

distracts that evade their own duty and have no sense of social connection with other poorer boroughs. The State must show the way by large works, leaving local bodies to imitate in smaller ways. Devotion to the supposed sanctity of the Law of Supply and Demand must be demonstrated to be but the idolatry of a vampire, the deification of a bogey. The evil that has slowly grown up in centuries is not to be cured in a decade. Yet as the nineteenth century undid the wrongs of children and gave them their elementary rights, so now must the twentieth devote itself to the undoing of the industrial and economic mistakes, and the removal of the results, whether of neglect or of wrong action, that we have inherited from the Tudor, the Stuart, and the Hanoverian times, and aggravated in our own. It is now no more a local than a personal matter. The State must act, and when it acts then localities and individuals will bring intelligence and humanity into the working out of the industrial redemption and the economic salvation of those who already form an army of inaction, and may soon be a nation of despair."

A Noble Purpose.

At the unveiling of the monument in Canterbury Cathedral, recently dedicated to the memory of the late Archbishop Temple, Archbishop Davidson amongst other things said: "The great teacher, and leader, and friend, whose monument we unveil to-day, carried into the temporary concerns of his public life—the duties of which he discharged so nobly—qualities larger and deeper, and more enduring than those possessed by ordinary men. God had undoubtedly given him powers of the highest order; but his greatness, after all, consisted in the indomitable purpose, the lofty aim, the persistent industry, and, above all, the pure, straightforward simplicity with which he applied those powers to the furtherance of His Master's Kingdom upon earth, to the setting forward among men of whatsoever things are just, whatsoever things are pure, whatsoever things are of good report. Speaking here in Canterbury, eight years ago, on the day when he took up undaunted, at the age of seventy-five, the awful and unenviable burden of the highest office in the Church, he spoke to the people frankly about what had been the purpose of his long life. 'I have felt,' he said, 'that at any rate this was within the reach of any man who entered the ministry of the Church, that his one aim should be to make it easier for Christians to become better Christians, and easier for those who are not Christians to become Christians. And that, to my mind, stands above every other aim that a man can have in this transitory world of ours. To help anyone to live more according to God's commandment, to help anyone to feel more truly the love of the Lord Jesus Christ, to help anyone to fight the battle with evil, most of all, and first of all, in himself, and then in all others, this is indeed a worthy object; this is worth more than anything that a man can put before himself to aim at.'"

Religion Subserving Politics.

Earl Nelson, writing on the political uses which are made of the "Free Churches" in the Old Country, does not mince matters:—"They justify their attack upon Church establishments," says the writer, "on the ground that it is bad for religion and politics to be associated together, and yet it is notorious that the Dissenting chapel in every place is the centre of so-called Liberal politics; and history reminds us that when they had the power none were more eager than the old Puritans to establish their own as the State religion, and to use the State and the power of the Sword as the best way of propagating their own narrow beliefs. People are very ignorant as to the past history of their country, and it

takes a long time to bring things acted under our own eyes into proper recognition. We should, therefore, be thankful when such outrageous proceedings draw prominent attention to the fact that what people or Churches are very eager to preach they are very loth to practise. And yet there stands before us the great fact, that the real strength of the Free Churches lies in their religious life, and so soon as this is forsaken, and they drift into politics, so assuredly will their power cease for good in the land, and their apparent expansion come to an end. Good will, however, come out of evil, and the true unity of all real Christians in the land will be secured. All the Free Churches, though they may get new members from time to time, are obliged to confess to many leakages, and they are doing their best to stop them by various new methods. They may, however, take my word for it, that the more political they become the greater the leakages will be, and soon their best and most earnest members will look elsewhere for a union of all who love the Lord Jesus Christ above all things, and who desire to devote their whole life to the advancement of His Kingdom."

RELIGIOUS NOVELTY.

A marked feature of our time is the restless craving for change. An insatiable desire for something new. It would appear as though human ambition—like the sea, ever restless—is never content to develop to the utmost the good it knows—but is ever seeking to discover something new to put in its place, or to add to it. The pride of life, the joy of acquisition, the longing desire to provide for ourselves, and others some new object of interest—attractive, useful, admirable—which bears the impress of our own thought, gratifies our own taste, and is in keeping with the fashion of the day constantly influence the mind, and at times sway the judgment even in matters so vital to life and character as religious belief and practice. One would be loath to find fault with any honest and fair attempt to give new force and significance to some old truth, by presenting it in modern form, and thus seeking to commend it to the present mode of thought and expression. But even in such a case, great care should be taken that "the truth, the whole truth, and nothing but the truth," to use a phrase whose deep significance most men, at some time, in their lives have learned to appreciate—should be given. Error, ever insidious and sinister, finds no more helpful, ready ally than the craving to which we refer. Itself the true subject of reform. In fact, the direst foe with whom Truth contends. Yet, its constant and subtle aim is—to assume the garb and mien of truth, and deceive and entrap the unwary. Whilst we, by no means deprecate the love of reform—where reform is necessary—and the enlightened and progressive spirit which, like the gold hunter ever seeking the precious metal despite the difficulties, deprivations, and even dangers which bar the way—strives to bring truth to the surface to be seen and appraised at its true worth by all men—yet even here there is need of sobriety and caution. That was a wise maxim of Lord Bacon, "It were good that men, in their innovations, would follow the example of Time itself, which indeed innovateth greatly, but quietly and by degrees scarce to be perceived." And the judicious comment thereon by Archbishop Whately, "Most wise, therefore, is Bacon's admonition, to copy the great innovator Time, by vigilantly watching for, and promptly counteracting, the first small insidious approaches of decay, and introducing gradually, from time to time, such small improvements (individually small, but collectively great) as there may be room for, and which will prevent the necessity of violent and sweeping reformations." It is well to remember that before

we accept any proposed innovation, it matters not how attractive it may seem or how plausibly it be advocated—we cannot too calmly or carefully test it by the law and the testimony. The light and faith we have, came to us by the way of the old standards. Verified and confirmed, as they have been, by our new Law-giver from whom we have received Grace and Truth, we are well furnished with suitable tests by which we may prove religious novelties and see whether they be true or false.

INDIA'S NEW VICEROY.

Whilst Canada sustained a real loss in the office of Governor-General being vacated by Lord Minto, it is satisfactory to our citizens to know that her loss has proved India's gain. The qualities of head and heart which enabled the distinguished nobleman to fill the by no means easy position which is the highest gift of the Crown as regards the Dominion of Canada—worthily and well—will, we feel confident, not only enable him to efficiently discharge the duties appertaining to his present high office—but will with greater growth of experience and maturity of powers enhance his reputation, and help him to strengthen the ties of Empire in our great Eastern dependency. Lord Minto may well be described as an imperial minded man with a keen sense of the due relation of the various parts of the Empire to each other, and of the true constitution of the Empire as a whole. We take no part in the political life of our country—except so far as it affects our Church—or touches questions of public morality, truth, or honour. But we are keenly alive to the fact that we are no unimportant part of a great world power. That a due appreciation of this fact and a just appreciation of our duties, responsibilities and privileges in that connection are most salutary and necessary for our people. Lord Minto, from the time he undertook the duties of Governor-General of Canada, until in due course his term of office ended, sought most successfully to fill the office with advantage to the people of Canada, and with honour to the Crown and Empire. How well he succeeded not only the hearts of our people but the voice of our legislators have testified. The knowledge of Canadian affairs derived from previous visits to our country in official capacity stood His Lordship in good stead. We are convinced that the close attention given to his official and social duties, the sympathetic interest taken in our people, and the unceasing efforts to obtain a thorough knowledge of our country, its resources and possibilities, and the tact, good sense, kind and patriotic feeling which marked Lord Minto's residence amongst us cannot fail to have produced good results on all hands. He has the satisfaction of knowing that he faithfully discharged the duties of his office, and sought in every way to advance the interests of the Canadian people, and promote a harmonious and patriotic sentiment between Canada and other portions of the Empire. We have no hesitation in believing that the new Viceroy of India will prove himself a capable and beneficent representative of the Crown in the East, and that the Empire and India will be the stronger and better for his efficient services. Lady Minto, we may confidently add, will admirably second and support His Lordship in the discharge of the various duties of his most responsible station.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

It is certainly most interesting to observe the various reasons advanced against a rational re-adjustment of the Prayer Book, and in favour of patching up that magnificent book with an

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