

For notwithstanding the utter futility of the thing itself, we see no reason to doubt the expression of the *London Guardian*, that "it was with a real loyalty to that living body which is the English Church that he desired to prepare a way for a restoration of communion while we yet remained under our own bishops, holding the faith of the undivided Church." But strange and unaccountable as it must appear to all but to his most intimate friends, he did not appreciate the depth of the differences which in matters of serious importance separate the two communions—the Roman Catholic repugnance to the laxity, the want of discipline, and the indecision which many professing Churchmen are almost proud of—the English disgust at indulgences and saint worship, not forgetting that crowning heresy of all, Mariolatry, which are matters of reverential faith to masses of Roman Catholics. He did not appear to understand that he was "discharging his olive branch from a catapult," as Dr. Newman expressed it; or that by the very mention of union, he was fanning into flame all the angry anti-papal suspicions which haunt the minds of Englishmen.

As we have remarked in reference to other religious bodies, the only way in which we can unite with the Church of Rome is by leaving our own Church and joining theirs; which each man can do at any time he pleases. Common sense therefore would seem to dictate that our efforts at union would be made with more satisfaction, with those who show a willingness to unite with us, without sacrifice of principle; even if in doing so, it should be necessary to cross an ocean and one or two little seas besides.

EXTEMPORE PREACHING.

By extempore preaching we would not be understood to mean, preaching without preparation. We could not recommend such a course as that, unless the subject is one of no consequence, and then it would be waste of time to preach about it. The preacher can speak from the heart just as well with preparation as without it; and he has just as much reason to expect Divine assistance in using the ability and the opportunity God has given him, as in casting aside as worthless, the talents that have been given for improvement. We think, however, that preaching without a full manuscript, in ordinary cases and where it can be done, is much the better plan; and it is of great importance to cultivate the habit. For this purpose, many suggestions have been offered, and much advice has been given. We rather incline to think that cut and dried rules, rules intended to apply to all cases, are not of much service in promoting this object. What will suit one preacher will be entirely unsuitable for another. Some people have an extraordinary memory for words, others a better memory for things. Others again have very little memory, but considerable imagination and quick suggestiveness; so that suc-

cessful speakers may be made from a variety of different modes of culture. The late John Stuart Mill had so good a memory, that when about to make a speech of an hour long, he would often give a copy of it to the reporters before he began, and it was usually found that not a word was altered.

Some of our contemporaries have recently offered a number of suggestions upon the subject, such as "to study the theme well," "to fill the mind with it," &c. But the question will very naturally arise:—In what way can this be done? and, with what parts of the theme shall the mind be filled? Some things in connection with the subject, and which would be otherwise important, would be only an incumbrance for the purpose of public discourse. Perhaps something a little more definite might be mentioned in order to assist in forming a habit of speaking without the manuscript. One of our correspondents has sent us some suggestions, which would probably be of service in some of the cases, where it is desirable to cultivate the habit. Indeed we may remark, that one valuable result of this practise would be, the cultivation of a habit of thinking more methodically. The suggestions offered are understood to be the result of experience, and therefore must be very practical. They are these:—Select a text as early as Wednesday morning, (we would have recommended Sunday night). For one hour give undivided attention to it, having pen in hand and congregation in mind. Study the principal truths flowing from it, the illustrations and arguments. Then leave the study to unbend the mind. But the subject will not leave you. New illustrations, arguments, and trains of thought will present themselves; and these must have their proportionate attention. On the next day, sit down with blank paper, and go over the subject without reference to yesterday's work. Perhaps a new train of thought will suggest itself. So much the better; but be sure to close before the edge of thought becomes dull. Repeat this process the next day, and then rest upon it. The subject however will not rest; for questions of interpretation, or of history, or of argument, will continue to start up. All these should be settled at other hours than those in which the mind is bound to do its best. This brings you to Saturday morning. Spend that with a view to putting forth your best strength on Sunday. On Sunday morning, having all the details for public worship arranged, sit down for one hour and look over your three papers of notes. Muse upon them till your whole soul is engrossed with the subject. Then take a piece of paper half as large as your hand, write on it half a dozen suggestive words, and with this and no other paper enter the pulpit. In this way it is remarked by our correspondent that readiness, earnestness, and connection of thought will be secured; while strange to say, the sermon will not be too long. These rules simple as they are, may doubtless be useful for some minds, while others will

require more verbal preparation. And perhaps the great difficulty of all will be, the constant interruptions that will necessarily take place in endeavouring to carry out the best arranged schemes. The pastoral office in our Church does not consist in preaching sermons only; and with us, this is a branch of ministerial duty that must often, especially in this country, give place to other and more pressing engagements.

ART PROGRESS IN CANADA AND THE CENTENNIAL.

Had the great world's fair for which our neighbors to the south of our "thin red line" are now making such great preparations, been held but a few years, say half a decade ago, it is probable, nay, certain, that the granting of space to Canada for the purpose of filling the same with works of fine art would have been very unnecessary, for there is no disputing the fact that to fill, or attempt to fill it with pictures that would have done any credit to us as a cultivated people, would have resulted in utter failure. Within the last few years however, an organized effort has been made, both in Ontario and Quebec, to combine the talent existing, and to spur that which has lain among us in an embryo state, to exertions, tending to develop and foster it in such a manner as to awaken our people to the fact that amidst all the evils and hardships entailed upon a people inhabiting a new country, but recently the domain of the red man, red deer, and covered by the clustering pine forests of a northern clime, there still exists a love of art, that love which seems to have been implanted by the great author of our race in all, whether they inhabit the new world or the old. Of course, Canada cannot hope, and will not attempt, to rival the art work of European nations who possess every advantage over her, and must do so for centuries. It is not however in a spirit of rivalry that she determined to send these early efforts to hang, as it were side by side with the great ones of the earth, but to show them as a student shows his drawing to the master, in the hope of deriving benefit and instruction by the criticism which he knows will come, and for which he patiently and modestly waits.

There can be no doubt that if our artists and art students can avail themselves of the opportunity, it will be one that does not, nor is likely to come in their way often. Doubtless it is very discouraging for a moment to find on comparing our productions with those of more mature sources, that we have still a long task before us. Let it however not discourage us, but rather take comfort from the very fact that we are at least, able to see and appreciate our true position; for when we can do that, it is certain we are upon the right path, although we may be but at its beginning; and let us then remember that others have undergone the same trials and overcome those very difficulties which now seem to us so formidable. For the reasons just now stated we take

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