

They are surprised that men will learn no lessons from it, but will persist in going on repeating old phrases which never had any sense in their best estate, and have long since had what little they were supposed to possess beaten out of them.

We find, for instance, in a religious paper, in a review of a somewhat notorious little book: "Our motto is, 'The Bible, and the Bible only,' and we will stand by it till the end. Upon this the whole matter hinges, and anything in our Church systems contrary to the Bible we would have expunged without compromise."

Now, who is to decide whether anything is contrary to the Bible? Will the gentleman who writes this undertake the business? And, if he is willing, will other people accept his decision? We perfectly agree with him; we have no doubt all Christians, all honest men of all names, would accept his words: "Anything contrary to the Bible we would have expunged without compromise." But, we ask, who shall decide? He picks out something contrary to the Bible, and wants it expunged. We insist that it perfectly agrees with the Bible, and shall not be expunged. Who shall decide between us? The Bible only? Why, it is the very Bible that is in question! The thing to be decided is, whether this thing he wants expunged is, or is not, Bible.

It will hardly do to say that any Christian man desires to retain any belief contrary to the Word of God. It certainly will not do to say that any respectable body of Christians, organized as a Church, have deliberately made up their minds to hold a faith point blank against the Bible. We are altogether too charitable to believe that of any decent Christian man or Christian Church. They are just as anxious as the writer of the above phrase to expunge everything contrary to the Bible. But who will tell them just what is contrary, that they may expunge it? Our friend, like scores of other people, is undoubtedly ready to tell them. But the trouble is, they have as good a right to their opinion as he has, and we, who are indifferent to his notions and theirs equally, have to confess that they are just as likely to be right as he. Still, he, like other men who are certain they are right in their notions, and who have no doubt their interpretation of the Bible is infallible, has a way of explaining all these differences of opinion, and it is only fair to allow him to state it.

When these men speak of things contrary to the Bible, they are not talking vaguely. They know what they mean. When they say "the Bible only," they express something definite to themselves. They mean by "the Bible" the Bible as they understand it—the Bible, plus the sense they give the Bible. Meanwhile, it is very apparent, even to them, that other people do not find in the Bible the same sense they do. Now, this might make some men doubt a little whether their interpretation is as certain as they have fancied. But it never gives any doubt to the men who talk of "the Bible, and the Bible only," and who stand ready to set us all right with infallible promptitude, and expunge everything contrary to the Bible on sight. That nine-tenths of the people, with the same English translation as they possess, and with at least hearts as honest and brains as clear, differ totally from them on the question, never disturbs their comfortable complacency. They go on urging "the Bible, and the Bible only," with a heavy pertinacity which is almost sublime in its determination to learn nothing. They have a method of explaining things which allows them still to insist that if you take the Bible, and the Bible only, you must inevitably think as they do.

(To be continued..)

Supply your barns and stables with brushes and wire curry-combs that will not scratch the tender skin of animals.

THE CHURCH UNIVERSITY OF ONTARIO.

The Rev. Reginald N. Storr has favored us with a copy of his most interesting report of the canvass recently made in England on behalf of the Supplemental Endowment Fund of the University of Trinity College, Toronto. The following extracts will give our readers a good idea of the work and its results:—

The sympathy expressed and the interest manifested on every hand were most gratifying. The enunciation of the great principle of Religious Education for which we are contending, and of which the University has been the faithful exponent for the past three and thirty years, enkindled the greatest enthusiasm among English Churchmen; and the expressions of satisfaction at the way in which the Church in Ontario was setting herself to solve the problem which has so sorely taxed the energy and resources of the Mother Church were both many and warm.

The Archbishop of Canterbury manifested the liveliest interest in our work, and the Archbishop of York was kind enough to preside at our meeting in the Minster Library, and speak strongly in our favor. The late lamented Bishop of Lincoln, and his saintly successor in the See, both endorsed our appeal most cordially, and are enrolled among the subscribers to the fund. The Bishop of Durham not only gave a liberal donation, but coupled with it a warm recommendation of our cause, which, with other important letters, I have the honor to append to this report. The Bishops of Salisbury, Manchester, Lichfield, Newcastle and Carlisle all expressed themselves as in cordial sympathy with our efforts, and rendered such help as lay in their power.

Among the influential clergy the endorsement of our principles was equally cordial, and the offers of assistance were many and useful.

Of the many laymen who promptly seconded our appeal, and numbers of whom gave us liberal aid, I may mention the names of the Chancellors of the two Universities—the Duke of Devonshire and the Marquis of Salisbury—Right Hon. W. E. Gladstone, Lord Carnarvon, Lord Nelson, the Earl of Devon, the Governor of the Bank of England, Viscount Cranbrook, Right Hon. W. H. Smith, Right Hon. G. Cubitt, R. Benyon, Esq., of Reading, Sir John Mowbray and J. G. Talbot, Esq., Members of Parliament for Oxford. The latter gentleman was most kind and helpful in many ways.

The English list amounts in all to £10,183, viz.: £5,000 being an anonymous donation from "An Oxford Graduate," and £3,000 a grant from the S. P. C. K.

Appended to this report is a letter from the Secretary of the S. P. C. K., specifying the amount of the Society's grant and the conditions attaching to the payment of the same. Of the £3,000 granted, £1,000 is to be applied to the erection of a new building, to accommodate not less than twenty students, and to cost £2,500. £1,500 is to be applied to the foundation of three Fellowships, viz.: £500 to each, to be paid when the Corporation has £1,000. The remaining £500 is for the endowment of a Lectureship in History, and is granted to meet £1,500 to be secured for that purpose. The whole or part of the grant will be written off as lapsed if the conditions are not fulfilled within five years. The Archdeacon of Middlesex assured me, in a recent conversation, that the venerable Society was deeply interested in our work, and a further grant of £25 worth of books for the Library, and of Bibles and Prayer Books for the Chapel, may be taken as a practical endorsement of his statement.

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Looking back over the whole canvass, and viewing it in all its bearing, I think I may congratulate the Corporation and the friends of the University generally upon the financial result, and I may safely aver that few Colonial Church movements have ever awakened so deep and so wide-spread an interest in the Mother Country as that which it was my great privilege to represent in conjunction with the Vice-Chancellor of the University.

BOOK NOTICES, &C.

THE THEOLOGICAL AND HOMILECTIC MAGAZINE.—S. Briggs, Toronto, 6 months \$1.50; 1 year, \$2.50.

This first number of the Canadian edition of this favorite English Monthly is to hand, and reflects much credit upon the publisher. The magazine is too well and favorably known to require recommendation, and we feel sure that clergy and laity will appreciate and sustain the effort to give it a Canadian home.

"I COME QUICKLY."—Papers on the Second Coming of Our Lord: S. R. Briggs, Toronto; paper, 50c; boards, 75c.

The preface informs us that at a meeting held in Toronto in April last, by friends who believe the "Coming of the Lord" to be imminent, it was resolved to hold a conference at Niagara, Ont., from 14th to 17th July last, at which papers in reference to this subject should be read by prominent men chosen by the Committee. The subject was discussed under the following heads:

"History of the Doctrine of Pre-Millennialism.

"The Second Coming of Christ, Personal and Pre-Millennial."

"The Second Coming of Christ, the Everpresent Hope of the Church."

"The Practical Power of this Hope in the formation of Christian Character."

"The Second Coming of Christ as related to the First Resurrection and the End of this Age."

"The Second Coming of Christ as related to the Establishment of the Coming Kingdom."

"The Second Coming of Christ as related to Israel."

"The Power of this Truth to Encourage and Stimulate the Church in, and to the Work of Evangelization."

The present volume contains the papers submitted by the various writers, amongst whom we notice the Bishop of Huron.

THE PULPIT OF TO-DAY.—A monthly magazine of Sermons; \$1.50 per an.; clergy-men, \$1. Alfred E. Rose, publisher, Westfield, N.Y.

We have received the July number of this publication and are much pleased with its contents, which include sermons by Dr. Stamford, and the Rev. H. H. Almond, of Balliol College, Oxford, and sermon-sketches by Liddon, Bonar, Maclaren and others, besides other valuable matter. It is the cheapest homiletical periodical with which we are acquainted, as it is, certainly, one of the best.

THE FIRST EARL CAIRNS.—S. R. Briggs, Toronto; price 35c.

A most pleasing and interesting biography in brief of this distinguished statesman, and earnest Christian worker. It ought to secure wide circulation, and be read by young and old alike.

To enter safely into the married state, the contracting parties ought to understand human nature, and, above all, their own dispositions, and then compare them frankly and candidly.

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