

of Christ who showed himself self-seeking, of fierce ambition, with a passion for worldly power. . . . From the moment he went over to Rome, he set himself to drag his countrymen after him. He had no success!"

GLADSTONE ON CRITICISM.—Replying to the *Record*, the veteran litterateur says his experience in Homeric studies has given him "a mean opinion of the negative speculations." His advice is, "beware of haste—reserve your judgments—yield only a provisional assent, until we know that specialism has said its last word." He then speaks of comparing their results—with "wider considerations" from the fields of history, philosophy and religion.

A DANGEROUS REMEDY.—Lady Brooke's benevolent but injudicious proposal to distribute a few thousand bottles of brandy among the victims of Grippe to enable them to "get on their legs again," would probably, as the *Medical Journal* insists, work the wrong way. Too many would not appreciate this indiscriminate benevolence—would go on taking too much and get off their legs again. Sir Morell Mackenzie's advice amounts to "convalesce slowly."

"TAXES SHOULD BE GRADED," is the main contention in a recent sermon by Dr. Wild, of Toronto, on "bearing one another's burdens." This is the "Swiss system" to which we drew attention last year, and is the most feasible and reasonable safety-valve against the dangerous accumulation of enormous fortunes (from "unearned increment" or fortunate speculation, etc.), and is the best corrective for existing abuses. The more a man has, the larger proportion he can spare out of it.

"THE GATES OF HELL SHALL NOT PREVAIL."—A writer in one of the Toronto papers professes to be very much shocked at Prof. Clark's proposition to make the Nicene Creed the basis for Christian Reunion—as if the learned Professor thereby assumed the infallibility of the Nicene Council. Why not? If Christ's promise has any meaning, where can that infallibility be displayed if not in a General Council? Certainly not in the gloss on Scripture made by a few Unitarians!

KELTIC INDIVIDUALISM.—It is no discredit, only a special feature—and in its place, a useful one—of the Keltic character, that it is adverse to organic movement, organization. Baring-Gould, in his "Church of Germany," notices the magnificent work which Irish missionaries did on the European Continent in a "sporadic and personal" way—each in his own little sphere, not "in touch" or collusion with the rest. It was left to others "to enter into their labours" and systematize their works.

THE BROTHERHOOD IDEA receives very practical illustration on a large and liberal scale among the "Brothers of St. Andrew." The Canadian circular for the Toronto Convention adopts the apt words of the American invitation of last year:—"If you are strong, come and help your weaker Brothers with counsel and cheer; if you are weak, come and get help; if you are luke-warm, come and be aroused; come in order that the Brotherhood idea may be a glorious reality to every Brother."

BISHOP TUTTLE AND ARCHBISHOP KENRICK.—The "golden jubilee" of the latter liberal Roman Catholic prelate was made the occasion—according to the *Western Watchman*—for the display of a singularly happy congratulatory salute from the

famous Protestant Episcopal bishop. He said:—"God be thanked for the long life of consecrated fidelity He has given you, and . . . when your work is done, may He lovingly administer to you a safe lodging place and a holy rest."

"INSPIRATION AND TRUTH" is the title of a cleverly written article in *Westminster*, wherein the writer seizes eagerly on the foolish admissions of such men as Dr. Driver trying to prove that the Bible is not, in any sense, inspired. The supposed perversions of historical and scientific facts are taken to "invalidate" any claim of the work to authority in inspiration. Nay more, the reviewer, in unconscious retribution, retorts upon the "new critics" their own accusation (against the Bible) of "incoherent verbiage."

"CAN AN INCUMBENT RESIGN?" is a strange question to ask in these days of almost unrestrained liberty, and yet the question is answered in the negative for the *Guardian*, apropos of Father Hall's recall. Not only Cripps and Blunt for the modern Church, but even Bingham (for the Primitive Church), "Apostolical Canons, Councils of Antioch, and Arles, etc.," are adduced to prove "the ancient right which every Bishop had in the clergy of his own Church, that he could not be deprived of them without his own consent."

LITLEDALE VERSUS MANNING.—The death of the latter following not long upon that of the former, reminds one of the famous passage of arms between the two champions on the subject of Manning's sermon (on "Feed my Sheep") in 1887, claiming the "Fathers of the Church" in support of Peter's primacy and that of Rome. Dr. Little-dale clearly showed (see "Words for Truth" p. 66, etc.) that the whole of the first seven Councils scouted and contemned the Papacy; freely ignoring, defying, anathematizing and condemning successive Bishops of Rome as schismatics or heretics.

AMERICAN ENNUI is becoming a stereotyped national characteristic—confined, we hope, to the South of the Lakes. An able writer in the *Chicago Herald* comments on the almost universal scowl or sneer of discontent and scorn to be seen on the faces of American females—even children. The same is true of the men in less degree. It is the expression of the petted and spoiled, but never satisfied. It is ludicrous to look at the beautiful paintings in All Souls Church, New York, and see this sentiment unconsciously reproduced: the downward droop at the corners of the mouth even in pictures of angels!

OBITUARY.

CHARLES H. SPURGEON.

An aching void is felt in many hearts since the news arrived from Mentone among Englishmen that the air had ceased for ever to vibrate in response to the eloquent voice of the great Saxon preacher of our day. For, what John Bright was among the parliamentary orators, that was Spurgeon among preachers—the strongest exponent of the richness and power of plain English. This peculiarity, however, alone would not have distinguished him. On the same level of life there were many who spoke much as he spake, the plain vernacular of the English tongue; many who combined with it the appropriate concomitant—as it always seems—of plain common sense, in a very high degree. Blunt honesty, a few strongly marked and clearly defined principles of religious thought, plain sailing and straight walking on these lines—such

examples are not very uncommon, happily, among Englishmen. In these respects, Spurgeon was but a strong type of the national characteristics. His vein of humour, too—a development of a happy, genial, hearty temperament—is common enough to have excited little or no remark. What else was there?

HIS VOICE

—that "organ" of extraordinary power—was all his own. There was probably no other Englishman of his generation with such a marvellous power of expressing physically, *viva voce*, all he thought. Once heard, that voice could never be forgotten. It was like the clear clarion notes of some rare feathered songster—so rich, so sweet, so smoothly rounded, so far-reaching. On the wings of that divine gift of nature ordinary sentiments gained both lustre and force; the hearer, fascinated thereby, returned again and again to drink in the entrancing sounds—bringing his friends with him. No building could contain all who wished to hang upon those lips, though 6,000 was the ordinary seating capacity of his tabernacle. When he chose to ridicule the mere ritualist, or the (to him) dishonest Low Churchman, or the hypocritical dissenter, or the recreant Baptist—a wave was set in motion from those 6,000 hearers, and myriads of eager readers, all the world over, which made the vessels of human thought and feeling rock in many a far away anchorage. His sentiments were too trite, his principles too few and narrow to attract much attention by themselves, or to be always reliable; but he was mainly on the side of truth and justice, honour and virtue—so he "voiced" the national conscience, and did it with truly singular power.

"CONFIRMING THE CHURCHES."

The life of a Lord Bishop in the Old Country may seem to many persons a very grand and noble one, on account of its dignity and emoluments as part of the Establishment. The idea of a Palace a Throne, a Cathedral, a seat in the House of Lords—all this makes a fine combination of glory and privilege, which would seem to carry with it almost no end of happiness to the possessor. The other side of the shield is, however, by no means a bright one. We shall say nothing about the secular side of the position, those things which pertain more or less directly to that seat in the House of Lords. Even from that exalted point of view, there is always in the background of a bishop's thoughts the demands of the more important and essential spiritual side of his position. The thought of 500 or more clergy, with almost an equal number of parishes, and many thousands (sometimes millions) of souls, thirsting for spiritual benefit, yearning for spiritual graces, dying for want of spiritual cultivation, nourishment, strength—these things knock very loudly at the door of a bishop's heart and conscience, even while he is comfortably ensconced among the Lords of the nation.

THE CONFIRMATION TOUR

is an ever present burden upon the Episcopal mind, even if he is able to forget the minutiae of all the grievances, personal or official, of a thousand churchwardens and parsons. The grouping of knots of parishes at convenient points, the treatment of the solemn subject of these various confirmation gatherings, the proper discharge of the Apostolical functions in regard to the many thousands of individuals concerned—all this presses upon the bishop's mind even if he is able to forget the demands of ordinations, visitations, synods, conferences, congresses, missionary gatherings,

&c. The y
as this, an
spiritual be
the necess
the work h
of congreg
are by no
deal of acc
The gracef
ment from
cult to ach
contact wit
"cometh c

is—as St.
heavy and
altered or
scene of E
tic? Prot
of parishes
of the aver
tance and
mensely i
ther north
quite, as n
his Engli
with a gra
rather tha
like a hun
take the fe
in and y
any degr
which he
confirmati
becomes a
perative.
ceremony
Apostolic
and more

"STREN
of which
and which
been give
on of har
were non-
ing" of a
to the sou
churches
bishops a
New Yor
notable fa
copate is
It carries
more inf
civil or
can only
as a prie
could not
to be a fi
rarely ch
cesan of
It is an
The offic
eminence
can spea
work of s
"the Ch
members
have ma

Much
past in
Church
ate of C