

trip to England which we hope he enjoyed; the usual report is made, the usual languid formal discussion took place, and the question is as usual shelved. Meantime the Toronto Bay is year by year becoming a greater cess-pool as the city increases in population. The present excuse is, to put off the work until there is lack of employment and hard times; but hard times have but recently passed away, and during them no city council would have had courage enough to propose an addition to the estimates. And so the dirt will go on increasing in the Bay until some higher power intervenes.

Exhibitions.

Annual exhibitions are one of our most attractive and instructive educating forces. Not only to our own people do they reveal the great resources and rapid development of our country in all the various industries of the home, the mart, the field, forest, factory, and mine, but they spread this information abroad in other lands through the press, and by means of personal visits of representative citizens from other countries. We hail the exhibition as one of the greatest civilizing and peace extending agencies of the present day!

Free Thinking.

We hear a good deal about what is called "free thinking," a term which is made to cover much of the effort to break away from the pure and wholesome restraints of religion. We have often laid stress on the importance of thoroughly teaching the catechism to children:—"The older I grow," said Carlyle, "and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' And surely this is the beginning and end, the Alpha and Omega of that strange indefinable thing which we call life." This was said with the utmost earnestness by a great thinker and writer of a solemn passage in this catechism learnt as a child. Our catechism is the best antidote to loose and erroneous thinking on the principles of religious belief, and it cannot be too thoroughly taught to children.

Children.

"In many homes, alas, the children receive no religious teaching. In some, what they do receive is crude, uninteresting and unimpressive. Well says "Cathedral Chimes," did parents and teachers more fully realize the deplorable result, not seldom caused to the after life of children committed to them for guidance and tuition—by indolence, neglect and incompetence—they would surely be moved more adequately to fit themselves for their great and responsible task. Think for a moment of the long years of arduous and thorough preparation necessarily undergone to fit one to discharge the duty of a public school teacher. And then reflect upon the influence of religious principles on the formative character of a child, and the preparation the average parent or Sunday School teacher has had to enable him thoroughly and effectively to impart them. In the face of this great, far-reaching responsibility which rests upon the Church not only with regard to her own children, but to her influence on the state at large, this solemn duty must be no longer shirked, but calmly and seriously considered, undertaken and discharged. The Christianity of the Churchman twenty-five years hence may well be measured by the character, capacity, intelligence, and knowledge of the parents and teachers of the child of the Church to-day. This grave matter cannot be lightly passed upon. The children of to-day will be the Church of the future. Can any one say that the foundation is being well and truly laid?"

Science and the Church.

We often read of the alleged opposition of the teaching of Science to that of the Church. It is instructive and heartening to read the following expressions from the pen of an influential scientific teacher on this subject. Mr. Henry I. Pritchard, President of the Massachusetts Institute of Technology in his book entitled, "What is Religion," says:—"As one recalls his own life he realizes that what the Church has brought to the world has been largely independent of and apart from these personal tests. As one looks back on the associations of his life, as he reads the noble words of the Church prayers, he finds that his heart stirs with the memory. There are few words in our language so closely interwoven with the best human aspirations, with the sincerest spiritual outgoings, as those services of the Church which are associated with the solemn facts of life. What other words have brought comfort to so many hearts as the triumphant passages of the service for the dead? How it binds all men together to believe in one faith, one baptism, one hope! Shall the man of science deny himself and his children the joy and the comfort of this fellowship?"

Student Supply.

The falling off in the number of candidates for the ministry has been felt, not in one country but in all, not in one religious body, but in all. While this has been the case with all Christian bodies in recent years, the expansion of systems like Dowiesm and Christian Science has drawn many into their ranks as teachers, readers, exhorters, ministers; and the title of reverend has become less revered. In looking over, as we frequently do, the pronouncements of the heads of theological colleges, we seldom find any cause assigned for this alleged decline beyond those affecting the sphere of work in their vicinity. For instance, Dr. Greenup, the principal of St. John's Hall, Highbury, has just pointed out that, while 903 men were ordained in 1886, only 669 were ordained in 1896. Since then matters have improved to some extent, but there is still a marked and unfortunate dearth of candidates for ordination, both for the Church at home and for the Mission field. He attributed the decline partly to the inequality of preferment in the Church. In the hands of private patrons and boards of trustees promotion was often a matter of caprice, and until more power could be given to diocesan authorities the average man had no certain prospect of advancement. Other causes, according to Dr. Greenup, were difficulties of belief, and the practical difficulties of clerical life. The multitude of things secular which nowadays the clergy were expected to take part in was appalling. Young men who felt drawn to the ministry, were, as a rule, attracted by the spiritual work it offered; and the greater the emphasis laid on that work, the more it was shown by concrete examples to be the one business to which all else was subordinate, the easier would it be to appeal for the recruiting of the ministerial order. As to the first part of Dr. Greenup's reasons, the local English patronage that we fear will not be readily remedied. But we agree with his later conclusions. As examples, take our own theological seminaries; they do not complain of lack of numbers now that the need of men has developed so much, and our letters from Archdeacon Lloyd and others, show that numbers of men are zealously and earnestly, as lay readers and catechists, gradually fitting themselves for ordination, and are in the meantime keeping together the missions and Sunday Schools. The enthusiasm of the Church in other countries must in time re-act, and we trust favorably upon the Church, in England.

—We can hardly learn humility and tenderness enough except by suffering.

WORDS OF WEIGHT AND WISDOM.

The report of the Royal Commission on Ecclesiastical Disorders in the Church of England, though not likely to be productive of any direct results, is nevertheless a weighty and suggestive pronouncement, and full of interest for Churchmen in all portions of the Empire. Its predominating characteristic from beginning to end is its moderation, and extremists of neither party are likely to derive much comfort from it. One reassuring fact may be gathered from its perusal. The disorder in the Church has been grossly exaggerated, and out of the 14,000 churches in the Mother Land a very small percentage may be described as the scene of practices that merit unqualified condemnation. This we think constitutes the main value of the report, and it will have a steadying effect upon those nervous individuals who imagined that the Church was seething with incipient Romanism and anarchy, and only preserved from disruption by the encircling bonds of the State supremacy. As it is the services in only a few hundred churches exceed the limits now tacitly accepted by our rulers in all parts of the world, as the maximum standard of Anglican ritual. The commissioners divide innovations (that once blessed word), into three classes, those symbolical of no doctrine, lawful or unlawful, those symbolical of doctrines not explicitly taught by the Church of England, but not contrary to its formularies, and those symbolical of doctrines specifically repudiated by the Church at the Reformation. Of this latter class are such practices as Reservation, Elevation, Tenebræ, Benediction of the Sacrament, etc. The Commissioners assert the legality of Prayer for the Dead and Confession. They frankly accept the fact that in spite of the Act of Uniformity, uniformity has never been attained in the Church of England, since the Reformation, and that all attempts to secure it have broken down. "The law of public worship," they say in conclusion, "is too narrow for the life of the present generation." The Church lacks the power of self adjustment to changed conditions; and is bound far too firmly to rubrics which have outlived their usefulness. She needs greater elasticity. This portion of the report concludes in the following words: "The complaints made to us relate to a small proportion of the 14,242 churches in England and Wales, and vary greatly in their character and gravity. To preclude an impression which would, we believe, be unjust to the general body of the clergy, we desire to place on record our conviction that the evidence gives no justification for any doubt that in the large majority of parishes the work of the Church is being quietly and diligently performed by clergy who are entirely loyal to the principles of the English Reformation as expressed in the Book of Common Prayer." The commissioners recommended that a new rubric should be framed to define the legal "ornaments" of the Church and minister, and also the establishment of a new ecclesiastical court with summary powers. As these changes to become operative will need the sanction of Parliament, the chances of their adoption, even if the Church itself could agree upon their terms, are very remote indeed, and certainly not within the range of the practicalities. With Parliament in its present, and in any conceivable modern temper, legislation on such a matter would be impossible, and is almost unthinkable. But what is of far more moment and far less thinkable is the possibility of the Church agreeing upon what she wanted from Parliament. Notwithstanding this the report has its value. It marks a great advance when such a representative body frankly acknowledges and proclaims the fact, that uniformity in the Church is neither attainable nor desirable, and that the Church must broaden out and adapt her methods to the needs of the present age. The indirect effect of the report cannot but be widespread and beneficial,—though it may hasten disestablishment.

"What t
crucial qu
answer the
the spirit
Christianity
of the Per
latter, of
accepting
the flesh,
infallible.
no means
Person. I
the teachi
mon on th
claims as
we know
thousands
great teac
inspired
thousands
downward
hand the
believer i
Christ au
this grea
always ir
divinely
tenance
or article
anity wa
surely a
doctrine
Christian
And so t
ing this
existence
teaching
And so
Lecky in
surely a
ity is no
of a Per
the Mot
front or
history.
of teac
"fundan
great fu
and Sav
itself u
may be
thing c
point a
mental
whethe
system,
relation
hope, v
of tho
tion Bi
ing es
Christi
"teach
tian te
ality c
It is l
naviga
questio
us her
trating
Faith,
condit
moral
school
Canad
of our
positio
press