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TORONTO, THURSDAY, OCT. 16th, 1890.

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Address all communications,
FRANK WOOTTEN,
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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

October 19.—20 SUNDAY AFTER TRINITY.
Morning.—Ezek. 34. 1 Thess. 4.
Evening.—Ezek. 37; or Dan. 1. Luke 14 to v. 25.

THE ARCHBISHOP OF YORK.—We regret to learn that a somewhat serious illness has prevented the Archbishop of York from being present at the Church Congress, held at Hull in the last week of September and first of October. His Grace is not what in these days is called an old man, being in his seventy-second year—a few months older than the Queen. But he has been a hard worker, and time tells. *Church Bells* gives a portrait of the Archbishop as he now is; and *The Rock* of him as he was some years ago. The latter recalls the stalwart form which used to tower above his fellows in the march to the University Church at Oxford; the former shows the same face softened and refined by age and thought.

GIVING.—In the last issue of this paper we noticed with approval a pamphlet on giving by the Rector of Galt. It is gratifying to learn that Mr. Ridley's teaching is not merely sound in itself, but that it is bearing abundant fruit in the most satisfactory manner and in the best possible place. An effort was made, in connection with the jubilee celebration of the English Church at Galt, to clear off the existing debt—with the result, that, on Sunday, the 28th of September, a sum of \$1,350 was received; of which \$1,300 was placed on the plates at the forenoon service.

THE CANADIAN INDIAN.—Some time ago we informed our readers of the formation of a very important society, brought into existence for the purpose of collecting all possible information respecting the Indian tribes of Canada. This association is now organized under the name of the "Canadian Indian Researchal Society;" it has put forth the first number of its organ, *The Canadian Indian*. We are not familiar with the word "researchal," and unless it is Indian we distinctly object to it. If the word should haply be a product of Indian intelligence, struggling with our not very easy language, then it is quite right to preserve it in the designation of the society. The association itself, however, is of the highest

importance and interest. The history, character, manners, and customs of the Indians are passing away rapidly from us; and a vast deal of information which may still be gained and preserved will have gone beyond our reach, unless it is at once collected and placed on record. For this reason the society deserves all support. The magazine makes a very fair, if not a brilliant beginning. The papers are the following: The Four Hundredth Anniversary (of the discovery of America by Columbus); Anthropology in Canada; Our Object (namely, of the society and the magazine); The Indian Population; Education; My Wife and I (a little journey among the Indians); The Canadian *Research and Aid Society* (this is decidedly better than *Researchal*); The largest Pyramid in the World (not that of Cheops, in Egypt, but the Cahokia Mound in Madison County, Illinois, on the east bank of the Mississippi); Indian Girls; Notes about the Navajoes; Conceit of two Indian Chiefs; Notes from the Mission Field, and some shorter articles. The magazine costs 20 cents a number, or for the year two dollars. We give this prominent place to the society and its organ because of the great and pressing importance of the undertaking.

PREACHING.—The death of Canon Liddon has stirred up a good deal of thought, coming out in speech, more or less wise, on the subject of preaching. A letter containing much good sense has appeared in the *St. James' Gazette*, signed "Clericus Londinensis." The writer says: "We might have much better preaching if the clergy would only bestow a little more preparation on their sermons. If a man cannot speak without a book, he should use a book, and he owes a duty at once to the intelligence and the needs of his audience never to set before others that which he has not himself carefully prepared and digested in his own mind." The unpardonable insolence (we really can call it nothing else) with which men will get up into the pulpit to read out what they have written carelessly, or to speak the first commonplaces that come into their heads as they stand there, passes belief. The main secret of effective preaching is, no doubt, sincerity of conviction. The man who feels that he has something to say will take pains to say it as well as ever he can, and the conviction and the pains together will make us listen, and will edify us. We remember the case some years ago of a young clergyman in his first curacy going to Canon Liddon to consult him on this question of sermons. Should he preach extempore, or should he preach from a book? Should he go and have some lessons from an elocutionist? Should he do this, or that, or the other? The great preacher's answer was immediate and short; its substance was this: "My friend," said he, "put all these questions away from you. Remember that when you preach you are speaking to human souls, speaking to them on matters which concern them beyond all others in the world. God will reveal to you how you, being what you are, can do that best."

MOVING THE CLERGY.

The writer of these lines, some years ago, asked an eminent Methodist divine in one of the United States, what was his own deliberate judgment on the rule observed in his communion that their ministers, after a certain period, should be moved on to another charge. He answered that, after

long experience of its working, he had no doubt whatever of its expediency. Granting that there might be cases in which it seemed unfair to pastor or people, in which harm might be done, he was quite sure that, on the whole, it was most beneficial.

That such a judgment was not, on the part of the speaker, a mere act of loyalty to his own denomination, was made clear by the reasons which he adduced. In the first place, he remarked that very few men had the power of interesting the same congregation for a great many years in succession; and therefore it was a benefit for teacher and taught to have new hearers and a new teacher. No one denies that there is a good deal in this. We believe it was Bishop S. Wilberforce who said that there were very few men who could hold the attention of a congregation after ministering to them for fifteen years.

Another argument in favour of the custom, adduced by the same gentleman, was its tendency to prevent secessions from the body. There are very few men who, in the faithful discharge of their ministry, do not give offence to some members of their flock. As a general rule some of these will hold on to the communion in which they have been brought up, and perhaps prove a thorn in the side of their pastor, whilst others will go off to some other religious body. When, however, the dissatisfied member knows that a change will take place within a certain period of time, he puts up with his present grievance and waits for better days.

These were among the principal reasons given for the maintaining of the Methodist custom, whilst the speaker freely allowed that it had its inconveniences and disadvantages, sometimes interrupting a work which had been begun, and which might have been carried on with much greater results but for this interruption.

These considerations have had such influence with many among ourselves that they have recommended the adoption of the same system with certain modifications. It would be impossible to introduce it without considerable adjustments, unless we were prepared for an entire revolution in our present methods. It is not merely that vested rights could not be interfered with. That is a difficulty which need exist only during the life time of the present incumbents. There are, however, greater difficulties arising from the difference in our methods of government, such as will suggest themselves to all who have any knowledge of the constitution of the Methodist body.

Making, however, allowance for the differences in our position and for the difficulty of effecting such changes, it may still be possible to do something in this direction by encouraging exchanges of parishes among clergymen—not because one or another may have failed in any particular locality—but because they may feel that they have done their work in their present post, and may be able henceforth to do better work in some other place than they could do by remaining where they are.

In order to give effect to such a proposal, certain arrangements would have to be made with regard to the residences and the incomes of the clergy. It would be necessary, for example, that their houses should be furnished; or, at any rate, that the heavier part of the furniture should be provided. Some scheme would also have to be