

be able to produce such men in sufficient numbers; but though there are some such, there are not enough, and if they are not forthcoming from the Church universities and colleges, Canadian bishops will have to turn to England, as Australian and other Colonial Bishops still do. We do not wish to be understood, in what we have said above, as casting a slur upon our clergy [yet it looks a little like it]; they would probably bear comparison with the average of the English clergy; many of them work as hard as any men can or ought to work; numbers of them have, with their families, to endure worse hardships than, perhaps, even the poorest of the country clergy in England; but the fact remains that there is a great need for improvement in 'tone and temper,' to quote the title of one of Dean Church's addresses." There is internal evidence that the writer of these lines is an Englishman, since, to a certain extent, he speaks as an outsider; but his testimony is none the less valuable on that account. His tone is fair, reasonable, kindly; and, if it were otherwise, we should not be justified in neglecting what he says. Even if he were an enemy, "fas est ab hoste doceri," and he is not an enemy. The other two matters to which the writer refers are the stinginess of the Laity and Party Spirit; but this, he allows, has greatly decreased. To these we may return. But, for the present, we commend his remarks on the Clergy to the Clergy and Laity of Canada.

THE OLD PREACHING AND THE NEW.

By Robert Ker, Rector, St. Catharines.

During some days of involuntary inactivity, I have been looking over a volume of sermons preached nearly two hundred years ago, and in my mind comparing them with some modern sermons preached in these closing days of the wonderful Nineteenth Century. Without venturing upon anything like a detailed contrast, there is one all-important point upon which the old is immeasurably "better than the new." I mean the prominence given to the Word of God. To the old preacher it was the final court of appeal, and if we occasionally wonder at his quaint application of texts, we wonder still more at the marvellous facility with which each point is backed up by an appropriate scripture quotation. The volume to which I refer would be properly termed in these days, "Sermons on Special Occasions," and they are sufficiently varied to render a look through them alike interesting and profitable. There are two "Spital" sermons—one by Rev. Dr. Ibbot, rector of St. Paul's, Shadwell, and the other by the "Right Reverend Father in God, White, Lord Bishop of Peterborough." His Lordship preached from the text: "And Zaccheus stood and said unto the Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." Apart from its length, the sermon, in its far-

reaching thoughtfulness, would be entirely applicable to our own time. "Let us not mind," says the Bishop, "idle rumours or the sorry reflections of a censorious party; let their wind blow where it listeth, and their clouds gather as they please; yet as he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap; so they who are awed by noise and needless censure can never have the conscience and the courage to do good."

The example of Zaccheus teaches us to mind religion, to prefer conversion and salvation before and above office, profession or trade." And on the right way of giving, the Bishop said it should be "fair and open, disinterested and undesigning," out of pure love, and for conscience sake. Not that I lend, as hoping to receive as much again; not that I stipulate for some equivalent, and make my giving a contract, etc." This would prove hard on many modern Christians, who nearly always make a contract—sometimes a bazaar, sometimes an "oyster stew," frequently a "crazy quilt;" but generally, some equivalent either in the shape of eating or amusement, and the Bishop quaintly says of this sort of giving: "It comes, Prov. xxx., 33, as the churning of milk bringeth forth butter; and as the wringing of the nose bringeth forth blood, so their charity must be wrested and forced from them." The concluding part of this "Spital" sermon was curiously enforced by a reference to the Spanish Armada, and a letter from the Earl of Leicester is quoted with evident approval—"Our Gracious Queen hath been here (Tilbury Camp, Aug. 15th, 1588) . . . and I think the weakest person among them (the soldiers), is able to match the proudest Spaniard that dare land in England." The sermon concludes with a warm declaration in favor of King George and the Protestant succession. Another of the sermons appears to have been preached on the occasion of the "Enthronement of William, Lord Archbishop of Canterbury." This must refer to Archbishop Wake, for the preacher expresses unusual satisfaction at the goodness of God "in raising up unto us a prophet from the midst of us, of our brethren, like unto ourselves; a prelate of hereditary zeal for the established Church of this nation; a zeal, not instigated by passion, but steadily directed by a perfect knowledge of our constitution, and a persuasion grounded upon a very laborious and accurate search into antiquity . . . that the Church of England, whereof we are members, is, in its doctrine, government, discipline and worship truly apostolical; and in all respects comes the nearest up to the primitive pattern of any Christian Church at this day in the world;" next follows the text, Acts ix., 15-16: "He is a chosen vessel unto Me, to bear My Name before the Gentiles, etc." And he continues: "For a Bishop now-a-days in any regular and National Church to be making excursions into the heathen world, would be to abandon the strongest intrenchments of Christianity, and to expose to a certain danger

those that are within upon a bare probability of gaining some that are without. In this point, therefore, of preaching Christ to the Gentiles, the governors of the Church must be content to labour with other men's hands." But whether this be the correct view or not, the preacher is sorry to observe that there is "a sufficient share of the duty of preaching Christ to the Gentiles without looking beyond the bounds of our own country. We have among ourselves a certain leaven of paganism that is working upon the very vitals of Christianity." However, the preacher was glad to know that the Church was making all efforts her present circumstances would admit, to propagate the Gospel among unconverted Gentiles," and for this purpose a society is established by Royal authority in this kingdom, consisting of many learned, judicious and well-disposed persons, of which society His Grace the Archbishop of this Province is president. And the writings of the English clergy upon the catechetical and practical points of Christianity, are perhaps the very best helps that can be produced (next I mean to the Gospel itself, and to the assistance of God's grace), for the bringing in the fulness of the Gentiles." There is surely something very commendable in this man's faith in his Church, and his confidence in the benefit of simple catechetical instruction. All these preachers appear to be uncompromisingly "Protestant," and in favour of the "Protestant Succession," a question which was very much in evidence in those days. Listen to this: "The Protestant Succession has so material advantage against all pretenders to the Crown . . . that men must be strongly tempted before they can prevail upon themselves to embark in so desperate a design as that of introducing a popish prince. . . . We are sorry that any who profess to be in Communion with us should have given so great a wound to the Church and to their own consciences by being engaged in so dark an undertaking without so much as capitulating for their religion." This, I believe, refers to a speech by the then Lord Chancellor. But if these political references somewhat mar the otherwise clear vision of the preachers, it is more than compensated for in other directions, and the sermon concludes with these words: "'Tis then the Chief Shepherd shall appear in all the fullness of the Godhead; 'tis then in the general assembly of his Church, in the presence of His holy angels, before Moses and the prophets, and the apostles, that He will call to account the ministers and stewards of His Word. Then, says an ancient writer, shall the apostles be attended triumphantly by the several nations that have by their labours been converted to the Christian religion. They shall appear at the head of their respective province; St. Peter with the faithful of Judea, St. Andrew with those of Achaia, St. John with those of Asia and St. Thomas with those from the Indies." As we know from other sources the beginning of the Eighteenth Century was a time of much anxiety in the Anglican Church,