

"SLUMMING" THE RICH. It seems very like "turning the tables" with a vengeance for Father Huntington to propose—as he is reported to have done at a convention of shirt-makers in New York lately—to chaperon a slumming party of poor people in a tour among their rich neighbors. The proposal may serve to direct attention to the impertinence of much of the "slumming" business lately become fashionable.

"CHRISTIAN SCIENCE"—falsely so called—which the *Christian Guardian* says "sets at naught the laws of bodily health, and all that has been done by medical and hygienic research," is fast falling into disrepute, notwithstanding its "grain of salt," viz., that mind (or imagination) has a great influence always over matter. Eliminating the imaginative element, nothing remains of Christian Science except nonsense.

EARL NELSON—that unwearied advocate of "Home Reunion"—rejoices over the fact that "the custom of keeping Good Friday as a holiday is fast dying out, and many of the Churches have themselves organized special services for the day, so that we are year by year brought nearer together in the commemoration of Christ's death—that lifting up of the Son of Man which is to draw all men unto Him."

SEVEN WAYS OF GIVING are enumerated by Dr. Pierson in the *Homiletic Review*, ranging from what he calls the "heroic" way of such men as John Wesley, who live on a very little and give nearly all their income away, and those who give away only one-half, to people who give from careless good nature, impulse, or who only "give" (?) through concerts, bazaars, and other modes by which they get the worth of their money, or nearly so, in amusements, &c.

GRADED TAX V. SINGLE TAX.—The great objection to the latter is that it gives predominant advantage to the speculators in stocks and large (so-called) "improvements"—thus aggravating the inequality of fortune: whereas the graded system follows the tracks of the millionaires, and insists on their contributing according to the ability which their immense accumulations (generally "unearned," too) gives them. Thus the great grievance of "Socialists" is annihilated.

"SERMO CORPORIS"—a discourse driven home by force of profuse bodily gesticulations—is a phase of oratory not much favoured by English preachers and speakers in general. So influential is it, however, even with the *English masses*, that one is inclined to think that fashionable caprice has in this respect drifted too far away from nature. It would be interesting to know how much the addresses of Gladstone and Knox-Little owe to their excessive corporeal animation in delivery.

WELSH DISESTABLISHMENT.—While we are hearing so much of Welsh disestablishment, and the plea is constantly being urged that the Church as established is an alien Church, it is interesting to notice that the increase of confirmations for the three years ending 1891 reaches the high figure of 10 per cent. This is higher than the percentage shown in the provinces of York and Canterbury. The southern province has increased its candidates for the same period at the rate of only one per cent., the other at two per cent. The total number of candidates in England and Wales for 1891 was 214,581.

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#### DIVINE DIDACTICS.

When the great Apostle of the Gentile world would make the urgency and absolute authority of any words of his message to the Corinthian Church perfectly clear, he wrote such words as we find in 1 Cor., ii. 13, expressly repudiating the idea that his message was couched in terms dictated by human wisdom, ("not in the words which man's wisdom teacheth") but in terms taught (*logois didactois*) by the Spirit Himself. It is one of those providential arrangements which make the divine Message irrefragable that it could be expressed by means of the exquisitely exact and artistic language of the most cultivated literature of antiquity—the Greek. Yet in writing to a Greek city, at the very centre of literary cultivation, the Apostle takes occasion to give an emphatic and express warning against any patriotic inclination there to suppose that God left the advocates of his Gospel free to pick and choose amid the rich stores of Grecian terminology in order to embody, according to their human wisdom and taste, the Divine Message in exact and appropriate terms. There was no confusion of the

#### HUMAN AND DIVINE ELEMENTS

in the minds of the early Christians, therefore, as there is in the minds of some scholars of the 19th century. "In the words which man's wisdom teacheth"—to that description he gives a decided negative, he interposes his *not*, and then proceeds to characterize more distinctly and positively the sort of arbitrament to which the terms of the message—by human tongues, pens and languages—had to be submitted—it was a *spiritual* arbitrament, and that *Divine*. This was the "shield" interposed against any possibility of human error or mistake. The "Didache" was unmistakably from Heaven, even in its verbal expression. There were—St. Peter reminds those to whom he wrote—even in the writings of his beloved brother Paul, some things *hard* to be understood, some expressions capable of being wrested, as in the case of the other Scriptures, to the very destruction of the unlearned and unstable critics of the day. This inevitable accident of the most correct and exact of human languages, could form no excuse for "unlearned and unstable" comments. Each writer wrote "according to the wisdom given unto him"—not his own.

#### THE SPIRIT BROODING,

as of old, on the face of "formless and void" expanse of chaos—over the confused inclinations of human minds and intents—brought light upon the scene and order out of chaos. As of old, holy men of God spake as they were moved (2 Peter, i. 21) by the Holy Ghost: so now, men equally holy, rested obedient under the guidance of the same Spirit. Imbedded in the narrative there might be more or less fallible, even erroneous and wrong, sayings and doings of misguided men: these things would not affect the *teaching* power of the whole and all its parts; the mistakes of men from Adam to St. Peter would but be *chronicled*—"noted in passing"—as such, and the voice of God using "human elements" of language, although selecting this and rejecting that, could still be heard clearly in characterization of all that transpired. St. Paul speaks at times "by permission"—but he tells us of it expressly, as he writes. One thing these writers are always sure about—they "have the Spirit of God," and so they can write boldly and fearlessly the "words" which God chooses wherewith to "teach" the world His truth.

#### THE CHURCH ON GUARD

"settles the Canon" or rule of faith; takes the