

tially instructed, and then, after seven years, heard the call of the Spirit to go to his people in darkness with the good tidings he had welcomed for himself. Taking with him a companion like-minded, he journeyed seven hundred miles on foot to his destination. Forbidden to hold public meetings, because he preached a "new Chief," and Pahlala said he "wouldn't have another chief spoken of," he went from house to house expounding God's Word and praying with the people. The lesson did its work. After four years the chief died, and a woman came to the sovereignty who allowed him to preach and open a school. A church edifice was reared to hold six hundred people; the school was established, and the work of the Lord prospered. Churches were built in two other places. Two men of approved piety were set apart by the Church to preach in these places, and sent seven hundred miles on foot to be trained in the French Mission School of Basuto-land, whence they returned to work under Samuel's direction. Meanwhile, some of the baser sort burned down the church and withstood the Word of God. In sublime patience he built another, and with the usual result of greater success. Then came tribal troubles of a more general character. Heathen customs again came to the front. The second church edifice was burned. Christians were ordered out of their huts, beaten, and driven from the country, leaving most of their possessions. "Two hundred souls went into exile for Christ's sake." For nine years this noble disciple has fought a good fight, unknown to the world, but approved in heaven. May these two hundred elect souls in exile so approve themselves before God and the Trarsvaal as to become the seed of a numerous host. And let us write the name of Samuel Mathabattie upon the roll of Christian worthies. "What has been done may be done again and again all over the African Continent. God grant it.—*Christian Union.*

## British & Foreign News.

### ENGLAND.

It is stated that the freedom of the City of London is to be conferred on the Earl of Shaftesbury, as a recognition of his lifelong services as a philanthropist.

The Newcastle Bishopric Fund has now reached a total of £12,242 10s. To the Durham Diocesan Special Church Fund the Bishop of Durham has contributed £3,000; the Earl of Durham, £3,500; the Marquis of Londonderry, £2,000; Sir Walter and Lady James, £3,000. There are seven subscribers of £1,000 each, nine of £500, four of £300, six of £250, four of £200, and a large number of subscribers of £150, £100 and £50 each.

The appointment of so young a man as the Rev. Scott Holland to the Canonry in St. Paul's, vacant by the elevation of Dr. Stubbs, is attracting much attention. The dignity is worth £1,000 a year. Mr. Scott Holland is a distinguished scholar of Christ Church, Oxford, and a preacher of the first order. So far, his new position in the Metropolitan Cathedral, where the pulpit is not very strong, will not be out of place.

The *Catholic Directory* for 1884 reports the number of the Roman Catholic clergy in England as 2,176. Scotland added six to her clergy during the past year. The number of churches, stations and schools in Scotland and England increased fifty-one per cent. during the past twelve months. England has one archbishop, and 14 bishops; Scotland, 2 archbishops. Since the death of Archbishop Strain last July Edinburgh is vacant.

The recommendations of the Ecclesiastical Courts Commission have been fully debated in the Lower House of the Convocation of Canterbury, and most of them have been adopted. There was much debate on the point giving the bishop final veto power on the bringing of suit. Canon Farrar strongly opposed this concession; but the House was against him, and the

recommendation was adopted. The questions concerning the proposed Court of Appeals was voted unsettled, and will not be until May. The Upper House will wait till the Lower House has finished the discussion before taking the matter up.

In the Lower House of the Convocation of Canterbury an effort was made recently to have a resolution passed providing for a religious census of the Church of England. It was represented that the statistics compiled by Nonconformists on this subject were unfair to the Church, which had probably more than twice as large a population as the Dissenters. The House, however, refused to adopt the motion.

Commenting on a book just written by Mr. Mark Thornhill, on "The Clergy and Vivisection," *The Spectator* says: "We believe, with him, that the question raised is virtually the controversy between Materialism and Christianity." This is a view of the case which reflection fully establishes, and which furnishes an additional argument of great weight with all who are concerned for the maintenance of truth. It is a strange fact, that a practice which, as Mr. Thornhill says, "deadens all natural feelings of compassion," should have any advocates among those who believe in a merciful and beneficent Creator.

PARING DOWN THE GOSPEL.—Mr. Spurgeon, with characteristic plainness and vigour, said in a recent sermon: "When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to a small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. As for me, I believe in the colossal; a need deep as hell and grace high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy; an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

At the annual meeting of the Liverpool branch of the Church Pastoral Aid Society, the bishop of Liverpool, Dr. Ryle, said that the Society was an old friend of his, and it was a principle he hoped he would never depart from, namely, not to turn his back on an old friend unless he changed entirely. The Society had not changed since he first knew it, and that was at the time it made one of its first grants. From that day to the present he has always given it his hearty and unwavering support, because he loved it for its work as an instrument for doing good for the Church of England, and above all, for its boldness and perseverance in maintaining the Protestant and Evangelical principles of the Church of England. In his official position as a Bishop he had to support a good many societies. Once having accepted the position he had no choice or alternative, but it was his duty to support all societies connected with the Church of England; but before that, when he had his choice, he supported those societies he thought most Protestant and Evangelical. The Church Missionary Society, the Church Pastoral Aid Society, and the Colonial and Continental Church Society were three societies he had travelled hundreds of miles for, and had advocated on hundreds of platforms, and he hoped he had not since swerved from the great attachment he had for them.

The Dean of Peterborough (Dr. Perowne) recently gave a lecture in the Church Institute, Sheffield, on "Martin Luther." After narrating the leading features of Luther's private and public life, the Dean alluded to the charges brought against him, and observed that it was said that Luther was not only rough and coarse and a man of brutal temper, but that he spoke in a very light, free and disparaging way about Holy Scripture. The fact, however, was that never was there a man who so venerated the Bible. He placed Holy Scripture upon a pedestal never attained before; he lived in it; and drew from it his daily nourishment. Then it was also brought against Luther that he was the father of modern Rationalism, and had set going all the fashion of modern doubt, speculation and scepticism. For his part he did not believe any Rationalist would assert that he had been led into Rationalism by the study of Luther's writings. The value which Luther gave to Scripture, the position in which he placed the Word of God as demanding the most absolute supremacy, showed that if men were Rationalist they were not Rationalists because Luther had set the example. He thought we owed to this great man a very great debt. Luther vindicated two great truths as

they never were vindicated before. He asserted the absolute supremacy of Scripture and the freedom of the human conscience. Luther gave us the Word of God instead of Church authority, and he set free the human conscience from the tyranny of those chains which had been forged for it by the Church of Rome. He rejoiced in this freedom. He hoped we should stand fast in it, and never retrace our steps. He was very sorry sometimes to see the tendency there was to be ashamed or tired of the Reformation, and to be ashamed of the name of Protestant. He, for one, was not ashamed of that name, nor was he afraid of the consequences of the Reformation. He did not see anything to apprehend in the flood of infidelity and scepticism which, he was sorry to say, had been let loose upon the earth. Rationalism might be a very terrible thing, but there was a worse thing than Rationalism, and that was the slavery of the human conscience. It was that from which we had been set free, and it was to Luther that we were so signally indebted for our freedom.

### SCOTLAND.

A society has been formed in the Scotch capital to be known as the Edinburgh White Cross Union, having for its object the promotion of a higher, manlier, and more Christian standard of public opinion on the subject of Social Purity and the Prevention of the Degradation of Women and Children. The Council comprises a host of well-known names, those of Drs. H. Bonar, N. McLeod, Andrew Thomson, and others, being on the list. The Executive propose to enrol as members all who approve of their object and are willing to join in a vigorous crusade against social evils of every kind.

There were eighty church bazaars held in Scotland during the year 1883, and at sixty-five of these £40,053 were realized. The amounts received at the remaining fifteen we have not been able to ascertain. It may, however, again be roughly stated that the income from this source has been at least £1,000 per week during the past year.

### UNITED STATES.

Phillips Brooks, in his address to the students at Harvard Divinity School, used this significant speech: "There is another point, if one may speak out of his own ministry and from observation of the ministry of others: men do not dread to believe, men long to believe. The one thing we do not have to do is to pare down the truth for man's capacity to believe. Give them all the truth; you cannot make it too exacting. The whole of Christian history has been full of testimony that you may claim your fellow-men by virtue of the imperiousness and absoluteness of that which they have been called upon to believe. The old *credo quia impossibile* of Tertullian had philosophy in it. Men long to believe, and while ultimately every healthy human faculty will reject that which is not congenial to it, you cannot help men better than by laying before them all that which is true, even in the blackest and most uncompromising form. Just as there are many men whom you cannot get to go down the street with you, but who would go half way around the world for you if you needed it, so there are men who would not accept the truth which they felt had been pared down for them; but when you put before them God in his eternity and infinitude, and the soul in its vastness and majesty, then the power of belief, stirred to its greatest task, lifts itself up and does its work. . . . The great mass of men do not to-day belong in associated relations with the Christian Church. What does that mean? First, that the Christian church has not made itself broad enough to make earnest and true men recognize the ideal of their humanity in it; that it has been too special, too fantastic. Secondly, that it has a great work before it so to declare its human application that it shall commend itself to every man who really is in earnest in his thought, and earnest in his deed. The church seems to me to have that great function before it, and never to have had the possibility for the fulfillment of that duty so large and open before it, in all the ages of its existence as to-day."

It is said that, when the American Catholic bishops were in Rome, they were instructed to guard against extreme measures with reference to the public schools. Parents are not to be condemned for sending their children to public schools where no parochial school exists, or where the latter compares unfavourably with the public schools; nor must they be denied (much less are children to be denied) sacraments on account of preferring the public schools, in cases where there is no immediate danger of perversion.

V

Cla

T

tion

ooo

\$10

T

its

Sab

has

prol

E

Chr

abo

mer

T

tion

Pen

of 1

in r

anal

A

cant

Artf

Mr.

cute

T

tian

6th,

the

Rair

the

teria

twel

it w

of w

work

has

mac

and

bure

It is

Tl

even

most

The

but t

choo

Buff

the l

boar

He v

statu

notic

remc

servi

refus

prela

lic sy

rend

tiona

right

missi

Cath

some

eccle

their

that

Fall

right

Th

to th

appe

missi

rise

have

study

Jew

from

know

expe

with

Th

testa