

Our Contributors.

THE MOST COMMON THING IN THE WORLD.

BY KNOXIAN

In a meaty essay on the "Personality of the Preacher," Phelps says that for want of a subtle, indescribable something in a preacher the people who hear him are often

PLEASED BUT NOT SWAYED

The sermon may be "thoughtful, logical, ornate, practical and not perceptibly deficient in spirituality," but it elicits nothing more than some of the usual commonplace criticisms. The people go home saying, "That was a good sermon—what is the news?" They are pleased enough but not swayed in any direction. They liked the sermon and the preacher well enough, but neither preacher nor sermon is going to have the slightest possible influence on their hearts or lives. So far as practical results are concerned, they might just as well have never seen the preacher nor heard the sermon.

Where is there a Church-going man who does not know that this is sadly true. There is nothing more common than to see people pleased with sermons that do not sway them. In fact some of them like sermons all the better if they have no swaying power. Too many hearers want to be soothed rather than swayed.

Were preachers the only men who often please but do not sway they might well despair. The fact is, pleasing without swaying is one of the commonest things in the world. All men who try to influence their fellow-men often please when they cannot sway.

The Hon. Mr. Smoothbore is a pleasant kind of public man. He is a good speaker, and can present his own side of a question without rasping his opponents. He goes out to a rural school section and addresses a public meeting. The people like him. He is bland and courteous and seemingly fair. His opponents say, "Pleasant man, Smoothbore, glad I went to hear." There is a general shake hands and generous cheer when Smoothbore gets into his carriage and drives off. On his way home he chuckles to himself and says, "I have bagged every vote in that neighbourhood." When the ballots are counted there is a large majority against Smoothbore. He pleased the electors but did not sway them.

Mr. Blackstone, Q.C., addresses the jury for the plaintiff and makes a good impression all round. He has a good voice, a pleasant manner, makes points neatly, and on the whole is an effective man. When he sits down he feels reasonably certain that his case will succeed. After a while the jury come out with a verdict for the defendant. Blackstone pleased the jury but did not sway them.

On one side of the counter stands a bevy of ladies looking at spring goods. On the other stands an obliging salesman, anxious to turn some of the goods into money. He shows the ladies anything with an amount of patience that might make Job turn in his grave, but they don't buy anything. After a while they bow themselves out, saying that the goods and the clerk were very nice. They were pleased but not swayed into spending fifty dollars apiece. Had each one bought a twenty-dollar bonnet the firm would have been much better pleased.

Our Matilda Ann has just had her first proposal. The young man was greatly worked up and he said the most impressive things. One of his mildest declarations was that in no conceivable way could he live without her. To him the alternative was death or Matilda Ann. Matilda Ann was pleased enough to have a proposal, in fact she decidedly enjoyed it, but as she was rather youthful and the young man's financial resources were rather slim, she decided to continue in close relations to the maternal side-board for a while longer. She was pleased but not swayed.

The Rev. Dr. Apollon went out into the country to hold a missionary meeting. The people were very glad to see him, and gave him a very appreciative hearing. At the close of the meeting one of the elders took him home to dinner, and the doctor and the elder's family and a few friends had a good dinner and a fine time generally. The Doctor went home in good humour and the people said his visit would be long remembered. Next Sabbath, when the missionary collection was counted, the amount was a few cents less than the collection of last year. The Doctor had pleased the people immensely, but he had not swayed them to any great extent.

The pastor called one Monday to see why a careless family had not been at Church for a long time. The family were glad to see him. They belonged to that large and growing class who look upon pastoral visits as social rather than religious. They asked the pastor to come often and bring his wife with him. He asked them to come to Church more regularly. They didn't. They were greatly pleased with their minister's visit, but were not swayed by it into regular attendance at Church. It is not easy to sway some people in the right direction.

The surest way to please some people is to gull them. The merchant, lawyer, doctor, minister, or any other man who proceeds on the principle that a large number of people like to be gulled, provided the gulling is done in a way that flatters their vanity, has a hundred chances to one at the start against a plain, straight, honest man who works in a plain, above-board way. Did you ever notice how people love to be gulled about their medicine? The greater the quack the farther they run after him and the more readily they give him their money. Did you ever notice how certain kinds of peo-

ple crowd after a religious impostor? He may be, and often is, a down right blackguard. His life may have been one huge, continuous fraud. He may be, and often is, a lecherous scamp. But if he says he has had a revelation from heaven, though all his revelations come from the other place; if he pretends to work miracles; if he poses as a converted Jew or proposes to unfold the mysteries of nunnery life, the crowd will follow him, at least for a time. In that crowd on a Sabbath evening you may see one or two bald-headed elders, a number of class leaders, an occasional Church warden, and possibly a retired minister, generally a Methodist. People who would not allow their daughters to attend a quadrille party in a decent man's house on any account will allow them to associate quite freely with any dirty tramp that may be making a living as a religious fraud. For a short time a religious Barnum is the most popular kind of a man that can visit a community of a certain kind.

Moral. Always aim at swaying people in the right direction rather than at merely pleasing them.

THE ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

The Sabbath School Committee of the Presbyterian Church in Canada met in the Board Room of the Y. M. C. A., Toronto, on the 6th and 7th inst. A large amount of important business was transacted, of which the following is a summary.

The following statement is correct up to March 28th

GENERAL EXPENSES.

Total amount paid out:—	
Unpaid bills of last year.....	\$170 04
Expenses current year.....	472 74

	\$649 38
Bills still unpaid.....	222 53
Probable further outlay before April 30	100 00

	\$ 971 91
Balance on hand, May 1, 1891 ...	\$ 6 89
Contributions since received.....	531 51

	538 40
Amount still required ..	\$ 433 51

HOME STUDY LEAFLET

Subscriptions paid.....	\$189 92
due.....	96 59

	\$ 286 51
Printer's bill to date.....	174 53

Balance credit.....	\$ 111 98

The opinion was unanimously expressed that congregations as well as Sabbath schools should have the privilege of contributing to the support of the work, and a recommendation is to be inserted in the report to the General Assembly giving expression to this view. Meantime schools which have not yet contributed are urgently requested to do so at once, so that there may be no deficit on April 30th, when the books are closed.

Successful candidates who have already taken one or more medals are to be allowed to exchange subsequent medals for a book prize of equal value.

Candidates who wrote essays this year on "The Life of Peter" are allowed their marks and the privilege of writing on "The Life of John" at next examination.

The Committee will ask the Assembly to add the following department to the course of Higher Religious instruction.

DEPARTMENT V.—TEACHERS' COURSE.

A. A weekly study of the International Sunday School Lesson.

B. A supplementary course covering three years:—

First year, 1893.—The principles and practice of teaching as applied to Sunday schools. Text-book, "The S. S. Teacher's Hand-book," by Thomas Morrison, M.A., LL.D., Principal of the Free Church Training School, Glasgow.

Second, 1894.—Christian Evidences. Text-book, "A Primer of Christian Evidence," by R. A. Redford, Professor of Systematic Theology and Apologetics, New College, London. One of the International Sunday School Normal Text-books.

Third, 1895.—"The Bible the S. S. Text-book," by Alfred Holborn, M.A., one of the International S. S. Normal Text-books.

It is proposed, in connection with this course, to issue a weekly *Teachers' Preparation Leaflet* and an examination paper at the close of every quarter. Each year a certificate will be given to those who have successfully pursued its allotted studies, and at the end of the three years the annual certificates will be exchanged for the diploma. No prizes or medals will be given in this department.

It is also intended that the supplementary course shall occupy but six months of the year, so that the only work to be followed up during the whole year is the weekly preparation of the lessons.

Further suggestion is made that the most competent persons in each school, or congregation, should be assigned special work in the study of special departments of the lesson, such as lesson outlines suited to the teaching of the several grades of scholars, exegetical and verbal difficulties, geography, manners and customs, doctrines, etc.

The expenses of the department to be met by a small fee from those who take the course.

The Convener stated his intention of retiring from the

chair at next Assembly, as the work was now very burdensome. A committee was appointed to consider the best manner of arranging the whole work of the committee and prepare a recommendation, to be submitted to a meeting in Montreal next June.

In order to increase the usefulness of the *Home Study Leaflet* as an adjunct of the Scheme of Higher Religious Instruction it was decided to place upon it from week to week one or more of the questions of the Shorter Catechism assigned in the Doctrinal department of the Scheme.

The thanks of the committee are due to the Y.M.C.A. for the free use, once more, of their commodious Board Room.

T. F. FOTHERINGHAM, Convener

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WALES, D. SC., OF KNOX CHURCH, OWEN SOUND.

A TRIP TO THE SOUTH-EAST COAST CONTINUED—CANTERBURY CATHEDRAL; MISS MULOCH; ARCHBISHOP TAIT; ETC., ETC.

The vital relation of this grand edifice to the life—intellectual, spiritual, and temporal, of the passing centuries, is witnessed by the fact that eighteen of its archbishops have been canonized; nine of its dignitaries have been appointed cardinals, twelve of them Lord Chancellors of England, four of them Lord Treasurers, one Lord Chief Justice, and nine Chancellors of the University of Oxford.

Canterbury is approached from London by the South-Eastern and the London-Chatham and Dover Railways; and a line, six miles in length, connects it with Whitstable, a small harbour on the north coast of Kent, which is its port for trade purposes. This metropolitan city is visited each year by increasing crowds of pilgrims from all parts of the world. Its interest increases with the increasing study of history, and from time to time new discoveries are made which throw fresh light upon its antiquities or architecture. Canterbury occupies the site of the Roman Durovernum, a city established upon that ford of the River Stour at which roads from the three Kentish harbour-fortresses, *Rutupiae*, *Dubroe*, and *Lemanoë*, (now Richborough, Dover, and Lymne), became united into the one great military way through Britain, known in later days as Watling Street. From this ford the city apparently derived its name, the first syllable of which is the Celtic *door*, "water." The Romans do not seem, at least towards the end of the occupation, to have made it a military centre, or given it a permanent garrison, but, as a halting place for troops on the march, and commercially, as lying in the direct path of all the Continental traffic of Britain, its importance at this date must have been considerable. The city reappears under its new name of *Canterarabyrig* (since shortened to the present word), as the capital of Ethelbert, the fourth Saxon king of Kent, during the latter part of whose reign it became in a manner the metropolis of England, the office of Bretwalda, or overlord, of the island to the Humber being held by Ethelbert. It was in this reign (in 596) and under these circumstances that Augustine and his fellow-missionaries arrived from Rome, and settled by Ethelbert in his capital became the origin of its position, held ever since, as the metropolis of the English Church. Its history from this time became chiefly ecclesiastical. To us the scene is full of historical recollections. Here lived and ruled Augustine and the succeeding archbishops; and here under their auspices, from the time of Ethelbert and Augustine downwards, arose two of the principal monasteries of England, the Abbey of St. Augustine and the Priory of Christ Church—the latter ruled by a prior only, as acknowledging the archbishop for its abbot. These were long rivals in importance and wealth, in which the abbey held for several centuries the advantage, as possessing the shrines of the earlier archbishops, the chief saints of the English Church, till the pre-eminence of the priory in turn became decidedly established by the murder of Archbishop Becket (1170) in its Cathedral Church, his canonization as St. Thomas of Canterbury, and the resort of the Christian world on pilgrimage to his shrine. Miracles were almost immediately said to be worked at his grave in the crypt, and at the well in which his garments had been washed; and from the time when Henry II. did his penance for the murder in the church, and the battle of Alnwick was gained over the Scots a few days afterwards—it was supposed as a result—the fame of the martyr's power, and the popularity of his worship became an established thing in England. On the rebuilding of the cathedral after a fire, in 1175, a magnificent shrine was erected for him in a new chapel built for the purpose, which became thronged for three centuries by pilgrims and worshippers of all classes, from kings and emperors downwards. Henceforward the interests of the city became bound up in those of the cathedral, and were shown in the large number of hotels for the accommodation of the pilgrims and of shops containing wares especially suited to their tastes. A pilgrimage to Canterbury became not only a pious exercise, but a fashionable summer excursion; and the poet Chaucer, writing in the fourteenth century, has given us an admirable picture of such pilgrimages, with the manner and behaviour of a party of pilgrims, leisurely enjoying the journey, and telling stories to each other on the road. Our very language still contains two words originally in these customs—a "Canterbury," or a "Canterbury Tale," a phrase used for a fiction, and a "Canter," which is a short form for a