

Paul—was that they could not be shaken. "None of these things moved them."

Observe too what the master says of the badly based and badly built, "It fell in." That tells the whole story of thousands of moral wrecks in the community. They are not swept away; they simply "fall in." At unhappy Scio, after the earthquake, I observed that certain solid structures were erect as ever, but the roofs and chamber-floors of the frail buildings had crashed down into a heap of ruin in the cellar. A terrible picture that, my friend, of your character and your eternal hopes, if you are not based on Jesus Christ, and built up after the Bible pattern. If not sooner, then surely on the last great searching day of judgment, you will "fall in," and the ruin will be remediless! Too late then to change houses or build over! Begin now. Dig deep; base all on Christ; and then build for eternity.

British & Foreign News.

ENGLAND.

The twenty millions sterling paid by the British nation for the abolition of slavery in her colonies appear to have been spent very much in vain. *The Times* of Monday contains a letter from Rev. Henry Clarke, rector of Westmoreland, Jamaica, who has come to England to expose and, if possible, put a stop to the atrocious system of coolie immigration to that island. He asserts that it is but slavery under another name. The last three paragraphs of Mr. Clarke's letter are as follows:—

"When the truth is realized that there are at this moment thousands of helpless strangers in Jamaica who can be sent to imprisonment with hard labour, for refusing to work for another man when it had ceased to be their wish or their interest to work for him, I feel sure the law that legalises the wrong will be abolished.

"Jamaica has now been for more than two centuries under the absolute control of England; during the greater part of this period it was a pandemonium, in which every principle of religion, of justice, and of humanity was violated, and vice, cruelty, and bloodshed were the essentials of its Government. At this day the wealth, the morals, and the happiness of its 600,000 inhabitants are sacrificed, and slavery under a false name is being maintained, in order that a few wealthy gentlemen in England may be able to compel some 30,000 of its people to grow sugar and rum for them at wages of 1s. a day.

"The Christians of England cannot free themselves of their responsibility for the wrongs done by their Government in the Colonies or elsewhere, since their Government represents them. I believe that there is a God who judgeth the earth, and when the day of reckoning comes the penalty will fall where the guilt lies."—*The Christian*.

Speaking of a missionary society which receives converts in India without insisting on their breaking caste, the *Spectator* gives the following specimen of caste in England. It is a letter addressed to a school-master by the rector of the parish:

"SOUTH WYTHAM RECTORY, Sept. 17th, 1884.

"All the villagers desirous of coming to my house approach it in a becoming and respectful manner—*i. e.* through the backway and to the kitchen door. There is not a farmer in this place who ever has had, or would have, impertinence to do otherwise. I desire that, in future, you will do the like.

"R. W. L. TOLLEMACHE-TOLLEMACHE."

"The Teacher of the Board School, So. Wytham.

A sensation has been created in England by an article in the *St. James' Gazette* on England's relations with India. It asserts that a crisis is approaching in comparison with which the Sepoy rebellion of 1857 will be commonplace; that the oppression of the natives by tax farmers and collectors equals in criminality the crimes of Warren Hastings; and that there exists unparalleled sloth, incompetency and favouritism among the British officials.

A Rev. T. W. Mossman, rector of East Torrington, dissatisfied with the status of his English orders, appears in some unexplained way, to have obtained what he thinks free valid orders from some of the numerous

sects which make up what is known as the Eastern Church. He then proceeded to confer these orders upon other English clergymen. Legal proceedings were instituted against him by the Bishop of Lincoln; but upon his confession of his sorrow and pledge not to repeat the offence the proceedings have been stayed.

The Dean of Ripon presided at a meeting held at High Harrogate, in aid of the Navy Mission Society. Dean Fremantle said:—"One point illustrated by the work of the Society was that the navy was accessible to Gospel influence. The turning point in many of their lives was not that they had taken the pledge or become more temperate, but that they had been led to Christ. It was a mistake to suppose that navies were all common labouring men of low extraction. Some of them were of good birth and university education, but they had been drawn aside, led into evil ways, and demoralised, and were compelled to make use of their muscles to obtain a living." Mrs. Garnett stated that last year 1,780 services, 1,000 Bible-classes, and 3,350 night-schools had been held in various parts of the country.

London has one kindly charity which is peculiar, perhaps, to that metropolis. At Regent's Park about 50,000 healthy, well-rooted plants are given away each autumn to poor applicants.

The Queen has directed a letter to be forwarded to a guardsman who recently rescued a man from drowning in the ornamental waters of Kensington Gardens. Her Majesty gives expression to her appreciation of the soldier's "courage and presence of mind."—Dr. Rabbeth, senior physician of Gray's Inn-road Hospital, in the hope of saving the life of a child suffering from diphtheria, sucked a tube to clear the poison from the little throat. Sad to relate, the heroic doctor died from the effects; and although the child rallied for a time, that too succumbed.

SCOTLAND.

At a recent meeting of the free Presbytery of Glasgow, a resolution was proposed, "That the continuance of the present sacramental fast days has ceased to be for the edification of the Christian community." It was alleged that the attendance at the religious services is very meagre, while the occasion is turned into a secular holiday, which is a very poor preparation for the communion. It was also urged that the institution is not established by Scripture, nor yet by the standards of the Church; indeed, such a thing as a fast day in connection with the communion was utterly unknown to the Reformers and for a hundred years after their time. The origin of the institution could not be traced back further than the middle of the seventeenth century. It was alleged that, had some of the younger spirits of the Church now for the first time in the history of the Church proposed to establish fast days, they would be opposed with a cry against Ritualism throughout the length and breadth of the land. The resolution, after modification, was passed by a vote of 37 to 29.

UNITED STATES.

Mr. Moody places great store on the young men. Speaking in New York on Tuesday evening of last week he said:—"Your Christian work won't go on unless you get the young men. A young man may come up here from the country and hear a popular preacher for six months, and nobody will ever speak to him. I have heard sermons on recognizing your friends in heaven. It might be a good plan to recognize them on earth. Think of the poor boy from the country, with only a little money to spend, strolling about and trying to get some pleasure after his day's work. Let the mothers and daughters of the Church go out and bring in the young men. A young man likes to go to church with his sweetheart. A man may growl when he is obliged to go with his wife, but he never will when he comes with his sweetheart.

The will of Mrs. A. M. Huntington, of Cincinnati, has been probated. She gives \$300,000 in trust to Bishop Whipple, of Minnesota, and directs that \$100,000 be applied to the building of Shumway Hall, on the Shattuck School grounds at Faribault, Minnesota, and \$50,000 for its endowment for the education of boys. Another \$100,000 is for the erection of Johnston Hall, in memory of her father, in Seabury. The Divinity

School of the same place is given an endowment of \$50,000 for the purpose of assisting the students of that school.

Mr. William H. Vanderbilt has made the munificent gift of half a million of dollars to purchase real estate and erect suitable buildings for the College of Physicians and Surgeons in New York. Mr. Vanderbilt's gift will enable the College of Physicians and Surgeons to adapt itself, as it has not been able of late years, to the new demands of medical science, by increasing its facilities for study in complete anatomical, physiological, and chemical laboratories.

About 5,000 persons were present at the ceremonies attending the laying of the corner-stone of the new building of the Young Men's Christian Association at Bond and Fulton Streets, Brooklyn, October 11. President Edward Packard presided. In the evening an immense audience gathered at the Academy of Music to listen to addresses by Mayor Low and the Rev. Mr. Moody in behalf of the Association. The object of the meeting was to raise funds for the new building and gymnasium. It will be remembered that the residuary legatees of the Frederick Marquand estate offered the Association land and buildings to the value of \$200,000 if the Association would raise \$150,000 before January of 1885. The Association has succeeded in raising \$145,000. Mr. Moody was warmly received, and made one of his characteristic addresses. On Sunday, services were held in the Academy of Music, in the afternoon and evening, at which collections were taken up for the benefit of the Association. At both services the house was crowded to its utmost capacity. Mr. Sankey sang, and his sweet voice moved the vast audience to tears. The collections taken up were large.

The American Episcopal Congress—the ninth—began its sessions at Detroit, Mich., Tuesday, October 7th, Bishop Harris, of Michigan, presiding. The opening address was delivered by Bishop H. C. Potter, of New York. Dr. Wildes, of New York, the secretary, delivered a memorial address. The topic of the evening session was "Authority and Conscience," with papers by Phillips Brooks, of Boston, and Bishop Lay, of Easton, followed by remarks from the Rev. C. G. Foley, of Williamsport, Pa., Dr. Harwood, of New Haven, Professor Clarke, of Toronto, and the Rev. L. Parks, of Boston. On Wednesday morning "The Cathedral System in America" was discussed in papers by the Rev. H. M. Hart, of Denver, and Dr. Elliott, of Washington, followed by remarks by the Hon. J. M. Woolworth, of Omaha, the Rev. Arthur Brooks, of New York, Dr. Hopkins, of Pennsylvania, Chaplain Lewis, U. S. A., and Bishop Lay, of Maryland. The evening subject was "Moral Education in Public Schools," the Rev. J. M. Clarke, of Syracuse, Dr. J. W. Kramer, of New York, the Rev. G. W. Smith, of Trinity College, Conn., Dr. Morrison, of Ogdensburg, the Hon. Erastus Brooks, of New York, the Rev. H. Goodwin and the Rev. G. A. Carstensen, of Erie, taking part in the discussion. The subject for Thursday morning was "The Confessional." Dr. J. H. Hopkins, of Pennsylvania, urged that as the physician and lawyer are taken into confidence, so the minister should be told privately of spiritual troubles. There should not, however, be forced confessions. Dr. G. C. Currie spoke on the other side. "Father" Osborne, of Boston, wearing a silken cassock and corded belt, argued in favour of the institution. The Rev. Leighton Parks, of Boston, ridiculed it. The Rev. D. W. Rhoades, of Ohio, denied the first writer's analogies. The Rev. Dr. Courtney, of Boston, declared that, with spiritual physicians to receive confessions there would be an increase of spiritual invalids and hypochondriacs. The Rev. Mr. Mortimer said he rejoiced that belief in the confessional was growing. The Hon. H. R. Pearson, of Albany, with humorous remarks, advocated the confessional from a layman's standpoint. The Rev. Mr. Lightner, of Delaware, and the Rev. Dr. McVickar, of Philadelphia, declared the institution revolting. In the evening the subject was "Is our Civilization just to Workingmen?" Mr. Henry George spoke first, following the line of thought familiar to his readers. The Rev. W. Kirkus, of Baltimore, spoke in reply, and was loudly applauded. The Rev. R. Heber Newton supported Mr. George with his accustomed vigour. The Rev. C. R. Baker, of Brooklyn, the Rev. S. R. Fuller, of Buffalo, and the Rev. E. W. Osborne, of Boston, followed in the same line, while the Rev. Henry Mottet and the Hon. Erastus Brooks, of New York, advanced opposite views. The subject for Friday was "Agnosticism," which was discussed by the Rev. C. C. Tiffany, of New York, Dr. C. S. Bates, of Gambier, O., Dr. D. H. Greer,