

Council to undertake work in connection with this Convention, and a circular letter to the various Chapters will very shortly be issued by the Montreal committee. Chapters have lately been formed at Trinity Church, Andover, N.B.; St. Mary's Church, St. John, N.B.; St. Albans Church, Delhi, Ont.; Christ Church, Stanstead, Quebec; St. John's Church, Strathroy, Ont., and St. Bartholomew's Church, Ottawa. A meeting of the Toronto Chapters was held lately in the school-house of All Saints' Church, and matters connected with work on the Island and amongst the shipping at the docks were discussed, and committees appointed to arrange details. It is earnestly hoped that it may be possible to hold a service on Sundays at Hanlan's Point this summer, under the auspices of the Brotherhood, and by permission of the Church authorities.

THE MISSIONARY FIELD.

WEST INDIES.—The Synod of the Diocese of Jamaica was held at Mondego Bay on the 11th, 12th, and 18th ult. The Primate presented a memorandum with regard to the Brotherhood of St. Andrew, which, after setting forth the principles of the Brotherhood and its extension from the United States to other branches of the Anglican communion, gave an outline of the proposed arrangements for establishing a branch in Jamaica, and partly attaching thereto and partly merging therein the work of the Church Army, of the Lay-Helpers' Association, and of the Jamaica Church Missionary Union. After the Primate had replied to several questions, the Synod agreed to the starting of the Brotherhood, the matter being left in the hands of the Primate.

INDIA.—*Tinnevely*.—The bishop in his charge of January 15th, refers to the religious state of the people in the diocese, especially of the Europeans, and called attention to the growing irreligiosity of the upper classes. Men of moral and philanthropic excellence were neglecting public worship. Doubtless in this respect England was not better than India, but out here it was more marked, as those people were the leaders of society. Others, not avowedly agnostics, reserved their judgment. This wide prevalence of agnosticism was the most serious problem facing us. What remedies should be proposed? Probably for those who openly professed agnosticism we could not do much. . . . For those who have not yet thrown off religious observances, sermons dealing fairly with the points of difficulty raised in the current literature of the day would doubtless prove of value. The reasons for belief should be given, and not mere statements of dogma made. The inadequacy of substance and matter in our sermons had much to do with the small attendances at services of which we sometimes complained. . . . The disregard of Sunday was closely connected with the former evil, and it was important that definite instruction should be given on the subject. It was coming more and more to be utilized merely as a day for pleasure. Let it, however, be defended on true grounds. . . . In maintaining the obligation of its observance, the true principle underlying the command must be emphasized. All time belongs to God, and a seventh part is given to Him as a token; all work belongs to God, and by the dedication to Him of a definite portion, the whole is sanctified. The Sabbath was made for man for his highest good. To think that that was attained by the indulgence in mere amusements was surely wrong. The Lord's Day had no historical connection with the Sabbath. It was directly connected with the Resurrection, of which it was the memorial. . . . It appeared that the Jewish scruples with regard to work on Sabbath Day found no place in the minds of the early Christians; they worked on it as on other days. Later, however, it was made a holiday that it might the better be a day for worship. It was the Lord's Day, and therefore, a day to be spent in a way which would please Him. It was given as a day for the cultivation of our higher nature; to use it as a mere day of amusement was to degrade the day to a common holiday. It was given to draw us nearer to heaven; to use it for mere pleasure was to strengthen the ties

which bind us to earth. Drawn down, may be, during the pursuit of our ordinary avocations, we were to rise again and seek spiritual things."

Bishop Tucker, in Uganda, says that, with regard to the capital of the country, it is apparent that in material things there is a much greater measure of prosperity now than when he was there before. "But the contrast," he adds, "between now and my first visit in 1890 is even more marked. Then, comparatively, Uganda was a desolation. Now, however, we see a vastly different state of things. In the first place, order reigns. It is no longer the drum-beat from morning till night, and the gathering together of excited crowds. If the drum beats, it is either to call the people together for service in the great church or for classes in the various teaching-houses. It is true that from time to time, as a chief comes and goes, his movements are marked by the beat of the drum. But then the beat is known, and only stirs those who are immediately interested. But, besides the comparative quiet of the place, another sign of progress is the great increase in cultivation. In 1890 many of the gardens in the capital had fallen into ruin, and were little better than waste lands. Now, however, not only have these gardens been reclaimed, but fresh land has been taken into cultivation. The result is that Mengo is now one great garden. A further evidence of increased prosperity is the amount of building that has been done during the past three years, and more especially since the proclamation of the Protectorate. Every chief of consequence has now a double-storied house, and the improvement in the houses of the lower classes is very marked. The roads, too, have been greatly improved; the swamps have been mostly bridged, and some have even been drained." But the evidence as to the progress made in spiritual things is, the bishop says, even more pronounced. "For instance, not only is the hill of Namirembe crowned with a beautiful new church, accommodating some four thousand worshippers, but in the districts around the capital some three-and-twenty churches bear witness to the spread of the Gospel. These churches are regularly served from the capital, and as regularly gather their hundreds together for worship on the Lord's Day. . . . There are now, I believe, more than two hundred of these churches scattered throughout the country. The decent and orderly way in which the services (so far as I have seen them) are conducted is another token of the advance in spiritual things." The bishop goes on to tell of a missionary meeting held in the capital, when nine new missionaries (natives) were sent forth to their work. The bishop has held a series of confirmation services, at the first of which sixty-eight men and thirty women received the laying-on of hands. "One very interesting incident of the service was the coming forward for confirmation of two blind men, one of whom had lost both his ears. They had been cut off by order of the king some years ago by way of punishment for some offence or other. Both men in their sightlessness were victims of the king's cruelty." On the road to Gayaza, the bishop's guide, when about one hour and a half from Mengo, pointed out to him a spot, the sight of which, in connection with its history, filled the bishop with horror. "A huge trench lay before me, surrounding a considerable piece of land at the bottom of the valley. It seems that the former Namasole, or Queenmother, gave orders that all who claimed relationship to the royal family were to be isolated on this piece of land. Houses were built for them, in cruel mockery, for no food was given to them. There they were starved to death, several hundreds of them. Such were the doings of those in authority in Mtesa's time, not very long ago; and there was I, a Christian minister, on my way to hold a confirmation, permitted to gaze upon the scene of horror. How changed the times! 'Thank God, that day is over!' was the exclamation which came from my heart as I resumed my journey."

The piles of old London bridge, driven 800 years before, were found to be in good condition when the new bridge was erected in 1859.

REVIEWS.

A YEAR'S SERMONS. By S. D. McConnell, D.D. Author of "History of the American Episcopal Church," "Sons of God," etc. 12 mo., pp. 310. Price \$1.25. 1896. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

This volume comes nearer to the idea of sermon stuff than to that of sermons, and, in fact, there is not a sermon in it, but there is the material for a good many. Dr. McConnell gives a series of studies upon selected passages of Scripture, where he has tried to reach the inner purpose in the mind of the writer and of the spirit that moved him to write. He follows the course that a wise preacher will pursue in first working out his subject in all its aspects, before he has placed his text on the paper or commenced his sermon. We are often exposed to the trial of listening to what has no connection with the text, and to an exposition which is too manifestly extemporized as the preacher writes or speaks. This is obviated by first prosaically realizing what the Scripture is intended to teach. Thus, for instance, Dr. McConnell asks how "the friendship of the world is enmity with God," because we must spend our life in the world where God has placed us, and we can scarcely imagine that our relation to it would from the outset be hopeless. But if we look at the character of the "friendship" that is here alluded to, our difficulty vanishes; it is "the illicit friendship of the married wife for a man who is not her husband. The church is the bride, the Lamb's wife. Her husband is not exacting or jealous of any innocent affection, but he condemns unsparingly and without relief her illicit affection for the world." (p. 150.) Again Dr. McConnell asks how the "well-doing" of the Christian world can be used to-day as proof "to silence the ignorance of foolish men." Both Christian and secularist draw back from the test of showing the effect of religion upon individuals, but there is no doubt about the civilizing and uplifting influences that have issued from Christianity, so that our position of comfort and light in the present day is due to the "well-doing" of the members of Christ. We commend the volume both for the special studies, and for the idea of the preacher's working his subjects so methodically. (P. 202-4.)

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MARK.—By the Rev. E. P. Gould, S.T.D. Price 10s. 6d. Edinburgh: T. & T. Clark. 1896.

We give a hearty welcome to this new volume of the International Critical Commentary, and especially recognize the promptness with which the volumes of this great series are appearing. We have already pointed out that here, for the first time, we shall have a complete and uniform commentary on the whole Bible, in which there will probably be no weak places, so that clergy and laity alike may place these volumes on their shelves with the assurance that they are getting books quite up to the scholarship and research of the day. If the commentary on St. Mark should not excite the same interest as Dr. Sanday's on St. Matthew, that will result from the contents of the two volumes rather than from any inferiority of treatment. Dr. Gould's work on St. Mark, whether critical or expository, is simply first rate. It is thorough and courageous, without being offensive to the conservative. Conservative, indeed, in some respects, the book may be said to be, since it does by no means deny or ignore either the Godhead of Christ or the supernatural element in His life. Yet we can see that the author is not unwilling to minimize the miraculous. We are not quite able, for example, to go with him in his remarks on the Gadarene Swine. We are not prepared to give up the doctrine of demoniacal possession. On other points, too, we venture to differ from him, as on the subject of St. John's remarks on Judas. We fear that we must accept his judgment on the concluding verses of St. Mark's Gospel. It is hardly possible to believe that they formed a part of that Gospel as originally written. But, however, we may agree or disagree with some of Dr. Gould's opinions, he has given us here a commentary which no student of the New Testament in Greek will do well to neglect.