

horizon of our Dominion, we trust that these will ere long be dispersed and that our new governmental machinery will work easily and harmoniously, controlled by wise and earnest statesmen.

"Who know the seasons, when to take
Occasion by the hand and make
The bounds of freedom wider yet."

To our Church the past year has been, financially, a calamitous one, owing to the failure of the Commercial Bank. The effort to supplement the deficiency has however, I doubt not, done us real good by awakening a feeling of self-reliance. The list of subscriptions recorded in the January number of the *Presbyterian*—amounting to about \$5000—is very gratifying—The Temporalities Board have been nobly sustained, and there is no doubt that they will be able to pay all the ministers in full for this year. Meantime the Commercial has amalgamated with the Merchants' Bank, Montreal, of which Mr. Hugh Allan is President, the stock being taken at thirty-three and one-third per cent of its par value. Strong hopes are expressed that the new stock will soon command a large premium.

Queen's College, which has lost heavily by the failure of the Bank, is threatened from another quarter. Both the leading journals in the capital of this Province—the *Globe* and the *Leader*—have taken strong ground against Government grants to denominational Colleges. Queen's College has for some years received an annual allowance of \$5000. Should this aid be suddenly withdrawn, it is hard to see how the present staff of Professors could be kept up in the Arts Department. The discussion of the advisability of continuing these grants will probably lead to a reopening of the whole question of "University Reform," which was debated with so much bitterness some years ago. Nor will this be matter for regret, if it should result in such a change as will secure a uniform standard for degrees in Arts throughout the Province. Meanwhile I fail to see the wisdom of the policy which would deprive an institution of all Government aid on account of its being under the superintendence of a particular denomination, when it can strew good work done, and done not for the benefit of one sect, but for the general benefit of the community. In Queen's College Presbyterianism, Episcopacy, Methodism, Congregationalism, Romanism, and I know not what other shades of theological opinion are represented among the students in Arts, so that "sectarian" is evidently a misnomer. By all means let the result of the instruction imparted be tested by confident judges and let the aid given bear some proportion to the amount of work done. The Theological department is, of course, denominational, but it is supported without Government aid.

When we look beyond the limits of our own Church, we find that the past year has witnessed some remarkable efforts shewing a

tendency to what a certain writer calls "inclusiveness" in modern religious life. The Pan-Anglican Synod, which owed its origin to a suggestion made by the Metropolitan Bishop of Canada, has received an abundant share of attention from both the secular and the religious press. Three score and fifteen Bishops from various quarters of the globe met in solemn conclave at Lambeth, and held some discussions which were not allowed to reach the ears of the *profunum vulgus* through the medium of reporters. The immediate fruit of their conference was a "Pastoral" full of vague generalities and weak commonplaces, which failed to touch the weighty questions that are dividing the Church of England and agitating the whole Christian world. Perhaps this was only to be expected when we consider the heterogeneous and conflicting elements of which the Synod was composed.

The Archbishop of Canterbury, who presided over this gathering, has been casting longing glances eastwards, and has written a letter with a view to obtaining recognition from the "Holy Orthodox" Greek Church. How these advances will be received it is difficult to determine. Should an understanding be come to between the Church of England and that of Russia, the event would have a political as well as a religious significance. As to the religious element of the transaction, the very fact that the Archbishop is seeking an alliance with the Greek Church will tend to widen the breach between the Church of England and other Protestant Churches in Great Britain, and, in all probability, to estrange the laity of her own communion. The tendency to "inclusiveness" is in this way more than counteracted by a corresponding separation which is almost by necessity involved in it. Closer union with one party implies greater divergence from another. If His Grace of Canterbury should meet with such a rebuff from the authorities of the Greek Church as Dr. Pusey and his party received at the hands of the Church of Rome, perhaps the Clergy of the Anglican Church will be induced to look nearer home for friends and allies.

In Scotland, the agitation in favor of union, on the part of the non-established Churches, has received a check in the shape of an unseemly quarrel between Dr. Candlish on the one hand and Dr. Begg and some of the anti-unionists on the other. Dr. Candlish has been unable to restrain the opposition to measures which he would fain have carried with a high hand, and now he retires in sorrow or disgust, feeling, as he says himself, that he is not the man to moderate among the conflicting elements at work. Shall we be glad or sorry that this attempt at union seems for the present to have failed? There is probably no excess of uncharitableness in the supposition that, amid all the other advantages and blessings of union, the