

capable of self government, and fit for independence. Judge Taft is mistaken in his impression that the natives want American rule. No Filipino dares express sympathy with the native cause within hearing of the American authorities, so that "only those who are favourable to American sovereignty are allowed to express their opinions;" and, as a "consequence, Judge Taft is surrounded from morning till night by office-seekers and others, who pour into his ear the sought-for assurances that a majority of Filipinos are favourable to that to which he desires they should be favourable. He never hears an expression of the contrary opinion, and consequently he does not know how he is being deceived." The natives are "united," he declares, "in their desire for independence, and in their opposition to foreign rule," and he quotes the words of General MacArthur and several other American officers in support of this statement. He quotes from the Declaration of Independence, and refers to the early history of the United States to bear out his argument in favour of the right of the Filipinos to independent self-government, and says: "Are the Filipinos fit for independence? Who has a right to be the judge? That is a question to which there is but one answer, namely, the Filipinos themselves. Let it once be established as a precedent that America or any other nation has the right to judge of another people's fitness for independence, and not only will the fundamental principles of human liberty be up-rooted, but every weak and struggling nation will be placed at the mercy of the powerful and despotic."

#### Hymns.

One of the most gratifying proofs of the practical agreement of Christians is the spread of the same hymns through all organizations. It is a great thing that we can unite in singing the same praises. The (Roman) Catholic Parochial Hymn Book, published in London by Burns & Oates, contains, besides Newman's "Lead Kindly Light," more than thirty hymns used in the ordinary Church books. Some of these are slightly different in form, but for the most part they are identical. There are also a number of hymns which are to be found in "Sacred Songs and Solos" (Sankey and Moody's Hymn Book). The following are some of the best known hymns found in this collection: "Jesus! the Very Thought of Thee." "O, Come and Mourn with Me Awhile." "Glory be to Jesus." "Crown Him, the Virgin's Son." "O, Jesu, King Most Wonderful." "Dies Irae." "Sweet Saviour: Bless Us Ere We Go." "When Morning Gilds the Sky." "Hark! Hark! My Soul." "Days and Moments Quickly Flying." "Jerusalem, My Happy Home." "O, Paradise! O, Paradise!" "Once in David's Royal City," "On Jordan's Banks."

#### The Church's Riches.

The most interesting item of information in the fifty-third annual report of the Ecclesiastical Commissioners, England, just pre-

sented to Parliament, is the statement that a sum of £20,000 13s. 4d. has been received from private sources to provide incomes of £500 and £300, respectively, for two residentiary canonries founded in the cathedral church of Newcastle. A total income of £1,400,000 has been received by the Commissioners from all sources, and of this sum £730,000 is required to meet annual payments to upwards of 5,700 benefices, £100,000 for annual payments to the bishops, and £150,000 for payments to chapters, vicars, choral, etc., in respect of estates transferred to the Commissioners. The Commissioners have decided to make another appropriation of £200,000 for the augmentation and endowment of benefices for the current year; and the one hundred temporary grants towards the maintenance of additional assistant curates will be added to by about fifty.

#### A Thought for Preachers.

George Whitefield said in a letter written in 1771, in response to the enquiry, "What a preacher's experience should be at the moment of entering the pulpit?" "I remember the great Dr. Delanny, when I had the honour of being with him many years ago, at the Right Rev. Dr. Boulter's, then Lord Primate of Ireland, among other hints proper for a young preacher, gave me to understand that whenever he went up into a pulpit he desired to look upon it as the last time he should ever preach, and the last time the people should ever hear. Oh, that all preachers, whether within or without doors, however dignified or distinguished, went always up into their respective pulpits thus impressed! They would then preach as Apelles once said he painted; namely, for eternity. They would then act the part of true, Gospel, Christian orators, and not only calmly and coolly inform the understanding but by persuasive, pathetic address endeavour to move the affections and warm the heart. To act otherwise, bespeaks a sad ignorance of human nature, and such an inexcusable indolence and indifference in the preachers as must constrain the hearers, whether they will or not, to suspect that the preacher, let him be who he may, only deals in the false commerce of unfelt truth."

#### Spiritual Food.

It has often been remarked that there is a close analogy between the temporal and the spiritual. The Bread of Life may, in many ways, be compared to the Bread which perishes. And so the nourishing of the soul may well be carried on in the same systematic manner as the nourishing of the soul. It is well remarked by Bishop McLaren: Following the analogy of food, we ought to pray as we eat, at stated times. I do not say that it is as easy to pray as to eat, for with the most of us physical appetite is stronger than spiritual. It is much less difficult to neglect a call to the oratory than to the refectory, and there are to my knowledge many starved souls who have not possessed strength of character sufficient to enable them to live up to a rule of stated devotion. What fleshless

skeletons they would be had they pursued the same course with their bodies. Imagine yourself going to the table for food only now and then, only upon some great occasion or exigency, only to alleviate the symptoms of impending starvation; and yet that is the way of prayer which thousands practise! In either case, whether of eating or praying, the adoption of particular times induces a habit. Habit is an act constantly repeated, and a good habit immeasurably enhances the value of good acts.

#### THE STUDY OF HEBREW.

In offering a few remarks upon the acquisition of the Hebrew language by our clergy, it is taken for granted that a knowledge at first hand of the original of the Old Testament is desirable, if not necessary, for those who would adequately expound the oracles of God. It will probably be admitted by most persons qualified to judge, that the time now given in our institutions of learning to the teaching of Hebrew is not enough, amid the pressure of other subjects, to afford to the average student a good working acquaintance with the sacred tongue. And a smattering of Hebrew is of as little real use to the clergyman as a smattering of Greek. The question arises, whether it is possible to impart a knowledge of Hebrew sufficient for all practical purposes, in a more thorough manner, with much less laborious study, and in a much shorter time, than at present? There has been, within the last few years, a great revival of interest in Hebrew, and of facilities for its acquirement, and a larger number of clergy and candidates for Holy Orders are desirous of making it a part of their equipment. It is the object of this communication to suggest that the study of Hebrew without the complex and difficult and comparatively modern addition of the Masoretic system of vowel points would result in a good knowledge of the language in one-third of the time necessary for the mastery of them, while nothing essential would be lost. The attention of your readers, who are interested, is drawn to the following considerations:

1. The genuine pronunciation of ancient Hebrew is irrecoverably lost, as is that of Greek and Latin. The difference of opinion at the present day among scholars in reference to the pronunciation of these languages is as great as that on the vocalization of Hebrew. And as a matter of fact, the two great divisions of Jews, the German and Polish, and the Spanish and Portuguese, both using the ordinary vowel points, as printed in our Hebrew Bibles, nevertheless sound their vowels quite differently.

2. If we had the true pronunciation, that would make the pronunciation uniform, but would afford little assistance, if any, to the true understanding of the language. We learn Hebrew, as we do any dead language, not for the purpose of speaking, but of reading it. It is harder to acquire the pronunciation of any living language than either to speak