

the God and Father of all, through Jesus Christ our Lord."

The missionary himself remarks upon this:—"I wish that many of the supporters of the C. M. S. could have been with us on Thursday last and have seen what we saw. Their hearts might not have been filled with joy, but their souls would have been filled with earnestness, which would have led them to say, 'We must work, we will work, while it is day.' It quite stirred one's heart to see these people, men, women, children, thronging the place, and quite ready to listen to the preaching of Christ and Him crucified. We had scarcely any one to object the whole day, save one Brahmin. He seemed vexed that the people listened to us, and rather rudely demanded that we should show him Jesus Christ; and then, he said, he would believe. He was quietly met in this way, 'Very well, then, show me your mind and soul, and then I will answer the question.' Some of the people, indeed most of them, were cultivators, and they said they might worship cows and bullocks without doing wrong. They were asked with a quiet smile, 'Do you think cows are better than men?' 'Yes, of course we do,' was the reply. The preacher said, 'If this is so, it appears most strange to me that you should eat all the corn yourselves and only give them the dry stalks. You ought to eat the dry stalks and give them the corn, if you believe what you say.' At this there was a good natured smile all through the crowd. It is a very hard matter sometimes to keep a crowd in a good humour, and so to answer their frivolous objections that they will stay and listen to the whole truth."

British & Foreign News.

ENGLAND.

The Rev. Prebendary Boulton, Principal of St. John's College, Highbury, London, and author of a work on the XXXIX Articles, is dead. He was a man of note, an earnest champion of evangelical truth, and his death is widely lamented.

THE BISHOP OF LIVERPOOL ON THE ECCLESIASTICAL COURTS.—The Bishop of Liverpool has published his views on the Report of the Commissioners on the Ecclesiastical Courts. He "entirely approves of the recommendation of a lay tribunal as the final court of appeal," and as strongly disapproves of any episcopal veto. He strongly objects, however, to the absence of any distinction between the court for trying offences in matters of doctrine and ritual, and the court for offences which he calls moral, such as intemperance or incontinence. He thinks a bishop ought not to be subjected to the pain of trying cases of the last description.

THE "DIVINE LIBRARY."—In a recent and striking address on the work of the British and Foreign Bible Society, Professor Westcott thus spoke:—"The work of the Bible Society for missions is great, and it is well done; and you will not expect me to linger long in showing that it is necessary. This is proved by the history of missions from the first. Whenever the Christian evangelist went to speak to a people of a strange tongue, a rendering of the written Word supplemented his message. It was so in Syria and North Africa in the second century. At a latter time the Slavonic, the Gothic, the Armenian and the Ethiopian versions were the fruit and the support of mission work. Young churches soon feel the obligations which they have incurred; and I noticed in the report with singular pleasure that for the last seven years £1,000 a year have been received by the society from the South Seas for copies of the Scriptures.

HOME NEEDS.

But the society has a work for missions in a larger sense. It is the British Bible Society as well as the Foreign Bible Society. It was founded originally to meet a want at home; and at the present time it is, as I learn, the only society which provides the Bible in the six languages of our home empire. Here, then, it makes a fresh claim upon us; and, if there is need of its work abroad, there is no less need of its work at home. If ever there was a time when the message of the Bible—the message of the Word made flesh—was

required, it is now. Nothing less than this can, I believe, meet the wants of society. I can see no relief for our present difficulties and distresses in any material remedies. But the ideal which the Bible offers to us of a spiritual life, quickened by a present spiritual power, offers a solution, not only possible, but easily within the reach of active faith.

And here the past speaks to us with encouragement. It is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great fathers of the first age, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth, and the sixteenth centuries. At each crisis deeper investigation of Scripture found new treasures which answer to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority because it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions and in many parts. Let us emphasize this thought.

THE FULNESS OF THE WORD.

We commonly describe the Bible as a "Book." It is a Book, one Book; but it is more. The first title which was given to it in the West was *Bibliotheca Divina*; and it is indeed a Divine Library, rich in every region of human interest, rich in every variety of human record. And this fulness, this catholicity of the Bible, is what we need to feel now. The fulness, the catholicity of the Bible answer to the fulness, the catholicity of the faith. Both were recognized together. And if once we can see in the Bible the breadth, the patience, the long suffering of the dealings of God in the past, we shall gain that courageous hope in the prospect of the whole world, with all its mysteries and sorrows, which we commonly seek by confining our attention to a little portion of its vast range. We may have something to unlearn, and much to learn, in our interpretation of the Bible, but it stands before us a living monument of a Divine life. Its last message is not spoken. It is not, as some would treat it, simply a priceless literary treasure. It is still the organ of the Divine Spirit, eloquent for us with fresh vital truth.

It is, then, this Book, this Divine Library, which the Bible Society desires to place in the hands of all who wish to be disciples of the Word of God. The society does not aim at interpreting the Word, but giving it to each man in the language in which he was born. The work is thus definitely limited, and yet it is immeasurably powerful. It is not all that we require for carrying abroad the Gospel, but in carrying abroad the Gospel we do require this; and here, therefore, the principle of the division of labour finds a natural application. We combine heartily to do in the most effective manner what we all require to have done. We agree in believing that the teaching of Holy Scripture will harmonize and quicken every element of good scattered throughout the world. We look for our prevailing commentary in the grace of the Christian life. We accept the whole as true still: *non magna loquimur sed vivimus*. It is not speaking great things but living them, which will convince our adversaries.

UNITED STATES.

Assistant Bishop Potter writes to *The Churchman* to correct an account of the dedication of Sherred Hall, in which he is reported to have said that Jacob Sherred "was a painter and glazier, but an intelligent, upright and honest man." "I enter," says Dr. Potter, "a mild but decided protest against that little word, 'but.' If Mr. Sherred had been a plumber, there are perhaps some people who will think it would have been appropriate, but I have enjoyed the friendship of many painters and glaziers, and have never had any reason to think that it was especially difficult for them to follow their honorable calling and at the same time maintain their integrity. 'Poor but honest,' people say, as though the two things were scarcely reconcilable—a view against which poor people may justly protest."

That is a pertinent question asked by the *Courant*, the new literary paper of Chicago, speaking of the sixty millionaires of that wonderful city: "Are there sixty fine paintings in it, sixty statues, sixty real works of art?" We might go farther. Are there—not sixty, but—six soup kitchens? sixty free beds in our hospitals? sixty other things? but let these be supplied. Now is a good time to think of them. "He that giveth to the poor lendeth to the Lord." As Dean Swift said: "If you like the security, down with your dust."—*Ex.*

FOREIGN.

The way of the Dissenter is made very hard in Russia. Recently an Englishman and a Russian, Mr. Al-

manofsky were suddenly summoned to appear before the Governor of Tambof. They had to travel eighty miles, most of the way by horse and by night. The Governor told them that he had sent for them because they were "spreading propaganda." He said he would send them to Siberia if they did not cease distributing tracts. The Englishman replied that he had only distributed Gospels when travelling on the railroad, and if this was objected to he would desist. Mr. Almanofsky, however, refused to promise, and was imprisoned for a night and then released. Subsequently he was again arrested. The police searched his house and found Bibles, Testaments and tracts, and he was thrust into prison. What the result will be no one knows. He will not be tried. His offence is a matter for the administrative officers. Says a correspondent:

"Talk of religious liberty in Russia! We understood at the coronation that it was granted to the Molochans; and after the years of bitter persecution through which they have passed, and the noble, pure and loyal lives which they lead, well they deserve it. They are an honour to any country. But what sort of liberty is it that has been granted to them? Listen! A few months ago, several of them were employed by a gentleman who manages one of Mr. Pashkoff's estates. Last week he received orders from the police to discharge them all at once. And why? Because they are Molochans—i. e., because they cannot agree with many things in the Russian Church, and wish to worship God according to the dictates of their conscience, and live according to the teaching of His Word. Yet it was these men, and such as these, into whose hands the Emperor trusted his life, at the time of the coronation, and to whom, by Imperial edict, he granted religious liberty. In the face of such cases as the above, the question forces itself upon one: Is it possible that the Emperor has forgotten his Imperial edict, or has it so little force that the police can thus tread it under their feet at their pleasure? It is such things as these which prolong the reign of lawlessness in Russia and hinder her rising to that high and noble position which, as a nation, she ought to occupy."—*N. Y. Independent.*

The letter of Monsignor Savarese, resigning his position as one of the Pope's Domestic Prelates, in order to connect himself with the Anglican Church, is published. He says withdrawal from the Roman Church is a very painful step to him, but he has become convinced that there is no hope of reforming the Roman Curia. He adds:

"Still, not because I have had to blush before the laity, both national and foreign, for the disorders which are to-day rampant in the outward belongings of the Church, nor our inferiority in spirit and in culture to our separated brethren, but the manifest helplessness of our ministry flowing therefrom, and the ever-increasing loss of souls, especially among the masses of people, who are well nigh deprived of all proper spiritual direction; this alone has startled me out of my temporizing, for indulging which as long as I have I shall work hard to atone, if I may thereby help to avert from our dear country the evils which, gathering like dark clouds over her head, threaten to darken the fairest sky in Europe."

Monsignor Savarese was, for 26 years, member of the Ecclesiastical Court of Justice."

Home News.

DIocese OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 22nd, 1884. **MISSION FUND.**—*January Collection*—Campbellford, \$1.56; Grafton, \$1.00; St. Anne's, Toronto, \$17.02; All Saints' Toronto, for missions, \$65.39; St. Matthew's, Riverside, \$3.56; Mulmur, St. Luke \$2.45, Trinity 65 cents, St. David \$1.16. **Missionary Meetings**—St. Mark's, Parkdale, \$10.17; Church of the Redeemer, Toronto, \$50.84; St. Stephen's, Toronto, \$17.07; Church of the Ascension, Toronto, \$28.54; Grace Church, Markham additional, \$1.50; Collingwood, \$10.12. **PAROCHIAL MISSIONARY ASSOCIATION.**—*Mission Fund*—St. Philip's, Unionville, \$4.65; St. John's, York Mills, \$6.30; Church of the Ascension, Toronto, \$18.25; Christ Church, Stouffville, \$2.00; St. Paul's, Brighton, \$1.00; St. Thomas', Millbrook, \$5.80. **Mission Boxes**, St. Thomas' Sunday School, Millbrook, \$4.63. St. Luke's, Toronto, Mission Fund, \$19.00; Algoma Fund, \$18.25. **WIDOWS AND ORPHANS' FUND.**—*Annual Payment*—Rev. George Nesbitt, \$8.50. **Parochial Collections**—St. Luke's, Toronto, for 4 months to 16th inst., \$52.40. **STUDENTS FUND.**—Penetanguishene, All Saints \$5.00, St. James', \$1 00, St. Alban's 60 cents.