

British & Foreign News.

ENGLAND.

The Bishop of Exeter, speaking to his clergy at the triennial visitation, referred to the resolution to remove the bishops from the House of Lords. Bishop Temple said it was by no means clear that it would not be better for the nation to admit the heads of the Non-conformist bodies to the House of Lords than to remove the bishops from it.—*Irish Church Advocate.*

CROSSES AND LILIES.—“The Duchess of Connaught has contributed a beautiful altar cloth, with the Greek cross and lilies embroidered by hand, to the new parish church at Bagshot, Surrey. The Duke of Connaught has also presented a cross and candlestick.” The likenesses of the cross of CHRIST and of the lilies of the Virgin have been declared illegal, but as the London *Protestant Times* says: “If royalty presents them, and thus encourages lawlessness, what can we hope from the people? These and other gewgaws do not aid true worship, but most certainly tend to idolatry.”

UNITED STATES.

The faculty of Princeton College are enforcing the system of compulsory gymnastic exercise among the students. The law is an old one, but its fulfilment has for a number of years been disregarded, until the recent action of the faculty and trustees, which rules that it shall be observed strictly from this time on.

FOREIGN.

YOKOHAMA. July 25, 1884.—In the *New York Observer* of April 24, 1884, there was an article in regard to a young man in Tokio, Japan, who was imprisoned for the utterance of political views which were not approved by the Government, and during his confinement he engaged in active Christian work among the convicts. A correspondent of the *Observer* states that after his release he sent a letter to the office of the Home Department giving an account of the wretchedness and sufferings that prevailed in the prison, and his earnest convictions that there was great need of reform. He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and it would be for the advantage of the country to have these doctrines taught. Without some such influence as Christianity exerts, it was of little use to attempt to make men better by the most severe punishment. Experience had shown that many only became the more hardened and desperate by being thus thrown together and treated like dogs. He believed that the prison government should be in accordance with Christian principles; and if possible Christian men only should be placed in charge. After some time had elapsed he was invited to the office of the Home Department and consulted in regard to the views expressed in the letter. Then he was asked to give up his business and take a position under the Government where he could carry out in person the views he had so ably advocated. He called at the Bible House to-day and said: “I am now on my voyage to Hiogo to superintend the establishment of a new prison. I am to have the charge of the same, with express permission to teach Christianity, and it was hoped that all might be converted. I once thought that my imprisonment was a punishment from the Lord, and it filled me with great shame and sorrow. Now I see the goodness of God in it all, and I bless Him that I have so large a field and so good an opportunity for Christian effort. I am very weak of myself, but with the help of God I hope to do much good.” He requested a grant of Scripture for use among the prisoners. This was readily made, and he now goes forth with new zeal and power to shed more of the blessed light of the Gospel into the haunts of deepest darkness and degradation. This is none other than the hand of God.

THE McALL MISSION.—The Evangelistic Mission in France, popularly known as the McAll Mission, has been in operation now for some twelve years. The growth of this work has been remarkable, and it points forward to great changes in the religious life of France. The facts of its history are very striking, and from those facts important lessons may be drawn. Plain rooms are hired, often shop-rooms, opening

directly on the street. These rooms are plainly fitted up with seats, a few illuminated texts of Scripture, hung on the wall, being the only ornaments; and there, each night in the week, Gospel services are held. Plain and simple discourses are preached, and there is a great deal of singing. Many of the hymns are translations of the Gospel Hymns, so popular in this country and in England, and a cabinet organ is generally used to lead the music. The meetings are sometimes thrown open for testimonies by those who have received spiritual benefits in them. For the year 1883 eighty-seven such stations were reported, about half of them being in Paris, and the other half in other French cities. Sunday-schools are held in many places, also mothers' meetings, and other gatherings germane to the principal objects of the mission. The places of meeting are found in all parts of Paris. The Salle New York, so called because fitted up by friends in this city, is on the Rue de Rivoli, near the Tour St. Jacques; the Salle Philadelphia is on the Rue St. Honore, near the Madeleine; the Salle Baltimore is on the Boulevard Bonne Nouvelle, while others are in Belleville, in the Quartier Latin, and in other parts of the city. The audiences differ a little, according to the location, but in general, the attendance is of the working class. The sittings vary from a hundred to five hundred, the total for the 87 stations being 14,665. The rooms have been well filled by attentive congregations. Careful observers state their deliberate conviction that gross materialism is far more restricted in its spread, and feebler in its hold than its apostles would have the world believe, and than many Christian men have feared. There is evidence that its popularity has reached its zenith and begins to wane. The sophisms and cavils of atheistic speakers have become stale and wearisome, while the Gospel story, even on the lips of unskilled speakers, has a perennial freshness which holds the minds and hearts of the people. Experienced French workers have compared carefully the approximate numbers attending respectively the infidel meetings and the evangelical services in Paris; and while some of the former, by means of music and other attractions, gather crowds, yet the aggregate attendance at the Gospel meetings will be found greater. There is a readiness to give a hearing to the Gospel. There is much spiritual unrest, and those who are not yet willing to surrender to the power of the Gospel will listen with interest to Gospel appeals. Though the novelty of the simple and outwardly unattractive mission methods has long since passed away, the past year saw a marked increase both in the number and the seriousness of the listeners. And, apart from immediate conversions, there has been a dissipation of prejudices and misconceptions, thus, as has been quaintly remarked, “giving to the Gospel the freedom of the city.” And the work is extending to new places, there being more calls for the opening of new stations than there is financial ability to respond. The continued success during twelve years of simple Gospel preaching, often in the most radical quarters of Paris, where, at the outset, the bitterest atheistic opposition was manifested, shows that the work may be indefinitely extended. The McAll Mission work stands in intimate connection with the regularly organized evangelical churches of Paris. Thus the support of one of the stations with a dispensary, has been undertaken by the congregation of the American Episcopal Church, Paris. The congregation of the American chapel, also, is active in the McAll work. In addition to the McAll Mission stations, may be mentioned the work of the French *Mission Interieure*, Miss De Broen's Belleville Mission, the Wesleyan Evangelistic Mission, the Paris City Mission, several Baptist evangelistic stations, and those of the Salvation Army. Exclusive of the regular Protestant places of worship, there are something like a hundred and fifty mission rooms at present open in France. The expenses of the McAll Mission the past year were over \$60,000. Of this \$13,174 came from France and Switzerland, most of the remainder from Great Britain and the United States.

The outlook in Belgium is more hopeful. The King, under the terms of the Constitution, had no choice but to sign the Education Act passed by a large majority in both Houses immediately after the general election. But the more sagacious of the Liberals, appreciating, apparently, the gravity of the crisis and the fact that the King could not have done otherwise than to affix his signature to the obnoxious act, are using their influence to keep the controversy within constitutional limits, and to prevent a violent outbreak. They have issued a very sensible and manly address urging calmness, self-restraint, and patience as the true weapons with which the victory of free government is to be secured.

Home News.

DIOCESE OF TORONTO.

The Church Congress opened last Tuesday in St. James' schoolhouse, the Bishop of Toronto presiding. We shall give as full a report as our space permits next week.

WYCLIFFE COLLEGE.—The first annual commemoration of the Wycliffe College Alumni Association was held in Wycliffe College Monday afternoon, beginning at 3.30 o'clock. The Rev. Weston Jones, of Lindsay, President of the Alumni Association, occupied the chair. The folding doors between the library and the western lecture-room were thrown open and filled with chairs. The whole place was crowded with ladies and gentlemen. The evening prayer service was read by the Rev. Bernard Bryan, incumbent of Bradford, who preached a sermon on the subject, “The Gospel, the hope of the Church of England.” He took as his text the 16th verse of the first chapter of Romans, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth.” The sermon was incisive and well arranged. The preacher showed that, where the plain Gospel of Christ had been preached without any other attraction, it had always proved effective and mighty through God to the pulling down of the strongholds of sin and error, and needed no adventitious aids.

The Rev. W. J. Armitage, of St. James' Church, Orillia, then read an interesting and ably written paper on “The Life and Work of Cranmer.” The Rev. Geo. E. Lloyd, Wycliffe College, read a spirited paper on “The Life and Work of John Wycliffe,” and the Rev. Dyson Hague read an able paper on “Archbishop Laud,” contrasting the state of the English Church before and after Laud's Episcopacy. After the addresses social intercourse with refreshments completed a delightful reunion.

In the evening the annual dinner of the Alumni of the College was held. There was a large attendance and an exceedingly pleasant evening was spent.

CANADIAN EVANGELIZATION SOCIETY.—This Society, though working in an unobtrusive manner, has been, during the past few years, a medium through which much spiritual blessing has been conveyed to many parts of our land. Its evangelists have visited the greater part of the Province of Ontario, and parts of Quebec, and by their earnestness and faithfulness, have been used of God in bringing many souls to the feet of the Lord Jesus. The Society has completed arrangements whereby, in addition to its other agents, the services of Mr. G. Soltau have been secured. Mr. Soltau's visit to Canada during the last spring was marked by much blessing, and the Society, after much prayer, invited him to return this fall and labor under its direction. Having been led to accept the invitation, Mr. Soltau has arrived in America, and will enter upon his evangelistic labors at Montreal. No definite arrangement has been made as to his work after he leaves that city, but applications have been received from many of the principal cities and towns in Ontario. Any correspondence relating to evangelistic work, with a view to the services of Mr. Soltau or other evangelists working under the Society, should be addressed to Mr. Henry O'Brien, Honorary Secretary, Canadian Evangelization Society, 68 Church Street, Toronto. The Society has now in press a pamphlet containing suggestions as to preliminary arrangements calculated to ensure the successful working of details during a series of services; also hints to Christian workers in dealing with enquirers. These will be supplied on application to Mr. O'Brien. We ask our readers to remember this Society and its work in their prayers.—*Our Mission Union.*

The General committee of the Toronto Sunday School Association met last Thursday night in the schoolroom of St. George's church to arrange for the regular meetings of the association. The Rev. J. D. Cayley occupied the chair. The Secretary, C. R. W. Biggar, read a draft of his report reviewing the work of the past year, and making suggestions for the coming season. Among these were the holding of normal classes for teachers and the visitation of Sunday schools by delegates from the association. The report was considered clause by clause.

The following subjects were recommended for discussion at meetings of the association:

1. How to secure the preparation of the lessons by the scholars, and why so much difference exists in this respect between the public and Sunday-schools. 2.

How to secure day school class tea picnics at How to secure schools. school tea to secure a proper Sunday-school libraries—day school 12. How to secure records a maps, and It was suggested each regul for next St The Tre ing a smal eleven chu The nex house, on ings on the

PRESENT E. Green's his absence statutory in stating the membered this world a ed over \$20 the Shingwi

ORILLIA. art is much resume his recovery has him will join tions upon t yet spared t

On Sunda Orillia and J. W. J. Armit St. Luke's preached a there not a c convincing p abolition of t sent applica vious, and c cavilling Eli battle again. Drink.—*Pac*

CARDIFF A ing and beau wild and rugg located. It i: lives at Ched be travelled c and 25 miles drive. On 1 inst., he was c men to this Rural Dean, Secretary, an Apsley, who c The drive fr hours, Mr. H: the whole dist Dr. Smithett v over twelve n dash a mission house. There Eleven familie at Cheddar, Mr. Campbell Deer Lake, w fifty were pres to hear Mr. C: ing on Friday attendance, at Mr. Campbell charge. Ther The people ar drawbacks as: The missionar of an English church in Can: devoted and se