

the prophets bore witness, so the testimony of the Apostles and Evangelists was given to Him who is the great God and our Saviour.

In the simple fact that St. Andrew readily obeyed the call of the Lord there is much suggested in regard to our own duty. We all meet in life with something more or less remotely analogous to the call of St. Andrew. Perhaps a religious influence we have never met before has swept across our path, placing truth and duty more clearly before us than ever. And we must recollect that our duty and our responsibilities are immensely increased by the occurrence of such an influence. That influence must be deliberately acknowledged or it must be deliberately ignored. Perhaps a quiet word may be dropped, a quiet sentence read, or a thought may be lodged in the mind, we know not how or why. It is the Lord, as He spoke to St. Andrew and said, 'Follow Me.' We are thereby laid under obligations to a new and more lofty estimate of life and duty.

We must not, however, forget that there is room for self-delusion in the supposed visit from the heavenly call. If we are not careful we may read our fancies in the skies. We may transform our wishes into Divine voices by a process so subtle as even to deceive ourselves. We may judge favorably of such a visitation if the line of life presented should be unwelcome to our natural inclinations, and also if it does not contradict what we know God has already taught us—if it is an extension of His earlier teaching, and not its condemnation. No one who believes that the Lord Jesus Christ is present by His Spirit in His Church can doubt that He will from time to time speak to faithful souls in virtue of His own promises. No one who knows anything of the lives of earnest Christians will question the fact of His having done so; and to listen to the footsteps of the Divine Redeemer passing by us in the ordinary providences of life, as well as in the means of grace, is a most important part of our probation. How much may depend on following when He beckons to some higher duty, to some more perfect service, we shall only know when we see all things as they really are, in the light of His own Eternity.

#### VOLUNTARYISM UNDER A NEW ASPECT.

WE have some few among us who seem to think that if they could only keep the clergy sufficiently dependent on their flocks, all would be well. Now there are several aspects of this question, one of which is that such a system would be a contravention of every principle we find in the New Testament. Another would be that it would fail in producing the desired result. And in this view of the case, it may be well to listen to what some, who are not members of the Church, may have to say about it. At any rate, they know perfectly well what effects a pure voluntaryism, as far as a pecuniary support of their ministry is concerned, is able to produce. At a recent meeting of a certain Union at Leeds, England, Mr. Hugh Stowell Brown argued that the possession of private means would not make the Dissenting Ministry more indolent. 'Let us,' he said, 'test the matter by an appeal to facts. To a large extent the clergy of the Church of England are not exactly men of independent means, but men who, for their incomes, do not depend upon the will of their congregations. Indolence on the part of most of the clergy of the Established Church would not diminish their incomes; diligence on their part would not increase

them. If they spend their lives in utter idleness, they do not get a penny the less; if they work like slaves, they do not get a penny the more. Well, then, with this plentiful scope for idleness, and in the absence of all pecuniary inducement to diligence, how stands the case? From what I see, from what I hear, from what in various ways I learn, I cannot but think that the clergy of the Church of England are, as a rule, inferior to no other ministry in the matter of diligence; many of the most independent among them work quite as hard as any of the most dependent among us. And, indeed, the work that a minister may do just because need drives him to it is not likely to be of a very high order.' Mr. Brown proceeded to urge as 'a fine form of voluntaryism' that young men of means should devote themselves to the ministry. 'In this form of voluntaryism,' said Mr. Brown, 'the Church of England sets us Nonconformists an example which we should do well to follow. The official stipends, in multitudes of parishes, are totally unequal to the fair support of the ministry; but in many, very many cases, gentlemen of learning and of property are content and glad, for the Church's sake, to live and labour in such places, and, as far as money is concerned, to do far more for their churches than their churches do for them. Why should there not be among us a considerable number of such men so employed? The voluntaryism in which the people give the minister according to their means and his need is simply a matter of justice; there is no more generosity in it than in paying a tradesman's bill. *There is something really noble in the voluntaryism of a minister who devotes to a Church not only his services, but his private income. Rest assured, voluntaryism will have more and more to take this higher form.*'

#### THE INDIAN QUESTION IN THE UNITED STATES.

THE annual report of the General of the U. S. Army, General Sheridan, has been published. On the Indian question he expresses himself very decidedly. The situation, he declares, is unsatisfactory, and is due wholly to the roguery of the agents. The outbreaks of the tribes are due to hunger, and these will continue until the amounts appropriated by Congress, sufficient of themselves, are wisely appropriated. The aggregate amount appropriated for the fiscal year ending next June, is four millions seven hundred and forty-two thousand dollars, and this sum is divided among sixty-six agencies, and includes the sixty thousand dollars set apart for the support of schools. In addition to this large sum paid by the people of the United States for the support of the Indians, the sum of two hundred and eighty-eight thousand six hundred and thirty-three dollars is paid as interest on the large sum of five millions and seventy-four thousand and odd dollars invested and held in trust for various Indian tribes. General Sheridan does not trouble himself with facts or figures relating to the subject, and incidentally touches upon it, in justice to the military, which bears the brunt of all the misdeeds of the agents. He shows the inefficiency of the army in point of numbers to properly garrison the country occupied by the Indians, and pays the soldiers a tribute for their activity and energy in the face of such obstacles and discouragements as they contend against. He anticipates a general uprising of the Indians, for the reason that men will fight before they will starve, and the tribes are many of them in a starving condition. The management of the tribes without exception has

been unsteady and disastrous to peace, and now that the Red Cloud and Spotted Tail bands have been located at points beyond the river lines of transportation the troubles will be greatly augmented, and fighting will follow. General Sheridan anticipates trouble with the Crows next, and this will involve a general uprising, to meet which he points out there is but an insignificant number of troops at hand. The two races could live together amicably if the tribal relations of Indians were removed and their rations dealt out to them honestly. Traders and contractors are the bane of the Indian's life, and their mismanagement and dishonesty cost the Government the lives of its soldiers, continued anxiety and millions of money. The changes that have taken place during the past ten years have not been for the better, and the army is, after a vigorous campaign, placed in a position which, according to this officer's views, is perilous. For instance, he shows that at the Fort Hill Agency three hundred soldiers have charge of between three and four thousand Indians. At Fort Reno, the contrast in numbers is even greater, there being nearly six thousand Indians to two hundred soldiers. At the Spotted Tail Agency, where seven thousand Indians are particularly restive and threatening, there are not six hundred effective soldiers. The rascalities of the contractors force the Indians to beg and steal what they cannot secure in hunting expeditions. This officer who pictures the dangers before the country on account of the Indians, gives it as his well considered opinion that kind treatment administered wisely would make their present foes a peaceful and self supporting people, and that, too, in a short time.

#### THE ORNAMENTS RUBRIC.

OUR readers will be already aware that a great deal of the controversy now carried on in the Church, as well as a majority of the prosecutions on questions of ritual, have their origin in what is usually referred to as the ambiguity of the Ornaments' Rubric. On first reading it over, it seems to be plain enough; but yet a great deal of argument has been made use of in order to show that it is capable of a considerable variety of interpretations. And in any consideration of the subject, it may be well to remember that the dogmatic value of any definite interpretation of any part of it is perfectly arbitrary, and would depend entirely upon the significance which one might arbitrarily attach to any of the ornaments therein referred to. The recent charge of the Bishop of Peterborough contains a number of judicious remarks upon several of the burning questions of the day. We last week quoted his opinion on the Sacerdotal cry; and the following is what he says about the "Ambiguity of the Ornaments' Rubric":

'What is it that the judges have been called on to interpret? A rubric for the ornaments of the minister, which names no ornament, and describes none; which tells him only that those ornaments are to be retained and be in use which were in use by authority of Parliament some three hundred years ago, and which sends him therefore to search for its interpretation through Acts of Parliament, Advertisements, Canons, Injunctions, Visitation Articles, ranging over many years of the most troubled and unsettled period in our ecclesiastical annals; a rubric every word of which has been made the subject of most learned debate, in which men equally learned and presumably equally honest have taken opposite sides; a rubric for which at this moment it seems there exist no less than six different interpretations, all support-