

two girls should become so attached by a sisterly infatuation as to die together by their own hands, would be laughable if it were not so sad.

THE CHURCH IN TOWN AND COUNTRY.

The remarkable trend of our populations from the country parts into the cities—and even from the country "town" and larger villages—is a phenomenon that cannot wisely be ignored in working out the problems of the Church in these days. True, such a tendency may be supposed to be always in existence in the vicinity of great cities; they, and their *livelier* type of life, must always have a superior charm, as a rule, for humanity of ordinary kind. One cannot help thinking, however, that the usual tendency has become unusually *exaggerated* both in degree and in extent. The comments of newspapers in England, the United States and elsewhere agree with our own in describing something more than an ordinary exodus from country life—about a "rage," panic, or fever, urging people to live in town.

A SET-BACK

has been lately experienced in the widespread business depression which exists all over the civilized world—very probably due, to a large extent, to this abnormal desertion of country pursuits and congestion of human life in cities. Nature will avenge herself for such unreasonable and unreasoning disturbance of the natural balance and fitness of things. The mainstay—at least of such a country as Canada—is the farmer: and the more we can multiply his personality, the wider and more solid will be the foundation of national life. The city business consists chiefly of occupations involved in the term "middlemen." Obviously it will not do to lessen the supply so that there is little or nothing for middlemen to do!

THAT IS WHERE THE "HITCH" IS.

At one end are the "magnates" who have "made money" and live in political grandeur, with a train of "asteroids" at their skirts—people possessing a secured competency, a comfortable living. They ride lightly upon the surface of city life, taking a surfeit of its pleasures: they live "in the suburbs," and play with ornate rural surroundings—groves of trees, full gardens, etc. Practically the rest of the city community exist to supply these people either with the "raw material" supplied at first hand by the laborious tiller of the soil, or the manufactured refinements into which the said raw material (wheat, wool, meat, etc.) is turned. Cut off the adequate supply of *raw material* and you destroy the balance—the machine gets out of gear, myriads of "hands" are thrown out of employment, etc.

"NATURE REVENGES HERSELF,"

as we have said—she drives the weaker specimens of city failure back into their original country homes. The drift just now sets that way. City life has received a check, and its advantages are not so patent or obtrusive as they usually are with country lads. The aged rural sire and dame welcome back the prodigals, and set them at the plough and harrow once more. So the balance is being gradually restored. Even those who manage to "hang on" still in our cities, do so from obstinate pride, an unwillingness to confess themselves beaten, half conscious of their mistake, and wondering why they "left home" for the city sphere of activity. The balance will be redressed in time, and the old trend will recommence anew—probably with renewed vigour, derived from reaction.

HOW IS IT TO BE MET?

The Church has her part to play—nay, her duty to do!—in following up these erratic movements of the general population. Her people take their share in the changes we have described: and she has a solemn and binding duty, too, towards "those who are without" her bounds. She should follow the people persistently wherever they wander: as the missionary follows his Indian tribes to and from their hunting grounds. She should—to be quite successful in doing her duty—be *beforehand* with them, be there to welcome them. She should at least *accompany* them if possible—go hand in hand. But better to "follow after," literally, if nothing better can well be done under existing circumstances. Assuming the rules of life to thus trend from country to city, what is the Church doing

TO MEET THE EMERGENCY?

Is she disconsolately mourning on the "side-roads" and "concession lines" over deserted or disused Church buildings—frantically endeavouring to get them manned and filled again—or is she "girding up her loins" to keep pace with the movement of population? We fear that her attitude is much more, usually, of the former character than those of the latter. After all, her business is not so much with Church buildings (let them be "closed," when not immediately wanted) as with *souls*!—and souls have a habit of accompanying the bodies of their owners. The *mission energy* of the Church should be so elastically set in its bearings as to "answer" automatically almost to the movements and counter-movements of population. To be ashamed of doing "missionary work" in cities and towns is a *false* shame. The shame is to neglect it and leave other religious bodies to pick up the straying sheep. Some Canadian dioceses are alive to their work. We fear others are sentimentally asleep to it—weeping uselessly up the deserted "side-roads" of life.

EASTER AFTERTHOUGHTS.

The Bishop of Melbourne, in a paper read at the recent Church Congress at Hobart, touched upon religion as the basis of true education. Laws without morals, and learning without manners, are worse than useless, and the basis of moral principle as well as of good behavior has always been found in religion. The eminent English jurist, Sir James Stephen, whose death recently we regret to see announced, in his History of the Criminal Law has pointed out how great a place in English national life has been held by the Church Catechism. The religious code is the best foundation for the civil code: "Those who hurt nobody by word will not commit lital or threaten injury to person, property or reputation, nor will they lie in courts of justice or elsewhere, nor will they keep their tongues from evil speaking, lying, and slandering. Those who hurt nobody by deed will not commit murder or administer poison, wound or assault others, or burn their houses, or maliciously injure their property. Those who keep their hands from picking and stealing will commit neither thefts nor fraudulent breaches of trust nor forgery, nor will they pass bad money. Those who keep their bodies in temperance, soberness, and chastity will not fall into a multitude of abominable offences, but avoid the causes which lead to the commission of nearly all crimes."

There is one particular crime which is becoming sadly common, and especially in great cities, and this is for an offence for which there cannot be no sufficient prevention, excepting in the comforts and encouragements of religion. We allude to the crime of suicide, which is an offence against God and humanity—the chief deterrent from which is to be derived from a calm belief in the glorious lesson of Easter. The sin of suicide is in other

systems than the Christian system looked upon with allowance and even favor. In India suicide has been for ages a deliberate and irreprehensible act. The philosophers of ancient Greece and Rome recommended it. Montaigne has defended it in his essays, and Dr. Donne has marshalled in one of his works most of the arguments which can be put forth in its favor. If there be no God, no hereafter, no resurrection, human life might well be considered as of trifling value. If death ends all, it would sometimes seem as if the earlier the end came the better. But the doctrine of Easter has shown to the world a nobler idea of life. The doctrine of Easter points out that the great hereafter is of transcendently greater importance than the brief and troublous present, and yet the present is the seed time, whose harvest good or bad, must be gathered when the dead arise. The prevailing ideas in some quarters on the subject of suicide are ignoble because they are irreligious; and irreligion is in many cases the result of ignorance. If the Church Catechism, if Scriptural truth, if the persuasive and lovely supernaturalism of the Christian Faith are not impressed upon the young, and they grow up in the wretched Epicureanism of the maxim, "Let us eat and drink, for to-morrow we die," the result will be a missapprehension of the purpose of life, a cowardly shrinking from its hardships and disappointments, a want of faith in a future existence, and in these forms of error and ignorance lurks the spirit of suicide, one of the most hateful and inhuman manifestations of atheism and modern materialism. — N. Y. Churchman.

THE CHURCH OF ENGLAND.

FROM A LAYMAN'S POINT OF VIEW.

Judge McDonald, of Brockville, gave an interesting lecture on "The Church of England from a Layman's point of view," in St. Mark's Church, Deseronto, on the evening of Wednesday, 14th ult. He began his address by remarking that Christ formed a Church. Peter was not the rock on which this Church was founded, as alleged by some. It was rather the confession, "Thou art the Christ, etc.," which Peter made, which was the true rock. The Church of England was a branch of this Church formed by Christ. Some dispute this fact, and allege that the Church of England has only existed 800 or 400 years. This was a mistake. The Church had existed before the Reformation, and at that time the accretions of errors which had been forming for centuries were swept away. What is the Church? It is a Divine society seeking man, not a human society seeking God. It exists first for the glory of God and secondly for the well being of man. This definition of a Church was not peculiar to the Church of England. It was the definition given by other denominations. What are the claims of the Church on its members? (1) In the first place they should remember its Divine origin. It was Catholic, had the Holy Catholic faith. (2) She is Protestant. As Catholic she must be Protestant, standing for a witness of the truth. She must protest against all form of error. But it should be remembered she is not Protestant in the same sense in which that term is used in the secular press; not Protestant in the sense of the Catholic Reformed Episcopal Church, the Unitarians, etc., etc. In the United States there were 143 organizations claiming to be Christian, and many of these were split up into sects. In this sense the Church of England was not Protestant, nor yet in the sense that if any number of its members should, from differences of opinion, diverge so far as to form a Church by themselves. But in the true sense as witnessing to the truth the Church of England was Protestant. (3) She is a scriptural Church. Her services are scriptural. This was evident from the use of the Lord's Prayer, the reading of the Psalms of David once every month, the lessons from the Old and New Testaments, the different anthems, the collects and prayers, all largely scriptural in their expressions. (4) She was an Evangelical Church preaching the full evangel of the Blessed Gospel, the doctrine of justification by faith, observing the Blessed Sacraments of Baptism and the Lord's Supper. At the same time she placed works in their proper place as the evidence of a living faith. (5) Her services were liturgical, and as such were very beautiful and

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