

Several of the ladies of the parish have lately been collecting for a bell by subscriptions; nearly the full amount of \$200 has been received. We expect shortly to hear the sweet tones of the Bell summoning us to come up to the House of the Lord.

CONTEMPORARY CHURCH OPINION.

The *Pacific Churchman* (San Francisco), says:

The Advent summons to penitential watchfulness, for that "The Kingdom of Heaven is at hand," has once more been sounding in our ears. Our position in the world is that of expectant preparation for the full enjoyment of our heavenly citizenship. The great fact now especially brought to our mind is that of the actual Presence of God with us—of the oneness of our nature with His through the Incarnation of the Eternal Son—and the duty or inestimable privilege that is ours on account of it. "Prepare ye the Way of the Lord." "Purify yourselves, therefore, even as He is pure." "Be ye holy, for I AM HOLY." To put away sin, and put on the garments of righteousness, purity, and holiness, is the great Advent exhortation. Let all earnest Christian people make good use of this Season so significant of the ultimate purposes of life. Well may it take on at least a semi-penitential hue. In some of our churches the purple hangings of the chancel and sanctuary will suggest this. At any rate let it be realized in Christian hearts.

The *Church Kalendar*, (Buffalo, N. Y.) says of the Episcopate:

We still cling to the belief that there is—not merely was—a "Historic Episcopate," and that without it or apart from it we could have no claim to call ourselves, or ask men to account of us, as "Ministers of Christ, and Stewards of the Mysteries of God." We can have entire respect for the utterly opposite views of one who is not a Minister or member of this Church: we have none whatever for a man who stands to minister before God by virtue of an ordination at which he scoffs in word or act. And this is unquestionably the belief and feeling of the last majority of all the members of this Church, at this day, as well as the *unmistakable language of her Ordinal and of every word of the Prayer Book*.

G. V. in *Church Bells* under the title "How to Promote Lasting Unity," says:—

There is, beyond doubt, an increasing desire for union and unity. And there is, too, unquestionably, a danger lest, in the eager desire of some men to secure unity speedily, an exhibition should arise of more zeal than discretion, the result of which would be that the work, being hurriedly done, would be badly done, and so prove neither permanent nor to the glory of God.

In the judgment of some men who have studied the subject prayerfully and carefully, there cannot be anything less than a condemnation of those conferences and consultations in which an undeniable sacrifice of some important Church principles in regard to the Holy Communion, and in reference to Holy Orders, Episcopacy, and Church rules, has been demanded. While giving the promoters of such meetings and such endeavours full credit for the best of motives, there can be very little doubt that such 'haste' will only dampen the efforts of those who want all to be effected upon sound and lasting principles, and who feel confidence in the old and Scriptural principles of the Church in regard to Episcopacy, Succession, Holy Orders, and the two Sacraments ordained of Christ. They who are more desirous (as they ought to be) for a *permanent* union rather than a hasty one, will not lose their confidence in the sacred declaration, *He that believeth, shall not make haste*.

Now, an event is drawing nigh which it would be a serious blunder upon the part of the Church to neglect, in the furtherance of unity. God appears, indeed, to be giving her just now an opportunity which can hardly recur at least in some important particulars, and of which she ought to make the most, after thought, deliberation, and prayer. It is, then, very devoutly hoped that the coming event will not be neglected. And while, perhaps, the princes of the Church in England ought to be the primary leaders in the movement, it is hoped that the sister and daughter Churches (Scotland, Ireland, America, the Colonies, everywhere) will feel equally interested, and equally entitled to be interested, in the proposal. It is as follows:—The Pan Anglican Synod will be assembled in London (it is believed) some time during the ensuing year, for consultation upon many important subjects. Amongst these, no one can exceed in preciousness and importance the question of union and unity. Could not some members of that Synod construct a Divine office for use by the faithful of, and in, all lands; not for a moment (now or hereafter) to the exclusion of any of their present respective offices of worship, but as the especial and Catholic office of union, unity, and love, and of seeking the teaching and direction of the Holy Spirit, under whose dispensation we all believe the Church to be living? The creed might be the Apostles', or the Uninterpolated Constantinopolitan Creed. The Communion Office, and any other desirable order of prayers upon this subject would probably be agreed upon without much difficulty, after due and patient consideration, by the committee of Bishops selected for the purpose. And it is believed that the office or offices might be so constructed, that not only might they be occasionally used in every land wherein a Bishop of the Anglican Communion is found, but that many, at least, of the various branches of the Eastern Church might be induced to use them, as *Special offices in the promotion of unity*, also.

It is most respectfully urged, but with the deepest earnestness, that the Pan-Anglican Synod should, in some such way as has now been suggested, first, approach 'the throne of the heavenly grace,' to seek guidance in this question of unity; and then, secondly, that it should enable and encourage the whole Church to do the same.

God grant that this grand (may it not be termed providential?) opportunity may call forth the attention of the Bishops in every part of the Church which claims to belong to the Pan-Anglican Synod of 1888.

TWO EXPOSITIONS.

The first suggested is to General Gordon while making a journey by camel across the Korosko desert in the Soudan. On the borders of this most dreary and most dreadful of sandy and stony wastes "grows a grass which when sear and withered with the heat, breaks off and mats and felts itself together. The prevailing wind, blowing desertwards, sets these bundles in motion, and they gather and increase as they roll, till some are even three feet in diameter; all finally get driven out on the fiery sea." Day and night these rolling balls rush on, impelled by the fiery breeze, and sand and stones, unable to stop to turn or rest, bringing out with terrible emphasis the force of the Psalmists imprecation (Ps. 83, 13, Prayer-Book) "O my God, make them like unto a wheel (Heb. *Gulgal* from *gatal* to roll) and as the stubble (Heb. *kash* from *kashbash* to collect, gather, lxx. *Kararyn*, *vuly stipulam*) before the wind." The second exposition is from Captain Condors, "Tent work in Palestine" and throws a most welcome ray of light upon the murderous act of the wife of Heber the Kenite, which is made so perplexing to the

majority of people, by the eulogistic reference of Deborah the Prophetess. Says the Captain (p. 133) "The murder of a fugitive, and a guest, is so contrary to the morality of the Semitic morals that we must seek for a very strong justification. It could not have been national enthusiasm which actuated Jael, for she was a Kenite, not a Jewess—one of a nation hostile to Israel, and there was peace between Jabin, King of Huzar (Sisera's master), and the house of Heber, the Kenite. The true reason is probably to be found in Sisera's entering the tent at all.

There are instances in later history in which a defeated Arab has sheltered himself in the women's apartments, but such an infringement of Eastern etiquette, his always been punished by death, and it is not improbable that in revenge for such an insult Jael seized the iron tent-peg and drove it with the mallet used to fix the tents to the ground through Sisera's brain." Dr. Moody I think in a rather laboured article in the current number of the *Expositor* corrects Captain Condor's evident slip, with regard to the hostility of the house of Heber "of the children of Hobart, the brother-in-law of Moses." Perhaps the Captain would have been safer had he conjectured that rigid tent law, gave Jael an opportunity of proving his devotion to Israel's cause, which she gladly embraced. However, there still remained the deceitful greeting "Turn in to me, fear not," to be accounted for, before Jael becomes quite immaculate in our eyes. Deborah, would be inclined to laud the woman, because she was outside of the covenant, and though friendly to Israel, at peace with Jabin. Her act would be all the more welcome, because it was unexpected. And the *act itself*, we now learn, was intrinsically a blameless one. W.P.C.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

LETTERS FROM CALIFORNIA.

(CONTINUED.)

SACRAMENTO, CAL., Nov. 25, 1887.

Leaving Denver next morning via Denver and Rio Grande Railway, we are promised some very fine scenery along the route, which takes us through some of the finest gorges and canons of the Rockies. The day is fine and clear, so clear that the sharply defined peaks of the mountain seem very near, and here one of the passengers tells a story of a Briton who was staying in Denver, and not being used to such a clear atmosphere, got up one morning and seeing the mountains so near thought it a good idea to take a walk there before breakfast, set out and walked and walked but seemed to get no nearer the goal, the everlasting hills bore the same stern front, he could even see the small stones on their sides, but they got no nearer and no farther. After walking four miles he accosted a man whom he was fortunate enough to meet, and who informed him he was still fifteen miles away from them, with a saddened heart but a wiser head he set out to return to his breakfast; the next day he went out with a friend, they came to a brook, he turned up his trousers, took off shoes and socks, what are you about said his friend, you can leap that brook? Oh, no, he said, I know more about this country than I did, if those mountains are twenty miles away this stream must at least be a quarter of a mile across. After leaving Denver, except looking at the mountain, there are only the flat plains, until about two o'clock we come to Colorado Springs, and into a lovely valley, this, a favorite resort in summer, is a pretty and well built town, the springs are famous and attract a large number