

British and Foreign.

Dr. Talmage has resigned the pastorate of the Brooklyn Tabernacle, and the trustees have decided not to rebuild the church. The Doctor will not accept any Brooklyn pastorate, or at present any pastoral charge. The latest news is that he is to make a preaching tour through the leading cities of the United States.

The Ven. Archdeacon Denison celebrated his 89th birthday last week. The Archbishop of Canterbury telegraphed to the Archdeacon, congratulating him on attaining so great an age, and the Bishop of Bath and Wells and nearly one hundred of the clergy of the Archdeaconry of Taunton forwarded him an address. The Archdeacon has been a priest for 62 years, and Archdeacon of Taunton for 48 years, while he has held the vicarage of East Brent nearly 40 years. He is still in fairly good health.

Gambling is notoriously the temptation of the pit populations of Durham and Northumberland. Canon Whitley, the venerable vicar of Bedlington (Senior Wrangler in 1830), preached a very earnest and also closely reasoned sermon on the sin of betting, and showed, *inter alia*, how foolish it was to stake money when the chance of winning was so small. Two pitmen, discussing the sermon afterwards, were heard to say they felt sure "the vicar must have betted a lot hissel in his time, or he woodna ha knowed sa much about it." The Canon is very fond of telling the story against himself.

The Kilburn Sisters, who have worked for nearly 20 years in the parish of Holy Trinity, Shoreditch, have at length decided to build proper and permanent accommodation for their manifold works. At present they conduct Sunday-schools, guilds, women's meetings and classes in their wooden mission house, and in the rooms below the church. The meetings are now too large and numerous for the rooms occupied. The Sisters have, therefore, bought a site in Church Street, and propose shortly to erect on it a commodious mission-house with a large hall in the rear. No neighbourhood could need such a centre more.

The Rev. Canon Carter, of Truro, who has been holding missions in Melbourne and Tasmania, has just spent a week in Sydney on his way to Christchurch, New Zealand, where he is also to hold a mission. Canon Carter has been the guest of the Bishop of Sydney. During his brief stay he preached in the Cathedral and in three parish churches. He also addressed the clergy in the Cathedral, and at the invitation of Canon Sharp, Warden of St. Paul's College, within the University of Sydney, he conducted a "quiet day" for clergy and candidates for Holy Orders at the college. The kindness of Canon Carter in undertaking so much work in Sydney was much appreciated by Bishop, clergy and people, more especially as he had so recently recovered from severe illness, and might reasonably have regarded his week there as a time to rest and recruit his strength.

The appointment of Mr. Gore to a canonry at Westminster is an admirable exercise of the ecclesiastical patronage of the Crown. He enjoys at this moment a wider influence than any clergyman in the Church of England, and that influence is greatest with the class which needs it most—those young men of whom Canon Scott Holland speaks so eloquently and sympathetically in his contribution to Dean Church's *Life and Letters*. Moreover, if there be any section of this class rather than another for which nothing is at present done, it is the educated young men of fashionable London, and, in our judgment, it is these above all that Mr. Gore is fitted to reach, and will, as we trust, find—or make—opportunities of reaching.—*Guardian*.

CHRISTIAN SOCIAL UNION.—The second annual conference of the delegates of the thirteen branches

of this Union was held at Cambridge. The Bishop of Durham delivered his presidential address at an open meeting on Monday evening, and he also addressed the members at an early celebration of the Holy Communion on Tuesday morning. The meeting was held in the smaller room of the Guildhall, and was uncomfortably full. At the conference on Tuesday morning, held in the Henry Martyn Hall, great interest was taken in the discussion as to the extent to which freedom of action should be allowed to the different branches. The more cautious, who were represented by the Rev. J. Carter, of the Pusey House, the secretary of the Union, were anxious to appoint the Executive as the censor of all action taken by them; but other counsels prevailed, Prebendary Eyton strongly protesting against any attempt to unduly wrap the branches "in swaddling clothes." It was finally decided that the Executive should draw up some general instruction for the guidance of branches, and that, subject to these, freedom of individual action should be allowed, on the understanding that such action did not in any way commit the Christian Social Union. It was decided to hold the meeting next year at Manchester.—*Athenaeum*.

The end of the world prophets are busy with their conferences just now all over the kingdom, and will reach Yorkshire next month with a meeting at Bradford on Jan. 30. Some very rich men have joined the movement, and among the most prominent is the Assistant Commissioner of Police for the Metropolis. It is curious that the past year should have seen the publication of a book by an American scholar, the object of which is to show that the world is quite young, not yet reached its maturity, much less its decline. Our prophets find their view confirmed by the recent Transit of Mercury, by the opening of the Jaffa-Jerusalem Railway, and by the re-building of the Temple at Jerusalem. This last piece of information may be a surprise to many people, but one of the prophets, recently visiting Rome and Milan, saw two pillars which she was told were for the temple in question, together with a pair of fine brass gates, which she saw somewhere else. All the signs, astronomical, political, and social, converge at one point in the year 1898, and yet there is an unpleasant suspicion that we are being made fun of, for the date in question is the 1st of April!—*Church Review*.

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CHAPTER V.—CONTINUED.

TALK ON THE HILLSIDE.

"Tell me of St. Anne, our Lady's mother!" he said one day.

"There is only one place about St. Anne," replied the shepherd; and he repeated the story of our Lord's presentation in the Temple.

"Is that all?" asked Jack in a disappointed tone. "I do not see that there is a word said as to her being our Lady's mother!"

"Perhaps the story is in some other place!" Jack suggested; but the old man shook his head.

"I have read the New Testament all through more than once, especially the Gospels and Acts," said he. "There is not a word said about our Lady's mother, and very little about our Lady herself!"

Jack looked startled. "But do you think it could have been the true and right gospel after all, uncle Thomas?" he said. "The priests tell us more about our Lady than about our Lord himself, and I am sure Anne says ten prayers to her for one that she says to our Lord!"

The old man did not answer, and Jack repeated the question: "Do you think it could have been the true and right gospel?"

"I have been thinking, Jack," said the shepherd, after a little silence and without answering or seeming to heed the question. "I have been

thinking that I have perhaps done wrong in this matter."

"How?" asked Jack.

"Because the knowledge I have given you may bring you into danger. Because the questions I have raised in your mind will not be lightly laid again. And how shall I answer it to your father if any harm befall his only son through my means?"

"But uncle Thomas," said Jack after a moment's silence: "your father did not fear to expose you to the same danger!"

"No, because my father was fully persuaded in his own mind. He esteemed the knowledge of God and His truth worth any danger or trial which could befall for its sake. I well remember his words to me, whispered in my ear as he gave me his last embrace. 'My son, remember the words of our Lord. Fear not them that kill the body, and after that have no more that they can do; but fear Him who is able to cast body and soul into hell!'"

"I cannot but think he was right!" said Jack with decision, after a little pause. "I cannot but think the truth must be worth any danger which can come to us for its sake. Nor can I understand why the reading of God's Word should make men heretics. The priest at Anne's convent says it is because ignorant men know not how to use it, and that it is like a poisonous drug, which can be safely used only by a physician."

"Aye, I have heard that story often enough, and how that giving the Scripture to the common folk is a casting of holy things to the dogs, and pearls before swine. A fair saying indeed, to call them for whom Christ died, dogs and swine!"

"Do they then christen little whelps and pigs?" asked Jack smiling. "Methinks that were as great an abuse of holy things as reading the Bible to the common people."

The shepherd smiled in his turn! "Thou art a shrewd lad! Take care that thou make thy wit keep thy head instead of losing it!"

"I will take care," replied Jack with all the confidence of fifteen. "But, uncle, according to all that you tell me, the holy apostles were men like ourselves. St. Peter was a fisherman and worked for his bread, and our Lord's sayings were spoken to him!"

"Yes, I have often thought of that!" replied Thomas Speat. "Those they called the Pharisees were learned men, it would seem, and yet only one of the apostles was called from among them. He even told them that the publicans and harlots should go into the kingdom before them. Strange how the words come back to me more and more!" continued the old man in an amusing tone. "I would not have believed I could repeat so many. 'But the Holy Ghost shall teach you, and shall bring all things to your remembrance, whatsoever I have said to you.' I well remember how my mother repeated those very words to me, when I went away from home to the Stonehill farm. I was deploring my fate in being obliged to go away where I could no longer hear and read the Word of God, and saying that I feared I should forget all I had learned. 'My son!' said she, 'remember that you carry with you a teacher who is able to make you wise even without the words of this book, and without which the book itself can teach you nothing—I mean the Holy Spirit of God. Our Lord promised this Spirit of Truth to his disciples, and said,—'He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you.' Ask constantly for this Spirit of Truth, my son, and it shall be given you.' And so verily have I found it. I have been exposed to many dangers and temptations in my long and wandering life, and—woe is me—I have sinned often and grievously; but in times of the greatest trial, there were brought to my remembrance words from my father's book, which have kept me from sinning, and encouraged me to return when I have wandered from the right way."

"And do you think," asked Jack in a tone of awe, "that it was verily the Holy Spirit which brought these words to your mind?"

"I cannot but think so, my son!"

"But uncle Thomas!" said Jack, "is it not—?"

(To be continued.)