

the Editor (Dr. Lunn) of the *Review of the Churches*, next summer—a kind of European "Chautauqua." Such names as those of Canons Freemantle, Wilberforce and Body, as well as Doctors Parker, Clifford and Price Hughes, have accepted the invitation.

ENDOWMENTS FOR POOR PARISHES.—In a well written letter, Dr. Rainsford repudiates any desire for entire endowment of his church. The poorer classes, he argues, do all they can, more proportionately than others, for Church support—and this giving is good for them. They only need enough to keep up that proportion of the Church work which exceeds their resources. This is asked from the rich—and such giving will be good for them!

"**HIS CHIEF PARISHIONER,**" is what Canon Palmer terms the late Charles Spurgeon, by way of justifying his intention of taking part in the funeral obsequies at the Tabernacle—though he had not been inside a dissenting chapel for thirty-four years, that is since his ordination. Only once, when he was still an undergraduate, had he heard Mr. Spurgeon preach. He considered him an entirely exceptional case—a sort of unclassified prophet!

"**CAN'T HARM THE CHURCH OF ENGLAND.**"—Principal Shairp once asked Dr. Tait, when Bishop of London, about his appreciation of the change from being Head Master of Rugby School. The bishop said that he found it a "great comfort to think that, whereas he awoke every morning at Rugby with a fear of doing something to injure the great school before night, he had no such fear about the Church of England! It was too great to suffer by his mistakes!"

"**NEW GOSPELS.**"—The Bishop of Wakefield, in his speech before the Birmingham Church Extension Society, referred to the various new schemes for "elevating the people" as the "Gospel of Education, the Gospel of Music, the Gospel of Gymnasia, the Gospel of Temperance, &c." Still, he found, however useful, such things were as "handmaids," there was "no deliverance from the wretched viciousness of life, but by the panacea of the Gospel of their Lord and Master Himself."

COMPARATIVE GROWTH OF THE CHURCH OF ENGLAND.—We find in the *Church Times* a quotation from a friend of Spurgeon's (Dr. Waller, Secretary of the Wesleyan Conference, speaking before the Methodist Ministerial Association at Toronto) to whom the great preacher lately said: "My denomination and yours do not seem to make much progress. The only Church that is progressing is the Church of England." In twenty years, the number of confirmees has doubled, being now about a quarter of a million per annum added thus to full membership.

"**THAT THERE MATINS**—I can't find my way about it," said a North of England workman as reason for going to church only every second Sunday when there was a Choral Celebration in lieu of Matins, because the Communion Service is what he called a "straightforward service." Multitudes find the same difficulty with the Evensong, as well as "that there Matins." We are glad to see that the *Young Churchman* of Milwaukee has undertaken to publish a "straightforward" Leaflet for Evensong—very clear and neat, but rather unwieldy and burdened with hymns.

TATIAN'S "PHILOSOPHIC" CONVERSION

It cannot be too firmly and frequently insisted upon that the *final and conclusive proof* of the truth of the Gospel for every individual soul consists in his own personal experience of the facts of that religion. There must exist, as a preliminary, a receptive soil, an "honest and good heart," a willingness to do God's will when ascertained—then follows a sufficient and absolute "knowledge of the doctrine." After a man has once tasted that honey is sweet, no amount of argument can prove the contrary to him—even though he may some day cease to value that sweetness. So of those who have "once tasted the Good Word of God"—if they ever subsequently fall away, their renewal is a practical impossibility. Simply because they have sinned against complete knowledge of the Divine Truth. They have reached the consummation of intellectual consent and conviction—they can rise no "higher" by any process of criticism, and no mere criticism can lower them. If they surrender it becomes a deliberate surrender to temptation known and recognised as such, a wilful sinning against received enlightenment. By what process they have been induced to climb to that platform of experience is quite another question—Church or Bible?

TATIAN'S BIBLE CONVINCED HIM!

This pupil of Justin Martyr has left on record that he found enough in the Scriptures available for research in those early days, to persuade him in the philosophical attitude of mind in which he approached their study, that their origin was distinctly divine and inerrant. He gives six reasons, which taken together, were sufficient to convince him of the truth of the Gospel message, and convert him to the Faith—that faith which should afterwards become knowledge by personal experience of the reality of that which he had grasped in faith. He first notices the perfect "modesty," as he calls it, of the style of those sacred writings—a characteristic not to be found in human literature, which always bristles with "pretensions," however naturally modest the writer himself may be. (2) Coupled, then, with this, he noticed the absolute absence of literary "art"—those effective artifices of learned composition, by means of which clever treatises elaborate their movements towards some great aim which they have in view, carefully concealing anything which makes against their object, and parading with concentration of power their own reasonings. Nothing of this!

"RERUM NATURA"

in the third place, finds in the sacred pages, as he perceives, an explanation of its form and condition, which passed so far beyond—in its intellectual satisfaction—all human treatises on the subject, as to leave nothing to be desired. All the curious problems arising from the study of Nature are fully explained for the first time, all warring theories dissipated by a breath from the very courts of Heaven. Then, fourthly, history was forced all along the ages to bear candid testimony to the perfect verification of the Scripture prophecies spreading over hundreds and thousands of years, affecting numerous tribes and nationalities. (5) When his attention became turned to the practical working of the innumerable moral precepts of the Divine Word, he could not help being struck by the harmonious results of these—many of them so strange, even contradictory to human expedients hitherto. Then lastly, his very imagination as to the fitness of things in regard to the future—the consummation of accumulated tendencies—was perfectly sated by contemplation of

the predicted Divine resumption of monarchy, the regeneration and restoration of all things. So, he believed, and entered!

INTUITION AND INDUCTION.

One cannot help being struck by the readiness with which the advocates of hostile criticism directed against the Scriptures, seek refuge when close pressed by argument—in the claims of induction. They are like a flock of timid animals—we shall not say "vermin" or even "rats"—which venture only a short distance from their holes, keeping them well in sight, so that they may, upon occasion of any serious alarm, scamper safely out of reach of vengeful arms. Anybody who has read the article "Bibliolatry" in the February *Westminster* will know what we mean by the above figures of speech. The paper is contributed by one "Rev. Walter Lloyd," but what this writer is "reverend" of does not appear. That has become a title of courtesy for all who profess to teach any kind of religion from Catholicity and the Gospel down to the most obscure cult of heathenism; so that the title tells us nothing of a definite character about his creed. One might infer that his profession was that of an "agnostic," were it not for his positive insistence upon "the light of modern knowledge" (1) as against "the appalling ignorance and superstition of those who are not—modern"!

THE FORCE OF INDUCTION.

This writer launches his shaft against those valiant "declarationists," and winds up with a quotation from Renan, as a kind of clincher to his rather rambling and inconsequent patter of querulous hailstones. The French sceptic, here entitled "one of the most brilliant of the higher critics," attacks in this quotation those whom he terms "mediocre intellects," because they dare to ask for some serious effort to refute Christianity's strong reasonings. Says this high criticism oracle: "The results of criticism cannot be proved (italics his own!), they must be perceived; to understand them requires long training and a thorough culture of the perception of the fineness of things." He then goes on to speak of these "results" as "microscopic animalcules" to ordinary eyes, "delicate considerations, shades of difference," etc. Then he pictures the higher critic pursuing his road supported by the thousands of inductions from universal study of things . . . powerfully converging towards the rationalistic point of view." So he leaves our "narrow intellects" still clamouring for proofs, and marches at the head of his army of "inductions." Let us see what such inferences are likely to be worth as "support" to a reasonable being.

THE LOWER ANIMALS

are "higher critics," perhaps, on this ground. A dog is struck because he attempts to eat what he is told is only "trust"—not "paid for." His "induction" is that the next time he makes the same attempt he will meet the same fate—he connects the sound of the word "trust" with the unpleasant sensation of a blow, and the sound of the words "paid for" with licensed eating. A sensation of pleasant coolness towards the north inclines the winged emigrant to leave its torrid zone behind; and it seeks the south again, when the north wind becomes too nipping. The voice may become silent, and the wind may veer—presto, the induction is changed, the intuition is different! Our friend, the higher critic, feels his feathers rustle with the refreshing breezes of a thousand inductions, and off he goes. If another thousand or two inductions presently blow the other way,