

needy members of Christ's body our self comfort is not one of those channels. "He who giveth to the poor lendeth to the Lord." Are we who withhold our money always sure that by giving to *our own church* and not to *Christ's body* (the Church generally), we are giving to God while our poorer brethren are in need. Where can we find any teaching that the *hand* of the body should wear a gold ring and kid glove, and the *foot* go bare and really be in most need of care and protection? How can the wealthy centres of Church life hope to live and prosper if the rural congregations are allowed to languish, the children drifting away from the Church to later on move into the city or town as wealthy and influential citizens, but not as Churchmen. And we must not forget that our towns draw their chief additions from these poorer parishes. Fellow-Churchmen, let us lay aside the fallacy that by paying fifty cents or a dollar for a first class entertainment or buying an article at bazaar, because one has to do so for appearance sake, or because it is really cheap and useful, or still worse, the idea that adding to our personal comfort and happiness in the worship of the Almighty is *giving to God*, and test every offering by the simple question, "Is this money, time or gift for the advancement of *God's glory* or *my own glory*?" and honestly answer this, and you will see how very important all extra parochial objects are as channels through which to *give to God!*

"THE DRAG ON."

The prevailing pressure and "strained relations" between Upper and Lower Houses of Parliament are almost as great as those between labour and capital. The fact evidently is not that restraining power has become tyrannically strict and autocratic—rather the contrary!—but that restrained activity has become more impatient of any restraint. This is as true of one side of the Atlantic as it is of the other: of a Republican Senate in the U. S. as it is of the House of Lords in England. A great deal of clap-trap is talked by agitators in Great Britain about "hereditary legislators" as if there were something quite disgraceful in possessing and using the hard-won advantages inherited from our forefathers!

THE CONSERVATIVE PRINCIPLE IS CHALLENGED.

It does not matter—so far as the British Lords are concerned—whether a man can trace his descent from Alfred the Great, William the Conqueror, Queen Elizabeth; or is only a son of a successful brewer or money-lender, or even whether he is the very man himself whose business success has been crowned by a peerage—if he opposes the will of the popular chamber of Parliament, he is blatantly arraigned as a "bloated aristocrat," standing in the way of popular progress, and kicking away the ladder by which others seek to climb to the platform which he has reached. Logic has no place in such an argument: it is simply a question as to whose *will* is to prevail in a struggle for preference. Even the *merits* of the question are unimportant: it is the *fact* of rivalry.

THE REPUBLICAN SENATE

represents the retarding, cautious, "go slowly" policy, though not adorned with hereditary titles: so it must come in for its share of the odium which attaches to opposers—at any time or for any cause—of the popular will. The same principle is exemplified by the Bishops in our Canadian National Synods, the Upper House in the Provincial Synod, even the clerical caste in a diocesan

synod, or the rector in a parish vestry. The idea of the rectorial office is that the rector, possessing life interest in his living, represents—as a link in a chain—the hereditary and continuous interests of religion. The casual member of his congregation who obtains a seat in the vestry is merely a "momentary passing breeze." He may transfer his "vote and influence" elsewhere on short notice—the parson remains in possession.

THE LOWER GRADE FLUCTUATES.

It is more exposed to vagrant influences and passing movements, and is more easily swayed by new ideas: whether composed of members of Parliament, average parsons, or ordinary laymen. Their interests are not so deeply seated, or so enduring. They do not reach so far back, nor do they try to reach far forward—if at all. The others' ambitions and desires are largely realized already. Their interest in the general welfare is of a patriotic rather than personal or selfish character. Their views are likely to be broad and free on great public questions. Their comparative leisure gives them more time for thought and study as well as observation. They *foresee* difficulties and obstacles which are invisible to the eyes of those less advantageously placed, and they are anxious to provide for contingencies which the others do not even suspect as possible.

IMPATIENCE IS UNREASONABLE

—if people would only realize the fact—under such circumstances. We do not say that there is anything necessarily "degrading"—notwithstanding the etymology of the word—in *going down hill*: but the process should be made as safe and pleasant as possible—both in progress, in conclusion, and in consequences, near or remote. A slap-dash, go-ahead speed does not secure these requirements to any appreciable extent. It is more likely to incur the very opposite—a very rough though rapid enough rate of progress, a sudden collapse, and very disastrous and lasting consequences. Such are

"THE RULES OF THE ROAD"

in these matters, and no reader or student of history can long shut his eyes to them. Experience has laid them down! The elevation of an ecclesiastical ratepayer, elector, vestryman, parson, commoner to a higher position, has a surprising effect in modifying his notions about "reform" and other watchwords of agitation. The fact is that many enterprises—very fine on paper—lose their charm when seen in practical operation: even though the scene be laid only on the field of memory or imagination. Those who have neither of these latter qualities—or having them, get no "play" for them—are to be greatly pitied. They are not competent judges of the use and effect of things. They had better, therefore, *defer* very respectfully to those who happen to have the advantage for the time being of such faculties or opportunities as they themselves have not.

REVIEWS.

THE BOOK OF OTHER RITES AND CEREMONIES OF THE CHURCH. 8 vo., pp. 41. 40c. Milwaukee: The Young Churchman Co.; Toronto: Row-sell & Hutchison.

The very thing for every clergyman to have. The services are for such things as Harvest Home, Laying the Corner-stone, Opening a Church, Blessing a Cemetery, Re-opening a Church, Removing, Consecration, Admitting Lay-reader, Inaugurating new Organ, Blessing divers objects, Sentence of Degradation. It has a note commendatory from the Bishop of Milwaukee, and is in very convenient form.

THE CHURCH YEAR. A series of sermons for the sacred seasons. By the Rev. J. Carmichael, M.A., D.C.L., Dean of Montreal. 8 vo., pp. 858. Montreal: W. Foster Brown & Co.; Toronto: Rowsell & Hutchison.

The Dean makes no pretence to grace of oratory, but he has a straightforward way of grasping his subject that carries us on with it, and leaves us at the point where all that is necessary is said. You feel that his studies do not lie in the way of dogmatic theology or precise statement of definition, but he is a wide reader and brings his reading to bear upon the living world, so as to let each feel that the Gospel has been given to him and is not a set of mere words and phrases. The sermons, thirty-seven in number, cover the whole Christian year, and each is successful in hitting the central thought at which it aims: there is no vagueness or loss in multiplicity of words, but in their honest terseness lies the force of each address. Many striking passages might be quoted, but we give only one: "As one follows these Magi seeking Christ, he feels a thrill of hope in the thought that so in the days yet to dawn the heathen may seek the light; that the great regeneration will come, not only from Christ seeking the lost sheep, but the lost sheep themselves bleating for the Shepherd. And one surely learns that, as the Church advances, preaching Christ in heathen wilds, its truest wisdom is to seek in error what-ever may be good, and use that as the stepping-stone to destroy evil—use it as St. Paul used it when standing before the altar raised 'to the unknown God,' he reviled not the inscription, but used it as a sacred text, and 'preached Christ' from the sad, the gloomy, the melancholy words." The volume, in conclusion, is beautifully finished by the publishers, and the reading most agreeable.

MAGAZINES.—Who are the most famous writers and artists of both continents? *The Cosmopolitan Magazine* is endeavouring to answer this enquiry by printing a list from month to month—in its contents pages. This magazine claims that notwithstanding its extraordinary reduction in price, it is bringing the most famous writers and artists of Europe and America to interest its readers, and in proof of this claim, submits the following list of contributors for the five months ending with February: Valdes, Howells, Paul Heyse, Francisque Sarcey, Robert Grant, John J. Ingalls, Lyman Abbott, Frederick Masson, Agnes Repplier, J. G. Whittier (posthumous), Walter Besant, Mark Twain, St. George Mivart, Paul Bourget, Louise Chandler Moulton, Flammarion, Tissandier, F. Dempster Sherman, Adam Badeau, Capt. King, Arthur Sherburne Hardy, George Ebers, De Maupassant, Sir Edwin Arnold, Spielhagan, Andrew Long, Berthelot, H. H. Boyesen, Hopkinson Smith, Lyman J. Gage, Daniel C. Gilman, Franz Von Lenbach, Thomas A. Janvier. And for artists who have illustrated during the same time: Vierge, Reinhart, Marold, F. D. Small, Dan Beard, Jose Cabrinety, Oliver Herford, Remington, Hamilton Gibson, Otto Bacher, H. S. Mowbray, Otto Guillonnet, F. G. Attwood, Hopkinson Smith, Geo. W. Edwards, Paul de Longpre, Habert-Dys, F. H. Schell. How this is done for \$1.50 a year, the editors of *The Cosmopolitan* alone know.

THE STORY OF THE CHURCH OF ENGLAND.

EDUCATION OF THE POOR.

Who educates the children of the poor? is a question that is often asked, and to which one may reply, Who, indeed, if not the Church of England? The competition of school boards often presses hardly on the Church schools, as all school managers can testify; and yet, notwithstanding this fact, it was found that in the year ending August 31, 1891, the Church of England educated ever 200,000 more children than the school boards,* at a much less cost, whilst Church-

*The average cost of a scholar in the Board School is now £2 7s. 1½d.; in the Voluntary School, £1 17s. 8d., thus saving 9s. 5½d. on each child educated in the Voluntary School, which taking the contributions of Churchmen into account, means a saving to the rate-payers of about two millions a year, on the 2,288,385 children in average attendance in our Voluntary Schools.—See Official Report of Council on Education, issued August, 1892; and National Society's publications.

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* Mr. Gladst mons/May 16 + Quoted by mons, May 16