

1800 years ago. Insult, injury, persecution, outrage, death—such have been the experience of many missionaries recently in Africa and Asia, especially China and the Soudan.

"FAST TIME" IN THE SERVICE.—We find in the *Church Eclectic* for January, the following trenchant observation:—"We have been in a church where the Confession in the Divine Liturgy is said *under such a pressure* that to all intents and purposes a machine might have been made to do the form, as for one to keep up and try to express the supplications with proper thought. It was worse than mumbling."

"THE BROTHERHOOD OF ST. ANDREW," we are reminded by *The Arrow* (parish paper of St. Mary the Virgin, New York) and not "St. Andrew's Brotherhood," is the proper reading of the title of the now famous new Church organization. The use of the slightly longer and more deliberate expression may serve better to distinguish the Church guild from a secular society of nearly the same name, St. Andrew's Society.

SENSATIONAL SERVICES seem to be gotten up in various quarters for the transparent purpose of keeping the young people from gravitating towards the ornate and dignified services of the Church. But they overdo the rivalry and make themselves ridiculous by means of a heterogeneous mass of music heaped together regardless of the religious "fitness of things." The "service" of God becomes an *entertainment* of men.

"FROM GALILEE TO GIBEON," is the way *The Christian-at-Work* describes the course (?) of subjects in the "International System of Sunday School Lessons." A protest is made against ignoring the great festival of Easter and desecrating it with "a temperance hotch-potch, than which Pharaoh's lean kine were not more desiccated and juiceless." People are getting tired of confusion, and fond of the "Church Year."

THE GARDEN OF EDEN has been located by the celebrated African traveller, Glaser, as having been in Central Arabia. He has discovered 1,000 inscriptions about 3,500 years old in that country; and from these and other data he identifies Havilah, Pison, Gihon, Cush, and other biblical names. His conclusions go far to *verify* the details in Genesis, which sceptics had looked upon as mere fables, before these discoveries were made.

THE FRENCH CHURCH gets an annual grant of £1,712,000 for clerical stipends from the State, which reserves the right since 1801 of appointing the bishops. The scale of remuneration, however, is rather meagre: £600 for an Archbishop, £400 for a Bishop, £18 to £60 for a Vicar-General, Canon or Cure, and £36 to £52 for an assistant clergyman. Relations just now are so strained that the concordat may be broken ere long.

THE "WEEK OF PRAYER"—the first in January—under the auspices of the Evangelical Alliance, seems to be creating objections and murmurs "not loud but deep"—as we infer from an article in the *New York Observer*—and tending to mar its usefulness very largely. After all, of course, it is only one of those tinkering efforts to mend the Christendom which has been torn to pieces by sects and schisms, temporizing against reunion.

BISHOP BROOKS AND THE UNITARIANS.—*Apropos* of the blame attached to Father Hall's endorsement of Phillips Brooks as bishop, a correspondent of the *Guardian* reminds us that the admission of

Unitarian ministers to Communion took place at the consecration of Trinity Church, Boston, fifteen years ago, and that the Bishop of the diocese then assumed the responsibility, and pleaded *inadvertence*, not intention—exonerating all concerned.

THE CHURCH ARMY ENDORSED BY THE POOR.—A correspondent of the *Church Times* animadvert on the fact that out of the £20,000 per annum expended by the Church Army in certain pious works, only £6,000 came from the richer people, while no less than £14,000 are derived from "the pence of the poor." No better testimony could be given to the thoroughness of the work—it reaches where it is wanted. The poor *feel* the good of it.

EVOLUTION AND DETERMINISM.—The science of Evolution is robbed of its sting (accidentalism) and reduced to reasonable limitations and uses by Dr. Croll in his "Philosophical Basis of Evolution," which we find carefully reviewed in the *Guardian*. The treatise goes to show the folly of those disciples of Darwin—questionably—who think to theorize God out of His universe, as if their theory, "survival of the fittest," could do everything needed without God.

THE HOSPICE OF ST. BERNARD has been nearly killed out by the modern improvement of railways in that locality, and has had to appeal to the Italian Government for an annual subsidy. They have been entertaining annually from 15,000 to 20,000 guests (chiefly railway employes) of late years, their "returns" for the same period only being enough to pay the hotel bills of about 1,000 guests! The margin of hospitality has to be made up somehow, or the benefit cease.

BISHOP GOODWIN ON THE PEW SYSTEM.—The "Free and Open Church Association" of England has recently reproduced certain strong words by the late Bishop of Carlisle at the opening of St. Philip's, Clerkenwell—the "pioneer" free church—in 1859. He pronounced the pew system to be "the greatest possible hindrance to the diffusion of the Gospel, and in times past proved a lamentable cause of alienating the affections of multitudes from the Church." The Church is well rid of it.

CHURCH CLERGY "GO TO STAY."—An eminent Methodist Divine says, as a result of his observations in the Western States, that "the Episcopalians possessed an advantage over everyone else, in that they send chosen men as bishops, who go to stay and *grow up with the country*. While other ministers are 'here to-day and away to-morrow,' the bishops of the Episcopalian Church identify themselves with the life of the people, and their interests." Hence the permanence of their influence, and solidity of Church growth.

Do not fail to renew your subscription for 1892, also get some neighbour or friend to subscribe and send Fifty cents extra for one of our beautiful tinted Engravings.

#### MISSIONS—HOME AND FOREIGN.

It has become the custom—and a very beautiful and appropriate custom it is—that the bishops of the ecclesiastical province from Halifax to Huron should issue their annual Epiphany appeal for foreign missions. The one for this year is well worthy of perusal and meditation, setting forth as it does the immense need which exists for extraordinary efforts at the present time in order

to make an adequate impression on the *Thousand Millions* of human souls in heathendom. To do this we have half the number in Christendom—one Christian soul for every two heathens. It does not seem, at first blush, a very heavy task for each of the 500 millions of Christians so to act as to secure the conversion of two heathens to Christianity. There are, however, many very serious practical difficulties in the way chiefly, the want of the necessary amount of unselfishness among professing followers of Christ. It is not without reason that the Epiphany appeal closes with a significant warning derived from the African province of the Primitive Church, which has been vanquished by the heathenism it did not convert.

#### HOME NEEDS

appeal, however, very keenly to the minds of most people. It is a curious commentary on the Epiphany appeal for Foreign Missions, that it has been followed up (at least in one remarkable instance) by what may be described as a fervent expostulation from the diocesan authorities, deprecating the alienation of funds to foreign uses which are needed very sorely at home. We are forcibly reminded that our own missions should rightly have the first claim, but have been comparatively neglected, while "a greatly increased interest has been manifested in outside mission work." This ought not so to be. Most certainly we should see that the reasonable needs in and about our own homes really are fairly, if not fully met, before we allow anything to go abroad. We cannot, however, suppose that the deprecated neglect of home duty has arisen from any intentional slight, but simply from an injudicious subordination, for the time being, of the home duty to the other, more from inadvertence than any more serious cause. The fact is, this is a question of

#### MANAGEMENT

very largely. The ideal might be realized, in the way of performance of our full duty as regards *proportion* in this matter, if the arrangement of funds were in the hands of the same central authorities, who, handling all the funds contributed, might say, for instance, "we shall assign one-tenth of the whole sum to Foreign Missions." Something like that might be realized with a better system of management by centralization; and it could be done easily enough if people generally would only repose sufficient confidence in the good judgment of the "authorities" in such matters. It would require one to waive that right so dear to many people of "private judgment" in the distribution of his gifts for religious and charitable purposes. The people who take an absorbing and most enthusiastic interest in "missions to the heathen," often show little or no practical interest in home religion—they often do not even avail themselves to any appreciable extent, personally, of the privileges of Church membership—are seen very rarely at public worship or sacrament.

#### SOMETHING MORE IS NEEDED.

In fact, the whole scale of giving is abnormally low. It is no wonder that there is not enough, or nearly enough, for either Home or Foreign Missions. Probably, people have sunk so low generally in the matter of zeal for the spread of Christianity that they do not—take them all together—contribute one per cent., much less ten per cent., for all religious purposes. When the scale is so incommensurate with the work to be done and the power of doing it, it is no wonder that so little is accomplished—that progress is so painfully slow. Religion at home is literally *starved* in the person