

but of the most ordinary sense of justice. It cannot be denied that the British Parliament and the British people have made the greatest sacrifices for Ireland, yet they are confronted to-day with a hatred of English law, English control, English ways; growing, indeed, more intense with each concession we grant, and each humiliation inflicted upon us. In the bad old days when Ireland was the most wronged country under the sun, there was far less of the expression of this antipathy; but it has increased rather than diminished with every genuine attempt to do her justice, and only led to new and intolerable demands, which are urged with growing virulence, and backed by increasing violence. It is this fact that causes such bewilderment to Englishmen. Justice evokes no sympathy; liberty brings no reconciliation; government becomes more difficult, just in proportion as Englishmen are inspired with a new light of forbearance. But the decay in the love of justice which once characterised Irishmen is still more signally manifest in the repudiation of just contracts with their own countrymen. They have suffered, no doubt, like the farmers of England and Scotland, from an agricultural crisis of extreme severity, but they have no right to confound suffering with injustice, or to betake themselves to robbery as a remedy. There can be no doubt, indeed, that the agrarian movement rests upon the most sordid basis. There was a time when the late Mr. P. J. Smyth, the Nationalist, said to his countrymen; let us be romantic and poor; and it seems hard even now to believe that the debasing passions of greed should have attained such force among a people devoted to a creed which, whatever its defects, checks the passion for comfort, and diminishes the fear of poverty. But the evidence is all too plain that the love of justice, not to speak of morality itself, has given way before the passionate greed which would attempt not only to defeat the landlord's demand of his statutory rent, but repudiates every other form of just debt.—*Edinburgh Review*.

DRIFTING FROM OLD MOORINGS.

THE sects are drifting away from their old moorings in all directions. The old anchors of nonconformity and dissent have rusted and hold fast no longer where they were cast over by the little ships that have sailed away from the Catholic Church. At the Baptist Conference in Toronto, Dr. Rand introduced the subject of hymn books. In the Baptist churches in Toronto, he said that about half a dozen different books are in use. This tended to prevent the sympathy of feeling and *esprit de corps* which exists where there is uniformity in the use of the hymn book. He moved "That the interests of the Baptist brotherhood throughout the Dominion of Canada would be promoted by a greater uniformity in the use of a suitable hymn book by our churches in the worship of the Lord's house."

Hon. Chancellor Boyd seconded the motion, because he believed the time had come for action by Canadian Baptists towards setting

forth a distinctively Canadian book. Next to the Bible, they could not have a better bond of union than a hymn book.

The above is a very significant paragraph, little as it may strike some readers. It indicates a principle and a movement in clear antagonism to professed principle, and shows a strong anti-Baptist drift. The Baptist sect is earnestly congregational in principle; that is, every church, by which they mean congregation, is absolutely "independent" of all others in the world, having the right and the power to formulate their creed, determine their worship, choose and ordain their minister. The last particular is, we believe, generally contravened in practice, though as essential to the theory of congregationalism as a Bishop would be to a diocese of the Catholic church. And now independence in faith and worship, for both are involved in a hymn book, are felt to be undesirable and hurtful, and "uniformity of worship is declared to be "a bond of fellowship" and promotive of the "interests" of the church. Patience! they are coming round to what they so resolutely turned their backs on two centuries ago!—C.

PARISH DEBTS AND MISSION CLAIMS.

WE should like to have published a statement of the financial position of each parish in Canada. We are satisfied that if such information were presented clearly, readably, and frankly, there would be a serious effect produced upon the general policy of the Diocesan authorities in respect to missions. A most wholesome and prudent influence would thereby be brought to bear upon many who are so bent upon local schemes as to overlook the claims of church missions as a whole, and who ignore also the ordinary teachings of parish experiences in regard to debt. There is no worse physical condition than what is termed "congestion," the undue absorption of life agencies by one organ of the body, by which the rest are robbed of their needed vitality while the congested part is also put in peril.

The tendency of city life is to produce Church parish congestion. There is felt in a city an intangible but most potent pressure upon each parish to rival its neighbour in buildings and in costly service appointments, regardless of local necessities and of local financial capacities. A fair sized school-room equal for some years to the needs of a congregation is now regarded with disdain; it can be maintained with ease, it calls for no special machinery for its support, it permits the clergyman in charge to give himself to his true work, pastoral oversight, ministrations, and teaching. But the evil genius which inspires parish pride, and personal ambition stirs up discontent at the supposed unworthiness of a humble Church structure. The work of the Church is progressing soundly, the field of work is gradually being cultivated. But there must be a new Church to gratify the lofty ideas now so prevalent. The finances are already only just

equal to the parish needs, or are, as is usually the case, insufficient to provide a decent stipend for the clergyman and the warden's expenses. Nevertheless the parish enters upon a scheme for a new Church, to be paid for, no one knows how, while few care to enquire. Some bold layman big with schemes for raising the wind on promises, draws the parish on into buying a site, paying down a portion of the purchase money, and mortgaging the property for the remainder. Then comes the wearisome struggle for enough funds to commence building. Churchmen far and near are dunned for this structure, and the clergyman in charge from being the Priest and Pastor of a flock is turned into a mendicant Friar. The Church is commenced, more money is borrowed, further begging is resorted to, all manner of devices, reputable and otherwise, are entered upon to gain funds. The whole thoughts and energies of the people are directed towards the procurement of money. The very idea of a spiritual Church is utterly lost, there is only one conception left, which is that the Church of God,—is a brick building costing from ten to thirty thousand dollars. So degraded, so demoralized has the parish become by the pressure of financial burthens. This continues, even aggravates, after the building is opened, and thousands upon thousands of dollars, which if consecrated to right uses, would send new life into and expand our Church missions, are literally squandered year by year in paying interest upon mortgages! The money the Church of England in Canada is now wasting in interest payments is enormous, we question much whether it is not double as much as what is given for the support of our Home and Foreign Missions.

There needs some central machinery to control this tendency to accumulate parish debts, so many of which were most imprudently incurred, some more of which are now in course of being heaped up by men whose ambition has far outrun their prudence. The miserable doles we contribute to Missions is a grave scandal. The Church will never do its duty in mission enterprise until the parish debt system is abolished.

BOOK NOTICES.

The Gospel according to St. Luke with notes, critical and practical, by Rev. Prebendary Sadler, (Geo. Neill & Sons, 1886.) Mr. Sadler's characteristics as a religious and theological writer, and more recently as an expositor, are so well known that it is hardly necessary to indicate them. We may, however, permit ourselves to point out that the present volume has many of the excellent qualities which distinguish the previous volumes on the other three Gospels. We cannot say that those who possess the commentary of Godet, for example, will find much that is new in Mr. Sadler's work, and, for ourselves, we decidedly prefer that exposition. Yet there are points of interest in the work before us that we should seek for in vain in the greater work, more particularly the bearing of "Bible truth" upon "Church doctrine," is illustrated in a manner of which Godet scarcely ever dreams. Moreover, the book will be more useful to English readers of the New Testament who are unacquainted with the original. Mr. Sadler does not pose as a great scholar, but he gives the results of scholarship and has evidently made himself ac-