

THE JUBILEE SERVICE.

THE suggestion made by the DOMINION CHURCHMAN last week has been received with marked favour by both clergy and laity. We have no desire to press this unduly, but time slips away so fast that soon it will be too late to make the arrangements necessary for holding suitable united services on this happy, this historic occasion. Our choirs and organists should have ample time to prepare whatever anthems or other Jubilee music may be used in the celebration. We believe that specially prepared compositions for this day will be generally used in English Cathedrals and Parish Churches. It would be a pleasant and impressive feature in our Canadian services were we to be using the same Jubilee music in its various forms, that will be adopted at home. To effect this time is needed of which there is no lack if it is promptly used. Our nonconformist neighbours are in some places already organising in this direction, and in the States, Canadians, and Britons, even indeed some who are now naturalised U. S. citizens, are moving to celebrate the Queen's Jubilee by religious services. Canada, the pre-eminently loyal dependency, *must take the lead in this celebration*, and the Church of England, the most loyal of all bodies, *is expected to set an example of what is most fitting, impressive, and memorable as a religious celebration of a national Jubilee.*

The opportunity is great—a similar one never before occurred in our annals; it is almost impossible for such an event ever again to arise. Whatever then is done to celebrate the Victoria Jubilee will go down to history. Generations centuries hence will know that the Church in Canada in 1887 was paralysed by indifference, dismembered by party strife, a flock shepherdless, an army with no leader, or was, as God grant it may be seen to be, alive, appreciative, united, shepherded, and led by wise and loving leaders, one body joining in the most magnificent display of patriotism and loyalty ever seen on earth. The feeling amongst the clergy and laity we know to be strongly in favor of a NATIONAL JUBILEE SERVICE, in preference to congregational ones, in favor that is of *order and unity rather than of eccentricity.* We trust that the responsibility, the honour, of giving united expression to the loyalty of Canadian Churchmen will be quickly and earnestly realised, so that our country and Church may be summoned to prepare for a celebration of thanksgiving worthy of Canada, and worthy of the Church of England.

THE BAPTIST UNIVERSITY.

THE Baptists have set a noble example of consistency by refusing to listen to the syren who sought to draw them upon the rock of College federation, upon which their old time objection to the union of Church and State would have been wrecked. The Principal of MacMaster Hall, at an interview with the Attorney-General, declared in plain terms that the Baptists had ever witnessed against the Church, as they regard it, being in any such

connection with the State as to give the State authority to affect the educational work of the Church. We said in a recent article that there was more in common between the Baptists and the Catholic Church of England than they were willing to recognise. No Baptist, for instance, would eject God's Word to make room for the Ross Bible.

The Church has had connections more or less intimate with the State in all ages and countries, but it has never admitted the right of any State to control the educational work of the Church. Dr. Castle, with earnest dignity, declared that the body for whom he spoke could not sanction that divorce of religion from education which the acceptance of State aid would involve. A godless College is to the Baptists as offensive as to us. After the protest of the Principal of MacMaster Hall against non-Christian Colleges, perhaps we may be spared the criticisms of those who have been generous enough in the past to attribute our objection to godless Colleges to ecclesiastical bigotry. We are quite aware of the difficulties attendant upon the founding and maintenance of a sectarian or party College.

We are not without compassion for those who have by financial necessities most dire, been compelled to accept help from the State, and who having taken this bribe, now see no harm in the exclusion of religion from the educational system by which their particular College has been rendered possible. The Baptists have taken higher ground, they have asked the state simply to legalise their proposed University, but have bravely decided not to ask one cent of subsidy from the State. We think *they have in this surrendered a manifest right*, still the course they have taken is the more honorable, as more consistent with their historic principles. Probably they have been strengthened in their resolve by witnessing the effect of a State subsidy upon other denominations and parties. In one remarkable case a donation from the government turned the leading organ of the body so helped into an active political advocate. Possibly there was a dread of being thus demoralised and openly shamed. Possibly, too, the Baptists had discovered what is becoming notorious, that the whole educational system of this Province from University downwards, is being used in the most scandalous manner for political party purposes. Naturally men of Christian principle would revolt from this conspiracy against freedom of thought and liberty of conviction on matters of national interest. When students learn, as they are now made to learn, that their success in life so far as their career at College is concerned, depends less upon devotion to study than devotion to political work for the party, a fatal blow is struck at their intellectual and moral life. Complaint is made that our graduates are less distinguished in scholarship than they ought to be with their advantages. But we cannot have scholars ripe and rare, and juvenile political stumbers, mendacious and brazen, from the same tree, and the desire seems now to be to make a State College a mere orchard

for cultivating the latter fruit. Those who condemn England's Church because of its State connections, are in Canada enthusiastic defenders of the Church in Quebec having State powers. The Baptists are now saved from such a scandal. Their University will stand in honour alongside Queen's and Trinity in guarding higher education from being harnessed in the chariot of political partyism, and will make a noble confession worthy of its Christian character that religion and education cannot by Christians be put asunder—no, not even to secure money from the State.

SOCIAL AMUSEMENTS A SIGN OF SOCIAL PROGRESS.

AMONG the benevolent societies that are doing the happy work of binding men together for mutual help in time of sickness, and for making less cruel the sorrow of the widow and orphan, the Order of Foresters takes an honorable place. In the old land this society has 647,077 paying members enrolled, and 15,000 honorary, including most of the Judges, many Peers, Members of Parliament, and other distinguished citizens. In Canada the Order has 7,000 Members and is growing. It is not our present intention to pass a panegyric on this institution, which we know to be worthy of more general support and honour than it has yet received in Canada. The members are organised into Courts, who meet in places suited to their local convenience, care being taken to avoid competition between the branches—a point in which the society as in others, is wiser than the Christian public. In the old land these Courts usually met in public houses, and paid for their room by a liberal consumption of beer. We say "met" because the Courts are being gradually drawn away from taverns, and we have no little pride in remembering that while attending these meetings we succeeded in transplanting several from beer shops to school rooms. Besides the business of the Court, the meetings are often enlivened by songs, recitations, speeches or instrumental music. The gatherings are thus made socially attractive. In Canada the Courts meet in rented rooms, but the social element is not stimulated by this freedom from a beverage which is too much regarded as essential to social enjoyment. Our difficulty "at home" was the natural fear that meetings in a schoolroom would not draw, and that the Order would suffer from the members ceasing to attend. Hence we have, for over twenty years, constantly advocated the utmost freedom and encouragement being given to some form of entertainment in association with the work of the Courts. A happy thought struck certain active friends of this Order in Toronto. They decided to introduce a social attraction of a less selfish type than the old style of men away from their homes. This idea is to make each Court a host, and for it to extend an invitation to the members of other Courts, including also their wives, families, and friends, especially in some cases the wives of the future, these guests, with their hosts, to join in an evening's entertainment

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