

in the Report to which I have just alluded to which I must call your attention as showing what proofs of civilization are to be found among these people. I read it with astonishment and with delight. It is to be found in a letter dated last year, from Mr. Bridges, a well-known name, which should never be mentioned without reverence and admiration. What does Mr. Bridges say? I am now talking especially to you, ladies. There is much that is depending upon it, and it is as follows:—"The kind steady attention given by the native women to their sick and dying friends surprises me. By their too close attendance they often bring the sickness of the dying upon themselves. Also it is with much satisfaction I tell you that some few men and women are remarkable for their integrity even to strangers. Of this the French officers have spoken to me again and again." Why do I wish to impress that upon you? Because I maintain this—and all history shows that I am right—that where the women are uncorrupt the nation is uncorrupt; that where the women are pure and good the nation is pure and good. Women have a great deal in their power, and can achieve wonders; and when we see what these Fuegian women are doing, and what a beautiful example they are setting even to Englishwomen who are engaged in works of charity and beneficence, we may well feel that there is in the case of the Fuegians reason to hope for far greater results in the direction of Christian civilization than those which I have described. Now I must close very soon. I must keep to my text—the Resolution—and must not travel into the necessity and great value of the projected steamer—a subject which will no doubt be alluded to by other speakers on this occasion. But I think enough has been said to show what has been achieved by the missionaries, and what a solemn duty is imposed upon us not only to maintain, but, if possible, to extend their excellent work. I say that an honour is due to the memory of those men who commenced the work, and I do not think we could in any way pay greater honour to their memory than by supporting the work which was carried on through their instrumentality and which God has now so signally blessed. You all know, I suppose, the names of Allen Gardiner, Wilson, and others. No doubt there are many names that are forgotten, but the memory of such men ought to be cherished. Remember what was said long ago by that grand historian Fuller when, speaking of the martyrs whose names were effaced, he said, "God's Book is better than men's martyrologies." So it is here; and I cannot help repeating that you cannot do greater honour to the memory of those men to whom I have alluded than by supporting their work. And, moreover, we cannot do a greater benefit to ourselves than by keeping that work constantly in our recollection; and taking such a name as that of Allen Gardiner, on the anniversary of his birth or on the anniversary of his death, I care not which, and the names of all those other men who have so dignified their memories by their sacrifices in the cause of Christ, I say we cannot do a greater benefit to ourselves when we hear such names pronounced than to rise up and bless God that He has produced such men for the advancement of His kingdom and for the welfare of the human race. (Loud cheers.)

## British & Foreign News.

### ENGLAND.

The funeral obsequies of the Duke of Albany brought a very distinguished throng to Windsor on Saturday. By command of the Queen, there were present not only Cabinet Ministers, Officers of State, Ambassadors, high dignitaries of the Church, and eminent Statesmen, but also scholars, men of letters, and those who could claim friendship with the late Prince. It was felt that her Majesty could not have

paid a more touching tribute to the memory of her youngest son than by being present at his funeral. The scene was most solemn and affecting, the booming of the minute gun and the knell of the tolling bell adding their mournful tones to the sad pageant. We give elsewhere details of the ceremony, which was singularly impressive. Perhaps the saddest episode was the formal proclamation of the titles and honours of the deceased Prince by Garter King at Arms. It is worthy of note that the service was simply read, not intoned, and there was no elaborate ritual. The Dean of Windsor officiated. The first hymn sung at the grave was, "O God, our help in ages past." Spohr's anthem, "Blest are the departed," was also exquisitely rendered; and as the coffin was being lowered into the vault, and the Queen and Princesses were leaving the Chapel, Newman's "Lead, kindly Light," was sung.—*The Record.*

INTERESTING STATISTICS OF SUNDAY SCHOOL PROGRESS.—Mr. F. J. Hartley has been at considerable pains to discover the number of teachers and scholars in England and Wales, in all denominations. His estimates are calculated upon a very moderate basis, and cannot be considered exaggerated; indeed, the actual numbers are no doubt far greater than those indicated. Yet it appears that the proportion of Sunday scholars to the population is 20 per cent, that is, one out of every five inhabitants of England and Wales is a Sunday scholar. But if Wales be taken by itself the proportion is still greater, one out of every three persons being either a Sunday-school teacher or scholar.

Messrs. Moody and Sankey began their three weeks' campaign in West London at Addison Road, March 25th. An overflow meeting had to be held the first evening, and conversions were obtained from the beginning. An effort was made to secure for the overflow meetings the Church Mission, which is near at hand, but the Bishop stipulated that the services must be in the hands of clergymen and that the ritual must be used. On Sunday afternoon three overflow meetings were held, and in the evening 500 persons went into the inquiry-room. Among those who were drawn into the inquiry-room and converted was a son of the Maharajah Dhuleep Singh, who has become one of the workers. The character of the audiences is altogether different from that of those at St. Pancras and New Cross. Yet there is a large amount of the working-classes present, and to enable such to attend, a considerable vacant space is reserved in front of the platform till the last moment, that such, coming in late, may find no difficulty in obtaining seats. Even on the platform, when a working man or woman is seen standing, an effort is immediately made to provide a seat. It is evident, from the repeated references which Mr. Moody makes to the working-men, and his appeals to them during his addresses, that their presence is a great enjoyment to him, and gives an inspiration to many of his utterances.

### DR. FARRAR IN A CITY WAREHOUSE.

#### AN ADDRESS ON PERSONAL CONSECRATION.

Archdeacon Farrar, addressing the thirtieth annual meeting of the Young Men's Missionary Association connected with the establishment of Messrs. I. and R. Morley, urged the duty devolving upon every Christian to take a part personally in the work which is going on for the improvement of his fellow men. It is not the duty of the clergy only to visit the sick and be kind to the poor; the duty is of much wider obligation. No Christian man ought to be content that his life should be taken up in the discharge of duty towards himself, or in that slightly expanded egotism of duty to his own family. One of the greatest works ever produced by the human mind, the Divine Comedy of Dante, supplies, to those who read it intelligently, a good idea of the steps to be taken towards a life of personal consecration. Having been required to gird himself with a rush, the type of humility, his course takes him up three steps—one of dazzling white marble, typical of sincerity; one of dark purple, cracked lengthwise and across, the emblem of penitence and contrition; and a third of flaming red porphyry, emblematic of love to his fellow men. The apostle John, in that which was probably the last book of the New Testament, emphatically asks, if a man love not his brother whom he hath seen, how can he love God whom he hath not seen? It was noteworthy that the greatest achievements in this direction had been wrought not by men of great ability so much as by men of eminent character. Granville Sharpe, walking through London, saw a poor slave named Somerset, brought to this country by his owner, who abandoned him when he fell ill. When the slave, as the result of Sharpe's kindness, had been restored to health, the master claimed him, but this was strenuously resisted by Sharpe, who, after much litigation,

triumphantly established the principle that a master, having once abandoned his slave, had thenceforth no right over him. Christians had at that time so blinded themselves with a trumpery Biblical argument, owing to a mistake as to what the Bible was intended to teach, that they were found for the most part acquiescing in the guilt, selfishness, and abomination of slavery. In 1785, Thomas Clarkson, an undergrad, was awarded a prize for an essay on the question, "Is it or is it not lawful to enslave our fellow-men?" As he rode back from reciting his essay, which strongly asserted the negative, the thought occurred to him that if his argument was sound, slavery ought not to exist; and he resolved to devote his life to the overthrow of the system. Again and again, in the struggle which ensued, he was in danger of his life, but he steadily persevered, and 22 years afterwards, he stood again on the spot where he formed the resolution, gratified with the thought that, mainly owing to his exertions, the slave trade was abolished. A friend of his (Archdeacon Farrar's) had recently erected on that spot a small memorial of that event. Twenty-six years after that, the slaves were emancipated. An even greater work than that of Clarkson was achieved by a man whom he (Archdeacon Farrar) had a profound admiration, William Lloyd Garrison. A boy absolutely penniless, he set himself to the task of opening the eyes of twenty millions of his countrymen to the guilt of slavery. Starving on bread and water in a garret, he set up a newspaper called *The Liberator*, which he continued for 35 years. At that time the name of "Abolitionist" was one of infamy: the intellect of the nation disowned him: trade helped to crush him: and the Church of America held him up to detestation as an incendiary, a socialist, and an infidel. Two years after Clarkson had completed his labours in this country, Garrison's life was preserved from the fury of the inhabitants of Boston by the Mayor putting him in prison as a disturber. He lived, however, to write out the Statute which set free every slave in the United States.

As illustrations of steady purpose in life, we have the cases of Lord Beaconsfield and Sir Robert Peel, each of whom in early life resolved to be Prime Minister, and succeeded in becoming so. Baron Stein determined that Prussia should be great, and with a view to rendering it so, he took a step which he (Archdeacon Farrar) wished would find imitation in this country. In every town and village of Germany he established the gymnastic system. The victory at Sedan was not so much the work of Moltke as of Stein: it was he who prepared the way for the triumph secured by Prince Bismarck. Consecration was needed by every individual who applies himself to the task of pulling up the shrieking mandrake of any interest that opposes reform. William Lloyd Garrison was the publisher of the first Temperance paper, and one of the greatest works done in connection with the movement was that of Father Matthew in Ireland. Going round the wards of the hospital in Cork, his attention was called by a member of the Society of Friends to the fact that nearly all the accidents and diseases there were due to drink. For a time he wrought a revolution in the habits of the people of Ireland. A poor Irish cab-driver, having been offered by Dr. Guthrie a glass of whiskey, refused it on the ground that he was one of Father Matthew's men. This set Dr. Guthrie thinking, and as a result of the determination which he came to upon the subject, Dr. Guthrie was successful in arousing Scotland in favour of Temperance almost to the same extent that Father Matthew had aroused Ireland.

There was one living man, said Dr. Farrar, whom he would commend to those he was addressing as a model, "Chinese" Gordon. This man, so intensely humble, so scornful of flattery and applause, who has no personal ambition, is a Mandarin of the highest order in China, a Pacha in Africa, a General in England, the Governor of the Soudan, and the only Christian for whom prayer is offered daily in the temple at Mecca. Yet that man, while living at Gravesend, was accustomed to take homeless boys and share his meals with them, winning the regard of that class which was indicated by the inscriptions on the walls, in defiance of orthography, "God bless the Kernel." In his room a friend noticed a map of the world, stuck over with pins. Asked for an explanation, General Gordon said that he was in the habit of thus marking the course of the boys for whom he had obtained berths on board ship. Another living man, the Earl of Shaftesbury, had a noble record of beneficent work done, for which any bishop or archbishop might well be willing to exchange his own. One day, many years ago, there passed in his sight a pauper's funeral, and the effect produced upon his mind by the heartless indifference manifested by those who were in attendance, determined him, then and there, to devote the remainder of his life for the benefit of the most helpless. Through

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