

CHURCH HISTORY is a subject which can be worked with immense effect in the Church's cause by a competent lecturer. Such a man, pre-eminently, seems to be Rev. C.A. Lane, whose History of the Church of England is being sold by hundreds at the Church depositories. Having done great execution as a lecturer on this subject in Welsh towns, he has lately been busy in Leicestershire. He worked with such good effect that his hearers have combined to present him with a gold watch, suitably inscribed, as a token of appreciation.

PLATFORM UNIONISM.—While we cannot rightly commend "exchange of pulpits," "united communions," etc., we would point out an arena where such union of sentiment as exists among the various divisions of Christendom may fitly find play and expression, growing and strengthening itself by contact. The public platform is wide enough to contain Roman Prelate, Jewish Rabbi, Methodist Superintendent, Presbyterian President, English Bishop, "Evangelical" Parson, Ritualistic Priest. There are plenty of questions to unite upon.

PROTESTANT OR CONTRALESTANT.—In a very neat "monograph" contained in one little paragraph, the *Church Times* rather upsets the common notion that Protestant is a negative term, and simply denies anything. It is pointed out that—however the word may be misused now "in the vulgar tongue"—very vulgar—it signifies properly a "witness for" something. Originally it meant a "witness for" the Confession of Augsburg. Now it means, in vulgar parlance, a witness against Rome on whatever grounds. Is it worth while to reinstate the word?

WADE-MCMULLENISM.—At last, with a flourish of trumpets, something has been produced from Rural Dean Wade on the subject of his eccentric fraternization at Christmas. So far, however, from there being any justification of his conduct, he contents himself with the childish defence, "somebody else was just as naughty"! Anything more inconsequent than his recently published sermon can not be imagined. Far better, have no rules of military patriotism and fidelity than let the officers break those rules at pleasure.

THE POTTERIES are a region in the "Black Country" of Staffordshire, where a new diocese has lately been set off under Sir Lovelace Stamer, Bishop of Shrewsbury. Church extension is going on at a great rate ever since the division of the surplus fund of the rectory of Stoke. The fund or endowment was carefully apportioned—even to pence and farthings—in various sums among the subordinate livings of the rectory, "according as each had need." A great impulse was thus given to Church extension:

RIDICULING SCRIPTURE is an exercise in which Colonel Ingersoll, the noted infidel, is *facile princeps*; but he has a train of imitators—like every man great in evil or in good. That horrible parody of Bible exposition, "the Mother Hubbard Sermon," is well known, though too often used by unthinking people as a means of amusement. Ambitious apparently to rival such productions in sacrilege and blasphemy, one "Hon. John Welch, late Chief Justice of the Ohio Supreme Court," has entered the field with a funny (?) article on "The Fall of Adam."

THE ISLINGTON CLERICAL MEETING gets off, through one of its speeches, the following mot

in regard to the parochial system. "Like the 'Græculus ecurius' of Juvenal, the parish priest (Sic! see *Book*) should be able to do everything . . . The head of a parish should be of as quick and subtle intellect as General Booth, of as unabashed impudence in begging as the Kilburn Sisters (*sic* again!), more fluent than the Vicar of St. Paul's, Onslow Square just tell him what you want, he is your man . . . If he does all expected of him very quickly—in *cadum ibit*."

JAPAN is certainly one of the most interesting countries in the world, not only to the civilizer, but to the Christian missionary. The Gallican-like versatility and vivacity of its people make it an attractive study and a pleasant place to visit. It might be safely averred that, in its present transitional condition as regards religion, it would receive the Gospel not only without hesitation, but with open arms, if the heralds of the Gospel were only united in creed. "They who devise and perpetuate schisms in Christendom will have much to answer for!"

PROF. LLOYD'S LECTURES ON JAPAN

One of the most interesting countries in the world at the present time is Japan. Even the brief letter which we lately published from the last missionary who has gone from the Canadian Church—Mr. Waller of Trinity College—gives one some startling glimpses into the state of affairs in that country. If, however, one takes a deep interest in the subject, he will find an ample fund in the various lectures lately delivered by the new Professor of Classics at Trinity University. Mr. Lloyd has had the advantage of having spent several years amid the scenes about which he lectures. He had the great advantage of deep and varied scholarship to begin with as a vantage ground from which to view the Japanese. He had something more, a kindly, sympathetic heart, one that feels "*nil humanum alienum me puto*." This same quality which has in so short a period made him one of the most popular parsons—with brother clergy, students and with people—in Toronto, proved invaluable in fitting him for a full and just estimate of Japan. He is so full of his subject—so fond of it, one may say—that he can treat of it in a great variety of ways—"from grave to gay, from lively to severe." His recent lecture at Trinity University (in the Saturday afternoon course) on the "Language, &c., of Japan," was one of the graver sort, the subject being in its nature somewhat abstruse; and yet it was handled in a way, brightened up with bits of quaint humor, that made its solid contents much more digestible than an ordinary lecturer would have made it. One cannot help thinking that if the addresses of missionaries were more in the same vein, people would realize more freely the features of the mission field, and so be led to take more of a personal interest in different heathen countries than they do. To see the spacious Convocation Hall, on the above occasion, packed with a most intelligent audience, was a credit to the lecturer, the authorities who selected him, and to the people who flocked to listen to a subject of so much gravity and importance.

CHURCH FINANCE.

This is a subject that deserves the most serious and careful consideration of Church people from every point of view. We do not intend to enter upon the lines of the "Society of the Treasury of God" at the present time, feeling that owing to

the present state of the Church, it is utterly impracticable as a general scheme for raising funds for our immediate needs; some considerations of more general practicability are urgently required. The root of our difficulties lies deep down in the far too prevalent indifference of Churchmen. The cause of this must be sought out and utterly eradicated. Perhaps we can best perceive and examine the cause by extending our field of observation beyond our own pale. Let us enquire how others secure, not only the active interest and devoted energies of their own people, but indeed those of many who have been brought up Churchmen. In the first place, let us note the magnificent buildings, many of them rivalling great cathedrals in their architecture and substantial character, erected by the various religious bodies around us. Where did the money come from to build them, and are the people who have become responsible for this money wealthier, on the average, than Churchmen? We may answer that the money comes from people who have become deeply interested in the work with which they have become identified, and that they are not by any means on the average wealthier or even as wealthy as Churchmen in the same area in our cities. What we lack through indifference, they make up by interest, energy and mutual co-operation among their members, and we shall show how in nearly all the denominations "the children of their generation are wiser" in promoting their several "causes," "than the children of light." We do not mean to say that they are in darkness, but we acknowledge that they possess light, which, however, they have derived from the Church, but which the Church has neglected to use as she ought to have done. We fear that it must be admitted that while the Church is the real source of light to the world, it has been shut out to a great extent from the minds of Churchmen by "pride, vain-glory," and a too candid indifference, rather than "hypocrisy." To begin with, our social customs have been the means of nurturing too much selfishness and too little care for others. Strangers coming within the limits of a parish are not immediately sought out by Church people and drawn by kindness within the circle of active church membership and brotherhood, whereas those outside the Church take a great deal of pains not only to keep up the interest among their regular members and their young people, but to seek out all newcomers within their reach and make them exceedingly welcome, introducing them to older members and showing them every kindness. They are ever on the alert to help lame, halt and blind Anglicans into their fold. We call them such because they seem helpless and friendless, and cannot see their way to their own churches on arriving in this country, or when moving from one parish to another. Thus being gathered in, they are either assisted to obtain situations, or if engaged in business on their own account, they receive the patronage of the denomination which has taken an interest in them. So they grow wealthy, and when reminded of their obligations, of course they do not fail to respond. In some denominations there is a standing written rule that members are expected to trade with one another where possible. With others this rule is tacitly understood. Others, again, of the same religious body trade together by instinct. It is well known that the great family of the Rothschilds intermarry in order to keep the bulk of their wealth from being diverted outside their name and kin. Many other notable families have acted on the same principle and the example has not

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