

the Propagation of the Gospel, representing the High Church Section of the Church of England. [It is to be noted that the Church Missionary Society refused to enter this field, already occupied by Protestant missionaries.—*Eds. E. C.*] The Norwegian is prosperous, with a theological and other schools and medical work. The High Church Mission makes headway slowly. The Jesuits also have a mission, but of this Mr. Kingdom says: "Their progress has been slow, and, do what they will, they cannot make headway, and now their chances are worse than ever. In all charity let it be said, that if they had been as diligent in the Master's service as they have been in intriguing they might have had far more satisfactory results."

To turn now to the great work of the London Society and the co-operating Friends. The London Society employs 31 missionaries, 61 ordained natives, and 3,673 native evangelists. The church members number 62,768, in a Christian community of nearly 200,000. Their schools number 803, reaching 71,411 scholars; school fees amount to about \$4,000 and local contributions to \$14,500. The legal code requires all children between the ages of four and sixteen to attend school and be registered. Protestant missions reach not less than 130,000 through their schools. The power of Christianity is felt most deeply in the central province of Imerina, and more especially in the capital, around whose large churches the smaller are grouped for oversight. From the centre the light shades away into other provinces, and is lost in heathen darkness among the Sakalavas. It is admitted that there is not here "the tervid life there was when the infant church of Madagascar emerged out of the fiery furnace of trial." The present emergency may serve to kindle it. There must be some life where in ten years just passed about \$200,000 have been raised for evangelistic work, besides the erection of 700 chapels, and a great outlay for 64,000 Bibles and Testaments, and thousands of educational and religious publications. There are special schools for training pastors and teachers of both sexes, and a skilfully conducted press, where also good work is done in lithography. It is said that the Malagasy youth could not get on in geography because of their inability to handle the hard names with certain consonantal sounds; so a system of "tonetic" spelling was adopted, and "the result was marvellous."

The French invasion is the one cloud over the prospects of this nation. And this is made still more serious by the accumulating evidence that this movement of the French upon Madagascar is consonant with the revival of the slave trade to furnish laborers for island plantations, of which there are many in the Indian Ocean. Thus Mr. Goodrich says: "Were France to possess the Northwest of Madagascar, she would easily ship slaves as *engages libres*, and she could establish sugar plantations in this island itself, obtaining thus, at hand, her *engagés* at small cost." At present they are taken from the west coast to Bourbon for ten years at nominal wages, the agent often receiving sixty pounds for an adult. "The treatment they receive at the hands of their masters is generally of the most brutal description, and it is absolutely impossible for them to get any reparation." From many notes at hand it would seem that slavery is far from dead. From Morocco to Mozambique and though the central parts of Africa slavery is rife. There is yet a great work for anti-slavery and evangelical alliance societies, as well as Christian governments, to do. And as for Madagascar, with Mr. Kingdom, we say: "May the troubles which the Jesuits have been the means of bringing to the fair mission field of Madagascar soon vanish, and may the time soon come when the light shall

dawn upon the tens of thousands of Malagasy who are struggling after a nobler and better life."—*Christian Union*.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME

ORILLIA.—On Friday evening the Rev. J. O. Crisp gave his farewell address to the Band of Hope. His subject was: "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." He urged the children to grateful efforts in benefitting by the instructions of those who went weekly to their meetings to assist and direct them in the formation of right principles and habits of sobriety, purity, and diligence.

CARLTON.—A branch of the Church of England Temperance Society has been established. At present it holds fortnightly meetings. The Rev. M. Thomson is President and Mr. Williams Vice-President. This branch is much indebted for its first start to Mr. Geo. Merser, the Secretary of the Diocesan Church of England Temperance Society.

ABROAD.

Mr. William Hoyle has published his annual letter on the consumption of alcoholic drinks in Great Britain. The account, he says, stands thus:—

	1883.	1882.
British spirits, 28,713,997 gals., at 20s.	£28,713,997	£28,554,264
Foreign spirits, 8,235,738 gals., at 24s.	9,882,885	9,950,425
Wine, 14,382,983 gals., at 18s.	12,944,685	12,988,154
Beer, 965,809,440 gals., at 1s. 6d.	72,435,708	73,258,516
British wines, &c., estimated, 15,000,000 gals., at 2s.	1,500,000	1,500,000
Total	£125,477,275	£126,251,359

"In 1860," Mr. Hoyle adds, "with a population of 28,778,000, the expenditure of the United Kingdom upon intoxicating liquors was £85,276,870. Year by year the expenditure rose until in 1876 it reached the enormous sum of £147,288,759. Thus while our population had only grown 15 per cent., our drink bill had grown 72 per cent. Between 1876 and 1880 the drink bill receded from £147,000,000 to £122,000,000. This was largely owing to the great depression in trade, and to some extent it was also due to the vigorous efforts of temperance reformers. In 1881 the drink bill rose again to £127,000,000, since which year, as we have seen, it has fallen to the extent of about three-quarters of a million sterling per annum."

One of the most practical ways of fighting intemperance has been discovered at Omaha, Neb.: beef-tea has become a popular bar-room beverage. One bartender reported that he sold over one hundred drinks of beef-tea per day. He says that business men come in in the afternoon, and call for a glass of beef-tea; and that many who formerly drank liquor now vary, and drink beef-tea.

The Rev. Earnest Wilberforce, Bishop of Newcastle, is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about incognito among the poor and criminal classes on tours of observation. On one such occasion he was riding in a third-class railway carriage, of which the only other occupant was a pitman. The latter, viewing the Bishop's clerical but "seedy" garments, remarked: "I'se war'nt ye're a poor curate, noo, travellin' i' the likes o' huz?" "I once was, my friend," replied the Bishop, "but—" "Oh, aye, I see!" cried the other, all in good faith, "that wretched drink! Aye, aye! Too bad!" The incident—without naming the Bishop—has since formed the topic of a cartoon in *Punch*.

THE LIQUOR TRAFFIC IN RUSSIA.—From Odessa, under date March 21, 1884, Sir Wilfrid Lawson has received the following communication:—I have taken

the liberty of submitting to you a few of the clauses of the new Russian *projet de loi* regulating the sale of alcoholic liquors in this country, and they strike me as worthy the notice of our legislators on this question, more especially as regards the responsibilities imposed upon the publican. Some of the clauses of this project, which will shortly be submitted for the Imperial exequatur, naturally, would not equally apply to our own country. The following, however, may be worthy of your notice:—

Clause II. enacts that any publican supplying drink to a person already intoxicated, or to young persons, is liable to a fine of 850 roubles (about £85), and to the deprivation of his license or patent for three years, during which period he will not be allowed to occupy himself in any capacity whatever connected with the sale of liquors—not even as a waiter.

Clause III. enacts that any publican supplying a person with such a quantity of drink as to make him irresponsible for his actions, and if such person, after leaving the premises, be robbed or injured by accident, the publican, in addition to the fine imposed under Clause II., shall make good any loss by robbery in the one case or pay all medical expenses in the other.

Clause IV. declares that where a person through excessive drinking dies in a public drinking-house, or if an intoxicated person lose his life in any drunken brawl on the premises or after leaving (cases, unhappily, not uncommon in Russia), the publican shall suffer two years' imprisonment and make a suitable provision for the wife and family or dependent relatives of the deceased.

These are the more drastic clauses of the project, but one other I may mention as equally applicable to all countries. This clause forbids under heavy penalties and without any qualification whatever the sale of alcoholic liquors on credit. The rigid enforcement of this clause must prove the redemption of thousands, or rather, of tens of thousands of the Russian peasants who mortgage their goods and chattels and growing crops to the Jewish publicans and usurers found in all agricultural districts.

Correspondence.

PRIESTISM.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—In your paper of April 17th, "Senex" is asking a correspondent concerning the character of the promoter of the term "priest" in our present Prayer Book. On this, and similar matters, I like reference to the one true source, the word of God, and, by just so many times as the Prayer Book uses the said designation, in application to the Christian minister, just so often does it depart from the language of the New Testament, for, in this inspired book, the word "priest" is never once applied to any, as ministers of Christ.

That the compilers, or revisers, of our Prayer Book used it, only shows the constraint under which they were, for the whole tenor of the writings of the Reformers of the English Church was opposed to both Priestism and sacramentism; as can readily be seen by looking into the now much neglected volumes of "the Parker Society." It is of no use telling us that "priest" is just presbyter written short, for in its signification, and, New Testament use, it is no such thing, as those who so dearly love the title well know. The application of the term "priest" to the minister of Christ may be very ecclesiastical, but whether it is very scriptural is a question which I leave to the exercise of private judgment.
Colborne.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER I.

THE OPENING SCENE.

The branches of an old lime tree on the borders of the Oberstein forest, half concealed from view the figure of a slender boy as he lay under its shade absorbed in the contents of a book. The beams of the setting sun were at the moment struggling through the foliage over his head. Beside him, stretched