

repairs which are immediately necessary. He says: "Members of the University of Cambridge will not forget that from Croyland Abbey, Abbot Joffrid in 1113 A.D. sent monks to establish a mission and give lectures at Cottenham, which led to the foundation of the University." The rector is the treasurer of the Restoration Fund.

#### Evils of Rented Pews.

Dean Farrar gives the following story of the late Archbishop Magee. When speaking of the Parish Churches bill he said: "As soon as a person succeeds in appropriating a pew, he puts in a hassock and a Prayer-Book, and after that it is sacred forever to him. These are the idols of British pewdom, the symbols and forms by which seizin and livery of part of the parish church are taken forever. Very early in my clerical life I was curate in a parish church where there were large, old-fashioned pews, owned by different persons. After service one Sunday, the holder of one of these pews came to me in a state of great irritation and rage, because of the intrusion of a single stranger into his pew, which was a large one, with seats for eight or nine persons, of which he was the sole occupant. "Sir," he said, "I would not dare to disturb Divine service to put him out of my pew, but I took the slight liberty of sitting upon his hat!"

#### The Use and Abuse of the Pulpit.

The Bishop of Liverpool recently dedicated a pulpit and peal of bells in St. Peter's church, Newton-in-Makerfield. In his sermon His Lordship referred to the use and abuse of the pulpit. It must not, he observed, be a political platform. A clergyman had a perfect right to hold his own political views and to exercise his vote as a British citizen, but he had no right to proclaim his political views from any pulpit of the Church of England. The Established Church was not the Church of a party, but of the nation; and if the day ever came when it was identified with one party in the State, and to be a Churchman meant to be a Conservative or a Liberal, the Church of England, as a National Church would be doomed. It must also be clear that the pulpit was not the desk of the philosopher. It was right that a clergyman should train his mind by studying the works of ancient and modern philosophers, because such study would help him to express his views with a force and clearness which he would otherwise lack, but he had no right to air his own peculiar philosophical views in the pulpit. Nor was the pulpit the rostrum of the lecturer. It was not a place in which lectures on literature, science, and art were to be delivered. A clergyman might enrich, beautify, and illuminate his preaching with illustrations taken from every department of knowledge, but he must not use the pulpit to air his secular knowledge. Much less was the pulpit a stage for the actor, where the man to whom God had given great dramatic powers could preach flowery or sensational sermons. The pulpit was a place where the minister should proclaim the things that belonged to eternal life,

and the gift of dramatic power in the preacher ought to be consecrated to the service of God, and used to impress upon the hearers the great truths he had to teach. Instancing the duty of the laity, His Lordship declared that there must be receptivity, moral earnestness, and wholeheartedness on the part of those who attended church, otherwise what was preached from the pulpit would be of no avail.

#### The Brotherhood of St. Andrew.

We take the following notice from the Living Church. We have recently published two long letters, one from the council, in Toronto, the other from Mr. Hubert Carleton, refusing in the most distinct terms to assist in any home missionary work, and we also gathered in foreign work as well. So it is evident that the writer in the Living Church is mistaken on that subject. We gladly record the hard and successful work of the Brotherhood at the convention: The second Pacific Coast Brotherhood convention was attended by about 150 men, a few of them from east of the Rockies. Sessions were held at the mission of the Good Samaritan, on the lawn of the University of California campus at Berkeley, and in Shattuck Hall, Berkeley, and there was a corporate celebration in Grace Church. On Sunday morning the annual sermon was preached in St. John's, by Bishop Hall, of Vermont, and the final service was held Sunday night in St. Luke's, the preacher being the Rev. John Henry Hopkins. The president of the convention was Mr. Fred. Rice Rowell, of Seattle. The Brotherhood on the Pacific Coast is in excellent condition. In San Francisco it did splendid service in connection with the convention, not the least being its meeting of incomers at the ferries, its rest room for deputies, and its general looking to details. For more permanent work it is helping Archdeacon Emery in missions. There was a determination in all that the convention did, that indicated strong life. Opportunities on the Coast are tremendous, and Brotherhood men are doing their part to meet them. The national Brotherhood convention is wanted by them, and ought to be had by them as soon as it can be.

#### NATALITY.

Natality or the birth-rate has been discussed for some years past in our Synods, Provincial and Diocesan, and attention has been drawn to a subject which most closely affects the moral and material progress of the people. The Malthusian theory that the increase of population would exceed the means of supporting life, has long since been exploded, and yet the doctrine of Malthus, that it was right to limit natural increase has grown and extended. The British Association of Science, at its recent meeting in Glasgow, dealt with this subject, and the opinion there expressed is remarkable, coming as it does from an unexpected source, that the chief cause of a low birth-rate was irreligion. It appears that not only in France

and in the province of Ontario is the birth-rate decreasing, and abnormally low, but also in England, Scotland, New Zealand, Australia, and the United States. It is evident that the causes of it are not local, but general and far-reaching. It is, perhaps, most extraordinary that it is marked in young countries like the British colonies, which spend large sums in promoting immigration, and whose chief need is an increase of people. Among the causes assigned for this phenomenon, were the increase of education, and the higher standard of comfort; for it has long been a subject of remark, that the poorer the family, the larger the number of children. No doubt people of intelligence desiring to live in comfort, and provide for their children's welfare, might feel that a limit should be placed on the size of their families, and that in this, as in other things, a discretion should be used, but it is carrying it to an extreme, which is selfish and sinful, when we see fruitless marriages almost the rule, when naturally they would be the exception. One speaker at the British Association meeting, in discussing the significance of the low birth-rate, said: "In seeking the cause of such phenomena, we might be helped by two conspicuous examples in antiquity. One was the case of Greece in the second century, B.C., described in detail by Polybius, who gave his view of the causes and remedies. The other was Rome in the classical period of her literature, when sterility became so urgent a problem that Augustus used all the forces of civilization to lessen it, but in vain. In all six cases, on which we had abundant information—namely, Greece, Rome, France, America, Australasia, and England, in many ways so unlike—the decay of religious beliefs appeared as the one common antecedent to the decline of the birth-rate. Moreover, the inductive conclusion of a connection between the two phenomena was supported by deductive reasoning that men and women would shrink from the cares of a family where the religious motives for a family life were absent, and where the standard of comfort was high." In the decay of faith, and the religious motives to matrimony, we can see the chief causes of what is so apparent in countries so widely differing from one another in climate and social conditions. It is more easy to indicate the cause than to point out the remedy. Public opinion must be aroused upon the subject, the immorality of a voluntary and wilful sterility must be recognized, and the community should have no more regard or use for a barren woman than for an idle man.

#### THE GENERAL CONVENTION.

The general convention of the Church in the United States met last month in the city of San Francisco. It is the first time in its history that it has assembled on the Pacific Coast. Though gathered in that western extremity of the United States, it had not reached the utmost bounds of the American possessions, and still further beyond lie the Hawaiian Islands and the far-off Philippines. In its missionary outlook, the Church con-