

whole treatise is full of valuable matter for the study of the Scriptures, as co-related.

THE WISDOM AND ELOQUENCE OF DANIEL WEBSTER, by C. L. Bonney, with portrait; 12mo., fine cloth. John B. Alden, New York and Toronto. Without doubt Webster was a distinguished orator, the compiler of these selected passages places him on the same level as Demosthenes, Cicero, Burke, and so forth. With how much justification his recorded speeches, as given herein, will enable the reader to judge.

THE CONQUEST OF MEXICO, history of, by W. H. Prescott; vol. 1. John B. Alden, New York and Toronto. This is another of the classical history series for which we have to thank Mr. Alden. It will be completed in two volumes, at a nominal price. Such "good wine" as Prescott's Mexico needs no "bush." Young men should seize the opportunity of securing this standard history for their libraries.

CANON LIDDON ON PREACHING.

Few men have better earned a right to speak on preaching than the eloquent Canon of St. Paul's. He made it the subject of his discourse on St. James' Day, and we extract the latter part of his sermon from a report in the *Church Times*.

One leading characteristic of the Apostolic preaching which gave it its saving power was its positive and definite character. It was said of our Lord by His Evangelists that "He taught as one having authority, and not as the Scribes." The Scribes argued, hesitated, suggested, balanced, corrected themselves, explained themselves, retracted and modified what they had said, as knowing themselves at the very best to be but feeling their way amid uncertainties; but our Lord spoke with his eyes fixed on the Unchangeable; and this note of conscious authority passed on to the first preachers of the Gospel. The Gospel was not a balance of probabilities, it was not a speculation about God, but a well-attested message from God to the soul of man; and the proof that this new and effective communication between earth and heaven was not a freak of the imagination, but was hard fact, rested on the Resurrection of Jesus Christ from the dead, an event in which the world of spirit laid the world of matter under obligation to subserve its own purpose by proving to the very senses of man the claims of Christ. And, therefore, St. Peter, at the Day of Pentecost and afterwards, and St. Paul, preached before all things the Resurrection. All else depended upon it. It was the warrant, without which our preaching was vain, and your faith was also vain; but resting thus on solid evidence, planting its feet firmly on the soil of earth and in the full daylight of man's history, the Christian Creed raised its head to Heaven, unveiled to the believer the inner Being of God, displayed the manner in which, when God the Son took our nature upon Him, a bridge was really constructed between earth and heaven, and even discovered the inmost heart of the All-merciful in the true meaning and value of the Sacrifice which was offered on Calvary for the sins of the whole world. From that Fountain, opened for sin and uncleanness, flowed all the hopes of pardon, all the reinforcements of grace, all the power of Sacraments, by which the works of the Redeemer was carried forward in the sphere of sense and time in preparation for the momentous, endless future. This was what the Apostles preached to the world; this was the preaching by which God was pleased to save them that believed.

Preaching as a means of propagating the faith and of converting souls to Jesus Christ, was still what it was in the Apostolic age; but for Christians in a state of grace, for believing and loving servants of Christ, listening to a sermon was not the first and greatest of Christian privileges. Those who maintained that it is sometimes pointed to the fact that we read in the Acts of the Apostles more of preaching than of assembling for worship, or for the reception of the sacraments. This undoubted fact was easily accounted for. The Acts of the Apostles was for the most part a record of a series of missionary efforts. It was not a record of a settled Church; and while a mission to those outside the Church was going forward, preaching, from the necessity of the case, must occupy a more prominent place than other ordinances. Preaching was the tool of the missionary, but when, with God's assistance, he had triumphed, and a population or a neighbourhood had accepted Christianity, preaching became, he did not say unimportant, but of less importance relatively to other ordinances than was the case during the purely missionary stage of Church life. Until preaching had converted a soul, it was more important to that soul than anything else; but when this great work was done, prayer and sacra-

ments became, spiritually speaking, of much more importance than preaching. It surely could not be otherwise. If we knew by experience what it was to hold communion, whether by prayer or sacraments, with the Infinite and Eternal, we could not doubt that in doing this we were engaged in a much loftier and more momentous act than when we were only listening to a fellow creature and sinner telling us what he knew about God, with whatever skill, with whatever faithfulness. Not that preaching would be without great value to the servant of Christ. It recalled to the memory forgotten truths; it placed before the soul new aspects of truths once recognised; it presented old truths in new aspects; it showed how the faith which did not change had the same power of helping from age to age an ever-changing world; it fertilised thought; it quickened conscience; it rebuked presumption; it consoled the sorrowing; it deepened the sense of man's helplessness and of God's omnipotence; it kept the world we do not see, but which is so close to us, and towards which we are hastening forward moment by moment, before the soul's eye; it was a reminder of eternity, constantly uttered amid the engrossing interests of the concerns of this life. Did he say it was all this, or thought it ought to be so? For the question was often asked why preaching was in so many cases apparently powerless for real good, especially in quarters and in classes who were supposed to be more open than others to the influences of religion. We could not challenge the substantial truth of the charge implied in the question. The evidence, alas! was before our eyes. Well, one answer to that question was undoubtedly to be found in the weaknesses, the inconsistencies, the faults of character, the want of lofty, disinterested ends in those who were entrusted with this high and awful ministry. Beyond doubt, they bore their treasure in earthen vessels; and it might well be that ere it reached those in whom they bore it, it was discoloured, tarnished, and robbed of its lustre and power by the hands which should guard it. It was not in forgetfulness of that fact that he would ask his hearers to consider whether they, too, might not be at least in part responsible. Might it not be now as of old, that the word preached did not profit, not be mixed in faith with them that hear it? When the pulpit was looked to only or chiefly as furnishing interest or amusement, not to be distinguished from that which was furnished by a magazine or newspaper, when, as a hearer left the church, instead of asking himself the question, "What did that sermon say to me?" he only asked a neighbour the question, "Well, what did you think of Mr. So-and-so's performance?" preaching was not likely to do much real good. Now as in Ezekiel's days, the sermon was often regarded "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear our words, but they do them not." Every sermon, let us be sure, whatever its faults, contained some truths which it was well to be reminded of, and rebuked some sins which it was not prudent to forget. Now, as of old, it pleased God "by the foolishness of preaching to save them that believe." The best sermons as we might deem them, were useless, unless God the Holy Ghost condescended to make use of them; and the worst and the poorest might be ennobled when He impressed any praise of them on a human soul. Let us all, preachers and hearers, think constantly and seriously of that Great Day when account must be taken of all that had been said, and of all that might have been said, but left unsaid; of all that had been heard and acted upon, and of all that had been heard, but neglected or disobeyed. Time is short; eternity is long.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Canon W. H. Cooper, honorary secretary of the Church Emigration Society of England, has been visiting towns where Dominion or provincial immigration agents are stationed making enquiries into the condition of the emigration sheds, arrangements for the reception of emigrants, the facilities for placing them in suitable situations, and the guarantee for their interests being taken care of. Miss Turnbull, who accompanied the church emigration party as matron, had interviews with ladies at London, Hamilton, and Toronto, and also with the Minister of Agriculture, the Hon. John Carling. She is of the opinion that the inducements offered in Canada to English servants are not sufficient to induce the best classes to emigrate, and that much better arrangements must be made. A branch of the Church Emi-

gration Society has been formed at Toronto, at London, and at Montreal, in connection with the parish of St. John the Evangelist. Canon Cooper says the arrangements are particularly faulty at Hamilton, and thinks it would be advantageous if the Provincial and Dominion emigration departments were merged into one, as under the present state of things neither appears to be responsible. It is also in contemplation to establish a servants' registry in connection with the branches of the Church Emigration Society in Toronto and Montreal.

PROVINCIAL SYNOD.—There was an impressive opening ceremony of the Provincial Synod at 10:30 a.m., in Christ Church Cathedral, Montreal, on Wednesday, Sept. 8th. The lay and clerical delegates met in the Synod Hall, and proceeded in the following processional order to the church:—lay delegates, clergymen in black gowns, cathedral rector's verger, clergymen in surplices as follows: deacons, priests, honorary Canons of cathedrals, rector's of cathedrals, Archdeacons, Deans, Bishops' verger, Bishops with their chaplains, the Metropolitan with chaplains carrying crozier. At the main entrance of the cathedral the front of the procession halted and allowed the rear of the procession to pass through, the Metropolitan heading the procession down the aisle. As the procession appeared at the door, the choir struck up the well known hymn, "The Church's one foundation." The service included the litany and communion. The Right Rev. the coadjutor Bishop of Fredericton, sang the litany service, while the Lord Bishop of Nova Scotia officiated at the ante-communion and post communion service.

The epistle was read by the Lord Bishop of Montreal, and the Gospel by the Lord Bishop of Niagara. The absolution and benediction were pronounced by the Metropolitan. The musical portion of the service was most impressive. The sermon was preached by the Lord Bishop of Algoma. His text was from Col. ii. 24, "For His body's sake, which is the church." His lordship preached an eloquent and able sermon on the unity of the church, and on the duty of all, particularly of the members of the Church of England, to do all in their power to promote union among those who profess and call themselves Christians. The communion service followed and did not close till two o'clock.

The Synod was convened for business at 2:30, in St. George's Church schoolroom. There was a large attendance of lay and clerical delegates. At 3:30 Rev. Canon Norman, D.C.L., clerical secretary, called the Synod to order, and announced that the Bishops were ready to enter the Synod. The following Bishops then took their places on the platform:—The Most Rev. the Metropolitan of Canada, the Bishop of Nova Scotia, the Bishop of Quebec, the Bishop of Montreal, the Bishop of Toronto, the Bishop of Huron, the Bishop of Niagara, the Bishop of Algoma. After prayer the Metropolitan delivered his charge, at the close of which his lordship was loudly applauded. The Metropolitan nominated Rev. John Langtry to be prolocutor of the Lower House *pro tem*. The Bench of Bishops then retired to their own house, after which the roll was called.

Election of the Prolocutor.—It was moved by Hon. George Irvine, seconded by Canon Brock, that Rev. John Langtry, of Toronto, be elected prolocutor of the Lower House. This motion was carried on a division of 100 to 40. Rev. John Langtry was declared prolocutor, and was conducted to the house of bishops, and introduced. Upon his return to the Lower House, he thanked the Synod for having elected him to the honorable position. The prolocutor named Dean Carmichael as his deputy, after which the Rev. Canon Norman, D.C.L., and Dr. L. H. Davidson were elected clerical and lay secretaries respectively.

The Hon. G. H. Kirkpatrick, speaker of the House of Commons, and Mr. S. Bethune, Q.C., Chancellor of the diocese of Montreal, were chosen assessors.

Seven memorials were read and referred to committees. There were two from Toronto, one in reference to union, and the other about the Revised Version of the Scriptures; one from Niagara; one from the rector and wardens of St. Paul's Church, St. John, New Brunswick, referring to the Mission House; one regarding the wine to be used in the holy communion, one from Quebec.

The meeting adjourned at six o'clock.

(To be continued.)

ONTARIO.

KINGSTON.—The Rev. J. Kar McMorine, acknowledges receipts in aid of Porter fund, per Henry Hartney, Esq., offertory at Hill Crest, July 25th, \$11; per Rev. C. J. S. Bethune, a box of clothing.

KINGSTON.—Memorial Service.—The interior of St. James' Church were emblems of mourning Sunday, out of respect to the memory of the late Rev. R. V.