

violations of the treaty of 1883 by the Khan, and on the further ground of his incapacity to rule. The fact of incapacity and misgovernment is very likely well sustained. Although nominally independent, the Khan has been for ten years practically a vassal of the Russian Empire, and the real fact of the situation is simply recognized by placing the Khanate directly under Russian control. The long patience of Russia thus plucks another fruit of conquest. Ten years ago the likelihood of constant trouble with the Tekke Turkomans, and the possibility of complications with England, restrained the Russians from doing openly what they have done to-day. Since the conquest of the Merv country the Turkomans have been under the rule of Russia, and England has now on the Nile a complication which diverts public attention and interest from Central Asia. This is only one step in that eastward march of Russian rule which will eventually embrace all Turkestan.—*Christian Union.*

The Hon. John Campbell, of Australia, has given \$50,000 towards the foundation of the new see of Riverina, has contributed magnificently towards the erection of the cathedral of Goulburn, in North Australia, and now has indicated his purpose to set apart \$50,000 for the endowment of a bishopric in Fiji. All these are in connection with the Church of England.

Home News.

DIocese OF TORONTO.

GLEANINGS FROM MOODY.

Very full reports were given in the daily papers of the great meetings held by Mr. Moody in Toronto, Dec. 3rd, 4th and 5th. Our space will not permit us to give these, but we propose to reprint gleanings of whatever was most striking, suggestive and helpful. We are indebted for the following to the *Globe* reports, which were very accurate and full.

How to promote Spiritual Life in the Churches.

Often we get in a speech occupying two or three minutes a suggestion more valuable than you will find in a sermon of an hour's length. There is not a man here but can give us some suggestion that will increase our spiritual life. And there is no question of more importance than this; it is the only object of our meeting. It is only by getting more spiritual life within the church that we can hope to reach the outlying masses—what are called the lapsed masses. A quickened church is the greatest power on earth. We know that saying, "He that waters others shall himself be watered." That is the principle. A man cannot water others without being watered himself. If you dig a man out of a pit you will find your own burden falling into it. Many a Christian would forget his sorrows if he would go and help some one else to bear his. One of the most successful churches I have ever seen is that of Rev. Andrew Bonner, in Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Mr. Bonner opens his Bible and begins to read, you can hear all over the church the rustling of the leaves; every one is looking at the passage he reads. His method is just to expound the Word; and this is much better than to do as many ministers do—use the Bible merely as a text book. Some ministers take a text out of the Bible, and that is the last you hear of the Bible until next Sunday. The minister ranges around the heavens and the earth, and in the waters under the earth—all over Christendom—gives you a little zoology and botany and astronomy. But that is not what the soul wants. The soul wants food. It is not man's theory, but God's ideas that it requires. You cannot quicken the Christian with man's thoughts or theories. Let God speak through his Word, which is the Bible, and you cannot help being quickened. We have lost spiritual life by being

Hand-in-glove with the World.

believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world. I have heard people say, "Christ left us in the world, we are not to live like hermits." No, we are not to live like hermits. But the one thing Christ taught throughout His life on earth was that the world was at war with Him. The world is not to-day any more a friend to the gospel of Jesus-Christ than when he perished on the cross. Human nature has always been the same. The first man born of woman was a murderer. No man or woman is going to have spiritual power that is not separated from the world—that is unequally yoked with unbelievers. We used to have to preach

to the Church to keep out of the world. Now the world has gone into the Church—moved right in, and taken possession, and that is the reason we have so little power. People say, "Christ did not take us, only the world—we are in the world;" the ship is on the waters; that is all right, but when the water gets into the ship it's all wrong. And so when the world gets into God's people, it is all wrong. A great many people have

Strong prejudices against revivals,

and the reason is because they believe a revival means a strong effort for just a few weeks, and then all the rest of the year the Church doing nothing. I don't think that is what we mean by a revival; I'm sure it don't mean that. That kind of work is an abomination to God and man—where Christians work about six weeks, and are cold all the rest of the year, don't care whether a man is saved or not. The community say—"Oh, those Christians wake up, and they stay awake for about four or five weeks, and they are very active and very anxious to save sinners, and then they cool down, and for the rest of the year they don't know you." People have a right to be prejudiced against that kind of work. If it is God working it is going to last; it is a state of things that may be with us 365 days in the year. That is the kind of reviving the Church wants. That is very true what our brother said about the prevalence of the idea that there is a time when God will come and do this work, and that we have got to wait until that time comes round, and it is another false idea. You don't get that view from scripture. God's time to work is when you and I go to work. God is always ready, and He would rather give than receive. If we are ready to receive something from Him, and the Church is ready and waiting, there will be constant giving from God. I think I should read the connection in which this idea is brought in the Scriptures. You will find it in the 102nd Psalm, "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." That is the set time, when the Lord's servants take pleasure in the stones of Zion. In one denomination in the States there are returns showing that there are four or five hundred churches in that denomination that didn't bring a single soul to Christ—not a solitary soul admitted on profession.

We see some people who complain of revivals because things are done there in an irregular way. Well, I think we have had too much order and regularity lately. When the real breath of heaven comes down there will be a little disorder. You will find order in a cemetery; but let there be a resurrection, and there will soon be disorder and confusion. See how God has waked out of the regular lines Elijah and Elisha, and Eldad didn't belong to the regular line. When our war broke out we had to call out the irregulars—the volunteers, who did not understand the handling of arms. We need something of the same kind in the members of the gospel. In all ages God has been serving his Church. Look at the irregular things that were done while Christ was on this earth. It is always a mystery to me how any man with the Bible before him can condemn revivals. Why, all our churches are born of revivals. The Roman Catholic Church says it is apostolic. If so it was born at the Pentecost, right in the midst of a revival. If the claim of the Episcopal Church is right, she was also born at the time of the Pentecost. The Methodist Church was born of the revivals of Wesley and Whitfield. The Quakers are the result of Fox's revivals. Why, to speak against revivals is like a man talking against his mother. I remember going into one place where the minister dreaded the excitement of a revival. Yet he one night led a dance in a public hall, and called off the dances until five o'clock in the morning. If stocks and bonds went up 25 per cent., if corn went up 25 cents a bushel all over the United States and Canada, I venture to say there would be a considerable excitement, but you would not call that an unhealthy state of things. We want a general

Revival in Business Honesty.

When we see men failing in all positions of life, some of them closely connected with the Churches, it should drive us into the dust before God. Why should not our cry be this morning, "Oh God, revive me, that I being moved, may be used to quicken some one else. That was the way in the revival of 1857, which began with two or three—just a little company. A revival may be born right here in Toronto, in some poor widow's cottage. It is to be noticed that in the great revival which swept over the country in 1857 and 1858 no man stood out prominent. It was just God breathing down on the country. So, at the Pentecost, there was no great preacher. It was a time of prayer. I am one of those that firmly believe that if

we work for souls, God will give us souls. I think we should remember, too, that we have got to adapt ourselves more to the people. We in this age think quickly. We have got to shorten up our services a little, and there has got to be greater variety. Throw away your manuscript and talk right at the people. If you cannot carry your thoughts from the study to your people how can you expect your people to carry them away. Stand up and talk right at them for twenty or twenty-five minutes, and then

Pull in Your Net.

I have heard ministers preach powerful sermons, and then, while their hearers were deeply affected, close the book and pronounce the benediction—perhaps saying, "If any of you are troubled about your souls meet me next Friday night." Why, the devil will catch the seed and steal it away long before Friday night. Often I have heard a sermon on Sunday which has deeply impressed me. On Monday I was very serious; on Tuesday night the whole thing was gone. I believe if I had been spoken to on a Sunday I should have been saved long before I was. We should give every opportunity to those who are anxious to talk about their souls. When a man gets so far as to allow you to talk to him, he seldom goes back. I think our meetings should afford all possible opportunities of this kind. You may say this opportunity is given in revival meetings. But we should not wait for that, and we should give this opportunity every Sunday night. It strikes me that if we are going to reform this world, we have got to start and keep right at it all the time. It has been my privilege to belong to a church for twenty years, where I do not recollect any Sabbath night passing without enquiries. If an opportunity were given to enquirers in all our churches every Sunday night, I am assured that multitudes would come into the light. In most of our churches there is no place to be converted. The Sabbath morning services are for Christians. The preaching is not of that class which is intended to bring men to a decision about Christianity. The afternoon is for the Sunday School children, and there are some faithful teachers who will try to bring scholars to Christ. But at the evening service there should be some opportunity for conversions. The trouble is that there is not, during the whole week, really a place where a man may expect to be converted. On Sunday night there should be an evangelistic meeting, where the gospel should be preached plainly and simply, and where you may expect to make converts.

"Search me, O God."—Ps. 139: 23.

"That," Mr. Moody said, "is personal. It doesn't call upon God to search the minister, or the churchwardens, or elders. There is a great deal of difference between our searching ourselves and God searching us. You may search your heart and pronounce it all right. But when God searches it, it will be different. I was struck recently by what I was reading in a book about the training of the twelve. Christ spent most of His time for three years in training twelve men. And yet they showed their selfishness by quarrelling about who should be the greatest in His kingdom. It takes a good deal of grace to enable us to give up everything to Christ, to count Him all and ourselves nothing. It took a good deal of grace to enable John to consent to be completely outshone by Christ, to find the crowds that followed him yesterday following another to-day. That quarrel of the disciples has been going on ever since. Even when He was going up to be crucified they renewed it, when they should have been sympathizing with the Master in the sufferings which He told them He was to undergo. One of the saddest things in this Book, I think, is in Luke's gospel, when Christ instituted the Supper, and the shadow of the Cross was upon Him. Judas was going to betray Him; Peter was to deny Him; and again there arose a dispute as to who was to be the greatest in the Kingdom. If those men who heard Christ himself could be so selfish, what great reason have we to fear that selfishness will be in our hearts also? Let us pray earnestly to God to search us and to show us our own hearts. Let us pray God that we may know what it is to be crucified with Christ, to be dead to the world, to learn that he who would be greatest must be content to be the least."

(To be continued.)

TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.
A meeting of this Association was held on the evening of November 20th, in St. George's School-house, at eight o'clock, Rev. Canon Dumoulin, M.A., Clerical Vice-President, in the chair. After an opening hymn and prayer by Rev. Canon Dumoulin, the Institute Lesson for Sunday, November 23rd, was taught by George A. Mackenzie, M.A., Superintendent of

Grace Church was based on Church Tr was taken 23rd were nounced th yet furnish All Saint Trinity, St. St. Matthe St. Thoma prepared a these return Sunday-sch ment of the the Constit Redeemer, only churc Trinity Ea gramme of Decembe School-hou Wood. Pa Teacher"— January Sunday-sch Paper—"T to teach it" February school Less—"The Su agement"— March 1 school Less intermediate —Geo. A. 1 April 16 school Less "Order and Dumoulin, May 21st Sunday-sch Paper—"T —Miss Tu At 8.45 tl to question prescribed amination? to John Pa Institute, b to question Hymn-bool Hymn-bool 1883. Que should be answered b when the P the Church should be c tions of th Lessons, it printed at t Rev. Ed not be taug did not unio church, and Mr. Geo of the Suno securing th The Cha time at al should be thought th every Suno land accep Question were as fol to a Bible- techism?" class in th Rev. J. I upon quest Toronto, w from the s firmed. F if compose class in th Mr. H. C kept for ac ceived mu perty to dra for years b Though th highest cl suited to t training.