

## HURON.

**SELTON—St. George's Church.**—A fine driving shed has been erected during the past week, which will accommodate 10 teams. It forms the tangible expression of the Harvest Thanksgiving of the people which was held in September. Sufficient money was then obtained to pay about one sixth of the cost. But although so little actual money was in hand the generous and practical help of some of the members enabled the building, valued at \$200, to be erected without a debt. Timber was cut from the woods of Mr. J. Shaw, who presented sufficient for the shed. It was sawn into posts and lumber by Mr. B. Addeman. The building was framed by Mr. Johnston and Mr. Greenway, another friend gave the nails, and a "bee" was held to raise the building at which 25 or 30 neighbours assisted. This is a good example for small congregations to follow—there being only six families who are members of the church in Selton. The congregation will sustain a heavy loss in the removal of Mr. W. Linley during the coming year.

The Synod of Huron has been summoned to meet at the Chapter House, London, on Dec. 4, 1888. The Executive Committee will meet on Dec. 3rd at half-past two p.m.

Rev. E. W. Hughes, of Lion's Head, has been appointed incumbent of Christ Church, Listowel, in place of Rev. M. Turnbull, removed to Kincardine.

Rev. C. H. J. Channer, of Meaford, Ont., has been appointed rector of Christ Church, Petrolia, vacant by the resignation of Rev. P. B. DeLom.

Rev. Chas. Miles, of Belmont, Ont., has been appointed to the vacant parish of Wallaceburg.

## FOREIGN.

Bishop Ryle stands alone in his "protest" or complaint that nothing was said at Lambeth against Romanism.

The Bishop of Rochester, speaking at Sion College, said all that the voluntary schools demanded was justice; those schools were the life of Christian thought and principles to the people of England.

It is announced that Dr. Sanford, Bishop of Tasmania, has accepted the post of coadjutor to the Bishop of Durham and will shortly leave for England.

The old Catholic Journal in Bohemia, the *Abwehr*, announces that in September a deputation of Czechs waited on the chief procurator of the Holy Synod at Petersburg. Their spokesman, Skrivan, stated that the whole Czech race was contemplating secession to the Russian Church. The chief procurator expressed the wish that all the other Slavonic races in Austro-Hungary would likewise see it their interest to unite with Eastern Christendom. All the deputation were received into communion.

A number of representative English Churchmen are sending an address and some presents to the Patriarch of Jerusalem, including a service of communion plate, the chalice being richly jewelled and bearing embossed figures of St. Augustine, St. Thomas of Canterbury, St. George, and Archbishop Land.

The Archbishop of Canterbury has cited the Bishop of Lincoln, being his suffragan, to answer a charge of violating the law in matters of ritual. Dr. King is a very successful and popular bishop, and the action of the Primate must be deplored by every one, and by no one more than by Dr. Benson himself.

The new Suffragan Bishop of East London has had 700,000 people added on to the charge recently held by the late Bishop of Bedford, making probably a million and a half of people under his spiritual care. The new additions are divided into four rural deaneries, of which Islington has 76 clergy, with 4,000 people each to care for, and Shoreditch has 50 clergy with 3,000 people each. Islington is a well-to-do or at least a mixed deanery, but has fewer clergy to population than any portion of London north of the Thames, and as the churches are nearly all on the pew system, the pewed-out classes form a large majority of the whole.

The annual summary of British contributions to

the funds of foreign missionary societies, just completed by Canon Scott Robertson, shows that, for the year 1887, the sum of £1,228,759 was voluntarily given by various religious bodies in the British Isles. Of this total the sum of £461,246 was given to Church of England societies; £187,080 to joint societies of Churchmen and Nonconformists, £367,115 to Nonconformist societies in England and Wales; £202,940 to Scotch and Irish Presbyterian societies; and £10,420 to Roman Catholic societies.

A popular meeting was held at Cologne to promote the suppression of slavery in Africa. There was a very large attendance, including the chief burgomaster, the archbishop, and the principal military authorities. The following resolution was adopted:

The suppression of slave-hunting is the common duty and mission of all Christian states. Since article six of the Congo Treaty pledges all the Powers to co-operate for the suppression of slavery, it is a special duty of the Congo State, England, and Germany, by a mutual understanding, to take up and carry through the unavoidable struggle. We rely upon the honor of the German flag and German interests being effectually safeguarded by the imperial government, and are convinced that if such action may count upon the unanimous support of the people, without regard to religious distinctions, the active co-operation of the Reichstag will not be wanting.

The Bishop of Durham at a recent meeting in behalf of the Society for the Propagation of the Gospel, made the following statement, and gave that society a large share of credit for these "glorious results": "There are now fourteen African bishops. Not one of these dioceses existed till her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a see means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolical ministry, which we believe was especially ordained by God to be the means by which the ministrations of Christ should flow to men. It is the enrollment, as a corporate unity, of one other member of the great Anglican Communion."

The Chester Conference had the interest of being the last over which Bishop Stubbs would preside before translation to Oxford. He urged on all a careful study of the results of the Lambeth Conference, as a helpful guide to thought and action. As to Home Reunion, he was content to wait; premature attempts might hurt conscience and provoke fresh strife; a better knowledge of Scripture and Church history should pave the way. (The emphasis thus laid on history is highly characteristic of our great Constitutionalist.) A paper having been read upon Clerical Incomes which suggested a voluntary tax on clergy having incomes of £300 or over, Bishop Stubbs opposed this with unusual warmth. He said it was rather levelling down than levelling up; much nonsense had already been talked on the subject at Church congresses. For himself his clerical income had never met his clerical expenses; he had worked with his pen to maintain his wife and family, and it was simply owing to his success in writing that he had been recognized and raised to the episcopate. Why should all clergy be put on a dead level of £300, whatever their attainments or activity?

*Sensible Advice.*—Bishop Moorhouse, at the Manchester Church Congress, in summing up the discussion upon the question "To what extent results of historical and scientific criticism should be recognized in sermons and teaching," made the remark that the clergy would do well not to introduce difficult questions of criticism into their sermons, but to have lectures delivered from time to time in their parishes where those difficult matters might be discussed, and where those who felt interested in them might attend if they liked.

## SKETCH OF LESSON.

ADVENT SUNDAY. DECEMBER 2ND, 1888.

"In the Beginning was the Word."

Passage to be read.—St. John viii. 51-59.

At the time when these words were written, the relations of our Lord with the Jews had reached a crisis. We learn from St. John vii. 1, that he was avoiding Judea as much as possible, "because the Jews sought to kill Him." But no prudential reasons

could stand in His way when the season of the Passover arrived. He must go up to the Feast. (Deut. xvi. 16). No believing Jew could be absent from Jerusalem then; and our Lord was a strict observer of the Law of Moses. Besides, great multitudes would be present from all parts of the world, and the great truths which He came into the world to teach could then be heard by many, and would be carried far beyond the limits of Palestine. On this, His second visit to this great Festival during the years of His public ministry, He found Himself exposed to the hostility of the Jewish rulers. They sent out their officers to take Him; but they were so impressed by His words and bearing, that they failed to lay their hands on Him, saying, "never man spake like this Man" (vii. 46).

And now, as we learn from this chapter, He stood face to face with His enemies. Never did He speak so sternly of their sin in rejecting Him. Never did He assert more strongly His own claims to the love and reverence of all men. If they did not receive Him as the Son of God, He said, they were no longer true children of Abraham, but rather the children of the Devil; for they were doing the Devil's work.

He pressed upon them the great blessings that would be theirs, if only they would be His faithful disciples. "If a man keep My saying, he shall never see death." They obstinately refused to see what he meant, that he would save His own from the everlasting death of the soul. They preferred to understand the saying of bodily death, which plainly all men must suffer. "He must have a devil," they said, "to make such an assertion." Abraham and the prophets were dead. Did He claim to be greater than those holy men whom they all honoured?

Our Blessed Lord utterly disclaims any self-seeking. It was His Father who honoured Him—His Father who had said, "This is My beloved Son," (Matt. iii. 17). His Father whose Name was glorified by His miracles, and Who would, when the time came, fully justify all He had said and done.

They call Him their God, but they did not know Him, or they would have received the Christ as the Son of God. He knew Him, and always kept His saying.

Then He speaks again of Abraham. They had said that Abraham was dead. "And yet," says Christ, "He rejoiced to see My day." He meant that He had lived in the time of Abraham, over two thousand years before. "What!" they said, now angered beyond measure, "Hast Thou seen Abraham? Thou art not yet fifty years old!"

Then He replied with words of deepest meaning, words which roused their animosity to the highest degree, but which should fill all Christians with awe and reverence. "Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was I AM.' If he had merely meant that He was more than two thousand years old, He would have said, 'Before Abraham was, I was living,' or something of that kind. But the expression used could mean nothing else than that His existence had nothing to do with time—that a thousand, or even a million years, could make no difference with Him. 'I AM,' means that there never had been a time when He was not—that He was 'from everlasting to everlasting'—that He was God. It was the Name by which God had made Himself known to the Israelites through Moses. (Ex. iii. 14). It is expressed in the Hebrew language by the great name Jehovah (Ex. vi. 3).

The Jews now fully understood all that He claimed to be. It was to them terrible blasphemy. In their mad fury they sought to put to the test His pretensions of eternal existence. They took up stones to kill Him. But "His hour was not yet come." He "hid Himself, and went out of the temple, going through the midst of them, and so passed by."

## Correspondence.

All Letters containing personal allusions will appear *only* the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

## HEIR TO THE AGES.

SIR,—It is from the book-worms we get our leading thinkers, writers, scientists, professional men and rulers. What a fortune it is to be "heir to the ages"—to live after all the great men instead of before them. We are rich indeed who hold the past by inheritance, while we clasp the present by the hand. Books knock down the walls between the present and the past and the best thoughts of the best men become our heritage. Dr. Channing says,—"God be thanked for books. They are the voices of the distant