

of little shops. In brief, there is the too common practice of living beyond one's income and trusting to luck. If people were less extravagantly pretentious, either in setting an example or in copying one, there would be a saner life. But how is a change to be brought about?

#### A Needed Lesson.

As a nation we Canadians fail to realize how weak we still are, and that even the strongest nations are as flax in God's hands. We have waxed fat and increased in goods, and too often this is accompanied by a self-complaisant and boastful frame of mind. The Old Testament is full of gratitude to God, who brought His people from a land of bondage, and we owe to God far more thankfulness for greater blessings than the Israelites ever enjoyed. Abraham Lincoln summed up this lesson in his Thanksgiving proclamation in words which we ought to apply to ourselves at this time: "It is the duty of nations as well as men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . . We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behoves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

#### FOLLOW THE FLOCK.

The impending removal of Grace Church in Toronto calls attention again to the manner in which on this continent the waves of advancing population overwhelm the work of the preceding decades and obliterate all traces often in a lifetime. It is only a few years since Bay Street above King Street was studded with places of Christian worship, whose congregations have been swept away to make room for piles of buildings with a few caretakers. New York is the typical city whose example is followed. They have had the sites of old centres retained as the Church of the Strangers and similar designations, but in turn such have had to go. It is the same with all. Contrary to tradition, the Roman has, like other religious bodies there, sold the sites. It was never the policy of that body to buy New York land at a high price in order to build its smaller churches in the van of improvement. It preferred quiet streets—by-ways, if any could be found—where land was not dear and the edifice might not be wanted for business or public development for many years to come. Fortunately for Toronto, a committee has studied the neighbourhood for years and Grace Church should have little trouble in finding a resting-place. Rarely in old England does ground which has been consecrated fall back to common uses. And yet migrations like Grace Church take place, and in the city of London parishes are grouped. There is one delightful instance in the city, St. Vedast, which has been tastefully reconstructed, and which represents four old parishes, and the descendants of the old families travel miles to attend the services and look after the poor. It is a natural regret, and yet we have to plead

guilty to another equally natural failing which is fed by our Old Country exchanges. Rarely do we open one without seeing how ornaments of every kind are lavished on old parish churches, now practically bereft of congregations. Had the money such gifts represent been handed over to a Western diocese, how reproductive it would prove by aiding a new church in a new land and helping often old parishioners! Some times, too, old fanes, crumbling to decay from sheer age and abandoned to sightseers, are shored up and rebuilt at a cost which would establish a new diocese.

#### WYCLIFFE AND TRINITY.

We have recently received the statement issued by the authorities of Trinity College re the late negotiations for the amalgamation of these two institutions. As yet they have proved abortive, and the very generally wished for consummation has been indefinitely, but we believe only temporarily, postponed. In spite of our disappointment, which, we believe, is shared by the great majority of our fellow-Churchmen, we have, on second thoughts, begun to feel that this delay is possibly all for the best. Great achievements of this kind are seldom, if ever, accomplished in a hurry or at the first attempt. By-and-by, when the second or third attempt is made and the ground has been better prepared, the hopes of the promoters of the scheme will be finally realized, and a more lasting and satisfactory understanding will be arrived at than would be possible at this stage. By no means, therefore, let us be discouraged. The movement has only begun. It was almost inevitable that there should be a setback. It is a big undertaking, and big undertakings of any kind are seldom, if ever, effected without the expenditure of time and trouble. And if ever there was an undertaking worth waiting and working for it is this. More than a generation has elapsed since the unhappy misunderstanding arose which brought about the establishment of Wycliffe. Of the action of both parties in that unfortunate disagreement we desire to speak with perfect impartiality. No doubt there were faults on both sides. It always takes two to make a quarrel. The supporters of Trinity had their full share of human nature, and might have been more conciliatory. Things were done and said at the time by them which were justly resented by the opposite party. Nay, while not absolving the latter-named party from all blame in the matter, we will go further and say that perhaps the attitude of the supporters of Trinity was provocative, or, at all events, unduly stiff. "For the sake of argument" we are willing to admit the possibility of this. Our personal recollection of the circumstances of the case seems to point in this direction. We are open to correction, however; that is, if anyone thinks that the point is of the slightest importance, which we most certainly do not. The real point is not to which side the balance of blame attaches for this disastrous and humiliating break, but whether or not we Churchmen of to-day, with more than a quarter of a century's added experience, shall deliberately allow ourselves to remain bound by the mistakes of our predecessors, "dwellers in a narrower day." No! The more we ponder the matter the more convinced do we become that this misunderstanding of the seventies is not irreparable, and that we are in sight of the beginning of its mending and ending. The fact of the matter is that the Church as a whole has outgrown the partisan Divinity College. We use this term "partisan" in no exclusive or invidious sense. All our Anglican divinity colleges to-day in Canada are partisan institutions, not so much from their own deliberate choice, but because this character has been forced upon them, not by our own, but by the mutual mistakes of our predecessors. Some have become actively and avowedly, some pas-

sively and tacitly, partisan, some by adopting and some by accepting. And so in popular estimation partisan they remain. Meanwhile the Church has been growing away from them. The young men, educated and prepared for the ministry within their walls, when they go forth into the world and to their work, find that the old lines of cleavage, with which they were indoctrinated in the lecture-room, have all but melted away and are rapidly disappearing. The theological significance that used to attach to a Trinity, or a Wycliffe, or a Montreal Divinity College, or Lennoxville, or King's man hardly exists now among Churchmen in the mass, or even among the great majority of the clergy. We are no longer bound by these traditions. The intelligent and enlightened laity are less and less inclined to enquire of a man's college antecedents. Their theological training, so far as its relationship to any particular school of thought is concerned, is becoming of less and less moment. There are, of course, Churchmen of weight and eminence to whom this sort of thing still appeals, and who still cultivate the art of smelling out minute theological distinctions, but they are becoming daily and visibly rarer, and there is no one to take their places. The representative Churchman of to-day, in whose hands the future of the Canadian Church lies, is little concerned with the dying controversies of his fathers and grandfathers. His theology is inclusive, not exclusive. Thus, the partisan college, and remember again we use this term in no distinctive sense, is rapidly becoming an anachronism. Trinity College has determined to solemnly repudiate the name, which, perhaps not altogether undeservedly, has attached to her in the past. As an evidence of her good faith she has offered to make substantial sacrifices. She says in effect: "We are willing to make atonement for the mistakes of a quarter of a century ago." And her efforts will not be thrown away. Her labours for peace will have their reward. Time is on her side.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

We have noticed a recrudescence in this country of a spirit that we hoped had about passed away forever. It is the manifest tokens of delight which some of our fellow-citizens feel when shown some ordinary courtesy abroad. Not long ago a Montreal paper announced in display headlines that an Anglican clergyman of that city had been "signally honoured" by being invited to preach in St. Margaret's Church, Westminster. This was cabled across by a special correspondent, who had evidently thought he had unearthed some special lustre that had been shed upon our country and our people by this gracious invitation. Our knowledge of the man who preached would lead us to expect that the quality of the sermon the people of St. Margaret's heard that Sunday morning was quite up to the standard they were accustomed to listen to. It would have been quite as appropriate for that industrious correspondent to have cabled a message something like this: "The authorities of St. Margaret's, Westminster, know a good thing when they see it, and hence they have invited — to preach." Another distinguished Canadian clergyman goes over to England, and some of his friends are tickled to death because he is granted permission to preach somewhere or other on the first time of asking. Is it possible that anyone should desire to preach in England or anywhere else who had no message to deliver? We should be sorry to think that Canadian clergymen should for a moment assume that it is only in a spirit of stoical endurance that a congregation abroad can be induced to listen to them. A third writes home to express his surprise and delight that His Lordship the Bishop of —,