

methods of addressing congregations: but such is the habit—it seems from the *Daily Telegraph*—of the Canon Body in conducting conferences for men at Upper Norwood. It used to be "my brothers," "dear people," "dear souls," etc. The *D. T.* suggests we may yet have "ladies and gentlemen": but that sheet seems rather prone to irony. There is probably sound reason for the great missionary's—and others—change of fashion in this respect.

RELIGIOUS EDUCATION.

How to give religious education to the mass of our school children causes continuous perplexing discussion. Unfortunately, so far, on this continent, it has begun and ended in discussion. Birmingham in its practical way has been acting, and what it has done is detailed in a series of articles in the *Sunday at Home* on "Sunday in Birmingham." The various schools, meetings, and agencies for young and old show the great work done by all classes in this great city, and that we on this side of the Atlantic have much to learn.

What we wish to point out now is that forty-five out of the fifty-two Board schools are in use on Sunday for various religious purposes, about thirty are used for ordinary Sunday school work, fifteen for missions on Sunday evening, nine for adult morning schools, and nine for adult afternoon Bible classes. The Church of England shares with other religious bodies in the use of Board schools for religious services.

The clergy, as well as ministers of other religious bodies, attend the Board schools on certain days in the week. No religious teaching is allowed during school hours, but the schools are open for half an hour before the ordinary school work on Tuesdays and Fridays, for volunteers to give religious instruction to the children who choose to attend. Alderman Manton, a leading Congregationalist, pays the small rent required by the Board, and his group of workers include thirty-six clergy, sixty ministers, laymen and ladies, who unitedly give one hundred and fifty services every week. Other Church clergy have their own organization and similar teaching in other schools.

We have repeatedly urged in these columns the necessity of similar action in Canada; were a beginning made, we doubt not the work would be hard and possibly disappointing at first. But that something more than Sunday school work is needed is admitted on all hands. Here then is what is done in schools corresponding to our common schools, and we are sure our school trustees would be ready to aid any reasonable wish of the leading religious bodies in our towns, just as is done in Birmingham.

EDUCATION AND CRIME.

This is one of those questions, of world-wide interest, upon which the world as a whole, and in its various sections, is very apt to waver, change its mind, now this way, now that, as the facts presented from time to time, and the force with which they are presented, vary. A great deal depends—more than we are apt to think—on the latter element, the adventitious force of the period, and the question as to which side it predominates on. These expositions of force—moral, and largely personal, rather than anything else, though sometimes *political*—naturally produce certain "waves" of influence, and upon these waves public opinion floats confidently and gaily enough for the time being. Presently, some contrary influence is exercised powerfully, some powerful

and masterly mind enters the arena on the other side, and the *meles* presents a far different aspect to the spectator.

CANADA FIFTY YEARS AGO

exhibited the Church influence as decidedly thrown on the side of religious education, and as practically unanimous in preference for separate or denominational schools. Such men as Bishop Strachan in the West, and parallel characters in the East, did not hesitate to inveigh in the very strongest Saxon against the "pernicious system of education," and the "iniquitous law" against which they resolutely set up their banners; and they persistently demanded separate schools as the right of the Church of England, as well as of other religious bodies—and not only of the Roman Catholics. The presence of this blot of *partiality for Romanism* was keenly felt, and they struggled fiercely against it.

THE SCENE CHANGED

ere long. The exigencies of political parties, the demands of *expediency* in public affairs, the influence of plausible appeals in favour of "fraternal amenities" in educational matters, the cry of union—"united front in presence of the foe"—the necessity for combination of varying forces in special directions, brought about the change. The importance of the question from the Church point of view was gradually lost sight of; other issues overtopped this one in apparent comparative importance, *lay* champions of the Church began to waver in their allegiance, *clerical* leaders of thought weakened or died—the struggle was given up!

A WAVE OF INDIFFERENCE

crept slowly upwards and soon lay sleeping tranquilly in the sunshine of temporary material prosperity. It is true there were occasional cries of alarm and warning from the "watchmen of the night": while many Church clergymen addressed themselves heroically though sadly to the task of "making the best of the bad bargain" they had got. To instil some tincture of religious principle, thought and feeling, into the prevailing "godless system" of education, became their aim. They struggled against overwhelming odds, and they found out by experience apparently that their struggle was a practical *waste of time*—they might be better occupied elsewhere than merely "tinkering" (the only possible thing) with secular schools.

HOW IS IT NOW?

The age of *indifference* is pretty well over—people are beginning to "wake up" to a change of atmosphere in the night. People are conscious that the *tone* of our country is "not what it was"—there is a feeling of serious deterioration. We have not the same confidence in the solid morality of the population; there is a feeling of hesitation in predicting a popular verdict in any particular case on the side of moral rectitude. We should like to feel that the people of Canada are "sound at the core" on all questions that affect religion. Secular greed is not content with what it has achieved in the way of spoliation—they would lay their hands on our Church edifices and exact their burdens of taxation. *Religion is no longer generally recognized as a benefactor*—or we are very near that point!

THE AWFUL EXAMPLE OF VICTORIA

—our sister colony, of like blood and similar experiences—ought to make us stop and think. They have had twenty years of purely secular education, and results have been tabulated. At

the Folkestone Church Congress, Bishop Moorhouse, of Manchester (with large Colonial experience in that quarter), held up the warning to England and the world. His statement was challenged, and a Victoria dissenting minister (one Savage) employed to refute him. The adversary has candidly "struck his flag," and acknowledged that Bishop Moorhouse *did not go far enough*—the case turned out worse than he had described for religion and morality. The Chief Justice of Victoria has added the weight of his testimony. Archbishop Benson has thoroughly sifted the statistics—and with the same verdict. Is it not time for Canadians to be up and doing?

REVIEWS.

THE WAY, THE TRUTH AND THE LIFE. The Hulsean Lectures for 1871. By F. I. A. Hort, D.D., University of Cambridge. 8 vo., pp. 219, \$1.75. London and New York: Macmillan & Co. Toronto: The Copp, Clark Co., Ltd.

There is a pathetic interest in these four lectures, published so long after their delivery. Their author had been engaged upon them preparing them for publication, and labouring with bad health and many engagements to give to them a full expression of his thought, but he had to leave the work unfinished, and no fitter editor could have been found than his life-long friend, the Bishop of Durham. The lectures are published in almost the same form as Dr. Hort left them, and the notes at the end of the volume form a collection of thoughts rather than a system of elucidatory matter. The lectures are studies of great depth and sobriety, following out with infinite care every line of thought, and co-ordinating it all to the deeper wants and conditions of the human mind. The editor says truly of the lectures: "Every page bears the impress of reality, of breadth, of sympathy, of absolute loyalty to truth." Even the study of such lectures has a teaching power, and the lucidity of phrase and arrangement of ideas give continuous interest in the closest reasoning—for the reasoning is close, and there is nothing wasted in rhetorical decoration.

FISHERS OF MEN. Addressed to the Diocese of Canterbury on his third visitation, by Edward White, Archbishop. 8 vo. \$1.75. London and New York: Macmillan & Co.; Toronto: The Copp, Clark Co., Ltd.

To Churchmen on this side of the Atlantic the treatment of prominent ecclesiastical topics by the Primate of all England must be of peculiar interest. The volume before us brings us into touch with the leading thoughts of the living Church, and if we do not find an authoritative decision we have sufficient for those who run to read and be guided by a wise counsel. The charge is broken up as read at different churches, and we may occasionally lose the point of local allusions, but all parts and sections are intensely practical. It is divided into five parts, and a sermon is added, as it goes over much of the same ground. It is clear that the Archbishop is more than alive to all the foremost currents of thought in the Church and nation. His Grace's notes are few, but we quote one as characteristic of the man. "Could there be a more aimless imitativeness than is exhibited by altar cards—useless in our service? or the revival of the always meaningless term of 'Mass'—the poorest term ever used for the Eucharist?"

BRYAN MAURICE, OR THE SEEKER. By the Rev. Walter Mitchell.

THE CHIEF THINGS, OR CHURCH DOCTRINE FOR THE PEOPLE. By the Rev. A. W. Snyder. New York: Thos. Whittaker; Toronto: Rowsell & Hutchison.

These two volumes are respectively Nos. 8 and 10 of Whittaker's Library of Church Teaching and Defence, and are two old friends and favourites. It is nearly thirty years ago since Bryan Maurice first appeared. What a changed world since then! But the publishers have shown wisdom in retaining the book as issued first, instead

of recasting it. When re-issued but the theologian or older reader than a reader.

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BY THE REV. H- DUCATION- CANON OF

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that which re- very ancient- "As Joseph- Body in a clea- rected that th- when replace- five white lin- meaning if th- acts of Comm- D. The thi- ing of Sacra- state just w- like our other- Church's for- We believe- His Church t- and believe i- merely declar- of the Homi- That it is exe- way after a- person's deli- confession is- cision as to- science. Thi- to the soul by- but may be o- That this con- the Sacram- of the same d- ments genera- sense, as bein- gift by means- ment. Now- ing of our for- easily how ar- The morning- tation in H- XXXIII, Cai- of the Sick, a- absolutely an- ing. It was- Communion- Dr. Pusey of- use of confes-