

a year. He assigned as one cause of this state of affairs the diversion of funds from primary to secondary objects, citing the case of £38,000 given by Churchmen for training candidates for the ministry (a very vital need) as compared with £138,000 given to orphanages. The main problem arising out of his figures is surely not beyond the power of the Mother Church to solve. If these 1,100 benefices are to be increased by, say, another £100, the increase would be £110,000, or half a million dollars a year, which would require a capital of ten million dollars, or two million pounds. A Church which raises every year over seven million pounds in voluntary offerings ought to have no great difficulty in adding another two million to that sum for at least one year. In this way the 1,100 benefices would be lifted out of the poverty in which they now find themselves. If a capable organizer was put in the field to raise two million for this object, there is little doubt that it would soon be gathered in and a great reproach against the Church of the Mother Land would in some measure be wiped out.

The Larger Outlook.

Canadians cannot be blamed for realizing more fully as time goes on the significance of Imperialism. The spirit of enlightened and progressive statesmanship which gathered together into one constitutional family the scattered Provinces of the "old régime" in Canada and the seaboard could not well be restrained. Political prophets of those early days foretold evils to come from the consummation of such a Union. Time has amply disproved their forecasts. Their successors of to-day, though few and far between, are equally insistent and pessimistic. They overlook the solid facts of our Imperial status; the tie of blood, the bond of sentiment; the growing desire for an increased reciprocity in the responsibilities, as well as advantages, of the larger citizenship. We do not desire to be unjust or unfair to those who hold to the narrow view. But colonial conferences, trade preferences, Pan-Anglican gatherings, Atlantic cables, continental railways, and the constantly increasing ebb and flow of intercourse over the watery highways, east and west of the Imperial ports, are slowly, it may be, but surely, intensifying the interest in and consummating the constitutional unification of the Imperial whole. If the history of the British race has demonstrated anything, it is the fact that the genius for adaptive progress is inherent in the constructive minds of the leaders of that Imperial democracy, not only in the Commons at Westminster, Ottawa, and in the various governing bodies of that widely scattered race, but in the press and amongst the people throughout the Empire are found men of thought and action, pioneers in the noble art of statecraft, who with unerring instinct either point or lead the way in British expansion. The larger outlook appeals to prelates as well as to statesmen. Men of the Imperial stamp of the late Sir John Macdonald, the Hon. Joseph Howe, and of the Right Hon. Joseph Chamberlain and Lord Milner have their counterparts in the Church in the English Primate and the Bishop of London. And doubtless there are in the Canadian Episcopate men of similar breadth of view and prophetic outlook. Amongst the laity the most notable advocate and example of the personal influence and power of the Imperial view in Church as well as State is undoubtedly our own Dr. Parkin.

Victory in Defeat.

It has been said of Frederick the Great that difficulty and disaster only served the more to develop his marvellous courage and resourcefulness, and his genius and capacity to demonstrate the fine phrase of the English dramatist. "Out of this nettle danger we pluck this flower, safety." Even so it is to-day as it has ever been and will be to the end with the true and faithful

soldier of the Cross: foes within and foes without; the storm and strain of constant, unremitting toil; depression, discouragement; often the seeming defeat; illness, weakness, temptation, trial and, worst of all, the clouds that at times obscure the light of faith. But in the worst, the darkest hour, the great heart, like the good ship weltering in the trough of the angry sea, never gives up the fight. And the true spirit, animated, emboldened, and sustained by quenchless faith in Him at whose mighty word the angry sea grew still, strives on through seeming defeat to assured victory, strong in the strength of its unconquered and unconquerable Leader.

Ember Pennies.

A useful discussion has been going on in the "Church Times" on this subject, and it would be a great blessing to colonial churches if this discussion could be made general before the next Ember season in December. The object in view is to encourage offerings at the Ember seasons for those who are studying for the sacred ministry. The Ember days are clearly marked out as "days of fasting," and prayers are appointed to be used "in the Ember weeks." If prayer and fasting are appointed for these days it is quite certain that we ought to add almsgiving, too, for almsgiving, prayer, and fasting are indissolubly joined in the Sermon on the Mount. There is no doubt a partial observance of the Ember days when they come round, but let us think what a distinct mark they would make on the life of the Church if a self-denial fund grew out of them for candidates for the Christian ministry. We commend this thought to the attention of Rural Deans and their Chapters.

THE NEW YORK JEW.

The upheaval of old faiths and old traditions by the migrations which are now so easy and so increasingly numerous is bringing thought to all who consider the subject. In the States these elements of discord are more numerous, and in New York the difficulties are accentuated. However, thanks to the schools, the innumerable avenues of employment, and to the attraction of association, the newcomers' individuality soon disappears from the surface, and the schools obliterate most of it from the minds of the younger newcomers. The Jews are a very numerous part of New York's population, just as they were of old Rome in its most populous time, and the change which has taken place in the refugees from Russian massacres has of recent years been a fertile subject for the short-story writer. Now we have it taken up by Israel Zangwill, a great, living Jewish genius. Mr. Zangwill is, we understand, descended from migrant Jews of Eastern Europe, who was himself brought up in the east of London, and by sheer force of genius has reached a foremost place, and has married a Gentile. Mr. Zangwill has written a drama for the New York stage, entitled "The Melting Pot." The name explains the subject, and is typified by Russians: the man a Jew, a musician from Kishnieff; the woman a noble Russian, but a revolutionist. Both take refuge in New York, and the purport of the drama is to show how the prejudices of years of oppression, the race antipathies, the fears, the lust for revenge, are overcome by mutual respect and love. One can understand in part the effect such a play would have on the Yiddish people of New York. No doubt it embodies the experiences of thousands of the Jewish race and their hopes, as they are now his, that the Jewish people will be completely absorbed by the American people through marriage, involving the utter obliteration of their race history, their religion, and those separate institutions which they have cherished for forty centuries. How often in the history of this people

has this prophecy been made, and seemed on the verge of accomplishment. In the Babylonish captivity, in the Greek ascendancy before the rise of the Maccabees, after the fall of Jerusalem and the dispersion, in the persecutions of the Middle Ages. How often the race seemed swallowed up! And to-day it is more numerous and influential than ever. Citizens of every country in the world, leading statesmen, warriors, poets, scholars and leaders in every walk of life in them all, yet there is an individuality and coherence as Jews deeper than all such ties. Those who know anything of the race in the United States, even in New York, realize that this bond is strong. Individuals may and do differ as all other religious professors do from extreme fanaticism to indifference. Some years ago Mr. Zangwill was a leading Zionist, and, though he has apparently abandoned that idea, it exists still as a strong centralizing conviction. But even in New York the liberal Israelites are developing a separate caste, not Christians, something like Unitarians, but an unobtrusive form of Judaism, just like similarly minded Jews of a cultivated class all over the world. Because their fashion differs from ours, it no more argues the non-existence of the spiritual life than American religion did to a French observer, who writes that it does not exist. Coming from a continent and country where Christianity is a political party governed from Rome, he could not understand that a country could exist where everyone professed religion, and where every citizen, even the Roman Catholics, strove to keep such profession out of political and municipal life.

THE LACK OF DISCIPLINE IN THE CHURCH OF ENGLAND.

The studiously moderate, not to say non-committal tone, of the recent Encyclical of the Anglican Bishops on certain subjects, has been made the occasion for much sarcastic comment on the part of some Roman Catholic organs. This was, of course, to be expected, for discipline is one of the specialties of the Roman Catholic Church, and its lack, or alleged lack, in the Anglican Church naturally aroused their contemptuous and impatient disapprobation. The Church of England, it is urged, does not know its own mind. The trumpet gives forth an uncertain sound. She speaks in faltering and uncertain tones, and her terms of membership are so vague and elusive as to defy definition. It is hardly necessary to add that we have heard the same objections from exactly the opposite quarter. And strong dissatisfaction with the present state of things is, we know, chronic with a very large section of earnest Anglicans, whose fervent and steadfast loyalty is beyond all suspicion. If we only had the discipline of certain bodies, which need not here be named, what a glorious transformation would take place in our condition and prospects, so this last-named class of people argue. It is to them the one thing needful. We have everything else but a system of effective discipline. Its almost total absence is the fly in the amber, half spoiling what otherwise would be an ideal organization. By virtue alone of its possession other religious bodies have left us far behind. With strong and effective discipline we would be to-day, in reality as well as in name, the Church of the English-speaking race. This is by no means an exaggerated statement of the feelings of a large number of devoted Church people on this subject. We have reproduced simply what we have heard, almost in exactly the same words, from earnest, faithful, intelligent Church people in all parts of Great Britain and this continent during the past quarter of a century and longer. Now, with all this in a certain limited sense we fully agree. There is undoubtedly a widespread lack of a certain kind of discipline in the Anglican