

"We may add to the reasons here enumerated the hardship that must inevitably be caused by a literal interpretation of statutes more than three centuries old, when the law making power is in abeyance. It is sometimes asked what would be thought of officers in the army who treated the commands of their superiors in the manner in which the commands of the Bishops have been treated by a few—a very few—of the clergy. But what, we may ask, would be thought of an army which was governed by regulations the youngest of which was made in the reign of Charles II.? We venture to say that if this had been the case with the army, and there had been no present means of bringing those regulations into accord with modern wants, either the policy of the military authorities would have been to give them the widest meaning that the words could possibly be made to bear, or adherence to the strict letter would have been followed by grave military disasters. A rigid interpretation of the law is only safe, and consequently only wise, when an amendment of the law can be obtained the moment that it is found necessary."

~~~~~  
 AN OLD SUBJECT IN A NEW LIGHT.

The following speech of Canon Gore, constitutes one of the most striking arguments in favour of Foreign Missions ever presented. We owe to these native races the imparting of Christianity as a twofold debt, first as having annexed their territory and assumed the lordship over them, and secondly because we have made the practice of their old religions in their integrity impossible, and are therefore sacredly bound to give them something in return.

"Canon Gore then proceeded to attack the man who sits comfortably at home, and says that "missions are not much good, far better leave the heathen alone to their own religion." He said that this is impossible, because, with the best intentions, wherever we go inevitably go to *destroy*. That was an indisputable fact.

Let them look at what we have done in Africa. The native tribes had their code of ethics, imperfect indeed, but there it was. Their laws were severe, the chief had absolute power of life and death, and they were bound together in a strong allegiance to chief and tribe. We destroyed all that; their occupation was fighting and at least it made them men; we took that away and turned them into idle loafers; we took away the chief, power of life and death; we upset everything. We relaxed their old allegiance, and all their old ideas of duty: we introduced spirituous liquours, and corrupted them with other vices. We left them worse than they were.

2. See what is going on in India. We found caste with all its rules, its customs, and its time-honoured priesthood, sent, as they believed, from the gods. We were breaking it all up with our civilization. We introduced schools, universities, examinations; we mixed them all together in trains and trams, and so the distinctions of caste are inevitably broken down. And behind all their customs and rules there was a strange philosophy, which we Europeans could so little understand. We put manuals of science into their hands, we upset their whole system, and threw