

Chowne, incumbent of Rosseau, who started with his Lordship to commence his tour through that mission. February 28th, taking on their way out of Bracebridge a funeral at the Cemetery of that place; and thence proceeded to Raymond, the most southern station of the Rosseau mission, where divine service was held at Mr. J. Etty's house at 7.30 p.m. There was a good congregation and a hearty service. The Bishop preached; and under Mr. Etty's hospitable roof both Bishop and priest stayed for the night. February 28th, starting for the next station, Ullswater, where the service commenced at 10.30 a.m., in the following order (owing to unavoidable circumstances,) (1) Consecration and Matins, (2) Confirmation and address, (3) Baptism, &c., (4) Sermon, (5) Holy Communion. After service his Lordship held a vestry. At this Church nine persons received at the hands of the Bishop the Apostolic rite of Confirmation. The Bishop and incumbent then dined at the house of Mr. Henry Creasor (whose son is one of the wardens) which has often been the home of the clergy when on parochial duty and passing through these parts. Dinner ended, the next start was for Rosseau, the home station of the mission. March 1st, being Sunday, prayers were read by the incumbent, and ten candidates were presented for confirmation, and as also in the former case, the address was most suited to the occasion. The sermon was preached by the Bishop, who celebrated the Holy Eucharist, and as at Ullswater, all the candidates received. 4 o'clock, p.m., the Bishop held Divine service at "Iceland," in Caldwell township, 9 miles off, and returned to Rosseau to take Even Song at 7.30 p.m. The church was crowded. On Monday, March 2nd, Divine service was held at the Serrett and Holton settlement, North Cardwell, 6 miles off, when the Bishop preached again, and after service, had an interview with the people present. He then returned to Rosseau, and in the evening held a vestry, which was well attended. The Bishop's visit ended at Rosseau; he then proceeded, in company with the incumbent of Rosseau, to Parry Sound to begin work in that mission, and then proceeded north.

UNITED STATES.

OBITUARY.—The death, at the early age of twenty years, of Philipps, eldest son of Rev. T. D. Philipps, late rector of the Church of the Redeemer, Wilmington, Illinois, U. S., calls for more than a passing notice. For not only was he well-known there, but, brief as was his life, it contained many lessons for the young. Born at Niagara, Canada, Jan. 25th, 1865, he gave early promise of a bright if not brilliant career. Thus, he entered the Collegiate Institute at Ottawa, before he was twelve, and at the age of fifteen passed the entrance examination to the Royal Military College, Kingston, and, ten days later, the literary examination for a second class teacher's certificate, either of these examinations is equivalent to matriculation at a university. Spending the ensuing winter in New Orleans, he imbibed that taste for business which determined his choice of a profession, and induced his father to migrate to this country, so as to give his sons a wider field for work. As clerk in the Division Court at Ottawa, and in other responsible positions, he won the highest esteem of employers and all who knew him as a good, pure, and upright young man. The rector of Wilmington writes: "He showed an active interest in everything that bore upon religion, and his faith was ardent and sincere. He regularly received the Holy Eucharist up to the very day before he was taken ill." "He forbade my communicating with you and even spoke of being out in a day or two, within three days of his death, and I had no fears of any immediate result at that time; he evidently desired to spare you anxiety on his account, which he deemed useless under the circumstances. I saw him daily, and had prayers with him repeatedly, he uniting fervently in the Lord's prayer and in the responses." "He died in the true faith, with a lively hope and confidence in God, and a firm reliance upon his Saviour. That God has received him we cannot doubt. May he rest in eternal peace."

ENGLAND.

The new Bishop of London will be a great acquisition to the temperance party in London, for he is a total abstainer, and has long been an earnest and busy advocate of their principles. He is himself a living testimony to the sustaining virtues of tea, for he gets through all his work on that beverage, of which, I believe, he is the greatest drinker in Great Britain since the death of Dr. Johnston. Mrs. Temple is also much engaged in this crusade, and interests more actively in all charitable and philanthropic movements. The Bishop is rather old for such a charge, as he is in his

sixty-fourth year. Dr. Howley was forty-four when he left his stall at Christ Church to become Bishop of London, Bishop Blomfield was forty-two when he was translated from Chester, Dr. Tait forty-four when he was promoted from the Deanery of Carlisle, and Bishop Jackson fifty-seven when he was translated from Lincoln. Dr. Temple, however, having a fine constitution, has always enjoyed the best of health; he is very robust, and might be taken for a man of fifty.

CHURCH ORGANS.—What is described as the largest organ in any place of worship in England, is now nearly completed in Beverley minster, by an old firm of organ builders, Messrs. Hill & Son, London. It has four manuals, 64 stops, a perfect forest of 8,500 pipes, and three powerful hydraulic engines are employed to work it. The organ stands on a magnificent screen of carved oak, recently erected at a cost of \$15,000. Another large organ has just been built by Walck, of Ludwigsbury, and placed in the cathedral of Riga. It will contain 6826 pipes, and will be larger than many a church, measuring thirty-six feet in width, thirty-two feet in depth, and sixty-five feet in height. The performer on this magnificent instrument will have the command of no less than 124 sounding stops.

The question of social purity is receiving a great deal of attention just now in England. The Church Congress discussed it, and the press teems with articles about it. The English *Guardian* calls the evil the "most pernicious and universal form of vice," and calls on the Church of England for action. It has talked enough about it; now let it do something. There is, it seems, a Church of England Purity Association, but it has as yet done little or nothing. The Bishop of Peterborough wisely advises it to take up at once the question of corrupt literature, the trade in which is very extensive.

FOREIGN.

CHURCH IN SCOTLAND.—*Annual Statistical Report.*—The usual voluminous report, for the year ending June, 1884, of the Scottish Episcopal Church, has just been printed, and a comparison can be made with the statistics published in 1883, of which a summary appeared in the *Scotsman* at the time. Numerically, the Church has made distinct progress during the two years, the relative numbers of members and adherents at the respective dates being 70,847 and 76,886. About 16 new congregations have been added, so far as can be gathered from the tables, making somewhere 220 in all, exclusive of private chapel and other exceptional charges. Notwithstanding the large increase of members, there appears, as in other quarters, a falling off in the various branches of the funds of the denomination. The Clergy Fund, which in 1883 amounted to £12,706, was this year upwards of £400 less, and the number of contributors has decreased as well. The minor branches of Church finance, such as missionary funds and the Education Scheme, have also declined, and the schools, as to results, will show poorly compared with those of other denominations. The average stipend from all sources seems to be about the same as it was—from £216 to £220—the equal dividend for this year being £60 against £65 two years ago. Now, however, 155 churches share in the equal dividend instead of 32 at the previous date. Judging by numbers, the Brechin diocese, including Dundee, &c., is the most flourishing, having an average of 580 to each congregation; and Argyll and the Isles the least so, the average being only 124; the diocese of Glasgow and Edinburgh (about equal), Aberdeen, St. Andrews, Moray and Ross coming between in the order given. It is worth noticing that the city of Edinburgh, with 16 churches, has 10,758 Episcopalians, and Glasgow, with 14 churches, has 7,980. The geographical limits of these Episcopal dioceses, it may be remarked, are very arbitrary, and there is ample room for some ecclesiastical General Bayly to rectify boundary lines according to some intelligible principle. Peebles and Jedburgh, for example, belong, episcopally, to Glasgow; while on the northern side of the Tay, Forfar goes to the St. Andrews diocese, and Arbroath belongs to Brechin. The legacies for the year are larger than for many years past, amounting to £1,553 10s., which includes a legacy by the late Mr. John Smith, of Aberdeen, of £750, and another by Miss Christian Kirkpatrick, for £500.—*Scotsman*. [We print the above just as it appeared in Wednesday's *Scotsman*, but we suppose that for "32" is meant 132 churches as sharing in the equal dividend two years ago. Also the Editor, in his calculations, has entirely forgotten to take into account the fact that the last financial year consisted of only nine and a-half months.—Ed. S. G.]—*Scottish Guardian*.

A CORRESPONDENT of the *Times* writes from Moscow:—"On Thursday, December 18th, the Right Rev. Dr. J. H. Titcomb (late Bishop of Rangoon), English Bishop for Northern and Central Europe, confirmed in Moscow about forty candidates, the majority of whom were, as usual, young ladies. On the following Sunday the Bishop consecrated, under the name of the Church of St. Andrew, the newly-erected British chapel, of the opening of which I sent an account a few months since. In a powerful discourse, admirably calculated to impress the minds of such an audience, the Bishop declared the building for ever set apart for all the purposes of a church according to the belief of the Church of England, and so handed it over to the churchwardens, Messrs. Wincey and Gibson. It is hoped that, now that the English in Moscow possess a building worthy of the sacred purposes for which it was built, steps will be taken to remove a serious disability under which they labour—namely, that of not being able to have marriages among them legally celebrated otherwise than by the British Vice-Consul. It is a strange anomaly that the clergyman of the Church of England in St. Petersburg may legally perform the marriage rite where he will within that city, while the clergyman in Moscow cannot do so even in the church there. Hitherto occasional short Acts of Parliament (the last was in 1858) of a retrospective nature have been passed to legalise such marriages; but it is now felt that a large and important English community, such as that resident in and near Moscow, should be in a position more consonant with the religious opinions in which they have been educated."

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BIBLE LESSON.

"The Tower of Babel."—Gen. xi. 1, 9.

Having seen how God, immediately after the flood, entered into a covenant with Noah and his sons that he would never again destroy the earth with a flood, and how he gave them the "Bow of Promise" as the token of the covenant, we pass on, to-day, to study the actions of some of their descendants. After the flood children were born to Noah's sons. Various families sprang up; the population grew and gradually spread over different countries. But all the various tribes would trace their lineage to the three sons of Noah, Shem, Ham and Japheth (ch. ix. 19). Chapter x, after giving the names of the different families, tells us in verse 32, "by these were the nations divided in the earth;" but this did not take place by chance. See what St. Paul told the Athenians (Acts xvii. 26). God's providence is always directing and selecting. He knows the characters of men; He knew from the first what was to be the destiny of each of Noah's three sons. His purpose was that they should disperse in different directions in order to people the earth. To-day we read of some who rebelled against God's will, and wanted to have their own way. Up to this time there had been only one language in the world, what this language was we do not know. About one hundred and fifty years had elapsed from the flood; men had increased very much; some of them journeying eastward found a plain where they thought they would settle, build a great city and become famous, verses 2, 4.

(1) *The Ambitious Builders.*—What do we mean by ambition? an excessive desire to be superior to others. These builders wanted to make themselves a "name," and to become mightier than their neighbours. Noah must have told his sons and their families what God's intention was; but they rebelled against this, and encouraged one another to defy God. Compare ii. 2, 3, 4.

They began to build a tower on the plain of Shinar of sun dried bricks with bitumen, a sticky substance like tar, to cement them together; these produced walls of great strength. It is not unlikely that the tower of Babel was connected with idolatrous worship of the heavenly bodies. In this project there was "worldly wisdom." It represented man's pride and self-will exalting itself against the knowledge of God. We can imagine them boasting and glorying in the work of their hands. Compare Isaiah xiv. 13, 14, 15; Dan. iv. 29, 30, 31; Deut. viii. 17, 18; Deut. ix. 4. Are we never like these builders?

(2) *The Supreme Ruler.*—But God was over all, verse 5. In the scene before us there was no thought of