from which the previous observations have too long detained us.

On another page of this journal will be found an article on the duty of the Church to provide spiritual instruction and consolation for a class who stand in special need of them, but who, from the nature of the case, were long excluded from them a together, and to whom they are not, even now, afforded with the same unction, authority, and power with which they are supplied to every other class besides themselves. We allude to the deaf and dumb. "How!" it may well be asked, in a sense especially appropriate and forcible as applied to them, "how shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?"

This is a duty which has been long omitted—we can hardly say neglected, because our predecessors, until a generation ago, did not know how to perform the duty, or that the doing of it was possible. That was a discovery of really recent date. To communicate with the deaf requires the easy, but impressive and reverent, employment of a peculiar mode of communication addressed to the sight of those who have either lost, or never had, the sense of hearing—"Wisdom at that entrance quite shut out."

The article to which we desire to call attention deals with this subject on the firm ground of knowledge and experience. The writer is the Rev. Dr. Thomas Gallaudet, Rector of St. Ann's Church, New York, the originator of Church Ser-

vices for the Deaf and Dumb, and founder of the Church Mission for Deaf Mutes in the United States. He opportunely brings forward the fact, illustrative of the subject suggested above, that the Church in her annual round of reminder and commemoration, brings before her members "throughout all the world," on the Twelfth Sunday after Trinity (in the Gospel for the Day), the inspired record of the restoration to speech and hearing, by the Divine Healer, of the man brought to Him, "who was deaf, and had an impediment in his speech."

We cannot, indeed, make any approach to the miraculous work of Him who, by the pronouncement of the Divine EPHAPHATHA, opened the ears of the deaf, but we can imitate His example by causing the Gospel which never sounded in their ears to reach their hearts, and by carrying further than ever before its mission "to every creature."—*Irish Eccl. Gazette*.

NOTE IT.

THERE are some things worthy of note in connection with the Church of England which are not generally known. It is claimed that, excepting a grant of £1,000,000 from the House of Commons as a thank-offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels, or clerical residences. On the other hand, the Church is said to have raised and expended £11,000,000, and to have built 3,150 churches in the first half of this century. During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in Church building and restoration over £25,000,000, and it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery.

AND THIS.—The New York correspondent of *The Standard* (Baptist), says:

The Episcopal Church of this city is making wondrous strides forward, and the sources of its increasing strength are to be found in the multiplication of mission enterprises. Bishop Potter is showing skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some Church or Churches nearest to them. Here Sunday schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies, this Church has made advances beyond all other religious organizations in our city.

LABOR DAY.—On Sunday, Sept. 4th, the Labor Day service was held in Trinity Church, New York, under the auspices of the Church Association for the Advancement of the Interests of Labor. The Bishop of Mississippi preached. There was a large attendance of workmen and others.

WELL RESOLVED.—The Committee of the Church Club of Chicago has put forth these resolutions, which contains great principles.

Resolved, That we earnestly commend the principles upon which our Church schools are conducted, viz., that education, in its highest and best sense, includes spiritual training as well as social culture, intellectual discipline, and physical development.

Resolved, That we recognize the privilege and duty of Churchmen to sustain Church institutions by