

in some heathen golgotha, outside his village—alone still, even in his last sleep. If in such a case as this the light that is in him did not shine brightly, and expel the darkness, and conquer the hearts of opposers, let us not forget that you and I might find it hard to maintain a victorious Christian life with such surroundings."

CHINA.—Dr. Osgood, who has recently joined the mission at Foochow, wrote from that place, January 25th:—"I am quite surprised when I see what a gigantic work is to be done in China. At Canton there are 100,000 boat people, who live and die on the river. We visited the temple of five hundred gods at Canton. These are all quite as large as life-size, some larger, all covered with gold-foil. When I beheld the worship of the people, I felt an earnest desire to do my utmost to lead them to Christ. Then and there I thanked God that I had been lead to China."

JAPAN.—Mr. Bloodget, stopping in Japan on his way from St. Francisco to his field in China, wrote from Yokohama, February 28th:—"Japanese politics are in an unsettled state. The perpetual regency of the Tycoon has been abolished, largely by the aid of foreigners. The Emperor is now sole ruler. One of his first acts has been the persecution of Roman Catholic Christians at Nagasaki. Four thousand of these poor people have been sent into banishment in different parts of the island,—husbands and fathers separated from their families, and all torn away from their own houses. A gentleman in Nagasaki informed me that he himself saw between one and two thousand women and children driven into a yard in that city belonging to the government, and that they were all, a day or two after this, put on board three ships lying in the harbour, and taken away no one knows whither. The protests and remonstrances of foreign consuls were all of no avail. Such events, it is thought, will only hasten the day of freedom for the gospel in Japan."

WESTERN INDIA.—Mr. Harding, of the Mahratta mission, West India, recently returned to his field from the United States, writes from Bombay, February 25th:—"Mrs. Harding finds work to do at once among the women of the native church, and is able to hold meetings with them; and we already hear of work in the zenanas, among the higher classes of the Hindú community, who are doing so much for Christ. I have just heard a little incident, that illustrates how some faithful ones labor in this land. A lady had been laboring for many years at a village station, and was obliged at length, with her family, to leave, and commit the work to other hands. There had been an unusual degree of prosperity at that station, and we had observed that this lady was always cheerful in her work, and very seldom spoke of trials which so uniformly occur in connection with the native converts in this land. The new hands, however, which took up the work, found many difficulties; and probably wondering if this had been so in former days, and doubtful whether it might not be owing to inexperience or inability, a letter of inquiry was sent concerning the former days,—if they were not better than the present; and there was evidently a feeling akin to despondency, regarding the many imperfections of native character. One sentence in the answer was very consolatory, while it reveals much of the common experience of every true missionary,—'There is not one Christian there,' she wrote, 'whom I have not wept over.' This then was the secret of her success. The precious seed was carried forth with weeping, and hence those many sleeves."

—The Right Hon. B. Disraeli's last novel "Lothair" is pronounced on all sides a "clever," well-written and amusing work. The critics say that "Lothair" himself is intended for the Marquis of Bute, a very wealthy young nobleman—the richest man in England, and with a rent roll of £500,000 a year—who not very long ago joined the Church of Rome. In the same way the Duchess is intended for the Duchess of Abercorn, whose daughter the Marquis really did want to marry, but who would not marry him because he had joined the Church of Rome. Cardinal Grandison is pronounced almost a life portrait of Archbishop Manning, the chief of the Catholic Church in England, and "the Bishop of the Diocese" is claimed to be Dr. Wilberforce (the late Bishop of Oxford, but now Bishop of Winchester), all over.

BISHOP OF RIPON ON RITUALISM.

At the recent anniversary meeting of the Pastoral Aid Society, the Right Reverend Bishop of Ripon made the following frank statement:—

"I am quite aware that there are many who hold that for the existence of ritualism in our church and for its unchecked advances, the bishops of the Church of England are mainly responsible. (Long and prolonged applause.) I stand here neither to defend my own order, nor to shrink from any portion of the blame which may justly be heaped upon me in this matter. But I do say this, that it is an exceedingly difficult thing for any bishop whatever, no matter how earnest may be his desire or determination to advance the pure, undiluted truths of the Gospel, and to maintain intact those principles of our blessed Reformation which constitute the strength of our church, (applause)—I say it is a very difficult thing for any one so placed to deal with men who have no respect for constituted authority (cheers), who meet every overture to bring them to reason only with insult and defiance, (loud cries of "hear"); who will not recognise the supremacy of law (hear, hear); who will resort to every subterfuge in order to evade the law (hear, hear); who will not acknowledge even when they are openly beaten (cheers); and who lack the moral courage and honesty to go out from the church (cheers) in which they have no longer a legitimate *locus standi*. (Loud and protracted cheering.) One word more. It is said—it has been said to me repeatedly—that the only hard-working clergy in the church are those who belong to this narrow yet most noisy section of the Ritualists. I will give one answer to that objection. I happen to hold in my hand at this moment a letter which I am quite sure the writer never dreamt for a single moment would be publicly quoted in the way in which I am about to quote it. He is one of your agents, my Lord, one who has been for many years supported by your Church Pastoral Aid Society. He was invited by a gentleman residing for the time in the neighbourhood of Ripon to come over to Ripon to be present at a religious meeting which was about to be held in that city. His answer happens to have fallen into my hands, and I will read it to you. It is as follows:—"I have just received your kind invitation. I deeply regret I cannot accept it. I am so much engaged that I cannot possibly get away even for a day. I have very nearly every evening in the week filled up for some weeks to come, except Saturday. I have three confirmation classes in the week besides Bible-classes. Next week we begin our Lent services. Some of us have arranged special courses of lectures on Wednesday and Friday evenings, and even the evenings in Passion week. Our mothers' meeting is a great success. We have an attendance of more than fifty, and we take on an average 30s. in instalments at these meetings for garments, &c. The young women's sewing meeting is also flourishing, and promises to be very useful to the young women working in the mills. I attend both meetings and read and talk to those present while they are working. Our congregation is most encouraging. We have many tokens of God's blessing. There are many at the present time under deep conviction of sin who are very anxious about their souls. The desire of the people to meet for conversation and prayer is so great that I am quite unable to meet the demand. My scripture-reader and I are fully occupied nearly every evening. Sometimes we have as many as four meetings between us in the evening, as was the case on Tuesday evening last. I expect to have double the number of candidates for confirmation this year, which is more than any year since I have been here."

PASTORAL-AID SOCIETY.

The reports presented to the annual meeting of the members and friends of this most useful society stated that there was much to excite gratitude for the past, and to call forth increased exertions for the future. The two great means of strengthening the parochial system, and thereby bringing the influences of religion to bear upon an annually increasing population, were the subdivision of parishes and the employment of additional clergymen and lay agents. In these respects the operation of the society had been of special value, not only in promoting the work of church

extension and establishing various agencies for good, but in reaching by the faithful ministrations of the Gospel large masses of our long neglected population. Numerous congregations have been gathered out of the abodes of ignorance and vice, and in some districts the whole moral and social tone has been so altered, that where the ordinances of religion were once neglected and despised, they are now observed and valued. Besides these direct effects in strengthening the hands of the overburdened clergy, and enabling them the better to grapple with the spiritual wants of their extensive and populous parishes, the society has stimulated private liberality, and has been the means of placing many districts in a position to be aided by the Ecclesiastical Commissioners with permanent endowments. For thirty-five years the society has been helping to supply the spiritual wants of the country, and its aid is now afforded to about one-fifth of the entire population of England and Wales. But the application of the remedy only lays open more clearly the extent and deep-seated nature of the disease. The receipts have amounted to £51,994, which, as compared with those of the previous year, has been £52,050 7s. 7d., exceeding that of last year by £2,929 16s. 6d. The committee draw attention to the fact that, while the total expenditure of the past year is only slightly in excess of the income, the present rate of expenditure exceeds the income by £3,336, and there is every probability of that rate increasing, in consequence of the new grants coming into operation. They, therefore, call upon their friends to make fresh exertions, and specially do they urge on the clergy who receive grants the necessity of making as large returns as possible the society's funds. Thirty-nine grants became vacant during the year, and eighty-four new grants have been made; there are, therefore, forty-five grants more—twenty-eight for curates, and seventeen for lay-agents—than were reported at the last anniversary, at an additional annual cost to the society of £2,800. Of these new grants, seventy-one are to places never before aided, containing an aggregate population of 432,276, or about 6,100 to each district. The society now affords aid to 618 incumbents, a larger number than ever before, in charge of an aggregate population of 7,300 square miles. The average income of these incumbents is £280 per annum, and 206 of them are without parsonage-houses. Of these grants 565 are for curates, and 209 for lay agents; total, 774. Through the operations of the society, 763 additional public services on the Lord's-day are now maintained, besides 526 week-day services, 805 school-room and cottage lectures, and 821 Bible-classes. The society's grants have led to the erection, opening, or keeping open of 297 churches and chapels; and in districts at present receiving the society's aid, 274 rooms are licensed for divine service. The population benefitted amounts to nearly four millions and a half.

ACTIVITY AND LEARNING.

The Dean of Ripon made the following characteristic remarks at a religious anniversary meeting at Exeter Hall:—

My Lord, the Bishop of Ripon referred to certain charges that have been brought against the evangelical clergy; one was that they are idle in comparison with the ever-increasing activity of high churchmen. Let me say what I mean by high churchmen. I mean the man that puts the church higher than the Bible. (Applause.) By a low churchman I mean the man that puts the church lower than the Bible. (Applause.) Now, is the accusation of idleness true? is it well founded? If so, I am no apologist; wherever the accusation falls and is true, let the "called jade wince," and let the convicted dler rouse himself to systematic, conscientious and persevering activity. But I say this, that it is not sufficient for a man to be busy; the quality of the business deserves to be considered. (Applause.) It is possible for a man to be busy in folly; it is possible for a man to be busy in mischief. (Applause.) If a man, for example, is very busy studying monographs, in studying altars and altar cloths, in

studying symbolic colours, why green should be used on one festival, yellow on another—(laughter)—and red on a third, he may be very busy, but it seems to me that he is busy in folly, in spite of whatever dignified name he may give to his business. (Laughter and applause.) If a man be busy in studying the Word of God, if a man be busy in reading the history of the world, and comparing God's work among mankind with God's Word, analysing history and scripture as a help for the interpretation of scriptural prophecy, if he is busy on such studies as those, it is useful business. (Applause.) I said a man might be busy in mischief. Supposing a man busy in studying the casuists, Cajetan, Vasquez or Molina, in order to busy himself about asking questions of the simple, weak folk who go to confess their sins to him—(laughter and applause)—it appears to me a man may be so employed and yet only busy in mischief. (Applause.) It is, therefore, of consequence to inquire into the nature of the business. I think it of more importance for a man to be busy going from house to house, visiting the sick in their chambers, sitting by them, reading to them, kneeling down and asking God's blessing upon them, than I do to find him reading our beautiful liturgy in an empty church. There is another charge brought against the evangelical clergy, and I am glad to have the opportunity of saying a few words upon it. We are said to be uneducated, or half educated. (Laughter.) A few journals of small circulation, which are arrogating to themselves the name of the church, while they are doing their little best to forward the interest of Rome—(applause)—accuse the evangelical clergy and sneer at us as a half-educated set. (Laughter.) Here, again, discrimination is wisdom. If the inquiry be concerning the higher branches of secular learning, concerning scientific attainments, classical elegancies or accuracy of thought, I am not wrong when I say that the evangelicals have passed as many wranglers, senior optimes, and first-class men, in proportion to their number, as any class of the community. (Applause.) If, indeed, the inquiry be concerning chasubles, dalmatics, monograms and ecclesiastical ornaments, I must confess that we are half-go, not half-educated. (Applause.) If the inquiry be concerning an acquaintance with God's word; an acquaintance with the patriarchal stories, which allegorize the truth of the everlasting gospel; an acquaintance with Mosaic types, which contain the only detailed, inspired and reliable archetype of the interpretations of the New Testament; an acquaintance with the wars of Joshua, which are not models for modern warfare—(applause)—but which are types of the judgment that shall be executed over the apostate nations at the second coming of Christ, when the saints are called to take a two-edged sword in their hand and execute the judgments that are written (applause); if the inquiries be concerning the wars and the captivities of Israel and Judæa, or the meaning of the prophetic writings, or concerning the facts of the evangelical narratives, or the force of the apostolic arguments, or the meaning, so far as we can go into them, of the Apocalyptic visions; if these form the subject of inquiry, I take the liberty of saying that our high churchmen are half-educated, and that they betray great ignorance on these points. (Applause.) Yes, my Lord, if the question be concerning directions given, out of the Roman Missal, about attitudes of hands and knees and eyes, in the performance of a single mass, if these be the subjects of examination, I decline competition. (Applause, and laughter.) I will give you some of the details of these matters:—Directions for folding and unfolding hands, 65 (laughter); directions for crossing of books and persons, 58; for kneeling, 44; slight bows, 37; profound bows, 9; incensing persons, altar, host, and books, 53; crossing of books, persons, and holy vessels, 13; crossing the altar, 15; right use of eyes, 17; washing and wiping of hands and fingers, 6; beating of the heart, 5; ringing of bells, 4; and lighting and extinction of candles, 3; total, 330. (Laughter.) If the inquiry be those 330 directions for the performance of a mass. I say I would decline competition. (Applause.) If the subject of examination be the dogmatical, experimental, and practical exposition of the epistle to the Romans, we will challenge the pick of them. (Cheers, and laughter.)