

"the day of the Lord shall come as a thief in the night," that "the Heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up," seemed quite natural to St. Peter, because it had in effect, been announced by his Master. And when St. Peter saw that there would come in the last time, "scoffers walking after their own ungodly lusts, and saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation? he dismisses the objection, by observing that it transfers to the counsels of the Eternal Mind our petty and cramped ideas about the lapse of time. With Him in Whose nature there is no succession of events—with Him Who knows neither a past nor a future—"one day is as a thousand years, and a thousand years as one day." If he seems to delay, it is in His mercy, not at all in His forgetfulness or in His impotence. The objection in the present day is somewhat altered. We are now told that scientific intellect—which it has been well observed is only another name for scientific imagination, and which is just as wild as before the time of Bacon—scientific intellect, we are told, tends more and more decidedly to reject the idea of catastrophes, both in the physical and in the moral world, and to substitute for them the idea of gradual development. But all history and all experience past and present, show most unmistakably, that however gradual may be the process of development, it is pretty sure to terminate in a catastrophe, which is oftentimes as sudden and as terrific in its appearance as it has been long and gradual in its formation, or in the preparation that has been made for it. Witness, for instance, in the natural world, the volcano; and we perceive at once that however gradual may have been its formation, it nevertheless breaks forth with a suddenness and a fury that have never before been witnessed. And so in the moral and social world. The depravity of a criminal first bursts upon the world by the commission of some appalling crime, the preparation for which has perhaps been going on for many years. It has been remarked with much truth, that if ever there was an historical catastrophe, it was the French Revolution at the close of the last century. But the causes of the Revolution had been in silent operation for many years, and some of them run back to the middle ages. The catastrophe was a vast one, but it was the result of a vast and a still more complex process of continuous development.

DAY OF THANKSGIVING.

WE have received official notification that Wednesday, the 4th of December, has been appointed by the Dominion Government as the Day of General Thanksgiving after Harvest—the thanksgiving being understood to refer to the blessings vouchsafed throughout the year.

We may rejoice that once a year at least, there is this recognition of the Being of a God, and of our dependence upon Him and His bounty, made by the Dominion of Canada in its national capacity. There may be many thankful and many pious hearts spread throughout the country; but these in their individual and private capacity, however numerous they may be, can never be regarded as the voice of the Dominion in their adoration, or in their ascriptions of thankfulness and praise. This day of Thanksgiving being the only occasion throughout the year in which Canada in its national capacity, acknowledges the

existence of a Deity and the worship due to Him, it is so much the more incumbent upon us that we should heartily avail ourselves of the opportunity afforded us of testifying our acknowledgments to the Divine goodness for the blessings of the year. The harvest may not have been so abundant as to make every member of the community wealthy; but we may nevertheless be thankful that we have had a harvest at all, and that according to the promise made in early times, seed time and harvest, summer and winter, day and night, have not ceased. And then we must not forget that life itself is a blessing, because every moment of conscious existence affords so much additional opportunity for preparation for the life that is to come.

The offertory on Thanksgiving Day will be devoted to the purposes of the Diocesan Mission Fund.

DAY OF INTERCESSION.

On the recommendation of the Archbishop of Canterbury, the Bishop of this Diocese also directs that Saturday, November 30th, or some one of the seven following days, be observed as a Day of Intercession for Foreign Missions. The Offertory on the day thus observed will be given to the Missionary Diocese of Algoma.

THE AFGHANISTAN WAR.

ENGLAND having now committed herself to a war with the Ameer of Afghanistan, it may be well for us to avail ourselves of all the information within our reach as to the immediate occasion of the war, as well as the motives which have influenced the government of Her Britannic Majesty to sanction the course which the Governor General of India has taken, and that in face of protests to the contrary made by eminent men who are well-acquainted with Indian affairs. Whether the war will be short, sharp, and decisive, or whether it will be lingering and uncertain in its results, or whether, again, it will bring on hostilities with European powers, is at present impossible to determine. The late Duke of Wellington used to say that England could never engage in a little war. The present war, however, is, by many, expected to be sharper and shorter than the Abyssinian war, and quite as decisive. It must not be forgotten that, in 1873, the Gladstone government refused to state how far they would help Afghanistan against Russia.

Lord Cranbrook, in his recent despatch to Lord Lytton, puts the matter in this shape. He says "that the Ameer having repelled England's friendly advances, persisting in his unfriendly isolation, and ultimately having two years ago declined to receive the British Envoy, even temporarily, within his territory, on the ground that he could not guarantee his safety, and would not thereafter be left with any excuse for declining to receive the Russian mission, has welcomed, with every appearance of ostentation, an embassy from the Czar, dispatched to his court at a time when there were indications that the interruption of friendly relations between England and Russia might be imminent. The Ameer's reception of the Russian mission at such a time and under such circumstances left him no further excuse for declining to receive at his capital an envoy from the British Government. He therefore considers that the conduct of the Ameer was wholly without justification. He was aware from various communications, that Russia had given assurances to the Government of Her Majesty to regard his territories as completely beyond his sphere of action. He was

equally aware that the whole policy of the British Government since his accession to the throne had been to strengthen his power and authority, and to protect him from foreign aggression by every bond of international courtesy, as well, as by the treaty engagement of 1855 existing between the two countries, binding him to be a friend of our friends and an enemy of our enemies. The Ameer was bound to a line of conduct the reverse of that he adopted. In reporting to Her Majesty's Government the forcible rejection of the friendly mission of the Governor General his Excellency expressed the conviction of the Government of India that this deprives the Ameer of all further claim upon the forbearance of the British Government and necessitated instant action."

The frontier was crossed, on the 21st, by the British forces, no satisfactory communication having been received from the Ameer. The forces of the Ameer appear to have retired while the British troops occupied Kapion. Fort Ali Musjid, at the entrance of the Khyber Pass, has been captured. It is expected that the wintering stations will be Jellalabad for General Brown's column; the Kurum fort for Major General Roberts'; and Kandahar fort for Major General Biddulph's Quettah column. It is thought at St. Petersburg that the Ameer of Afghanistan will go to Herat in the event of defeat. There is also a rumour to the effect that a corps under the Russian General Lomakin is ten or twelve marches from Herat.

The portion of Lord Cranbrook's despatch which attempts to fix upon Mr. Gladstone's government the responsibility of the present war, has excited considerable feeling among the "Liberal" leaders, who have drawn up a protest against it; but, at all events, the fact we have mentioned in reference to Mr. Gladstone's refusal to guarantee aid to the Ameer in case of Russian attack, would appear to have furnished him with an excuse for seeking such an alliance as he might be able to secure.

"THE MASS."

ON the use of terms which have been discarded by the English Church since the Reformation, the Bishop of Peterborough, in his recent charge, has some pertinent remarks. On the revived use of the term "The Mass," the Bishop asks:—Why should clergymen of our Church substitute for the terms used by her to describe the Sacrament of the Lord's Supper this one of "the mass," which she has discarded? It is, of all the Eucharistic appellations known to the Church, the least primitive, the least Catholic and the least significant. It is not found in Scripture nor in the Church of the first three centuries; its true meaning is matter of debate, and is at best a trivial and accidental one. The Greek Church has it not; our own Church deliberately rejected it from her formularies at a time when it was in general use amongst the people, and when its retention would so obviously have helped that quiet transition from old forms to new, which it was both her duty and her policy to effect. It has, on the other hand, become, in its later history in this country, whatever it might have been in its first beginnings, a Roman phrase, and associated in all men's minds with the Roman doctrine of transubstantiation, which our Church has formally condemned. Now, it might surely have been expected from a loyal minister of our Church, that he would have eschewed as carefully as she has done the use of a term which she evidently regards as one of those things "the abuse of which could not be taken away, the thing itself remaining." Why