

taught them to prefer their own private opinions to the decisions of all (except himself) who are set to be their spiritual guides, and to suspect most the teachers of their own church, is surely in a very forward state of preparation to listen to the uncharitable clamours and predictions of outsiders. It is no wonder that such flocks furnish the great majority of perverts to Rome or her opposites. A Nemesis pursues their shepherd, and in the end he is sure to suffer from the insubordination and suspicion which he himself has taught. Such flocks also are only too apt to fall into their pastor's mistake in pursuit of popularity. Their best defence of any distinctive and Catholic doctrine or practice of their church is some sort of weak, shambling apology, whilst in the lecture-room, the political caucus or the halls of legislation, they, too, often betray an indecent eagerness to sacrifice to outside popularity, not their own whim, convenience, or comfort, but the rights of their Church. And with becoming consistency they labour to belittle the motives and labours of their more pronounced brethren, who are stigmatized on one side as High Churchmen, and on the other as "Mere Anglicans."

How differently do outsiders manage their affairs! Every Romanist is a High Romanist, i. e. he loves his own Church and her doctrines better than all others, and is not careful to make sneaking apologies for her distinctive principles, but rather is determined to carry the war into the assailant's camp, and lead him home a willing captive. Every Dissenter is a High Dissenter, and those who are otherwise soon find that they do not count for much among their brethren. Our insubordinates and popularity-seekers would soon, among them, be brought to see the error of their ways. Dissenters have, it is true, their Liberal as well as Conservative phraseology in religious tactics, but the former is their holiday suit—the latter their working attire. And as a Free Mason, even in his cups, never speaks a word against the "Mystic Tie," so our outside brethren, even in their most gushing fits of liberality, never imitate weak-kneed churchmen by speaking ill of their own denomination.

Izaak Walton, worthy old soul, when impaling a wriggling angle-worm on his hook, was wont to handle him as if he loved him. Thus have we seen our Church handled or impaled by the same zealous hands, even as circumstances required. Far be it from us to hold up such tactics for imitation. But reasonable caution, self-respect, brotherly love and zeal for the good old way are greatly needed among us.

A few weeks ago, the celebrated Spurgeon, fresh from a Wesleyan Missionary meeting in London, came in a little late to make a speech at a similar meeting of his own denomination. Apologizing for his tardiness by giving a recital of the liberality of the meeting he had just left, he added: "I hope I have provoked some of you,—i. e. to good works."

Whosoever loves the Church of England and looks around him in this Province will find a good deal to provoke him. He will find Presbyterians and Baptists not only supporting their ministers without outside assistance, but maintaining very expensive missionary operations among the heathen in various parts of the world. And whilst the most cheering accounts come in from those far off heathens to revive and invigorate the christian liberality of their Nova Scotian benefactors, we cannot be surprised to find that this liberality re-acts upon their churches at home, and their Home Missionary operations are not only providing ministerial labour for their own weaker stations, but are overlapping us, and endeavouring to get into their own folds our stray sheep in neglected places. Thus we learn from the Monthly Record of a large and in-