

with increasing rapidity prevail, until we can not only shake hands, but join forces, in speaking the word for Christ and for christian liberty which it is our special mission for to speak.

THE conflict between Labour and Capital still continues with ever varying phases. The wrong is not altogether on one side. Capital has too frequently ground the face of the poor, been heartless; and when charitably disposed has dispensed charity with a patronizing air. On the other hand, labour has been rebellious, unreasonable, and manifested too often that there is no tyranny equal to that of a mob. The Street Car Company of Toronto may be unwise in demanding of the men they employ that they should not join any trade union, yet the demand is plainly within their right. No man is obliged to work for the company, and when they engage, they engage on certain conditions. Nor can the practice be justified of compelling men to be union men by refusing to work with such, as is often done. Freedom of contract cannot be destroyed, and social harmony remain. That these upheavings will do good in the end we believe, men will be brought face to face with each other, and the interdependence of labour and capital better understood; meanwhile much loss is being sustained on all sides capital is suspicious, labour uneasy; only by the restoration of confidence can business resume its wonted course. In this restoration of confidence the church has an important mission to perform, in inculcating upon the capitalist that wealth has its obligations as well as its privileges; and upon all, that the only way of peace is by following the golden rule of doing unto others as we would they under similar circumstances should do unto us. And the gospel is the only agency by which this way can be established.

WE have just time to note the meeting of the English Union, and the enthusiastic reception given to Dr. Wilkes, whose valor and earnestness appears to have called forth the sympathetic wonder of our Old Country friends. He modestly asks for £3000 for our College.

Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the man was mean afterwards. Never be sorry that you gave. It was right for you to give even if you were imposed upon. You cannot afford to keep on the safe side by being mean.

HIGH CHURCHISM.

Wm. Land, Archbishop of Canterbury under the first Charles of England, has earned the position of being called the father of modern High Churchism. As some points in his life will present in concrete form the truths we seek to press, we shall pass in review some of his history.

His character has been variously estimated; Macaulay writes bitterly of "the mean forehead, the pinched nose, and the piercing eye of the prelate as suiting admirably with his disposition." Carlyle simply says "Little Dr. Land," while the present occupant of the prelatical throne of Canterbury gave in some quarters grave offence by speaking of the "martyred Land." An impartial observer will see in Land a man of unwavering courageous purpose, and of extremely narrow sympathies. Theologically his opinions were formed at the early age of twenty. After threescore years and ten had passed in work and stormy changes he could say, "I have ever since I understood aught in divinity kept one constant tenour in this my profession, without variation or shifting from one opinion to another for any worldly ends." It was this tenacity of opinion once formed, and thorough steadfastness of purpose, which made Land the power for evil or for good he confessedly was. This purpose was to establish the Episcopal Church of England in its full priestly character, and in the enjoyment of its Divine prerogatives. The Calvinistic and non-Episcopal religious communities were no churches in his eyes, however excellent their members might be, however sincere their religious convictions. Hence co-operation and union were alike impossible. He was not a Romanist, indeed his attitude towards the Papal power was consistently antagonistic. It was a church because it kept inviolate its episcopate, and held to the Nicene creed, but it was a church woefully corrupted; union with Rome he would gladly have accepted had Rome given up her errors, and put aside her corruptions, but Rome was as determined as he, and therefore Land strove for Anglican supremacy pure and simple. Of toleration Land had no conception—the external unity of the church, *his* church, must be attained at any cost, and maintained at all hazards. His principles in this particular may be given in his own words: "I laboured nothing more than that the public