

tended, was due in a great measure to ourselves,—to our lack of Missionary zeal and of spiritual life. In India, very little has been done by Christian Missionaries towards evangelizing Mohammedans. India has been committed by Almighty God to the care of England, as a solemn trust for His glory for more than a hundred years, and may not India be taken away from England by Him, if she does not rise to a sense of her responsibility? At the present time the Church of England Missions to the heathen amount to about forty or fifty. We can find Missions to the Jews, who number five millions, to the number of thirty; but what have we done, asks his Lordship, for the sixteen millions of Mohammedans in India? There happens to be one Missionary society to the Mussulman, whereas there are fifty to the heathen and thirty to the Jews. This state of the case is brought before us at the present time, when we see the evil effects of this gigantic imposture in the way in which it desolates the countries committed to its control, and perpetrates such abominations and cruelties as Turkey has oftentimes done, for which we are in a great measure responsible; partly because she is the only power that maintains the very existence of Turkey at the time these things are going on; and also because the Christianity of England lacks that purity and that union which are so necessary for evangelizing the world. And therefore we must not allow ourselves to be carried away by our resentment and indignation at the vile atrocities we deplore, for which we are in some degree responsible. No opinion need be expressed about the integrity of the Ottoman empire. Not a syllable need be breathed about driving the Turk from Constantinople. Our business is to evangelize the Mohammedans.

The Bishop can conceive of no more effective stimulus to a languid Christianity than a mission to the Mohammedans, and he hopes to see the Mosque of Santa Sophia once more a Christian Church, with perhaps a converted Mohammedan as Patriarch of Constantinople, and so a successor of St. Gregory Nazianzen and St. Chrysostom.

DEAN CLOSE ON CHORAL SERVICES.

What will some of our friends say to the following, from the pen of an eminent Evangelical. "At the risk of being thought egotistical in this matter, I must testify that an attendance upon Musical public services for nine years daily, has created a new habit in my mind, a decided preference of this mode of worship has been awakened, and unless I am greatly deceived my conviction is, that the comfort thus experienced in Divine Worship has been not a little enhanced by the regular cadence, the measured time, the continuous monotone in which our prayers are offered. Were the Liturgy of our Church always read as it might be, and ought to be, not only correctly and sensibly, but with true devotion, preference might still be

given to an unmusical service, but considering how seldom this is the case, how frequently our services are disguised and distorted by endless and unsuitable varieties of emphasis and enunciation; there are few persons who are familiar with both styles, but would prefer the musical.

NOTES ON INFIDELITY.

INFIDELITY ITSELF A PROOF OF THE TRUTH OF CHRISTIANITY.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," (2 Peter iii. 3). That the religion of Jesus, before it was understood, should have been bitterly attacked by such infidels as Lucian, Porphyry and Celsus, is not greatly to be wondered at. But now that it is understood, and proved to have wrought such a change in the morality of the world, as is most conducive to the happiness of mankind, and the honor of God, that it should at this present day be deliberately ridiculed, and reviled, by professed lovers of truth and of mankind, is truly astonishing. But He who "searcheth the secrets of all hearts and seeth the thoughts afar off foresaw and foretold "that it would be so." This strange conduct can only be accounted for as being the effect of a signal infatuation which God, in judgment and justice, suffers to fall upon them on account of their sin. In them, as in the Jews of old, is fulfilled that dreadful denunciation of God by the prophet: "By hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should be converted and I should heal them."

If it were not so, it seems impossible that an intelligent infidel could reflect on this prophecy, which certainly was not written after the event predicted happened, without self conviction, for he could hardly fail to perceive that all his endeavors to overthrow revelation only tend to establish it in his own person; for whilst he vainly imagines that he is destroying the Christian religion, he is only in truth confirming it by fulfilling this Christian prophecy. L.

THE ENGLISH CHURCH QUARTERLY REVIEW ON THE PAROCHIAL MISSION.

No. I.

The importance which the Parochial Mission has gained in the work of the Church in England is indicated by an article on the subject in the October number of the Church Quarterly Review, discussing its nature and principles, and its practical development.

We will present to our readers a summary of its principal topics and the course of its argument in a few brief papers.

It is stated to be "an agency accepted by all parties in the Church, except-

ing, perhaps, what is popularly known as the Broad party." "The High, the Low, the Moderate, have worked, if not upon exactly the same lines, yet in perfect accord in the matter, only vying with each other in their earnest efforts to make the Mission a reality."

It is described as the form in which "the phenomenon of a revived earnestness of spiritual life and effort" "manifests itself most clearly to the public mind."

In the next place the reviewer meets the objections sometimes made to the Parochial Mission on the ground of an emotional character often ascribed to it. The first shows that as a real part of human nature, feeling must have, and does have often a place in religion. "Times of religious emotion come to many persons in many ways. Deep stirrings of heart and conscience are often due to events of our own lives in which others have no part. One is thus roused to unwonted religious emotion by a dangerous sickness; another by a stroke of bereavement; a third by a merciful escape from great peril; a fourth by the stirring words of some book. There are a hundred ways." It is then contended that in each of such cases the aroused feeling fulfils a true and valuable use, by the appointment of the Lord, at least as "a help to our weak and wandering courage, a spur to the halting obedience, and a good to the reluctant will." It is claimed as the least that may be said that "religious emotion may carry us by its force over the early difficulties of a new and converted life, or nerve us to resolutions, and let us upon courses of action, which would probably be impossible to the calculating calmness of dispassionate reason."

"Still further it is urged that "our religion is not one of mere dry duty. The very fact that love is so important an element in religion, is a standing evidence of the impossibility of ignoring the domain of the feelings." "The heart no less than the head and the will must be enlisted in the service of God. He hates even lukewarmness." "We are not slaves, but sons," wherefore "our religious life then only approaches completion when it becomes a flowing fountain of light and joy to the inmost soul."

But after all, this attribute of emotionalism as essential to the Parochial Mission is a mistake, yet a mistake which is sometimes fallen into by those acting as Missioners as well as by those who judge of the Parochial Mission by its miscalled synonym—the Revival. Hence the reviewer truly says, "it is very far from being the case that the stirring of the feelings is the sole, or even the main characteristic of mission work. Instruction in doctrine is always at least one aim of the mission preacher, and much of the teaching given during the season of the Mission is of the very quietest and most unexciting character." To this we will only add, as our own experience in the work, that a mission may produce in those attending upon it