

cal Institution, and well-known as one of the foremost Biblical scholars in the country, was confirmed by Bishop Clarke in Providence recently, and is about to apply to be received as a candidate for orders in the diocese of Massachusetts. Prof. Gould is a graduate of Harvard, and has been regarded as one of the ablest men in New England belonging to the Baptist denomination. He is in the prime of life, is the author of a commentary on St. Paul's Epistles to the Corinthians, and his loss is deeply lamented by those who are interested in the future development of the Baptist body in New England.

The East London Church Chronicle contains a New Year's greeting from the Bishop of Bedford (Dr. Billing) and a list of grants made from the East London church fund to twenty-eight parishes in the Islington, St. Sepulchre, and Shoreditch Deaneries, £2,000 having been already voted in grants to the new district. There was an increase in the income of the fund last year, the total being £13,578, which was the largest answer ever given in one year to bishop Walsham How's original request for £15,000 a year, the increase being £882. It is stated that no greater compliment could have been paid to the fund by the bishop of the diocese than the addition to their district of 700,000 souls in destitute places, and to meet these increased responsibilities at least £20,000 would be needed this year. A picture of the new Mission Church of Holy Trinity, Shoreditch, and also a rough sketch of two of the squalid homes by which it is surrounded, are among the illustrations, and it is stated that the bishop of Bedford and his council have just made a grant for a mission-woman for this most poor and difficult parish, in addition to the grant already made towards the curate's stipend.

A most interesting lecture has been given in Sheffield by the Archbishop of Armagh on "Ireland's Ancient Church." He stated he was a lineal descendant of the great St. Patrick in his see and in his doctrine, and had a roll of 109 predecessors. Amidst the changes of kingdoms and the troubles of ages, the Word of God remained with them as simply taught by Patrick, whose church was independent of Rome up to the twelfth century, and who said not a word of having been commissioned by the Bishop of Rome. The See of Armagh was founded by the Saint nearly half a century before that of Canterbury. The faith which St. Patrick taught was still taught by the Church of Ireland. Though a dark cloud at present hung over the Church's fatherland, yet the silver lining would in God's time appear, and the old Church would achieve fresh victories. The Archbishop said that though the Churches of England and of Ireland were no longer united by legislative ties, "still their fellowship was in the Faith once for all delivered to the Saints."

A remarkable event, which is reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They applied to the Bishop to remove him, and, if their report of his conduct be true, he is certainly unfit for the office of pastor. The Bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants in order to settle what action they should take. "As neither Bishop nor Minister will help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over bodily from the Roman Catholic to the Evangelical-Lutheran Church. His advice was adopted without one dissentient. A deputation was sent to the Evangelical-Lutheran Consistory, requesting to be received into communion, and in one single day, 184 Roman Catholics, heads of families, registered themselves as Protestants.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

THE BISHOPS AND OTHERS ON PREACHING AND TEACHING.

LETTER II.

SIR,—I send you in this letter, as I promised in my last, the counsels and judgments of many well entitled to be heard on the pulpit duty of the clergy.

1. The Bishop of Lichfield has lately endeavoured to induce his clergy to preach systematically on the Creed, on the express ground of the grievous want of dogmatic teaching.

2. The Bishop of Bedford (Hon.) said at the London Diocesan Conference of 1886, "We wanted simple, straightforward, manly preaching, and more plain, expository sermons."

3. At the Exter Conference of the same year, the Venerable Earl of Devon, now deceased, said, "If the clergy would only preach more sermons explanatory of the Bible and of the Services of the Church, he thought it would greatly tend to union and strength."

4. The Bishop of London, Dr. Temple, said at his visitation in 1887, "We ought to preach expository sermons in far larger proportion than we do. Thorough and clear teaching of the New Testament, taking a book and going carefully through it in a prescribed order; careful exposition of the Creeds, of the Lord's Prayer, of the services, careful explanation of the Psalms; such work as this would be at this time invaluable to the Church. It cannot be done without a good deal of trouble; for half-prepared teaching of such subjects is worth exceedingly little. And a good deal of reading, and search for apt illustrations, and reflection on the connection of the passages will be necessary. But the result will justify and reward the labour. Our people wish for more knowledge. Some of them desire it exceedingly. Very many of them need it much more than they need exhortation. Men want to know not only the meaning of isolated texts, but the history of each book as a whole, the main drift of it, the divisions of it, the circumstances in which it was written. They want to understand what is in the Bible and what is not. They want to feel that when we preach we are not simply speaking from a brief, but have warrant for what we say. Our doctrinal teaching is often obscure because we are assuming all through a general knowledge of the book which our hearers do not possess. Of the 1638 sermons preached, on an average, in this Diocese, I am sure that it would be better if at least a third were occupied with systematic explanation of the Bible."

5. Bishop Patteson, in one of his letters, writes: "Every day convinces me more and more of the need of a different mode of teaching from that usually adopted for imperfectly taught people. How many of your ordinary parishioners understand even the simple meaning of the Prayer Book, nay, if their well-known (as they think) 'Gospel miracles and Parables?' Who teaches in ordinary parishes the Christian use of the Psalms? Who puts simply before peasant and stonecutter the Jew and his religion, and what he and it were intended to be, and the real error and sin and failure? The true nature of prophecy, the progressive teaching of the Bible, never in any age compromising the truth, but never ignoring the state, so often the unreceptive state, of those to whom the truth must therefore be presented practically, and in a manner adapted to rude and unspiritual natures? What labour must be spent in struggling to bring forth things new and old, and present things simply before the indolent, unthinkingly, vacant mind! How much need there is of a special training of the clergyman even now! Many men are striving nobly to do all this. But think of the rubbish that most of us chuck lazily out of our minds twice a week without method or order! It is such downright hard work to teach well! Oh how weary it makes me to try! I feel as if I were at once aware of what should be attempted, and quite unable to do it?"

6. The Archbishop of Canterbury in his Primary Visitation Charge said:—"It is teaching we want—instruction, said a farmer to a friend of mine. 'We have had preaching more than enough these many years.' He little knew he was quoting Dean Comber, 'Sermons can never do much good to an uncatechised congregation.' Mark St. Paul's progressive steps, 'Give attention to reading, doctrine, exhortation'—we are first to attend to reading, that is, to intelligence of the letter; then to doctrine, which implies inference and combination; then, after that, to preaching, or paraclesis, the application of fact and doctrine to life's cares, duties, hopes. But now we preach too much in the assumption that the listeners have present to them a basis which they never knew, or have half-forgotten—an intelligence of the letter of Scripture. The second division is impossible without the first.—'what a wretched mistake our pastors are making in constantly discoursing to their flocks about grace, about justification by faith'—they are the words of Luther—'Why do they not take rather a psalm, a parable, or the life of Abraham?' Hence it is that the power of a ministry which is to leave anything like knowledge or conviction behind it is to be found in courses of sermons, taking and interesting, but systematic and methodical; each sermon gaining one step, and recalling brightly former steps. Of all vain and futile ministries that is the feeblest which represents itself to me under the type of the self-satisfied, not wholly uncommon expression—'I

do not preach very set sermons, I say a few words on anything—my people like me just to talk to them in a natural, unprepared way.' It may be unprepared, but it is very unnatural."

7. A year ago the *Church Times* editorially said:—"We are not urging a very exalted and impassioned exposition of Catholic Doctrine, but a simple setting forth of rudimentary truths. We content ourselves with recommending our rural friends to buy Prebendary Sadler's *Church Doctrine, Bible Truth*, which is by no means an extreme one, nor one which an educated High Churchman of fifty years ago would have rejected as beyond his level. It is so cheap that poverty cannot be pleaded as a reason for doing without it, and it is so easy that it cannot be thrown aside as too tough to be mastered, as Dr. Newman's *Grammar of Assent* might be. Let the parson read steadily through this book, a few pages at a time, with pencil in hand, and blank paper beside him; and as he comes to each statement of a religious truth, with proof of its being in both Bible and Prayer Book, let him ask himself 'Have I ever taught my people that?' If the answer be No, as it will be in most cases if the querist be true to himself, let him write down on his blank paper the title of a sermon on that subject, to be preached by him on the first opportunity. If the answer is 'Yes I did preach it;' let him ask himself a second question, 'Did I put it as plainly as it is put here?' If not, let him rewrite his sermon on Mr. Sadler's lines, and by going steadily through the book in this fashion, he will probably teach his flock more in one twelvemonth's course than they have learned in forty years previously."

8. On the occasion of his last visit to Montreal, Mr. Moody said, as reported in the *Star*:—"We want more expository preaching in the pulpits. There we now have everything but the Word of God. Even in our Sunday-schools, I don't know how it is in Canada, but I know that in the States the Bibles are being driven out of the Sunday-schools. The Bibles are going out at the back doors and the lesson books are coming in at the front. And this has been the state of things far too long. I remember when I was a boy there was only the large family Bible in the house, and though we children were allowed to look at it now and then to see when our parents were married, it was much too good to study from. And in Sunday schools we read our lessons from Question Books. Why, when I joined a Bible class in Boston and was told that the lesson was in John, I couldn't for the life of me find out in what part of the Bible John was, and looked for it all through the Old Testament. It wasn't my fault. It was a result of the way I was brought up. Teachers, get all the help you can at home, but meet your classes with the Word of God in your hands. As it is in the Sunday-school so in the pulpit. Flowery oratory, lots of it, and nothing of the word but the text. For the rest a little philosophy and science and rhetoric. But clergymen say there are people in the church who would leave if they didn't get this sort of thing. Well let them. I tell you that such people are few. There is a famine in the land; people are starving for the gospel, you can't turn the great Church of God out of its course to accommodate these few people. What the people want in their pulpits is men who can open up the Bible to them and give them a fresh sight of God."

I cannot but hope that testimonies so various and yet coincident will suggest some searching inquiries and amended methods to many who are not yet too old to learn—and none of us should ever be that. With your permission I shall pursue this subject in other communications, if God permit.

Yours, JOHN CARRY.

Port Perry, Jan. 19th, 1889.

SKETCH OF LESSON.

SEPTUAGESIMA SUNDAY FEB. 24TH, 1889.

The Conversation with Nicodemus.

Passage to be read.—St. John iii. 1-21.

Jesus was not generally well received by the leaders and rulers among the Jews. There were, however, some exceptions. Nicodemus being among them.

I. *The Night Visitor*.—Among the few who are inclined to believe in Jesus, is Nicodemus. He has seen some of the "signs" that Jesus did; and he cannot avoid the feeling that He is perhaps the Messiah; but, being afraid of ridicule, he determines to see Jesus secretly by night. He addresses him as "Rabbi," (his own title) and acknowledging Him as "come from God." What answer does he expect? Some declaration as to His kingdom on earth after driving out the Romans, or some new explanation of the law. What answer does he get? A totally unexpected one.