

she made facilities of transport to collect these stores of wealth, and she used people to settle her vacant lands and develop her industries. How to attract capital and population is the problem for Canadian statesmen to day, and in proportion as they are successful in dealing with it they deserve well of their countrymen and merit their support. "Canada for the Canadians" may be an excellent political cry at the close of the next century, and may be a wise and statesmanlike policy to adopt, but at the present time it represents nothing more than a bid for the support of the lowest elements of the electorate, and is only found in the mouths of politicians who play to the gallery and who can subordinate principles and patriotism to catch the vote of the ignorant and prejudiced. The temperance question has been long the sport of party, and the painful struggle of the politicians to run with the hare and come in with the hounds, to catch the temperance vote without losing the liquor vote, offer a very pitiable and not very edifying spectacle. For ourselves, we have no expectation of making men sober or temperate by Acts of Parliament, and we look to the spread of education and the growth of healthy public sentiment to reform public morals and mitigate the evils of excess rather than any amount of repressive legislation. On all these questions, however, we would have our lads think and act for themselves; to judge of measures rather than men; to avoid the absurd fallacy of supposing that the men of one party can do no right and the men of the other can do no wrong; to look at both sides of every public question, to "prove all things," to "hold fast that which is good," to "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

In the present number of the *Review* we have selected as the subject for our literary competition a very different topic. This time we have invited our artists to indicate their re-

ligious denomination to which they belong, and the ground upon which their choice was made. We were at first somewhat doubtful as to the advisability of selecting such a topic. The dissensions between the different branches of the Christian Church seem to us a fact ever to be deplored, as involving a waste of energy, as weakening the power of the Church in its conflict with evil, and as being contrary to the mind and will of the great Head of the Church. Nevertheless, the dissensions exist and seem likely to remain. The Church Militant is divided into rival camps: Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists, rally around their own particular standard, and utter their own particular shibboleth, each professing to find in its special organization the doctrines, practices and mode of Church government most in accord with the teaching of Scripture and the revealed word of God. There are large numbers of our boys and girls in active fellowship with each of these bodies and others besides, and we invite them to give us an expression of their views, and to state what considerations led to their casting in their lot with the Church of their choice. It may be that some of those who undertake the task will realize as they proceed how trifling are the issues that divide the various branches of the Church of Christ and sow discord among brethren, and how insignificant are the points of difference in comparison with the great realities of life and death and immortality, of which the Church is the exponent, and amidst which she is called to bear her part. Certainly if it awakens in any heart the desire after Christian unity and fellowship and reveals the littleness and barrenness of sectarian strife, we shall have accomplished a worthy end and shall have justified the wisdom of our selection.

We have been quite startled at finding that our remarks upon the Orange order in a recent issue have stirred up a miniature hornets' nest