

afforded the gentlemen named the opportunity of delivering apt and appropriate addresses. The work accomplished by Trinity and its present encouraging prospects were themes on which the recipients of the academic distinction could freely and eloquently expatiate. Sabbath was a day of unusual interest in the Episcopal Churches of Toronto, the pulpits being for the most part occupied by dignitaries and clergymen from a distance.

To Presbyterian readers it will no doubt readily occur that several of the distinguished men in the Anglican Church in Canada owed not a little of their eminence to the careful character of their early training, for which some of them were indebted to Presbyterianism. The first Bishop of Toronto, as well as his successor, had the advantage of the training the Shorter Catechism affords. The distinguished and venerable Bishop of Western New York enjoyed the advantages of a well-ordered Presbyterian home, not to mention others who in their earlier years derived benefit from like influences. Presbyterians can join in hearty congratulations to the sister Church on the progress attained. They cannot do otherwise than wish that peace, prosperity and usefulness may still attend the efforts of the Anglican Church to extend the cause of pure and undefiled religion in this land where there is ample room as there is ample need for the efforts of all who love the Lord Jesus Christ. An incorporating unity of the two may, for the present at least, be little more than a fond dream, but the higher, deeper and truer unity of spirit and aim is attainable now, and the hope may be confidently entertained that, as the years go by, superciliousness and distrust will gradually disappear, and lead to a fuller exemplification of the spirit of Him who is head over all things to His Church.

THE REPUBLIC OF BRAZIL.

A NEW and important chapter in the history of Brazil was opened a few days ago. In an unusually calm manner the transition from an empire to a republic has been made, without bloodshed or even the fierce contention of furious partisanship. The contrast between the establishment of the Brazilian republic and the first French republic is very striking. The world has travelled forward a hundred years since the latter event. The form of government adopted by the people of Brazil is the same as that to which the French gave their adhesion a century ago, but the mode of achieving it has been very different. The Brazilians had no Bastille to capture, they had no need to resort to the lanterne, no September massacres, no reign of terror, and no guillotine. The peaceful achievement of the Brazil revolution is a modern marvel. According to accounts some imagine that the republic in Brazil like Jonah's gourd sprang up in a night without previous indication that change was impending, and seek to explain the unlooked-for event by attributing it to the resentment of the slaveholders because they had by imperial decree to liberate their slaves without compensation. Others with, as it seems a truer insight of the situation, express no surprise and assert their knowledge of a widespread desire for the adoption of republican institutions.

It is stated that Dom Pedro II., an enlightened and liberal-minded man, had for some time recognized that the current of public opinion was setting in the direction of republicanism, and that to him the request for his abdication occasioned no surprise. Over a year ago he had signified his intention to withdraw if authoritatively desired and leave the nation free to adopt such method of government as was deemed best for the well-being and prosperity of the country. The calm and dignified manner in which he acceded to the proposal to abdicate and the generous way in which the republican leaders made provision for him and his family would indicate that events had not overtaken him unexpectedly.

Details are as yet wanting as to the authority of those who took the initiative in so important a change. It is no doubt true that the people have acquiesced in the new national departure and accepted the provisional government with a singular degree of equanimity, but so far as appears the initiative was largely a matter of military arrangement. Troops appeared to have been so disposed and kept in readiness that force would have been employed had resistance been offered. Whatever may be due to the management and tact of the republican leaders for the peaceful character of the revolution, not a little is owing to the magnanimity and wisdom of Dom Pedro, in recognizing the inevitable as it appeared to him.

What were the forces at work which produced the apparently sudden and complete change that has taken place in Brazilian affairs? A full knowledge of these would no doubt be instructive. One thing is certain, that throughout the history of that country Roman Catholicism has had almost unlimited sway, and it would appear to have reaped as it has sown. In the beginning of the sixteenth century Brazil was discovered and fifty years later the Jesuits entered it with the Portuguese. In 1555 Admiral Coligny founded a settlement of French Protestants, but they were expelled five years afterwards. The Dutch also endeavoured to colonize in Brazil, and to establish Protestantism, but unsuccessfully. In 1760 the Jesuits were expelled, but in due time they found their way back and regained their ascendancy, which they succeeded in maintaining till almost the present time. The result is the same as in all countries where Romanism is supreme and where it is directed by the Jesuits. The people have been oppressed by superstition and ignorance. The priesthood is accused of indolence and immorality. From this there has been the inevitable reaction. The people were losing respect for their spiritual guides and lapsing into infidelity. Liberalism was spreading among the public men. Clericalism was no longer dominant and the field for Christian missions was opening throughout the empire. Various sections of the Evangelical Church endeavoured to take advantage of the opportunities presented. The American Presbyterian Churches, both North and South, had established missions, with their evangelizing and educational agencies, meeting with a most welcome reception. There is now a Presbyterian Synod in Brazil numbering about forty Churches, and the increase would be much greater if they had the men and the means to extend their operations. One much interested in the Presbyterian Mission in Brazil said on the floor of the Northern Assembly at its last meeting:

Long-standing obstacles to mission work have been removed. The Roman Church has lost its power and influence over the people. Political, social, and religious changes are taking place in rapid succession, and are in a remarkable manner opening the whole land to the Gospel. Unprecedented immigration from all quarters is producing other changes and affording other opportunities for missionary work. The responsibility of evangelizing this nation seems to have been placed by God, in a great measure upon the Presbyterian Church. The missionaries of the Northern and Southern Churches realized something of the increasing magnitude of this work, and therefore sought the union lately consummated. Your commissioners were present at the organization of the Synod of Brazil, when the little band of thirty-two ministers recognized God's call and solemnly assumed the great work.

The change just accomplished cannot fail to extend the opportunities for the diffusion of the Gospel in Brazil. If these opportunities are neglected serious consequences are certain to ensue. The intolerant spirit of Jesuit absolutism over the educational and religious life of the people has prepared the way for the spread of infidelity, and strong efforts are being made to neutralize all Christian influences among them. If the good seed of the Gospel is not sown broadcast, it is certain that the enemy to sow the tares will not be wanting.

The Republic of Brazil has had a peaceful inception, but that is no guarantee that its sky will not soon be clouded. The looming European war may to a large extent absorb the attention of the great Powers, but they are not insensible to what is transpiring on the South American continent. It is stated that the Pope has issued instructions that the priesthood are to keep aloof from political interference, but Bismarck's organ has hinted that the interests of the Germans in the southern portions of Brazil are to be looked after, and it is announced that several gunboats are to be dispatched by European States with a view to guard their respective interests. European meddling is almost certain to afford a cover for intrigue that may menace the stability and is sure to detract from the peace and prosperity of the young republic. Like the stormy petrels the Jesuits will doubtless be hovering about.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

AMONG the many Christian organizations formed in recent years the Young People's Society of Christian Endeavour holds an important place. It is not yet ten years since it was instituted, yet already it has extended across the American continent. In Canada the movement has met with a ready welcome and it is constantly increasing in extent and usefulness. So encouraging is its expansion that at the convention held in Toronto last week a permanent provincial association was formed which will no doubt still farther help to increase the strength and efficiency of the movement.

The society claims to be inter-denominational, not undenominational. So far this claim has been amply redeemed, and by maintaining this attitude it affords a happy solution to what in some respects was to many a rather difficult problem. Several movements of practical Christian activity have properly enough enlisted the active co-operation of members of the different denominations, and against this nothing can justly be urged. At the same time it has been noticed that there have been instances in which attachment to any one church has been perceptibly weakened under the guise of an all-embracing catholicity. In actual practice it has sometimes been found that this catholicity has been so attenuated that its upholders have virtually cut loose from all denominational attachments and almost ceased to be helpful in the Churches to which they originally claimed to belong.

The Society of Christian Endeavour has combined catholicity of spirit and purpose with laudable and loyal attachment to the congregations with which it is associated. It is virtually a practical Evangelical Alliance, and at the same time a distinctly recognized branch of congregational work, cordially seeking to advance the best interests of the congregation and at the same time amenable to its control. In thus forming an integral part of congregational activity, instead of loosening the affections of the young people from the church to which they belong, it gives them a distinct and recognized place among its effective workers, and will tend to deepen and strengthen their attachment to the Church as their spiritual home.

The primary object of the Society is the spiritual benefit of the young. It avows its purpose as "an organized effort to lead the young people to Christ and into His Church, to establish them firmly in the faith, and to set them at work in the Lord's vineyard." It is the aim of the Society to surround its members with all healthful and bright social influences, and to exercise a kindly and judicious oversight over them, encouraging them in well-doing.

This movement also affords its members a most admirable training in practical Christian work. The regular meetings present constant opportunities for the young people to stir up the gifts that are within them, and to take a friendly interest in the neglected and do what they can to bring them within the range of helpful Christian influences. When the membership of the Churches is more largely made up of those who have had the advantage of the training the Society of Christian Endeavour affords, it is certain that the congregations will not be so largely composed of inactive and simply receptive members as is the case at present. The Church will receive from this source many of her most effective workers, and there will doubtless be an added impulse to every form of a living and beneficent Christian activity, which by many is felt to be one of the most pressing needs of the time. The Young People's Society of Christian Endeavour, so long as it pursues its present lines and is animated by the spirit that now pervades its membership, cannot fail to commend itself to an honourable and useful place among the energetic activities of the Evangelical Church, and all who understand its purpose will heartily wish it God speed.

Books and Magazines.

THE COSMOPOLITAN. (New York: 363 Fifth Ave.)—The *Cosmopolitan* is a bright and attractive monthly. Its contents afford ample variety for every class of intelligent readers. Several of the best known litterateurs contribute to its pages, and the illustrations are both numerous and of great artistic excellence. Another of its recommendations is the cheapness of its subscription price.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—The November number of this most welcome monthly is one of more than average excellence, as a glance at its leading features will show. Professor J. Hoyes Panton leads off with an interesting paper on "The Long Route in Mammoth Cave." Dr. R. F. Burns, of Halifax, contributes a characteristically able paper on "Apostolic Succession." This is followed by a most interesting and clear presentation by the editor, Rev. J. A. Macdonald, of the theory of Dr. E. W. Bullinger respecting the Book of Esther, in which it is shown that the name Jehovah appears in the original four times in acrostic form. Other papers deserving of attention are "The African in Canada," by J. C. Hamilton; "The Synod by the Sea," by Rev. W. H. Ness; "Critics of Missions and Missionaries in China and Japan," by Principal Grant, and an Open Letter in "Our Preparatory Department" by Dr. Laing.