

THE EVANGELICAL PARTY AND THE S. P. G.

IN the whole Evangelical party, no name stands in honour more highly than that of Bickersteth, nor amongst those who have ever borne that name, no one ever deserved honour more than Dr. Bickersteth, Bishop of Exeter. The bitterest antagonism has been shown in Canada to the S. P. G., by some few members of the Evangelical party who have arrogated to themselves positions of prominence in connection with the press, with a College and with party agitators, more especially in the Toronto diocese. That the more sober minded of that party may be informed of the standing of the S. P. G. with the Evangelicals of the old country, and that they may learn how entirely inexcusable is the bitterness of the opposition to this Society shown by their organ and leaders in Canada, we quote the following from a most eloquent address on Missions delivered recently at Plymouth by the Right Rev. Dr. Bickersteth, Bishop of Exeter. The meeting was called in the interests of the "Society for the Propagation of the Gospel in Foreign parts."

The Bishop said, "I love missionary work from the core of my heart. My father was secretary of a missionary society from 1815 to 1830, I drank in love for missionary work with my mother's milk, so I regard it the greatest privilege to aid missionary enterprise. If only all Christian hearts were filled with the earnest love of this cause, the good work would never cease until spread from shore to shore. I feel increasingly the more I study missionary work, the greatness and urgency of its claims upon Christian liberality. I am a constant attendant on the committee of the Church Missionary Society when in London, and I also take a very warm interest in the Propagation of the Gospel Society, for which I have been in the habit of taking up collections in my Church every year. They must see that God had trained our land from century to century. Coming to recent times there was the Evangelical revival, then the end of the last century saw the great missionary zeal which sprang from that, and then followed the great Church revival, the *renaissance* or re-birth of Church order. Taking those three great revivals,—the evangelical revival, the missionary revival, and the Church revival,—and saw also how *this life had interpenetrated every part of their Church*, they could not help feeling that the whole world lay open to the mission efforts of England. In India, especially at Delhi, the Propagation of the Gospel Society had done a noble work under Mr. Wilson. As I passed in India from place to place, had I been asked which was the work of the Society for Propagation of the Gospel, and which the work of the Church Missionary Society, I could not have told them one from the other. Our Missionaries all work together shoulder to shoulder. When they thought of the great work the S. P. G. was doing in our colonies, he was sure they would thank God from the bottom of their hearts. I wish to mention, that

some time ago, just before the S. P. G. sermons were going to be preached in my Church at Hampstead, a paper was circulated among my congregation, stating that this was a party society, I asked the congregation to show by the collection their disbelief in this statement, and the response was an offertory of £70, the usual amount being about £15!"

It is not needful for us to do more than ask those who allow their charitable judgment to be constantly disturbed by reading the violent party paper, which, with almost sublime audacity, arrogates to itself the title of evangelical, to consider which authority is the more worthy of credence, a virulent knot of fanatics who keep up a party disturbance in the Toronto diocese by means of their semi-Church paper, their so-called College and a dissenting mission Hall, or the gifted and Rev. Dr. Bickersteth, the Evangelical Bishop of Exeter?

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

I WOULDN'T give a rush for a man without some kind of hobby. The man without a hobby and the man without an enemy always seem to me to occupy about the same position of uselessness and insignificance. All successful men are specialists and hobbyists. No man with an ounce of individuality or self-respect can exist without a hobby. All men worthy of the name aspire to rule in some kingdom however humble, and to know or be able to do something which everybody else doesn't know or cannot do. Very pitiable and quite contemptible is the man without a hobby, and so rarely to be met with that we may here and now drop him without more ado, and apply ourselves to the consideration of that overwhelming majority of people, to which class I hope every reader of this article belongs, who aspire to the dignity of keeping and riding with some degree of success a hobby.

Now, hobby riders may be divided into two classes, those who are content to jog peacefully along the king's highway, giving and taking their own fair share of precedence, and unaggressively holding the even tenor of their way, and those who starting out with the desire to carry everything before them without the budging of an inch or the swerving of a hair's breadth, become hopelessly entangled in the counter flowing stream of humanity, and are either borne back and beyond their original starting place, or else are prevented from doing anything more than very doubtfully, laboriously and painfully holding their own.

To this latter described class belongs a very large number of unsuccessful clergymen, injudicious hobbyists, who, not unlaudably desirous of impressing their own individuality upon their congregations, and bringing them into the same mind with themselves, proceed to do it in such a fatally, offensive, and ill advised manner, as to bring down upon themselves a perfect avalanche of ill will and opposition, or at least to arouse a feeling of sullen suspicion and passive hostility among their flock, which, if it does not bear them down and

away, and bury them in the hopeless grave of irrevocable failure, yet most effectually bars the way to anything like progress or success.

Who is he among either clergy or laity who has not had abounding proof of the truth of this? Who is he of either class who cannot sit down and reckon up instances without number of men respectable in ability, generally loveable in temperament and disposition, and tirelessly zealous. Who have been irretrievably wrecked upon the rock of some fatally obtrusive hobby, or at best been able only to keep absolute failure at arm's length. Speaking from my own experience, the very best and ablest men fail from this cause, men of one idea, men of great concentrative power, men of individuality, perseverance and moral courage, but first escaping by the skin of their teeth that transcendent degree of ability that would enable them to bear down all opposition, compel the admiration and allegiance of mankind, and attain success by sheer "main strength and awkwardness."

Now, as I have shewn, the possession of a hobby of some kind and the desire to ride it, is an essential element in all true manhood. And so the difference between men as to their success or failure, lies not in the possession or absence of hobbies as in the manner they aspire to ride them. All successful men being hobbyists, it therefore follows that judicious hobby riding is success, and injudicious hobby riding is failure.

The grand mistake that a large number of clergymen make in this respect, is in springing their hobbies upon their people before they have won their love and confidence. A priest takes charge of a parish, and while he is yet upon his trial, while he is yet an object of the closest scrutiny not to say of mild suspicion, while his every peculiarity is keenly canvassed, and he himself mentally, physically, and spiritually the subject of microscopical examination, and while his people erewhile suspend their judgment of him at this most critical juncture, when a feather may incline the wavering scale pro or con, and while he is laying the foundation of a favourable or unfavourable public opinion that will follow him to the sweet or bitter end of his parterre, just at this turning point of his career he adopts some very pronounced course of action, makes some very radical changes, identifies himself perchance with some party in the congregation, generally advertises his intention of doing things in his own way, gives expression to certain very strong opinions upon certain very delicate and moot points, and in a word, "takes a stand."

And what is the result? He makes enemies, and arouses a spirit of distrust and opposition that he cannot live down in a dozen years of faithful service, he becomes identified in the minds of his people with certain principles which very probably he doesn't hold, the object of a suspicion that never goes to sleep, and is regarded as a rash unauthorized innovator upon whose shoulders may lawfully be laid every misfortune and reverse, both great and small. And so he becomes a failure, not because he possesses a hobby, but because he