

his dominion over Prince and Cardinal alike, over the idolized "Evangelical" preacher and the eminent physician. It is like an enlarged visitation of Job—the most secure corners have suffered the most heavily. The cable had hardly conveyed to us Sir Morell Mackenzie's advice to convalescents from influenza, when he succumbs himself!

**HEARING CONFESSIONS.**—Our contemporary, the *Rock*, is very much exercised over an article in the *Newbery House Magazine*, wherein it had been asserted that no less than 1,200 Church clergymen "hear confession in private." We should say that 30,000 would be nearer the mark than 1,200, since every parish priest is bound (unless he neglects his "marching orders") to perform this duty frequently for the sick—to say nothing of multitudes of non-communicants with uneasy consciences.

**EPISCOPAL VETO**, as even the *Church Times* thinks, is likely to be exercised by Bishop Ryle of Liverpool, as a shield against the renewal of the Hakes' persecution of Bell-Cox, the intrepid Vicar of St. Margaret's, Liverpool. It is refreshing to find our fearless contemporary able to believe anything so good about the future of Bishop Ryle. Even Lord Penzance, however, has decided that the five years' litigation can only be renewed by Episcopal sanction, and upon Dr. Ryle the onus rests.

"NOT ALL NEWMAN'S GENIUS NOR Manning's ability and unsleeping energy," says an English editorial, "have succeeded even in maintaining the old average numbers of Roman Catholics of England. . . . The prestige which they have given to her cause only accentuates the completeness of that failure. Nor has Rome others to put in their place. Those two or three men—(above the low average of her converts' intellects) she made "Cardinals"—trained English officers for her barbaric rabblebut in vain!

"UNDER THE LADDER."—A writer in *Money* (London) relates a curious observation in his own experience of the small things which will sometimes turn aside people from their chosen paths. Entering a saloon to get a drink, he noticed that the place was not crowded as usual at that hour. No explanation appeared until (by his advice) two ladders used by men cleaning the windows were removed from their position over the entrance. Then the deterred crowds streamed in! We present the hint to Temperance Crusaders.

**A NOBLE EXAMPLE.**—We learn from one of the Toronto dailies that a wealthy congregation (not Church of England) in that city raised during the past year over \$27,000; less than \$10,000 of which sufficed for "congregational purposes," while the remainder—nearly twice \$10,000—was given to "missionary, educational and benevolent purposes." Among these about \$1,000 towards the annual expenses of a poor congregation in another part of the city—a part where a rival Church of England congregation get no such help from rich brethren!

**THE DOXOLOGY OF THE LORD'S PRAYER.**—No more useful treatise has possibly ever been published—and there have been many—on the inexhaustible subject of the Christian's standard prayer than that lately edited by J. Armitage Robinson, of Cambridge, on "The Lord's Prayer in the Early Church." The author is F. C. Chase, B.D. He attributes the insertion of the doxology to the usage made of the Prayer in the Eucharistic Service,

There are many other interesting points in this monograph.

#### THE HIGHEST CRITICISM.

It is in the nature of things that the overwhelming majority of professing Christians have to take their notions of what constitutes the Word of God on trust. Their power of criticism can go no further than the hand that extends to them that volume of sacred literature—history, prophecy, psalmody, letters, revelations—which we call the Bible. Multitudes of poor souls can neither read nor write, much less indulge in critical examination of texts. Even among those who have received a smattering of the three "Rs," probably nine-tenths have no faculty or facility for personally questioning or supporting the details contained within the covers of the Scripture compilation. Their "Private Judgment" must—perforce of the inevitable circumstances of their sphere in life—move within the narrow circuit described by the tethering of necessity. Their first and easiest criticism—few get beyond it practically—is to scrutinize the character of the hand that extends to them the Scriptures—to weigh the value of the Church as a claimant. A little glimpse of Church history, a slight study of the moral standard of the Bible as its own credential—"their thoughts the meanwhile accusing," &c. Such criticism, though enough for their case, does not amount to much.

#### HIGHER CRITICISM.

As we rise in the scale of education, we rise in the scale of competency, and of responsibility. Conscience is satisfied in every sphere of life—and in all matters and affairs—by the exercise of such an amount of *circumspection* as may lie within the range of individual opportunity. People feel, by a kind of intuition universal, that where Providence gives little, little will be required. And *vice versa!* Those who happen to have acquired a larger range of intellectual vision, do feel in a manner bound to use these gifts which others have not. Not only the University specialist, the college professor, the studious clergyman, but laymen and laywomen of learned leisure and large opportunities, feel impelled to look, as far as their sight can reach, into the details of the sacred text. It is right that logic, history, archæology, philology, and all the other sciences, should be brought into requisition in order to illustrate the comparative obscurities—the shady corners—the "things hard to be understood" in the Holy Book. Less may do for others, they must move further, and fly higher in research. Still, even these are bound and circumscribed by the circumstances of life.

#### STILL HIGHER!

As spectators watch the oftentimes feverish efforts of the searchers after truth and compilers of facts, the former can often see more of the game than those who are engaged, in some narrow pent-up Utica of fate or talent or fancy or predilection—digging and delving in some corner, with head and shoulders bent to the work—like miners groping for their minerals or hewing in their arm's-length field of labour, by the feeble light of their little lamp. In the first place, the theologians of to-day are 1800 years or so too late in the field to make any grand or startling discoveries. The mine has been all "worked over" ages ago, and the most that men can do nowadays is to discover an occasional scintillating fact—which the first miners probably thought too unimportant to spend time upon! The nineteenth century critics have to conjecture and imagine, exercise ratiocination, display more or less correct

or incorrect intuition, guess at connections, leap over gaps of knowledge, when such men as Moses, Ezra, Solomon, Jerome, Origen, Athenagoras, Theodore, Hippianus, Chrysostom, had all the facts at hand or near by, as matters of personal knowledge, experience or close observation.

#### HIGHEST OF ALL.

So, at last our modern critics have—if they are reasonably modest—to pay large deference to the opinions, as well as the evidence, of those early critics, who lay all along the line of compilation for thousands of years, working hard and watching reverently at the slowly increasing accumulation of those rich stores. Those earlier critics were in fact the very "scrutineers" of the Church's treasury; upon their well-informed "expert" testimony as specialists the Church depended for the array and arrangement of important facts which the Church herself made use of in detail and comparison, 1,500 years ago, when she "closed the Canon" of inspiration for all time. It is the act of reasonable beings of the highest order to respect the conclusions of those whom Providence placed in a better position to weigh evidence, to gather it, to sift it, to decide on meanings and phrases (now disused), to value allusions now obscured by lapse of time. This is distinctly the line taken by the Reformed Church of England, in regard to all such matters as lie beyond our present "ken"—to bow to the testimony of the Primitive Church, and kiss the hand which holds out to all ages—the Church's Word of God.

#### THE BROTHERHOOD OF ST. ANDREW.

The spectacle of hundreds of young men of position and intelligence gathering at great centres every year, travelling many hundreds of miles, and leaving behind for days together very pressing secular calls, in order to consult and advise with one another in the interests of that part of the Church Catholic which is included in the American section of the great Anglican Communion—is a most encouraging and inspiring one. There are not many questions which can draw common cords of sympathy north as well as south of the great American Lakes—and among these, a spiritual one is the strongest and most lasting of all. Self-interest may dictate such unions in secular matters and stimulate to widespread zeal; in religious matters there is little or no "room" for such motives. The colossal figure of *The Church*, with CHRIST its Head, forms the magnet which draws these young and zealous hearts together, and binds them into strong strands, ties them into powerful fillets, in the cause of religion. Such warmth of zeal is good to see, is even necessary as an element of Church vitality—no less than discretion is.

#### "THE CHURCH'S LIGHT CAVALRY"

are these young men; vigorous, active, alert, "aye ready," rapid in movement, untrammelled by heavy encumbrances, fresh, brisk and keen—how much does the Church lose in the warfare with evil, if that force becomes inert. It does not suit their natural temper and condition to move slowly and monotonously by the side of older heads, whose zeal has grown discreet to a degree, whose activities begin to fail in natural force and vim. There must surely be some work especially fitted for these younger men to do, which others cannot so well perform. To find exactly what that work is, and where it lies, and how it should be done—that is the *raison d'être* of these Conventions of which we read. The instinct of the young recruit in Christ's service is to "go and find" his

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