

ing seen the light, courageously bate not a jot of heart and hope, but steer right onward.

Dr. Pusey's Preaching.

As an instance of the flight of time, we find that the fact that the "advanced party" in the Church were known and cordially hated, as Puseyites, is forgotten and a very different idea of the man himself is conveyed by the volumes now published. He was not what is called a popular or fashionable pulpit orator, but Pusey's power as a preacher was remarkable, yet all who heard him confessed that he had none of the attractions of a popular speaker. But he had an extraordinary faculty for compelling attention, though many of his sermons extended to the unreasonable length of an hour and a half. Dr. Liddon says: "He had no pliancy of voice, no command over accent, or time, or tone; he did not relieve or assist the attention of his audience by a change of pace, from fast to slow . . . or by looking off his pages; his eye was throughout fixed on the manuscript before him, and his utterance was one strong, unbroken, intense, monotonous swing, which went on with something like the vibrations of a deep bell. If need arose, however, he could abandon his "masses of learning," and speak straight to simple and unlearned hearts. This is seen in a graphic description of a sermon preached by him in Horfield church in 1846. After describing him as sitting during the service, in a pew under the pulpit, "in a plain black gown," the writer proceeds: "While the last Psalm was being sung, the Professor left his pew and ascended to the pulpit, on the floor of which he knelt in private prayer, his upraised hands and grizzled thin hair being the only parts visible, until the singing had concluded, when he rose and prayed in a contrite and almost thrilling tone. His text was: "And He said unto Me, it is done; I am Alpha and Omega, the Beginning and the End." Never did I hear before so beautifully evangelical a sermon as this from the man who has given a name to the party which is supposed to represent a different principle in the Church. It had but one fault, it was fifteen minutes too long; nevertheless, it was listened to in that little crowded church, with fixed and rapt attention. . . 'Who be that that preached?' said one young rustic maiden to another, as we left the church; 'a monstrous nice man, but dreadful long.' 'Don't you know?' replied the other; 'it is that Mr. Pewdsey, who is such a friend to the Pope; but come along, or we'll be late for tea.' And away they trotted."

Something Like a Name.

We never came across this piece of news before, but there is nothing like going far away to find out the strange things that happen in our own country. A C.M.S. missionary, who was until recently labouring at Scanterbury, Rupert's Land, was called "our little minister" by the Indians. The actual word used by them was makuhdawekoonuhy-nessmenaun!

Rector and Curate.

The Bishop of Glasgow says a very close any sympathetic relationship should exist between a rector and his curate. If the curate be a newly ordained deacon, he will look to his rector for instruction in every department of clerical work. I remember that in one of his early charges, Bishop Frazer, of Manchester, used these homely words: "A clergyman has no more right to engage a young curate, if he does not mean to teach him his work, than a cobbler has to engage an apprentice if he does not mean to teach him to make shoes." Humanly speaking, the success or failure of a clergyman's ministry depends in no slight degree on the lessons he learns in his first curacy. And not only does a curate look to his rector for instruction, he looks to him for something more; for sympathy, for patient forbearance, for generous confidence, for encouragement, and, if need be, for rebuke. Yes, and he has a right to expect still something more; high aims, lofty ideals, holy example. A curate should never be asked to take a service just that the rector may stop away; a curate should never be asked to visit a district, just that the rector may stay at home; rector and curate should be bound together in close fellowship by common work and common prayer. They should "seek God side by side." Bishop Lightfoot once gave an address to the Fellows and Tutors of Colleges in Oxford and Cambridge. He took for his text those words of our blessed Lord recorded in the 17th chapter of St. John: "For their sakes, I sanctify myself." With an earnestness which has never been forgotten by those who heard him, Bishop Lightfoot appealed to those who were older to consecrate themselves for the sake of those who were younger. "If," he said, "you would be a true friend to your friend, if it is your ambition that you should leave him wiser, purer, more manly, more upright, more self-denying, more gentle, more reverent, then you can only gain your end by cultivating wisdom, purity, manliness, uprightness, gentleness, reverence, in your own hearts. In short, you must sanctify yourself for his sake." The appeal, addressed to the older members of the University, may not unfitly, I think, be addressed to all of us who have intercourse with the younger clergy. For their sakes let us sanctify ourselves.

CHURCH AFFAIRS IN ENGLAND.

The outlook in Church matters in England at the present moment is, from some points of view, not very encouraging. There has been, during the last two years, a recrudescence of the party spirit which seemed to have been allayed to a large extent by the courageous action of Archbishop Benson, in the Lincoln case, and by the reply of his successor and the Archbishop of York to the Pope's pronouncement on Anglican orders. And it must be acknowledged that this fresh outburst of virulence is not altogether to be wondered at. Those who are

in a position to know, tell us that many of the younger clergy are pushing ritual and insisting upon private confession to a degree which seems entirely unreasonable even to those who on broad lines are in sympathy with them; and there can be little doubt in the minds of any who have the means of forming an intelligent judgment, that there are those in the Church of England who are so carried away by their devotion to what they imagine to be the "Catholic" Church, and "Catholic" doctrine, as to be actually disloyal to obligations which they voluntarily incurred at their ordination. The serious falling off in the numbers of candidates for ordination is also a matter of grave anxiety. We do not believe that it is due chiefly, or even largely, to the growing poverty of the clergy; a man no longer takes orders with the prospect of at least a sufficient and perhaps a comfortable provision for himself and his family, after a few years' service as a curate; still we do not think so badly of our fellow Churchmen, as to suppose that poor prospects count for much in this connection; we are rather inclined to the view that there is a certain general unsettlement in matters of faith, which more than anything accounts for the falling off to which we refer; it is only unsettlement, not positive unbelief, and in time will doubtless pass away as similar phases have come and gone before; meanwhile, however, the Church suffers. A far more serious cause for uneasiness than any we have as yet mentioned, is to be found in the fact, which competent observers perceive, namely, that there is a diminution of real spiritual power in the Church and of real leadership. Since the removal from the Church on earth of Dean Church, Bishop Lightfoot, and some others who might be named, this absence of great leaders has been especially felt. The present Bishop of Durham is a great teacher rather than a great leader, and the Archbishop was too far advanced in years when he succeeded to the primacy to be able to grapple quite successfully with all the manifold problems of the situation. Only time can remedy this deficiency; and among recent appointments to the Episcopal Bench we hope much from the Bishop of Liverpool, who, on the one hand, is thoroughly trusted by the Low Churchmen, and on the other hand may reasonably be expected not to range himself with irreconcilables, like Mr. Webb-Peploe. The Bishop of Rochester, again, during the few years of his episcopate has exhibited a depth of spiritual insight and wisdom which encourage us to look for still greater things from him in years to come. The most satisfactory feature in the whole situation is the almost complete failure at the General Election of what the Guardian very truly called the "mischievous" cry, "Protestantism before Politics;" this cry was raised in the interests of a Bill, which it was proposed to present to Parliament, and which is known as the "Church Discipline Bill." This bill, if it ever becomes law, will give any five persons, resident in a rural deanery, who choose to