

expensive, should be allowed to continue year after year. In this particular instance we do not know who is to blame, but there is no doubt either that the whole of the Indian tribes have an intense distrust of the Government or that they have but too good reason for that distrust. They have for years been subjected to the frauds and the cruelty of official agents, and then the instant that a trigger is drawn or an arrow shot either in self-defence or in revenge for untold wrongs, whole tribes are denounced as murderers and hunted down whenever they can be found. Thanks, however, to such men as Bishop Whipple the tide is turning at last, and Indians will, we trust, be ere long treated with honesty and forbearance, though it will be years before their confidence in the Government's good faith can be established.

SEVENTH SUNDAY AFTER TRINITY.

THE providential care of God over His creatures—His temporal blessings and His manifold gifts of grace—forms the subject the Church now introduces to our notice. He is the Giver of all good things, as well as the Author of them, He grafts in our hearts the love of His name, He increases in us true Religion, He nourishes us with all goodness, and of His great mercy He keeps us in the same. So far the Collect teaches. The Epistle shows the gift of God in its fullest and highest manifestation to be eternal life, and it lays especial stress upon the truth that this gift comes to us through the One Mediator in Whom we have redemption. The principle is also particularly inculcated that this eternal life, which is a free gift, not be merited by any but by Christ, is only the completion and perfection of the holiness which is the characteristic feature of the Christian's life on earth, and which is so diametrically opposed to the suggestions and movements of the carnal mind of man in his natural state.

Christ's providential care is particularly manifested in the Gospel for this Sunday. The evangelists who record the miracle of feeding the four thousand, are careful to show in how many ways the care of Christ exhibited itself in the days of His pilgrimage on earth; and that though it was "not meet to take the children's meat and cast it to the dogs," yet His blessings and His mercies were to extend far beyond the House of Israel. And His providential regard for man is a subject that has well nigh been ignored in the present day. As though God might be too great a Being to attend to the small minutiae of every day occurrences. Christ Himself had provided an antidote to this pestilential notion when he gave utterance to that beautiful parable: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field, shall He not much more clothe you?" It has indeed been well remarked that—The highest human intellects are not those which are entirely

absorbed in the contemplation and study of great principles, still less are they those who are ever cataloguing details. The really great mind combines the two powers and processes, and it is great in the degree in which it can effect the combination. The really great ruler of men is not only a student of the generalities of good government; he is perpetually interesting himself in all the details of the personal wants of each class of the people that he rules. And so with a great General, as Napoleon the First. His plans were large—boundless as his ambition; but no officer in his army paid more attention to the minutest details of the Soldier's life or of the operations of his forces. And to ascend from the finite to the infinite, to say that Almighty God is too great to attend to the wants of individual men, may, at first sight, look like reverence, but it is reverence of that inferior and spurious kind which goes through the proprieties of society in the palace of some dynasty supposed to be falling, while its heart is with the revolution outside that is already battering at the gates and clamoring for an abdication. This reverence indeed is of such a nature that it would bow the Almighty out of His own universe with punctilious ceremony; or it would accord Him a ceremonial obsequiousness, while it would reduce Him to a strictly practical impotence. God, to be God at all, is infinite. No magnitudes are beyond His grasp, for He includes them all; but also, we must remember, no details are so minute as to escape His perfect appreciation of every one of them. The real greatness of the Infinite, Self-existent Being would be as surely forfeited, if he did not count the hairs of our heads, as if He did not guide the movements of the suns. And therefore, discarding the blasphemy which would enhance God's Majesty at the expense of His Providence, the Church of Christ continues to exclaim: "Who is like unto the Lord our God, That hath His dwelling so high, and yet He humbleth Himself to behold the things that are in Heaven and earth!"

TWO SCHOOLS OF THOUGHT IN THE CHURCH.

AND some may ask: What does that mean? We are not quite sure that it would be easy to explain the phrase, taking into consideration the way those make use of it who contend the most strongly for the necessary existence of the thing itself. Whether it is meant that the same truths are viewed under two somewhat different aspects, or whether the expression indicates two sets of principles, more or less contrary to each other, running in parallel lines, and embraced in the same organization,—may be a question. In other departments, that may form subjects of inquiry, the same difficulty can scarcely be said to occur. In politics, for instance, it is easy to see the contrariety existing between the two principal systems of monarchy and republicanism: the one placing the Government of a state in the hands of an individual, the other giving the same power and authority to the mass of the people. In painting, the two principal

schools—the Neri and the Bianchi—are constructed upon principles so contrary to each other that no difficulty can arise in determining the classification: the first making the shadows of a picture merely of darker tints than the lights, and the second making the lights and the shadows of colors complementary to each other. In Geology, if there can be said to be two systems, the modern one may perhaps be best indicated by regarding it as a total invasion of the province of History.

Perhaps in regard to the Church the main difference may be said to arise from the fact that all parties usually recognised as having anything of an orthodox character about them, admit the existence of an authorized, ultimate standard of religious truth, from which, could its revelations be accurately deciphered, there would be no appeal. And hence, systems of doctrine that have a considerable amount of contrariety about them, have almost come to be considered as only two different aspects of the same set of immutable truths. These several systems, supposed to be derived from the one foundation of truth, may be said, in some respects, to have originated in an almost exclusive attention bestowed upon one truth, to the exclusion of others which might be found practically to modify its application. As for instance, to go back in the Church of England to a century or more, some of the bitterest controversies raged with regard to the systems called respectively Arminianism and Calvinism—the latter fixing its attention exclusively upon the Sovereignty of God, and the former upon the possession of a certain amount of free-will which was supposed to be inferred from every command, every promise, and every threatening in the sacred record, as well as borne witness to by every man's consciousness. In its extreme, neither system endeavoured so to hold the two truths as practically to harmonize with each other; although all the formularies of the Church in England, the Articles and Liturgy alike, are so constructed as to show the absolute and illimitable Sovereignty of God, as boundless as His nature—while that sovereignty, according to His good pleasure, is represented as exercised so as to admit of so much freedom in human actions as will consist with the nature of responsible beings, and so as to constitute those actions morally right or morally wrong. And we may remark, too, that the teaching of the Church, whether in the Liturgy or in the Articles, gives not the slightest sanction to "that iron system of pitiless logic" which would limit the extent of redemption to a favored few, whose religion consists in using a set of cant phrases, and therefore not inaptly called "a religion of phraseology." As to the extent of redemption the Catechism is clear and unmistakable, when it states that "God the Son" "redeemed me and all mankind;" and to a Calvinist the Seventeenth Article can suggest no meaning whatever, it being evidently compiled as a protest against the evils resulting from an adherence to that wretched system which at one time made such havoc in the church;