[Feb. 20th, 1890.

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sionary meeting was held in this church on Sunday, 9th inst., after evening prayer, and was very well attended. The rector explained the meaning and intention of the meeting, also reading details of parochial diocesan collections throughout the year, which amounted to \$179. After a few words, urging a continuance in well-doing, and bespeaking their earnest attention to the needs of the diocese as now to be set forth by the deputation, Rev. B. B. Smith, Rector of St. George's Cathedral, Kingston, and Judge McDonald, of Brockville, Mr. Lewin introduced the last named gentleman, who delivered a most interesting and practical address, speaking from personal observation of the hardships and privations of the missionaries, of their anxious laborious lives, and the crying need of larger contributions to enable the Mission Board to fulfil their obligations. It seems very plain that without increased liberality among those in cities and towns, their less fortunate brethren whose lot is cast in wilder regions, must indeed be scattered as sheep without a shepherd. The Revd. B. B. Smith followed with a spirited appeal to his hearers to lay to heart the statements made, and the necessities so forcibly urged upon them, contrasting their own fortunate position with such abundant causes for thankfulness as they possess, with that of others who lacking the help and support of frequent services, church organizations, the constant, near presence of their pastor, who is often their only friend, still have to battle on and do their duty to God and man, can we wonder their cry is who will come and help us? At the conclusion of the address a collection was taken up amounting to \$124.27. Rev F. D. Woodcock, curate of this parish, has been absent from home on deputation work.

TORONTO.

Toronto.—Professor Clark's Lecture on William the Silent.—A larger, more intellectual or appreciaciative audience probably never assembled within the walls of Trinity College University than that which met, under the Presidency of Provost Body, on Saturday afternoon, to hear Professor Clark deliver a lecture—the second of the College winter series—on "William the Silent. Clergy, University professors and lecturers, leading citizens and ladies, filled the large hall to overflowing. This gratifying feature of the proceedings was to be attributed, no doubt, in a large measure to the popularity of the lecturer, whose charming delivery, graceful, easy and cultured style, is sure always to command a good attendance.

Before surveying the positions and circumstances of the times, the lecturer combatted the natural prejudice against the leader of a revolution, maintaining that no selfish motive could be imputed to William the Silent. William had no personal or religious wrongs to right or to avenge, no project of annihilation to serve. At the time of the outbreak, and long after, he was a Roman Catholic, and he had nothing in common, save humanity and nationality with the persecuted Protestants in the Netherlands. He had been the trusted friend of the great Emperor Charles V. Before the age of 21 he was placed at the head of the Spanish Army in the Netherlands in the face of such leaders as Coligny and the Duc de Nevers. When Charles laid down the imperial and royal crowns in the great hall at Brussels, it was on the shoulders of William of Nassau that he leaned as he read his parting words; and it was to the same youth of two and twenty that the insignia of the empire were committed that they might be borne to Ferdinand the new Emperor. What quarrel could the Prince have with Philip the Second, the son of his benefactor?

"He entered," said the Professor, "upon this struggle from pure love of his countrymen and of liberty. He entered upon it because it was forced upon him, and he carried it through to the end in the spirit in which he commenced it, without violeuce or timidity, without rashness or apprehension in a spirit of devotion and self-sacrifice which has few parallels. And what a fearful struggle it wasa few weak, undisciplined Netherlanders against the mightiest Power in the world, the power of Spain, a kingdom which drew its resources from all parts of the world, whose wealth was almost fabulous, and whose soldiery was the glory of Europe. I know nothing equal to this contest in history, except, perhaps, the long struggle of William III., of the Netherlands and of England, against what was in his day the greatest European Power—France, under Louis XIV. So impossible did it seem that he should succeed that he was implored not to persevere, because he must end by seeing the ruin of his country. 'There is one way of preventing that,' was the reply. 'And how?' 'By dying in the last ditch.' Such was the spirit of William III., the last lineal descendant of William the Silent, and it was in this spirit that his great ancestor undertook to maintain the liberties of the Netherlands. William the Silent and Philip the Second of Spain—these are the two men who stand forward as the representatives of liberty and tyranny, of common right

on the one hand, of persecution and of oppression on the other, in the middle of the sixteenth century."

The lecturer explained how these two rivals came to be on the European field; how the various States that made up the Netherlands were at first distinct and independent counties or duchies. such as the County of Flanders, the Duchy of Brabant, the Counties of North and South Holland, and the like; how they by degrees became united under one ruler; how by inheritance the Dukes of Burgundy became Sovereigns of the Netherlands; how the last of these—Charles the Bold—died, and left only one child, Mary of Burgundy; how she, with her possessions, passed over to the Archduke of Austria, afterwards the Emperor Maximilian; how his son Philip married Johanna, the danghter of Ferdinand and Isabella of Spain, and of them was born Charles V.; now the vast possessions of that monarch went, on his abdication (with the exception of the title of Emperor, which the electors of the Holy Roman Empire conferred upon Ferdinand) to his son Philip, whom he had educated in Spain, in order that he might be more in harmony with the greatest possessions of the Crown. The character of Philip was thus summed up:—" He was the curse of his age, with a horrible superstitiousness which he thought to be religion, but which had nothing akin to goodness. He thought to purchase the favor of heaven by persecuting and exterminating all who had called into question the teaching of the dominant Church. This man inherited the possessions of Spain and the Netherlands, and here he resolved to be the destroyer of heresy and heretics.

But here, Prof. Clark continued, he was confronted by a young man whose purpose was as steadfast as his own. William the Silent (a descendant of the ancient house of Nassau, which had given one occupant to the Imperial throne—Adolphe, an Emperor in the thirteenth century) succeeded, at the early age of eleven years, his cousin Rene in the Principality of Orange, in the south of France, and in his other extensive possessions in the Netherlands and elsewhere. At the age of 22 he was made Governor of Holland, Zealand and Utrecht; but it was after the abdication—indeed, after the death—of Charles V., which took place in 1558, that William's public life properly began. It has somehow got to be pretty widely believed that the surname "The Silent" implies that William was of a silent, taciturn, or even morose disposition, but nothing could be further from the truth. He was a man of great animation and even gaiety, and considerable conversational powers, and in his public utterances often rising to eloquence. It was not from his natural disposition that he had this epithet bestowed upon him, but because he resolved and learned to hold his tongue. He had been sent to the court of Henry II. of France in 1559—the very year of the King's death -as a hostage for the completion of the treaty between France and Spain, and Henry, knowing the prince's intimacy with Charles V., and supposing him to be entirely in harmony with his son Philip, revealed to him in fine simplicity, a plan which had been agreed upon between himself and Philip for the extermination of the Protestants in France and in the Netherlands. The horror of William knew no bounds, but he prudently held his tongue. Thirteen years later the massacre of St. Bartholomew took place, in the reign of Henry's son, Charles IX., and if Philip's schemes misscaried in the Netherlands it was owing to the steadfastness and endurance of William the Silent.

The story of William's life work was graphically told, but it is too long for reproduction here. Alva's hor ble boast that he had executed 18,000 men during his term of office, and his reward from the Pope -a consecrated hat and sword and the title of "Defender of the Catholic Faith"; William's sentence of outlawry by the "Blood Council"; his efforts to save his country from annihilation; the revolt of the Netherlands; the taking of Briel by the sea-beggars; the historic siege of Harlem, and the still more memorable defence of Leyden, when the people were reduced to eating the grass in the streets; the pacification of Ghent; the continued efforts of the Prince on behalf of his countrymen, and his final assassination in his own house at Delft by a miscreant Roman Catholic fanatic, named Gerad, were all eloquently depicted.

This is how the lecturer in conclusion estimated the character of William :-- "From his youth he was noble, true, courageous. In his manhood he displayed the qualities of patriotism, statesmanship, generalship. As he grew older he became more truly and deeply religious. I believe it has been said that he was ambitious, but I protest that I know not of a single fact to support the charges. He was not greedy for money, for he spent|his patrimony in defence of his country; he was not greedy for power, for he was always ready to serve under any one who would serve his country. I hardly know where to find another to place beside him. I must place Cromwell beneath him, not, perhaps, as a soldier, or a statesman, but in the singleness of his aim. Cromwell was a religious man, but he

deteriorated. William grew greater and purer as he grew older. If I am asked to think of one whom I should place beside him, I can at this moment think only of George Washington."

Professor Clark resumed his seat amid a storm of applause. He was occorded a hearty vote of thanks for his able lecture, on the motion of Mr. S. G. Wood.—The Globe.

A most interesting meeting of the Toronto Church Sunday School Association was held in the beautiful new school house of St. Paul's Church, on Thursday, the 18th February last. The chair was occupied by the rector, Rev. Mr. DesBarres, and the proceedings was opened by singing "Rock of Ages," and by the chairman reading prayers. The roll was then called, which showed that the following Sunday Schools were represented; Ascension, 2; Grace Church, 15; Holy Trinity, 3; Church of Redeemer, 1; St. Alban's, 5; St. Luke's, 13; St. Paul's, 13; St. Philip's, 8, St. Simeon's, 1; Trinity East, 5; St. Mary's, Dover. court, 3. After reading the minutes, the lesson for Sunday, the 16th February, was taught by Mr. G. B. Kirkpatrick, one of the vice-president's of the Asso. ciation. In the absence of the treasurer the financial statement for the years 1888-89 was read by the secretary. The Rev. Mr. Bilkey then read a paper on "The relation of the Sunday School to the Home and to the Church," it was replete with practical suggestions and original matter. Among many valuable hints Mr. Bilkey laid great stress upon hearty home co-operation with the Sunday School, and more united effort between parents and teachers, advocating the use of some manual carefully prepared for the use of parents for the home teaching of their children in sound Christian doctrine. Also special services for Sunday Schools in which teachers, scholars, and parents would be interested. The speaker dwelt upon the great advantage of having a senior or permanent confirmation class in every Sunday School, which would be a binding together of the Sunday School and the Church. The fact that our Sunday School work consisted too much of teaching and not enough of worship, was pointed out-also that the Church should take greater interest in Sunday School work, and that it should be looked upon as part and parcel of the Church. A very animated discussion took place, and many practical ideas were put forth. The Rev. Rural Dean Langtry, Rev. J. G. Lewis, Rev. Mr. DesBarres, and Messrs. Wood, Parmelee, and others taking part. The evening's exercises was brought to a close by singing, "All Hail the Power of Jesus Name" and the Benediction. Before the teachers, many of whom had come long distances, were permitted to take their departure—refreshments in the shape of tea, coffee, and cake, were handed round by the teachers of St. Paul's, who thus played the part of hosts, and made a new departure in Sunday School Association meetings, and a very grateful one for a cold frosty night in midwinter. The various class rooms were visited, and improvements in furniture, &c., carefully inspected, and so ended a very profitable meeting.

WEST TORONTO JUNCTION.—Nt. John's.—The new St. John's Church was opened for divine service on Sunday, January 26th. The Rev. Dr. Sheraton preached in the morning, and the Ven. Archdeacon Boddy in the evening. On February 2nd, the Lord Bishop of the diocese confirmed 18 candidates at the morning service, giving an earnest and able address. In the evening the sermon was by the Rev. A. H. Baldwin. This new Church is a handsome brick structure, seating over 300.

St. Stephen's.—Lent Courses.—Professor Clark has undertaken two courses of sermons at St. Stephen's during Lent. On Sunday evenings, he proposes to preach on the Parable of the Prodigal Son. On Fridays, at 5 p.m., on the Christian and His Life, the subjects being the following: 1. The Christian in Christ. 2. A New Creature. 3. A Little Child. 4. Led by Faith and Love. 5. Overcoming the World. 6. Keeping the Commandments.

Trinity University.—Public Lectures.—The Lecture on Saturday last, by the Rev. Professor Reynar, on "The Conflict between the Old and the New" was the closing of the series, and was not inferior in interest to any of its predecessors. It was a most striking and elegant representation of the phases through which religious thought had passed among the nations of the earth. The forms of Christianity under the Fathers and the Schoolmen were depicted in a most candid and sympathetic manner.

· NIAGARA.

St. Catharines.—In St. Barnabas Church on Sunday morning the subject of the sermon was "Work." God's work and man's work were described in the lessons and the gospel for Septuagesima Sunday. The Rector, Mr. Macnab, pointed out that God's work from the beginning of things was progressive;

or periods of things, first th corn in the ea kingdom, the ful of disciple and spreading builing up of viduals: it w work must be instantaneous looked for in t things, to be what we must gave a short Barnabas pari tence. In 187 The Christma hundred and t municants of or other cause munion. The every year in diocese. Mar the building a is in better co work has be and discoura grace of Goo things, which Though the rapid as san much to be stages in which of small thing concluded by to appreciate bilities, and b church, and t would be a gr spread of chu part of God's to thank Goo future.

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TILSONBUE ed by Rev. (ton, was clos the large and the great effected, whi The mission powers as a gifts as a pa ate descripti addresses th scope for a l Catholic Tr to say, in a acterized by Catholic cor and instruc Lord's Pray p.m., and th munion eve ren's servic attended, a preparation there were the second Sunday sel present. In given, of wh at night the brought to well attend Mr. J. H. V organist, ro tendered to the young Whitcombe dispersed a ended wha will mark Some featu