

Christ Jesus; everywhere, by that which is God; in heaven, by that which is Man." [St. Aug., Ep., 187, ad Dard., Sec. 41, 10.] Preaching the Same Sermon.

In treating this question, it is pointed out that such a practice tends to impede the growth and sap the originality and undermine the energy of our preachers. On the other hand it ought to be remembered that many a sermon is greatly improved by being delivered more than once. St. Paul ordered that his Epistles be read in other Churches than those to which they were primarily addressed, and some of the most famous sermons ever written have been delivered dozens of times. It would be very unfair, and it would be a serious addition to the disabilities of the clergy, if a preacher were to be prevented from preaching to a congregation a sermon which he knew to have done great good elsewhere, on the ground that he had preached that sermon before. The more difficult question of how often a really good sermon ought to be delivered is one which is not so easy to dispose of, and perhaps the best way to deal with it is to leave it to the judgment of the individual preacher. The only objection to repeating a sermon is the natural unpleasantness arising in the clergyman's mind, should he see in the congregation one of those who formed a part of the congregation to whom he had before delivered it. Should the same sermon be preached to the same congregation more than once? The late Bishop Strachan said yes. The following is the story: For some reason or other, a congregation in the diocese of Toronto wanted a change. The Churchwardens were deputed to wait on the Bishop and present their case; they did so, and amongst other reasons given, they urged that the incumbent had preached the same sermon for the third time on last Sunday to them, and it was utterly impossible for the people to get any spiritual comfort or sustenance from such a man. "Oh, indeed!" replied the Bishop, seeing they wanted to get rid of the parson, by hook or crook. "Oh! indeed, that's very bad. I did not think things had gone so far in your parish. What was his text?" This was a poser. The deputation looked at the floor, at the ceiling, into their hats, asked each other, in stage whispers, what was the text, while the old Bishop went on whistling—as he ever did—some familiar Scotch air. At last, after thinking a long time, they answered the Bishop's question: "That they could not call the text to mind just then." "Well, gentlemen, you had better go home, and I'll have to get Mr. — to preach it to you again," were the Bishop's parting words, as the wardens filed out of the study.

How to Do It.

Here is some personal experience in the working of a parish and gathering people into the Church in England: I once held temporary charge of what proved an interesting parish, the rector of which was a very learned, highly-gifted, and eloquent divine,

but his occupation was mainly that of a reviewer for a London publishing house; and his interested flock consequently strayed away into the rank pastures of schism. On my first Sunday of duty, I found the church half empty, and the congregation listless. I soon learned the cause, and set at once to apply what I considered the right remedy. I obtained from the vestry clerk the names and addresses of the parishioners, called on them all round in succession, and evinced, what I felt, concern in their temporal as well as spiritual condition. The result was most satisfactory. The wanderers returned to the ark of their Baptism, Confirmation, Holy Communion, and all other true means of grace. After my last service I was waited for outside by a large and earnest concourse; and my parting with those, to whom I had become familiar, was a subject for heartfelt thanksgiving. I cite this case in no vainglorious spirit, but simply to illustrate the fruitfulness of the domiciliary visit. Goldsmith's realistic word picture of the faithful pastor and his parishioners is so relevant that I quote its closing lines, which run as follows: "Their welfare pleased him, and their cares distressed; To them his heart, his love, his griefs were given; But all his serious thoughts had rest in heaven."

The Kingdom of God.

We have read this little work, by Rev. Wemyss Smith, Cleveland, Ohio, of thirty-one pages, twice over, and are ready to pronounce it one of the most clear, compact and useful works on the history, doctrines and worship of the Church; and we hope that it will have a large circulation in the Churches of our Dominion. Part of the 16th, 17th and 18th pages refer, as is only right and natural, to the sister Church in the United States, of which the author is a priest; yet these pages may be read with the deepest interest by the Churchmen of Canada. The whole argument, history, teaching and aim of the Church are put in the plainest and simplest form, and there is no word of bitterness or hatred, but deep sympathy and affection for those who unfortunately remain away from the Church. Indeed, our brother, of our sister Church, has in this little publication, spoken, in the plainest way and simplest language, glorious things of the City of God. The Canadian Churchman most heartily recommends "The Kingdom of God," to all our clergy for distribution among their people.

THE COMING BROTHERHOOD OF ST. ANDREW CONVENTION.

Last week we published the provisional programme in full, and also were able to present to our readers photographs of a number of prominent men who will take part in this convention. Since that we learned that the name of another eminent American Bishop has been added to the already formidable list in the person of Bishop Potter, of New York. He will speak at the pub-

lic meeting on the evening of Friday, Oct. 10th. As a scholar, ecclesiastic, and as a statesman, he stands at the very front in the American nation regardless of creed. It is a privilege, indeed, to have secured him for even one single meeting. The Brotherhood are also to be congratulated on having secured the services of Bishop Gailor, of Tennessee. As a platform speaker he is said to be unsurpassed. His addresses are termed a "hurricane of eloquence," and his youth, energy and earnestness make him almost irresistible. The Men's Mass Meeting, in Massey Hall, on Sunday afternoon, October 21st, should be a memorable occasion for the Church in Toronto, with Dr. Parkin in the chair, and addresses by Bishops DuMoulin and Gailor, on such a subject as "The True Basis of National Greatness." The Brotherhood will need the co-operation and support of all Churchmen to make this meeting a thorough success. All the city choirmen are asked to sit on the platform and assist in the singing. No collection will be taken up at this meeting, and as the expenses of the convention will necessarily be heavy, Churchmen who sympathize with the Brotherhood will probably be able to avail themselves of the opportunity of contributing towards the convention funds, either at the collections at the evening public meetings or directly to some officer of the Brotherhood. We learn that all clergymen and all laymen properly accredited by the clergy or by the Chapter of the Brotherhood will be made welcome at the convention and entertained. Further information can be obtained by addressing the General Secretary, 24 Adelaide St. East, Toronto.

THE "PROTESTANTISM" OF THE CHURCH OF ENGLAND.

In what sense is the Church of England (including in the term the Churches in Communion with her), a Protestant Church? In certain meanings of the word she certainly is not. She had nothing to do with the protest against the Edict of the Diet of Spire, in 1529, whence, as is well known, the term Protestant is derived. Nor is she Protestant, according to the definition of the word in the Encyclopaedia Britannica (9th Edition), Vol. XIX., page, 826, as being "the generic term for Churches which owe their origin directly or indirectly to the Reformation;" for, as is well known to students of ecclesiastical history, the British Church existed not only long before the Reformation, but for four hundred years prior to the arrival of St. Augustine under the auspices of Pope Gregory (A.D. 596). It can hardly be denied, however, that there are aspects of the attitude of the Church of England towards that of Rome in which she is Protestant. "The resistance of the British Church to the demands of Augustine is the first of a long series of protests on the part of Christians in Britain against Papal supremacy; so that when the Church of England is said to be 'Protestant,' we ought not to understand that