

state of society, there is every evidence that in many respects the social manners of the time were more Christian than those now fashionable. The miserable gap between the higher and lower classes was far less marked than in these days. The modern man of wealth has no enjoyment of his means greater than the power it gives him to display it as an affront to his poorer neighbour. In the times of old a neighbourly sympathy was felt and shown by all ranks to all ranks. Higher civilization has not been an unmixed blessing, it has increased the pride of the rich, and developed cynicism, unrest, and bitterness in the less wealthy classes.

We would ask our friends who look to the strong arm of the law for further advances in temperance to study the history of the revolution in hard drinking habits we have depicted. The change is indeed incomparably greater between the time when Judges got regularly drunk, and hosts were esteemed rude whose guests were not intoxicated, and to-day when even a labouring man is disgraced in the eyes of his own class by drunkenness, than any change now possible. Yet that marvellous reform was all accomplished by moral suasion. The prohibitionist thinks that the power by which was effected the temperance revolution is a worn out force. We believe it has not lost its inspiration, but that it will continue as a moral yeast to ferment until the whole of society is leavened with that self-respect and self-control and obedience to Christian precepts, which keep a man sober amid temptation and learn him to use without abuse—which is the only true temperance.

#### QUIET DAYS AT TRINITY COLLEGE.

THE clergy of the dioceses of Toronto and Niagara have had the great privilege of spending nearly three days of quiet retirement at Trinity College, under the guidance and instruction of the Rt. Rev. Dr. McClaren, Bishop of Chicago, a distinguished theologian and a master of the spiritual life. The first service was held at 3 o'clock p.m., on Wednesday, and the whole was brought to a conclusion on Friday afternoon. The attendants at the services were all clergymen, the Bishops of Toronto and Niagara, and there were, in all, upwards of forty present. The first service held was Evening Prayer, after which the Bishop of Toronto introduced the Bishop of Chicago, who had kindly undertaken the conduct of the Quiet Days. Bishop McClaren, in his first address, spoke of the aim and purpose of the retreat, saying that they had need of retirement and silence, that they might be alone with God. The work of the retreat, he said, was not merely passive, it was active, involving acts of will and the exercise of every faculty of the nature. The best part of a retreat was what every one did for himself. There must be the intention and will to get good; but there must also be a recognition of the truth that we can do nothing of ourselves, but that our sufficiency is of God.

As a basis for the series of meditations, through which the Bishop guided the assembled

clergy, he asked them to contemplate Jesus on the Mount of Olives, to view Him there in retirement, to put themselves by His side, and to meditate with Him on the work which He came to do, and which He gave them to do. The main current of the meditations had reference to the Christian's life of union with God, its deepening and strengthening. All the addresses were most impressive and helpful. Other topics and instructions were introduced from time to time—partly as a relief from the strain of meditation, partly as helping to give completeness to the series. An address on the relation of prayer to science was of peculiar interest. One of the most impressive of the addresses was the first delivered on Thursday, on the need of retirement and meditation to those engaged in the ministerial life. We are satisfied that these quiet hours will be long remembered by the clergy who had the privilege of taking part in them, and we doubt not that good fruits will follow in their ministry to the glory of God.

#### PREACHING.

MUCH has been written again, lately, upon this very solemnly important subject. Solemnly important subject is the correct term, because the future prosperity of this realm depends greatly upon what the preachers and what the preaching shall be during the next few years, when so much false teaching abounds. Much that has been written of late about sermons may be dismissed as not worthy of an observation, it being too evident that the writers had for their object to throw scorn and ridicule upon Christianity; and their attempts at witty sarcasm often proved that, however pointless much preaching may be, these critics were, at all events, trying to use a weapon which they knew not how to wield when they attempted to launch the shafts of wit or satire against preaching. Spite and rancour abound, but the wit and the mental force are not prominent.

Dismissing, however, this class of writers as always willing, but rarely able to say much, the ranks of counsellors and advisers cannot even then be regarded as few in number, unless, indeed, one and the same physician, writing as if he were a Legion, has been recommending a variety of nostrums to remedy the epidemic of bad preaching, under which it is implied that so many are suffering. It is certain that the adoption of a large portion of the advice profusely given would empty any church in which such advice was followed, including the advisers themselves, if indeed they attend church at all, upon which sundry doubts really exist.

Dismissing these advisers, then, there are still many who are regular in attendance at church, and who, not wholly without reason, complain of the preaching which they have to endure. It will be well, however, that they enquire how many of the about one thousand nobility, gentry, and others, who constitute the two Houses of Parliament, are men whose eloquence or powers of speech can command attention for half-an-hour? They might also

consider how many men of the numbers who are educated for the Bar rise to reputation and are regarded as successful pleaders? It is true that they are not obliged to listen weekly to these men, whereas the parson must be listened to whether eloquent or otherwise. But while this is admitted, and while it is admitted that some few preachers are of a very inferior order, it is suggested as of importance—(1), Few are so very bad; (2), The habit of finding fault with *any one* (preacher, lawyer, doctor, servant, it may be added, friend) is a habit which rapidly grows upon any one who once begins to allow this terrible temptation to find place within him, until all hope of benefit is wholly taken away; (3), Preaching is by no means the only thing for which men ought to go to church; (4), The men and women who will 'pray for' their minister instead of finding fault will very likely find thereby a very powerful remedy, and in a way little expected, to that which is now complained of; (5), 'When any one heareth the Word *then* cometh Satan and taketh away that which was sown.' Thus spoke He who ordained preaching to *all* His ministering servants, and *not* to a selected order of preachers amongst those ministering servants.

The preachers should give no true occasion for finding fault; but if Satan can stir up a habit of criticism amongst the parishioners, who, as they quit the church porch, shall begin to talk all they can against the sermon and the preacher, Satan has fulfilled our Lord's parable too well in such an instance.

But now one thought for preachers. Much fault lies at the door of preachers—much that they can remedy. Nothing shall be said, as it could be, touching the variety of ways of preaching which could be adopted month by month, and on two or three occasions every Sunday of that month, by the same preacher to the same congregation. This is important; but a higher, deeper, greater, and more certain truth must alone be here brought forward. How often have sermons proclaimed the doctrine of Apostolical Succession, of the preciousness of Holy Orders, of the necessity of receiving by due Episcopal Ordination, the 'grace of Holy Orders!' And all these things are true. And yet, sometimes (as Sydney Smith put it) the rightly ordered priest has been 'preached bare to the very sexton within six weeks' by some unordained, unauthorised, but earnest, even if ignorant, man, fired with zeal and love, and (though somewhat mistaken) really desirous to do good! Cases are too frequent in which men who properly enough, hold the importance of due ordination, appear to be utterly devoid of faith when their own teaching about it ought to apply to themselves, and who regard preaching, and, above all, preparation for preaching, as a 'bore,' and a 'bother,' and a 'trouble.' Yes! but where is the Apostolical Succession? where the grace of Holy Orders? Christ and the Apostles choose (Phil. i. 1) three orders of ordained men, but not to the severance from any of those men so ordained of the grace of power of preaching or teaching.