

der to the writing of this record, and selected or inspired certain individual prophets among even them to be the special depositaries of authoritative teaching from time to time. Just as other nations and individuals have been selected for other purposes.

"TOO METAPHYSICAL," Prof. Sanday thinks is the trend of recent European thought and philosophy; "the less we can have of metaphysics the better. How much richer and deeper is the old prophetic idea of the 'Living God' than our modern terminology of 'the Absolute,' 'the Infinite,' 'the Unconditional,' 'the First Cause,' or than the 18th century notion of 'the Moral Governor,' which has indeed a certain gravity as Bishop Butler was wont to use it, but is bare and arid and comprehends but little of the attributes of the Father of Spirits."

"WE, THE CITIZENS OF NEW YORK," signed by Emmett, O'Brien and Byrne—*digna et venerabilia nomina*?—is no parody of the Three Tailors of Tooley street, but a serious *bona fide* document or rather cable message sent to Mr. Gladstone on 26th March, to encourage him in his blind efforts to undo the union of the British Empire by a "lop-sided" Home Rule measure; if nothing else can make him stop and think, *such patronage* surely should do so.

"UP WITH THE BLINDS!"—Speaking at a monthly meeting of the Funeral Reform Association, Dr. Norman Kerr inveighed against the darkening of rooms and wearing of mourning as being not only very inconsistent with the doctrine of Christian hope, but so *depressing, dispiriting and harmful* to the nerves and digestive organs, lowering vitality, as well as depressing the mind. "Susceptibility to the malign influence of infectious germs is increased—even reason sometimes totters on her throne, and no wonder."

"AFTER CONTEST, PEACE."—The *Churchman Magazine* comments on the fact that "the controversy on Evening Communion has been ended by a kindly and satisfactory letter from the Archbishop of York," and that after all, "it appears certain that Evening Communion were instituted by Dr. Hook, of Leeds, and early Communion by William Wilson, of Islington"! So the tables are turned since their days—high Church has become low, and low Church has become high.

CITY CHURCHES.—In curious contrast to the over-churched condition of such places as Toronto, the great London needs 30 or 40 new churches at once, besides mission rooms, &c. This, however, largely arises from the gigantic annual increase of population in the London world—a little world in itself, with its five millions.

THE MAINE EXPERIMENT.

We do not know whether it is upon the principle, "*Fiat experimentum in corpore cili*," that the north-eastern State so near our own seaboard, has become subject to curious experiments. Its "liquor law" has long been a recognized genuine, down east, Yankee notion: and those who have been attracted by its curiousness—its "cuteness," shall we say?—have not been very happy in their effort to transplant their expedient for abolishing the vice of drunkenness to other climes. It is even doubted whether the scheme of prohibition can be said to work, really, even in Maine. There may, however, be something in the air, or in the circumstances of that State, which encourages the disposition to try experiments there rather than

elsewhere—though the place can scarcely be dubbed a *corpus vile*. It may be that evils have a tendency to make full development in that soil, and "downgrade" movements incline to "touch bottom" in that particular locality. If so, there is reason and justification for such a tendency to experimentalism; where the disease has become desperate, the *remedies* may well become desperate, heroic, drastic in the highest degree. No one can well find fault with desperate though eccentric and unusual expedients for extinguishing fires in a place which has become a prey to incendiarism—overrun with "fire bugs," and threatened itself with extinction by irrepressible flames. Those efforts are interesting, if not instructive, to spectators.

"DENOMINATIONALISM RUN MAD"

appears to have received, for instance, its palmary illustration in Maine, and may well find there a curious and unusual remedy. Whether successful or not, it is worthy of watching and "sizing up" occasionally as it progresses. According to an appreciative article in the *Toronto World*, it is confessed ("*crede Forum*") that "throughout our rural regions *famine* is staring these struggling denominations in the face. Natural selection is beginning its relentless process of *extermination* in the poorer soil of these sparsely settled regions. The churches in the smaller towns have already *ceased to be self-supporting*, and only the artificial stimulus of missionary aid postpones the day of death." Here is a state of things which the experimenters evidently consider undesirable—the *vis medicatrix nature* in their case needs direction if not correction, from the Maine intellect. So five denominations, representing three-fourths of Maine's Christianity, put their heads together, and appointed a commission to solve "the problem before the intelligent Christian who desires to save these communities from spiritual decay and death—to develop by artificial selection a type of Church which shall adapt itself to the conditions of existence in these rural regions, and which by virtue of its fitness shall survive." There is another premise in the minds of these experimenters, viz., "These various types of Church life are so many attempts on the part of the one Christian spirit to adapt itself to particular needs in the community. One type is better adapted to one stage of culture, another to another. One type is more helpful to the mass of workingmen . . . another to farmers . . . another to professional and business men, &c."

IS THIS TRUE?

Because, if not, this false premise should, for practical purposes, be thrown out. If, on the contrary, it is really true, no true Christian can safely ignore it. "One type satisfies the economical, another the reflective, another the practical man. Each is doing something for somebody, which no other form of Church could do so well." Can it be true that the "one Christian spirit" has drifted so far away from the guidance of the one Holy Spirit of Truth—promised to God's Church—that any reasonable need or natural differentia have been badly overlooked and neglected? If so, a very heavy indictment rests against those responsible for the management of the Church's works and ways. Is this the cause at the root of that multiplicity of heresies and schisms which impede the progress and even the very life of the Church now-a-days? The Scriptures certainly contain strong and urgent exhortations to "have the same mind" and "mind the same things," in order to cement the organic unity of the divinely-founded Church. Is it possible that, in the past, the Church Catholic has been, anywhere, so emphatic

and persistent in promoting uniformity, that the result has been to occasion intermittent outbursts of nature against such rigidity? It is just possible that there may be some excuse—we do not say justification—for some of the many erratic proceedings of the sects in several parts of the world

"BROADEN THE CHURCHES,"

says the writer in the *Forum*—"this is the true policy." So this "Maine Commission" goes to work and sits as a committee of enquiry and advice: to prevent the unwise multiplication of kindred "Churches" in a community, to select the one nearest the local norm and model, modify it so as to gain accessions from the prejudiced, develop and strengthen it so as to absorb all the others in course of time. One can say little against such a system as a practical measure for the purpose for which it is applied—viz., to produce wholesale organic unity for the promotion of *material prosperity*. It ought to do its work well. Meantime, the Church Catholic, watching the experiment, may learn a lesson in favour of greater *elasticity and adaptability*. We cannot consent to be a party to surrendering any little community to its idol of Quakerism or Anabaptism; but we can *broaden*, "lengthen our cords," as well as "strengthen our stakes." Many, if not most, of the schisms have arisen from the impatient zeal in favour of some tenet or practice which the Church has temporarily neglected: it is wise to cease such negligence. Much has been, and is being done, in this direction, much remains to be done. Our policy should be to *minimize* the causes of dissidence, so that dissenters will presently wonder why they separated from us. They themselves—the various denominations—are assimilating themselves continually to our methods, and wearying of their own internal divisions. It were wise for the Church to try her own "experiment"—how near she can draw to these "wayward sisters," and assimilate their favourite peculiarities, without surrendering one iota of Apostolic doctrine or fellowship.

IN MEMORIAM.

RIGHT REV. JOHN HORDEN, D.D., FIRST BISHOP OF MOOSONEE.

A great sorrow has fallen upon not only the Church in Rupert's Land, but we may safely say the whole Church of England, in the unexpected death of the beloved Bishop of Moosonee.

His fame as a missionary Bishop has gone out into all lands, and the work he leaves behind is one that will live and grow to the great glory of God.

If we seek for the secret of his wonderful influence and power of winning souls for Christ, and the sympathy of men for the Indians he loved and served so well, we shall find it not in his capacity for work—though that was great, nor in his intellectual gifts, which were of very high order; but in his gentle simplicity, Christ-like love, and burning desire to give happiness to others. No toil was too great if he could but commend Christ to his people, no duty too small or humble if it could add to the sum total of human happiness. He laboured in a field of peculiar hardship and isolation; the soil was about as unpromising as could be conceived, yet with the spirit and faith of St. Paul, he toiled on for forty years, to see at last many of his highest hopes realized. He has his reward, and needs no meed of human praise; yet now that he is gone, we must join with thousands of others in doing honour to one of the greatest and best of Bishops.

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