

of this is, he justly says, sermons are pointless, vague, unreal. (On this part of our subject it is intended to say something later on.) It will scarcely be believed that to meet the necessities of the case, this learned and devout Divine urges that the clergy should "attempt to direct the human conscience from the pulpit," and "the press!" Certainly, do this, as far as you can, but why "leave the other undone," one naturally asks. The Church's special provision for, at any rate, troubled consciences, is not the pulpit, still less the press, but the individual resort of the Christian to his pastor or 'some other discreet and learned minister.' Dean Goulbourn does not suggest, in his book, this natural authorized and valuable element in the guidance of consciences. It is certainly a remarkable omission, especially for a writer who is very hard upon Churchmen of the more advanced school, who appear to him to fail to keep closely to the Prayer Book.

The following papers will clearly show that a close, private pastoral intercourse is common amongst Protestants of various denominations, thus proving that it is has no necessary connection with Roman Catholic, or indeed with auricular confession of any kind; that such an intercourse is assumed by safe, trustworthy Anglican and Protestant authorities of former days, and of the present, to be an essential, important and exceedingly useful department of the ministerial office; they will point out the various forms such intercourse may take; its various advantages, and the dangers of neglecting it, as well as indicate some causes that have led to its disuse, &c.

My plan in treating of this important, but delicate matter, is as follows:

1. To adduce, in the words of well-known writers, of unquestionable authority, from very various quarters, statements indicating the manifold forms which this pastoral confidential relation may assume.

2: To examine some of these aspects of the matter more particularly, illustrating them with cases from life.

3. To glance at the teaching and practice of a prominent Puritan Divine of the 19th century—Richard Baxter.

4. To produce from the writing of Bishop Jeremy Taylor, statements showing what one of the most learned and influential Divines of the English Church of the 17th century, taught about the subject under consideration.

5. To examine into the causes that have led to the all but general disuse amongst us of this valuable help to a religious life.

It is my earnest hope that many, both of priests and laymen, who read these rough notes and extracts of mine, will contribute to the investigation of this whole question, by communicating their thoughts, facts or extracts to the CHURCH GUARDIAN, if the editor kindly permits it. I am anxious to learn rather than to affect to teach my brethren in the ministry. I should like much to have their experience and opinions on the subject. Some will, I hope, be interested, perhaps benefited, by the various quotations appearing in the course of these articles, from writers whose opinions are at least worth listening to with respect. Perhaps some will be painfully conscious, as I am, of having failed to give sufficient prominence in their teaching to the Church's special provision for the healing of wounded consciences. Many among the laity too, will, it is hoped, find something to interest, and to instruct and to profit by. It may be that to a few it may point out just the very need of their spiritual life, showing them the Church's care for them; that it has no necessary connection with Roman Catholic confession, or with confession of any kind; that it has always by Anglican and Protestant alike been regarded as a natural unobjectionable part of the pastoral office. Further, a consideration of the difficulties, and the fearful responsibility of the priesthood, as indicated by the nature of this subject, may bespeak for their spiritual pastors their loving support and deepest sympathy, rather than the reverse, which is too often the case.

Recently there was a special service at York Minister for the Girls' Friendly Society, at which nearly two thousand members and associates attended.

Correspondence.

TEMPERANCE.

(To the Editor of the Church Guardian.)

SIR,—Many a time I have argued that the supplies must be cut of at the main. But in so humble an individual modesty was best becoming; therefore, like Bottom, the weaver, I have said: "I will aggravate my voice so, that I will roar you as gentle as any sucking dove. I will roar you an' 'twere a nightingale;" so roaring I have done no good. I fancy "half my face must be seen through the lion's neck." But now the mighty Thunderer roars—the English Times—perhaps those electric tones may startle! "If temperance advocates really mean to declare war upon the liquor traffic, they must go beyond anything they have as yet ventured to propose. Instead of tinkering at a symptom, they must get about their work in a root-and-branch way. They must deal with the origin of the mischief, with the importers and producers of intoxicating drink, and not only with a section of the retail sellers. . . . As well attempt to legislate against a miasma, and to leave undrained the pestilential source from which it springs."

"It is an absurd cruelty to punish the seller of a pint flask, and take revenue and pat on the back in the "best society," the importer, the distiller, &c., who sometimes is compunctious enough to "pray in meeting," help the Y. M. A. C., or even build a Church, or restore a Cathedral with some of his gain."

Yours,

CONSISTENCY.

Paragraphic.

The English clergy list contains 26,000 names, being a gain of 6,000 in the last twenty-two years.

The troops for Egypt are accompanied by five Roman Catholic and two Presbyterian Chaplains. One more Roman Catholic priest is to be sent out.

Arrangements have recently been made by the Holy Synod of the Russian Church for the translation of the whole Bible and of several service-books into the Lettish and Esthonian languages by competent scholars.

We see that among the preachers at St. Paul's Cathedral, London, G. B., for August, is the Rev. John Storrs, Vicar of St. James', Burys, Edmunds, a Nova Scotian, son of the late beloved Rector of Cornwallis and Horton.

The trustees of the late Mr. E. R. Harris, Prothonotary of Lancashire, who left a large fortune for public purposes, have decided to apply for power to grant another £10,000 towards the erection of Preston Free Library and Museum. This will make a total grand of £100,000.

The *Chelmsford Chronicle* states that the Rev. J. B. Whiting, perpetual curate of St. Luke's, Ramsgate, has accepted the bishopric of Sierra Leone. In 1850 Mr. Whiting graduated as Fifth Senior Optime at Cambridge, where he was a Scholar and Exhibitioner of Caius College. He was ordained in the following year.

The Bishop of Durham, who has on several occasions spoken warmly in favor of the employment of properly recommended laymen as assistants to the parochial clergy, has licensed Mr. G. B. Morgan, one of the leading medical practitioners in Sunderland, to the office of lay-reader in the Parish of St. Thomas, Bishopwearmouth.

The Archbishop of Canterbury and the Bishops of Durham, Winchester, Truro and Bedford have unanimously chosen the Rev. G. Wyndham Kennion, Vicar of All Saints', Bradford, as the successor to Bishop Short, in the see of Adelaide, South Australia. Mr. Kennion is the eldest son of the late Dr. Kennion, of Harrogate.

The memorial statue of William Tyndale, the martyr, who translated the New Testament, is now being designed by Mr. J. E. Boehm, R.A., and will occupy an excellent site in the Thames Embankment gardens west of Charing-cross. The total cost will be £1,400, and more than half of this is subscribed by individual donors.

The Bishop of Sodor and Man is engaged in extensive open-air Mission work. On the last two Sundays he held services on one of the headlands of Douglas Bay, at which multitudes listened with deep attention to his words.

The Bishop of Madras writes that the number of natives confirmed in his diocese in the four years, 1878-81 is 11,432, viz: By himself, 1,290 males and 1,100 females; by Bishop Caldwell, 2,080 males and 1,931 females; by Bishop Sargent, 2,753 males and 2,228 females. This is exclusive of 1,968 Europeans and Eurasians.

The Australian papers state that the Bishopric of Sydney, vacant by the death of the late Bishop Barker, will not improbably be offered to an English clergyman. The names most prominently mentioned are Canon George Venables (vicar of Great Yarmouth), Canon Barry, the Rev. W. Boyd Carpenter, and the Rev. Sir Emilius Bayley, Bart.

New Zealand papers state that among the recent European visitors to the colony was the Rev. Mr. Green, a member of the Alpine Club, who, with two guides, attempted the ascent of the glaciers of Mount Cook, 13,000 feet high to the summit. Mr. Green says that after fourteen hours' labor they managed to cross the moraine of the Tasman glacier and reach the ice.

The Right Rev. Dr. John Horden, Bishop of Moosonee, British America, preached in the Church of the Holy Communion, N. Y., July 9th. In his Diocese five languages are spoken. The Indians hold sacred their religious obligations, respect their marriage vows, are quick to learn, and very patient. When the Bishop is at home he is 800 miles from a railroad and 500 miles from a steamboat landing. There are five clergymen associated with the Bishop in his work.

The *Indian Churchman* says that one fact mentioned by the Bishop of Madras in his recent charge is, "we fancy, unique in the history of missions. In Tanjore the length of service of the Rev. C. S. Kohlhoff, added to that of his father and of his grandfather, amounts to no less than one hundred and fifty-three years. Since 1737 there had always been a Kohlhoff at work in the mission field of Tronjore up to the end of the year 1881, when the last of the three died."

The Bishop of Limerick has just brought home from Egypt some fragments of Greek and of Coptic papyri, which may prove of great interest. The Greek fragments are from an hexameter poem on heroic subjects, the names Aphrodite, Polydeuces, and Hippolytus being clearly legible. Portions of some thirty lines are preserved, but mutilated at both ends. The Bishop believes them to belong to some of the Cyclic poets, but he has not yet had time to study the question more than superficially. He will probably publish the text in an early number of *Hermathena*, with a full descriptive of the papyri.

A touching scene is reported as having taken place in the death chamber of the Italian statesman Lanza. King Humbert had been admitted to pay him a last visit, and stood by his bedside some minutes, sorrowfully contemplating the pallid face of his old friend, who was plunged in a sort of lethargy and appeared quite unconscious. Presently the King took the dying man's hand in his, pressed it gently, and exclaimed: "Lanza, do you know me? I am Humbert—Victor Emanuel's son." Lanza feebly opened his eyes, cast an affectionate look at the monarch, faintly ejaculated the words, "Mio Re!" (My King!) and relapsed into insensibility. A few minutes later he breathed his last.

As on former occasions when troops have been leaving the Thames for foreign service, the Admiralty have granted permission to the agents of the Thames Church Mission Society to accompany vessels as far as Gravesend. As the "Carthage" and the "Napaul" will be hospital ships provision has been made for those who will be received here by sending out, in charge of the Lady-Superintendent and her nurses, several large cases of books and illustrated papers. The total number of New Testaments distributed up to Saturday last was 10,000. In addition to these were 20,000 tracts and magazines, and 220 seamen's rolls, which being in large print, and having been hung in conspicuous places below, can be easily read by the men while at mess.