

discomfiture will be manifested, will be the Man of Sin, the Son of Perdition, particularly described by St. Paul in his Second Epistle to the Thessalonians. In the notice St. Paul gives of this remarkable personage, he also furnishes an answer to those who imagine the Apostles expected that the second coming of Christ would very soon take place, or that it was immediately "at hand," in the sense in which that phrase is usually understood. St. Paul besought the Thessalonians not to be "soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.....For that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition." To any one who carefully studies St. Paul's description of this individual, it must be perfectly clear that no such personage has yet appeared on the face of the earth. So terrible a development of impiety, so fearful a leader of true apostasy has never yet appeared to blacken the page of history. Many forms of error have arisen in the world, blasphemy and impiety have cursed the richest and the fairest lands of the earth and have converted the loveliest Paradise into the abode of fiends; but so monstrous a form of evil as that which St. Paul describes has never crossed the face of the universe as a blot upon God's Creation, since the day that the Prince of Fallen Angles "put to proof the high supremacy of Heaven, and defied the Omnipotent."

To day the Church specially brings before us in the portion of Scripture appointed for the Epistle, the restoration of the Jews to their own land, and that under the immediate protection of "The Lord our righteousness." If the predictions of Holy Scripture mean anything at all, they unequivocally point out the return of the Israelitish people to their own land, and that in connection with the Second Advent.

#### THE GENERAL CONVENTION, U. S.

(Continued.)

THE SEVENTH DAY.—Reports were received. The report of the Missionary Bishop of Shanghai, was read by Bishop Stevens. Bishop Cotteril, of Edinburgh, also gave an address with reference to China. Bishop Stevens, of Pennsylvania, explained the kind of medical school to be established in Shanghai, and referred to the translation of the Prayer Book into Chinese. It was also announced that Dr. Henry Boone had arrived in China, and had entered on his work.

Bishop Lee gave an extensive account of the work in Mexico, which is regarded as extremely important, as opening the way for an extension of mission work into the Spanish and Portuguese countries of South America. The misfortune, however, of almost every reformation is to pass from one extreme to its opposite, and, in the estimation of most people, Bishop Riley has been no exception to general practice in this respect. Bishop Lee, however, spoke highly of him in almost every particular. He also said,—“There is one Bishop, the Rev. Dr. Riley, Bishop of the Valley of Mexico, two Bishops-elect, two other presbyters, a considerable number of catechists, lay readers, and evangelists, many of whom are candidates awaiting ordination.....There are, in the city of Mexico, two magnificent churches, which have come into the use and possession of those for whom our sympathy is asked. They were churches belonging to religious orders. When the revolution occurred in Mexico, the property of the religious orders was confiscated, and hundreds

of these old churches were taken possession of by the government. Some of them were sold for secular purposes, libraries, manufactories, and many of them demolished. The great church of St. Francis, which is considered as the cathedral of the New Reformed Church, has been used a circus before it was purchased by Dr. Riley. St. Francis' is open for daily morning prayer throughout the year.” Dr. Lee also said that the constitution of Mexico tolerates all religions, but illegal violence had been resorted to, and, on one occasion, more than twenty worshippers lost their lives for the testimony of Jesus.

The endowment of Missionary episcopates occupied considerable attention.

EIGHTH DAY.—The subject of the Federate Council of Illinois was considered; also, polygamy in Utah, Appellate Court, registration of communicants, &c.

NINTH DAY.—The report on a revision of the Book of Homilies was discharged by request. A motion for an additional suffrage in the Litany, praying for the Lord of the harvest to send forth laborers into the harvest, was referred to the Committee on the Prayer Book.

After considerable discussion on marrying and re-marrying divorced persons, the committee on the canon relating to that subject was discharged at their request.

TENTH DAY.—Discussions took place on the proposed Diocese of Dakota, on the Constitution of the Board of Home and Foreign Missions, the Province of Illinois, and witnesses in ecclesiastical courts.

ELEVENTH DAY.—The Mission Board resumed its consideration of Bishop Neely's resolution on systematic missionary contributions. The resolution involved the publication of the names of the contributors, and, after several discussions was carried unanimously.

TWELFTH DAY.—The protection of the civil rights of the Indian was the principal subject discussed. A resolution was passed in the House of Deputies, agreeing with the House of Bishops that a committee be appointed to observe the action taken by the government with regard to the Indians, and to promote such measures as shall tend to give the Indians legal protection for their civil rights, and under obedience to the law.

THIRTEENTH DAY.—The discipline of the laity was considered, and, as no agreement appeared likely, the whole subject was laid on the table.

FOURTEENTH DAY.—In the House of Bishops, the Bishop of Huron presented the address from the Canadian Synod. The House also passed a canon relating to deaconesses and sisterhoods, placing them under the direction of the Bishops. The question of appellate jurisdiction was largely discussed, but no resolution was agreed upon.

FIFTEENTH DAY.—The question of marriage within the prohibited degrees was laid over till the next convention.

In the House of Deputies, the subject of an assistant Bishop for Virginia was considered.

(To be Continued.)

#### BOOK NOTICES.

THE CHURCH AND MEN.—The primary triennial charge of the Rt. Rev. Alexander Burgess, S.P.D., Bishop of Quincy, to the clergy of his Diocese. Delivered at the Cathedral of St. John, at the third annual convention.

A stirring address to the clergy, touching so briefly on a multitude of subjects, that we are led

to suppose the Church is as rapid and unremitting in its movements as the business life of the United States generally. There are some excellent indications of sound principles, and there is some good advice. As an example, we give the following:—“The Church is responsible for none of the evils of separations she never originated, and against which she has always protested. She can but open her gates and ask the return of all who have left her.....It must be made clear that we occupy a place to which we are appointed by the Lord, that we have authority which we can no more abandon, than the mother can leave the head of the family.....Never permit your people to see good in divisions. Never cease prayer for unity. Always show that the Church is ready to sacrifice to it, her tastes and her customs, her garb and her ritual,—all but her ancient authority and equally ancient Creed.

“THE BOOK OF THE AGE.”—*The Problem of Human Life*.—Embracing the “Evolution of Sound,” and “Evolution Evolved,” with a review of the six great modern scientists, Darwin, Huxley, Tyndall, Haeckel, Helmholtz, and Mayer. (Revised Edition), by A. WILFORD HALL. New York: Hall & Co.

We have given this remarkable book a very careful perusal, and most cordially concede to it the well-earned title—the book of the age. In this age of infidel materialism, the publication of such a work is most providential, and for it every Christian should thank God. The book is unquestionably the death-blow to Darwinism. Thoroughly scientific throughout, yet the language and illustrations employed are such as can be easily understood by the ordinary reader; and, in contrast with too many scientific works which are characterized by dignified dulness, this, while treating of some of the most profound questions in mental and physical science, is always interesting, with occasional flashes of chastened wit and well-deserved sarcasm at the expense of the defeated and dumb-founded enemies of the truth. The leading infidel scientists of the day, such as Darwin, Haeckel, Helmholtz, Tyndall, Mayer, and Spencer, are shown to be not such great scientists after all; and in their opposition to Christianity are seen to be poor, pitiable creatures in the giant grasp, and under the merciless logic of Wilford Hall. Facts admitted by these infidels themselves are brought to bear with terrible and crushing effect against them.

In a brief notice we cannot do justice to a volume of 525 pages, containing a mass of valuable scientific facts, among which the theologian and scientist may revel for weeks together. We can only mention two or three of the topics dealt with by the author as specimens of many others.

Poor Professor Haeckel, of Jena, and others of his fellow atheists, have long been searching for the original ancestor of the human family. The Professor thinks he has found him—or her, or it. Not Adam; but a mollusc. Not in the Garden of Eden, and created there by God, in God's own image; but at the bottom of the sea, produced there by the spontaneous generation of “mire and dirt.” The reason why the Professor imagines this mollusc to be our venerable ancestor is, that “it is the most simple of all organisms, semi-fluid, and simply a lump of albumen.” The name of this “lump of albumen” is *moneron*; and is no larger than a pinhead. Wilford Hall, however, determines to investigate this alleged ancestry, and takes the Professor with him to the bottom of the sea, and there, among myriads of