

such wondrous words, "Preaching to stones would make them capable." But let the young divine, granted that he be earnest and devout, take comfort—let him not lose heart; I would ask him to remember that the little silver brook has to wind and bend on its timid, struggling course for a long time before it spreads and flows as the stately river known by all men, and ere yet it shall be embraced by the remorseless, satirical sea. I would console him in saying that, though he may not be gifted with such a priceless attribute as the charm, the magnetism—so akin to that inborn genius which in all public careers must be supreme—by study, by energy, by sincerity, by cultivating character and authority, by aiming faithfully at the highest models, above all by belief in himself, and in his calling, the light is bound to shine through his work, and he will find himself far on the high road to truth." We would take the liberty of adding one word from the pew upon an aspect of bad reading and preaching not often touched upon, and that is the danger of imitation. Students consciously and often unconsciously imitate the gestures and tones of their favourite model. We are able to note whose mannerisms are reproduced to us, and the tones of the voice are sometimes distressing. We hear a discordant whine or a ridiculous growl instead of the natural voice of the speaker; these affectations are not impressing, and may result in a form of the clerical sore throat.

#### Interest in Missions.

The Rev. Leonard Dawson, who resigns the position of Metropolitan Secretary of the S.P.G. for St. Jude's, Bradford, has had considerable experience of value to advocates of missions. Three years after ordination, in 1889, he went to Regina, under the auspices of the S.P.G., and after service there and in the Touchwood Hills returned to England. He says that there, besides the ordinary current work, he was largely occupied in the starting and development of missionary exhibitions. The idea of these exhibitions is that the people can be better taught through the eye than through the ear. Accordingly, the officers of the society gathered curios from all countries in which it worked, and had these explained by those who understood them. With the same idea, on almost every Sunday afternoon, he spoke to children about missionary work, employing pictures to make it plain to them. For the same purpose, Mr. Dawson developed lantern slides, sometimes lecturing five nights a week. The result has been most encouraging in stimulating intelligent interest in missions.

#### Impressions of Church Life.

Miss Eda Green, the honorary secretary of the Algoma Association, has written Miss Tucker a sort of journal of her travels in Algoma, which would convey little to English people, who do not know the geography, but shows great powers of endurance

and what we know must have been hard travelling. We hope for much good from Miss Green's visit. Miss Green says: "I know you will want general impressions. The first thing which struck me at Montreal was the power and wealth of other religious bodies, and this is confirmed in all the small missions; everywhere there are Roman Catholic, Presbyterian, and Methodist churches, and they are generally better built and equipped than ours. Then the distances are so enormous that the missionaries' work is terribly hard. Mr. Hunter, of Korah, has twenty miles every Saturday, coming back on Sunday afternoon, and on to another station, which I did not see. It took us nearly five hours with two horses, on a lovely day; the wheels often up to the axles in pools across the road, and having constantly to duck our heads under the branches. But, above all, is the Bishop's life and work. The incessant travelling, writing his letters on boats and trains, which go at unearthly hours in the morning, and only once a day. Think of a diocese the size of England and Wales, without most of the organization of an English diocese, and therefore needing the presence of the Bishop at all points to settle all sorts of matters.

#### A SIGNIFICANT MOVEMENT.

In 1878, the assembled Bishops, at Lambeth, of the Anglican Communion, put forth terms of union and unity of extraordinary comprehensiveness and liberality, in which, discarding all minor causes of difference, they stated their willingness to unite with any who held the fundamentals of the faith and order of the Catholic Church. These were stated, as follows: "As inherent parts of this sacred deposit and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit: 1. The Holy Scriptures of the Old and New Testament, as the revealed Word of God. 2. The Nicene Creed, as the sufficient statement of the Christian faith. 3. The two Sacraments—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of institution and of the elements ordained by Him. 4. The historic episcopate, locally adapted in the methods of the administration to the varying needs of the nations and peoples called of God into unity of His Church." Broad as the terms of union were, they were ahead of the mind of Christendom at the time, and to a large extent now, and they were regarded more as a scheme of absorption than of unity, and they were met largely with questioning and suspicion, though the Church purposely disclaimed any such intention, declaring, that "this Church does not seek to absorb other communions, but rather co-operating with them on the basis of a common faith and order to discountenance schism, to heal the wounds of the Body of Christ, and to

promote the charity which is the chief of Christian graces, and the visible manifestation of Christ to the world." To this invitation, so Catholic in its terms, there has been no response, but one to which we are about to refer, and the well-intentioned Lambeth quadrilateral has appeared to be fruitless and ineffectual. But great conceptions and ideas are bound to live, and in due time to bear fruit, and though there have been no proposals for unity on the basis set forth in the Lambeth invitation, nevertheless the idea of co-operation and unity has taken root in men's minds, and efforts tending in that direction are evident in more quarters than one. When Christian men are seen in many ways and places devising means whereby they can co-operate and unite, instead of contemplating further divisions and separations, which prevailed so long, we see a great change in the direction of Christian thought, and we cannot fail to attribute that change, to a large extent, to the germ thought of unity, set forth in Holy Scripture, maintained by the Catholic Church, and recalled and emphasized by the Anglican Episcopate in its Lambeth quadrilateral. At last an important movement has taken place in the United States, which is based on and inspired by the action of our Church, already referred to. Eighty thousand Polish Catholics, led by their Bishop in America, who have renounced allegiance to the Church of Rome, ask to be admitted into the Anglican communion of the Protestant Episcopal Church. The importance of the movement can hardly be over-estimated, as there are more than 2,500,000 Polish Catholics in America, all of whom will undoubtedly be affected by the action of their brethren. At the bottom of the defection is the conflict long existing between the Polish Catholics and the Vatican authorities as to the right of the Romish clergy to assume exclusive management of temporal affairs, particularly in matters of property. The petition to the Bishops is presented by the Most Reverend Anthony Stanislaus Koslowski, Bishop of the Polish Catholic Church in America, with the advice and consent of his priests and congregations. The importance of all this is shown in the fact that there are approximately 100,000 persons (Poles), united with the movement. There are one bishop, 21 priests, 32 congregations, 22 churches and chapels. There are in connection with the Bishop's church in Chicago (All Saints') seven sisters, and a large hospital, not yet completed. There are schools in connection with most of the congregations, that at All Saints', Chicago, having seven teachers. It has been urged by some that the "historic episcopate" is a hindrance to unity, but we must remember that we seek unity with Catholic, as well as with Protestant Christians, and were we to adopt Canon Henson's radical proposals, we should deprive ourselves of that full possession of Catholic faith and organization, which gives the Anglican Church a unique position, and