

food and clothing. At Plymouth and in the neighborhood there is great suffering. Special efforts are being made for the relief of Cornish miners. Advices from Widres, Goole, Dundee, Wolverhampton, Liverpool, Manchester, and Salford confirm previous accounts of distress.

Navigation on the Mississippi river between St. Louis and Cairo is in a most unpleasant and precarious condition owing to floating ice and low water. Steamboat and barge men have been taken unawares by the low state of the water, and their craft are distributed along the shoals in dangerous profusion.

The blessings of mob rule, *alias* Republicanism, are forcibly illustrated at this moment in Nebraska. Outrages, murders, burnings-alive, devastations of all kinds are committed by numbers, and upon the most inoffending citizens. The Governor of one of the counties says he has no power or money either to repress the disturbances or even to make any inquiry into the matter. The sheriff says the same thing. A gang of villains burned two persons named Ketchum and Mitchell alive in Custer County last week. Additional information from Borden County stamps the outrage as the worst ever known. The two men were chained to a pole extending horizontally, with their feet barely touching the ground, and slowly burned to death. People in the western part of the State are fearfully excited, and the country will be scoured for the apprehension of the gang.

After this we may imagine the surprise and indignation with which a communication in one of our New York contemporaries will be read. The writer of it does not contend, he says, for *annexation* in regard to Canada or Mexico. He simply advocates a universal union all over the continent—an American America—with its central offices, President, etc., sitting at Washington! Surely this is infatuated enthusiasm in favor of a theory which all experience has taught can never work satisfactorily—that is with safety to the lives and property of the subjects of the state.

Lord Beaconsfield, on the 19th, received a deputation which presented a testimonial from the British residents of California. Lord Beaconsfield said that this testimonial from the British residents of a great country like the United States was specially pleasing to him. He added that he believed that the Treaty of Berlin would tend to produce the pacification of Europe, though there might be those desiring its failure, such was not the feeling of the signatory Powers, who are determined to see the Treaty executed. All the conditions under which Cyprus has been secured, to enable the Sultan to carry out the regeneration of the most important part of his dominion, have been fulfilled.

The Turkish members of the Commission to discuss the Greek frontier question has been appointed. The Porte is desirous to arrange the matter, but if Greece and Turkey do not agree the Porte proposes to submit the differences to the decision of the Powers.

At the Monthly Board Meeting of the Society for the Promotion of Christian Knowledge, General Sir George Daubeney moved the following resolution: 'That the Society for the Promotion of Christian Knowledge has heard with great sorrow of the affliction which has befallen its President in the death of Mrs. Tait, and, recognizing the loss which the Church has sustained, offers its

most respectful condolence to his Grace, and assures him of their prayers that he may be sustained and supported in his great loss.' Mr. Liddel, in seconding the motion, as a layman of the archdiocese, said that probably no lady had done so much for the revival of Church work as Mrs. Tait. There was hardly a charity or institution in which she did not take an interest, while her loss would be irretrievably felt at her Orphanage at St. Peter's, Thanet. The death of no lady could have created so large a circle of mourners, none would be more widely regretted, and no words could adequately describe the loss her death would cause. The motion being supported by Bishop Perry and the Rev. Brownlow Maitland, was carried *nem con.* Prayers were offered in Lichfield Cathedral in behalf of the Archbishop of Canterbury.

The electric light will make a valuable saving of coal in England. According to a very careful estimate made a few years ago, the quantity consumed in gas making was set down at 6,560,000 tons, against a production of coal 114,300,000 tons.

The St. John *Herald* Mexican advices report that on December 3rd, the merchants of Guadalajara and other towns in Jalisco held a mass meeting to protest against outrageous taxation by the governor of Jalisco, when the latter ordered troops to fire on the assemblage, which they did without warning, killing in pure wantonness five prominent merchants.

It is said that twelve Turkish battalions have been ordered to Podgoritza to prevent the Albanians from resisting the cession of that place to Montenegro.

At Philadelphia, it is announced that the two Russian cruisers, Asia and Europe, recently completed there, sail to-morrow for Cronstadt, Russia, where they receive their ammunition and arms. They leave port under command of an American master, and will be turned over to Russian officers as soon as they get out of American waters. The Africa, another Russian vessel, leaves in about a week. The Zubipeca, the last of the four vessels, made a trip down the River Delaware yesterday, with satisfactory results.

THE SUNDAY AFTER CHRISTMAS DAY.

THE special feature brought before us to-day by the Church is the sonship of Christians as the result of the Incarnation. It was in order, we are informed by St. Paal, that we should receive the adoption of sons, that "God sent forth His Son, born of a woman, and made under the Law." God created man to be immortal, and made him an image of His own eternity. He also made him an image of His moral attributes—His holiness and His goodness. But this image was almost wholly lost at the fall, and it is restored by Christ. When we are made members of Him, and heirs of the Heavenly Kingdom in the Sacrament appointed for the purpose, we are then adopted into His family; and the seeds, the germs of these moral attributes are implanted, in order that by Christian care and culture they may spring forth and bud, and bring forth fruit, and that at length in the Heavenly Kingdom not only the bliss of the first Paradise may be restored, but also its moral perfection, its sinless purity. We Christians are now the sons of God, made such in order to reflect His pure and spotless image—but, saith St. John, "it doth not yet appear what we shall be." And the state-

ment he makes that "we know that when He shall appear we shall be like Him," shows that His image is, in our future glorified condition, to be still the model after which we shall be fashioned, for ever.

THE BISHOP OF MANCHESTER ON THE CHURCH.

IN a recent sermon by the the Bishop of Manchester, on the History of the Church, preached at the Consecration of Dunston Church, near Birmingham, his Lordship touched upon several points of general interest, and made some very impressive and masterly remarks. He spoke of the toleration that was essential to the existence of a national branch of the Church. Sects might be intolerant; they might split up if they chose, as the Wesleyans had done, by dividing themselves into about half a dozen different and contending bodies. But the members of the Church could not make a brother an offender for a word. In consequence of this essential requisite, our enemies had said that the Church was one great Babel of sects, a gigantic organized hypocrisy; and the Church Congress, held not long ago, had been cited in support of that opinion. But the Bishop says he was there himself, and was deeply impressed with the true harmony which pervaded the whole proceedings.

His Lordship also remarked that the sects were new, while, of the Church of England, every one must admit that she was historically and identically the same body now as before the Reformation. He also bade those whom he addressed to beware of imagining that the Church is a sect among sects, or that she began to exist at the Reformation. She was then *re-formed*, not first formed. Nor was she the creature of Rome. In some respects the Roman branch of the Church was the newest of all sects. Since the Church of Rome had separated from the Church of England, Rome has added no less than *Twelve new articles* to her creed, and two of them within the last twenty-five years. But the Church of England maintains inviolate the faith laid down in the three great Creeds of Christendom. She sent three Bishops to the Council of Arles before the great Council of Nicaea. And when the Roman Missionary Augustine came to England in the sixth century, he found the Church already existing, and officered by its own Bishops, though weakened by Saxon invasion: The Bishop pointed out the difference between Rome and England; as this: that, though the Church of England had lapsed into some errors in the middle ages, yet when light broke over her from the East, after the fall of Constantinople, she took the opportunity of the fact that a strong king sat upon the Throne, to rid herself from error. And it was because the Pope would not sanction that reform, that she pushed him aside out of her path, and gave herself back to God. And then the nation and Church, as one, speedily ridded themselves of corruption. But to that corruption Rome has ever since clung, and into it she has more deeply sunk.

The Bishop's testimony to the usefulness of the *Church Catechism* is especially valuable. He stated that he believed that much of the sober character of the last generation of English people was owing to their having learned the Church Catechism in their youth. Its maxims, his Lordship said, were those of God's truth, and of strong English honesty; and he added that the present generation were flippant and careless just in proportion as they neglected the teachings of that