

who have broken to him the Bread of Life, who have cheered and consoled his hours of bereavement and sorrow, who have ministered to his spiritual necessities, who have spent their energies of body and mind in building up the moral manhood of the country. With few, very few exceptions they have been too busy in looking after the spiritual interests of others to make provision for the temporal interests of themselves. They have often forsaken the opportunities of becoming rich that they might devote all their time and all their zeal to the saving of souls. And verily they have their reward. Their treasure is laid up on high.

But while they yet linger among us it is the Church's privilege and duty, as they have ministered unto it in spiritual things, that it may minister unto them in temporal things; that it may make their last days happy days; that it may keep from the door the wolf of want, and from the hearth the shadow of anxiety; that above all it may save them from the pang of feeling that they are forgotten or neglected by ingratitude. These grand old men, we know, live in the love and gratitude of the Church, and they cease not to labour as they have opportunity for the advancement of the cause for which they have given their lives. It is not a great advance upon the generous contributions, nay, we would say, the just contributions of the Church that is asked for. We hope that the younger members will claim the privilege of performing their share in ministering to these veterans of the fight who are now mustered out of the war. Let them remember that for them, too, will soon come old age and possibly dependence. Let them not join in the clamour that often is heard for a young preacher, to the exclusion of the old preacher. In law, in medicine, in business, age and experience count as so much accumulated capital. The "Grand Old Man" of England, the veteran poets, Whittier and Tennyson, the gray-haired family doctor—these are all regarded with filial feelings as crowning a life of usefulness and an

honourable old age. So let our superannuates feel that they are girdled with the love and gratitude of the whole Church; that surrounded with "love, obedience, troops of friends," they sink calmly to their rest, like the sun setting amid the golden clouds of eventide.

PARLIAMENTARY vs. PARTY GOVERNMENT.

Sanford Fleming, Esq., Chancellor of Queen's University, delivered an address on this subject at the opening of the University last October, which deserves at this juncture more than a passing consideration. He proposes nothing less than a cure for the evils of party Government which have been so strikingly exhibited in the amount of corruption, both at Ottawa and Quebec. The learned Chancellor points out that Canada is governed, not by its collective wisdom, but by the deliberate exclusion from all share in the Government of the nation of many of its admittedly wisest and ablest men; and where parties are pretty evenly balanced an exceedingly small minority of the whole House of Commons may be the masters of the destiny of the country.

In a paper which the learned Chancellor read before the Royal Society of Canada last June, he points out what he conceives to be a better method, one by which the men of light and leading of both parties may be selected without the clamour of a contested election, to the leadership of the nation. It is the suggested practice of selection by lot of nominees of both parties, after the manner of the selection of the successor of Judas in the number of the apostles. In this manner, according to mathematical formulæ of the doctrine of probabilities which the Chancellor presents, every party in the country will be represented according to its strength. The representatives will not be pitted against each other in hostile parties, but will, without party spirit, carry out the will of the nation. "It cannot be denied," says the Chancellor, "that the whole community is concerned