

nugatory character of the Colonial Secretary's reply to their petition "for relief from the Archbishop of Canterbury's arbitrary refusal to apply for a Mandate" to permit the consecration of a successor to Bishop Colenso. It expects, however, the resignation of Bishop Macrorie, and that an attempt will then be made to appoint a Bishop of Natal who will claim the emoluments in the hands of the Colonial Bishops Council, together with all the authority and official property in Natal, which was Bishop Colenso's at death. It therefore anticipates danger to the principle that the "South African Church" is a new Church and not identical with the Church of England, and decides to petition the Queen.

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.

PREACHING AND TEACHING.

LETTER I.

SIR,—Preaching in the Christian Church offers a ready subject for ample common-place, being itself so ample and, for the most part common-place. In writing some remarks for your columns I am far from presuming to teach my clerical brethren, from very many of whom I should more fitly learn; but I hope it will be no offence to any, and to the younger brethren acceptable, if I present, as suggestive, the observations of bishops and others well entitled to a hearing on so important a part of their duty. In spite of the admirable exceptions within and without the Church, preaching has of late years lost much of its former substance and value. Eloquent sentimentalism, or secular sensationalism, has too manifestly taken the place of pure Christian teaching, as may be seen, (not always without a blush), in the headings and reports of sermons in the daily press; so much so, that a Presbyterian minister lately repeated in Toronto with a becoming regret the observation of an Agnostic on one such sermon, "They're ashamed of their Christ; He's played out; they no longer preach His religion." Considering the needs of the day, the aggressiveness and ubiquity of unbelief, the tone of the secular press, the absence of religious teaching in schools, and the almost infinitesimal aid of Sunday Schools; it is time to mend our preaching. If systematic catechising in Church by the clergy were only possible, we might well begin with that, as better even than preaching; though this would require no small skill and care to make it effective. But with our few clergy and their numerous Sunday services, especially in the country, it can at present be nothing more than the *Desiderata* of the Canadian Church. The only thing for us is to see that we not only preach but teach; that we recognise as our bounden duty the systematic instruction of our people in the fundamentals of Christianity; that no tediousness or difficulty in discharging this duty be allowed to take us off from it, much less the temptation to catch at the reputation of being fine preachers. The young preacher can hardly imagine how much he errs in taking for granted the knowledge of his audience on the commonest subjects. The Canadian clergy may be, I think they are, more given to actual teaching than the English; but we all alike may profit by the admonitions of age and experience which I hope to put together in my next letter. Meantime may I beg the attention of such as shall read my letters to the fact that nearly all whom I quote insist on the importance of a large measure of *expository* preaching; and very well they may with the examples in the Acts of the Apostles before them. Justin Martyr, who is the first to speak of post-apostolic preaching, speaks of it as an exhortation founded on some portion of the Scriptures read; while the most famous preachers of early days, Origen, Chrysostom, Augustine, made continuous expositions of Scripture in their sermons *ad populum*. A fair share of practice and a few good commentaries would do away with the meagreness of many a pulpit were now "the hungry sheep look up and are not fed." The late Bishop Hampden, in his notorious but learned and interesting Bampton Lectures, shows that, curiously enough, the Protestant text sermon came in with the Scholastic Divines of the Middle Ages. If the text sermon has its place and its advantages, it certainly should not exclude from the pulpit its elder and more useful brother.

Yours, JOHN CARRY.

Port Perry, Jan. 18th, 1889.

BUILDING AND ARCHITECTURE.

SIR,—It may be remembered by those attending the Synod of the Diocese of Toronto last June, that when the Committee on Building and Architecture was appointed, it was on the understanding that the

Synod should not be held accountable for any expense incurred in connection with its work. The nature of the work of the committee, however, must necessarily entail a certain amount of expense, more than can fairly be expected to be borne by its members solely, when it is remembered that the benefits to be derived from its operations is far-reaching in its character. I write, therefore, hoping to arouse an interest among your readers, and to ask them through your columns, for such contributions as God may move them to place at the disposal of the committee, for the more effectual establishing of its work, until it develops its plans and organization, and becomes (as it is hoped it will at an early day), self-supporting in its character. In connection with the growth of the Church and its work in this diocese, there must necessarily be a large amount of building operations, whether in providing new edifices, (Churches, Sunday Schools, parsonages, etc.) or the enlargement, alteration or improvement of those already in existence. In very many cases those on whom the responsibility falls for such work are without the necessary experience. To such the committee desires to offer its good offices at the lowest cost possible to them. In other cases our services are not required as the congregations interested contain within themselves all the necessary talent and experience. Such congregations we would congratulate on their happy position, and would solicit from those of their members who have carried out their respective works, their sympathy, suggestions, or any other help that they may be disposed to give; among the rest plans and specifications, either with full detail or in outline of buildings, either complete or in part; also plans of Church furniture and other adjuncts, as pulpits and seats, besides Sunday School requisites.

We would also seek to arouse among the women of our Church an interest in our work, and would heartily welcome from them, especially those who have directly or indirectly, had experience in the use of parsonages, such suggestions, as to the internal or external arrangements of the same, as to rooms, passages, and minor details of the premises, as may, when incorporated in the whole plan, enable the building to be used by its occupants for such gatherings of the members of the congregation with which they are connected, as may tend to the prosperity and growth in every respect of the Church, and may help them to so economise their time and powers in regard to the household, as may enable them to take their share in the promotion of the interests of the Kingdom of Christ.

Any communication referring to the work of the committee will be gladly received by the undersigned, and will receive the best and earliest attention possible. Contributions, (the receipt of which will be duly acknowledged) towards the work of the committee, may be deposited until further notice with the Secretary-Treasurer of Synod, forming a fund, which can be drawn upon for necessary expenses.

Your obedient servant,

JAS. H. HARRIS,

Brooklin, Ont.

Chairman.

THE THREE ADVENTS.

SIR,—I am much interested in the Rev. Mr. Tocque's reply to Mr. Grant's question, concerning the Three Advents of our Lord. Certainly, as Mr. Tocque says, "only the first and second Advents of our Lord, as spoken of in Holy Scripture and by the Church." There are, however, several assertions in Mr. Tocque's letter, which seems to me, by no means conclusive. He says, referring to Rev. xx.—that "no other passage in the Bible makes mention of the 1000 years reign of the Saints." Now supposing this were so, it surely would not disprove the truth of what is so plainly asserted in this one text; especially when, as he seems to allow, there are many passages in the Bible which allude to the reign of Christ on earth, although none other perhaps which mention any particular number of years. For instance in Rev. v. 10, we read of many of the redeemed who are represented as saying "and we shall reign upon the earth." And are there not many texts in the Old Testament and quoted in the New, having reference to Christ's reigning in Zion or Jerusalem over all nations?

Mr. Tocque also says, "we find not a vestige of authority in the word of God for connecting the doctrine of the millenium with that of our Lord's second coming to the earth." A most extraordinary statement, considering that the very text he alludes to, forms a part of the vision in which St. John describes the circumstances attending our Lord's second coming. And among other passages having reference to Christ's second coming and His subsequent reign over the earth, we have the 14th chapter of Zechariah, telling us plainly of His descent upon the Mount of Olives, His judgment upon the enemies of Israel and Judah, and the subsequent conditions of things on earth. Mr. Tocque asserts that those who have suffered

death for Christ "do not remain in the intermediate state until the final resurrection," that this is the millenium. Does he believe that the bodies of these saints are already risen? If so, how does that agree with St. John's vision, in which the first resurrection is described as taking place at Christ's second coming. Also St. Paul's words in 1 Cor. xv.—"Christ the first fruits, afterwards they that are Christ's at His coming."

F. C.

SKETCH OF LESSON.

SEPTUAGESIMA SUNDAY FEB. 17TH, 1889.

The First Miracle.

Passage to be read.—St. John ii. 1-11.

Passage before us of greatest importance as showing that our Christianity is for the every-day life of the world. We see our Blessed Lord mingling among the scenes of every-day existence, and sanctifying them with His holy presence and sacred influence even though He well knew His action would be used to point an accusation against Him.

Our thoughts are turned to Galilee, the quiet region where Jesus had so long dwelt. Not far from Nazareth was Cana, where the event to be considered took place, a wedding most likely of some one connected with the family. The Lord's mother was there; and now that Jesus had returned after the absence during which He was baptized of John in Jordan, He, too, along with His disciples, was also invited.

Let us consider,

I. Where Jesus went.

To this marriage feast. St. John Baptist would not have gone yet Jesus did. See Him, the bridal party assembled, Jesus there, all glad to see Him no doubt. The people not wealthy, their stock of wine soon runs out. Mary observes this. Perhaps, she thinks Jesus might help them, Elisha had multiplied oil and bread (2 Kings iv. 1-7, 42-44), surely she thinks the promised King would not have less power than He. She will ask Him. She draws his attention to the want (v. 8). The answer of Jesus is gentle; yet it contains a rebuke, for His Father appoints His time, and He must only act when the Father signifies His will. So Mary waits, yet prepares the servants for the manifestation of His power.

II. What Jesus did.

The Master at the time appointed by the Father performed the first miracle of power of which we have record. He turned common water into most costly wine (vs. 6-10). The feast goes on, the wine is come, but no, the servants are bearing some to the "ruler." What is it? How is it? Though all done, but the servants knew (v. 9). Out of the great jars so full of water just now, they were pouring wine, the best wine, enough of it to more than supply the wants of the feast.

III. Why Jesus acted thus (v. 11).

to manifest forth His glory, i.e., to show His power, His glory, the greatness of His mission with the following results:—

1. Made people happier by it, joined in their joy and pleasure, worked a miracle to add to their happiness.

2. He used it to make the commonest of things a blessing.

3. He used it to show what St. Paul says in 1 Tim. iv. 4.

4. He used it quietly, without display, like God Who works silently, steadily in the sphere of nature by moving stars, growing plants and animals, etc.

IV. Do we wish for more happiness than we have yet experienced?

Then we can have it, just by having Jesus always with us. When? In Church, home, school, world, anywhere, everywhere, at all times if we so desire it. "Lo I am with you always!" "I will never leave you, I will never forsake you." The constant presence of Jesus will not make us gloomy, but happy. Jesus does not stop pleasures, but sin (St. John xvii. 15; 1 Cor. vii. 31; 8. Jas. i. 27). His presence turns our common things into rich blessings and makes "the trivial round and common task" "a road to bring us daily nearer God." Let us ever seek His presence and evoke His blessings which He gives without stint. So shall we be happy here, and happier hereafter.

"WHEN I WAS A BOY!"

is an expression almost every lad has heard his father use as a basis for bombastic self-adulation. But the boy of the last quarter of the nineteenth century may retort, "when you were a boy, and had an attack of green-apple stomach-ache, you had to take calomel and jalap, but I am treated to Dr. Pierce's Pleasant Purgative Pellets, sugar-coated, and just as nice as chocolate caramels; no blue mass and castor oil for me—I'd rather fight it out with the pain!"