

Why do we go to church or chapel of any kind, if these are the ugly facts to be met? "Not by frontal attacks," said Dr. Ingram. The frontal attack in South Africa failed, and it fails here. Let us then leave these problems and come to another. Has the Gospel failed with the individual? Man, he said, has five parts: (1) Mind; (2) heart; (3) conscience; (4) spirit; (5) social instincts. Examine these one by one. (1) Mind. He pointed to great intellectual giants like Dr. Westcott, seduced by the Gospel. (2) Heart. What is equal to the Gospel to heal a broken heart? (3) Conscience. He quoted a great speech of Archbishop Temple on the education of conscience, and attributed the popularity of Sheldon's book, "In His Steps," to its appeal to conscience. (4) Spirit. Here Bishop Ingram boldly appealed to the experience and testimony of true believers to prove that the Gospel braced the spirit. (5) Social instinct. The healing and moulding power of the Gospel is seen in the Church of Christ. Men of diverse thoughts are knit together in one body. Great problems faced the Church but she met them bravely. "It is a grand time," he said, "to come out into the Church of England." If the Gospel redeems the whole man, then what the world wants is more of this Gospel to redeem every individual soul.

Electoral Corruption.

Recent events in provincial and municipal politics bring the subject of electoral corruption to the front. In a well-deserved eulogy, recently pronounced on Professor Goldwin Smith, it was said he exerted an undoubtedly purifying and elevating influence on Canadian journalism. What is needed in electoral affairs is the same purity and high purpose which Professor Smith brought to the field of journalism. Mr. G. W. Gaden, of Toronto, has described the modus operandi of an association organized in Montreal with this object, and called the "Volunteer Electoral League of Montreal." It was organized in 1892, and is non-political, and concerned only with municipal matters. Its agents interviewed all voters, obtained written descriptions of them, and arranged them on separate cards which were numbered for quick reference. Two volunteers kept watch at every polling booth and constables were at hand to arrest those guilty of personation. When its objects and methods became known, hundreds joined it, and it spent thousands of dollars in revising lists and employing agents, and yet closed its first year with \$300 in hand. Its objects are these six: (1) To revise voters' lists; (2) to encourage nomination of good candidates; (3) to promote their election; (4) to check dishonesty; (5) to prosecute offenders; (6) to secure legislation in favour of electoral purity. Convention orators are fond of dubbing Toronto, "Toronto the Good," but recent revelations show she is not immaculate and would give a vigorous "electoral league" plenty of scope for a big reform.

The Theatre.

The appalling disaster at the Iroquois Theatre, in Chicago, has riveted public attention once more on the stage. Wars and political upheavals, however lamentable in other respects, serve one good purpose that they open up a country and make it known to the world. So the theatrical horror, to which we allude, makes us stop and ask, how should a Christian man regard the theatre? The whole subject has been before our Church congresses, Leicester, 1800; Exeter, 1894, and it has been minutely considered by some of our ablest divines. Bishop Lightfoot, when he was a Cambridge professor, preached a sermon on drama which was afterwards published by S.P.C.K. in a volume of sermons entitled: "The Use and Abuse of the World." It was idle, he said, to talk of crushing the drama. This can't be done. Repression was tried in the Commonwealth with the terrible results seen at the Restoration. Dramatic representation is natural

to man, a striking instance being the passion play of the Bavarian peasants. The really momentous question is, are we on the incline? Are we going down or going up? He feared it was the former, and therefore called on his hearers to "stem the advancing tide of immorality." Brought face to face with a problem like this, how necessary is it to listen to the Lenten warning to lament and confess our sins, to come close up to the pure life of Christ, and learn of Him.

THE LORD'S DAY ALLIANCE.

The common interest of all Christians in the maintenance of the observance of the Lord's Day, as being in the interests of religion and society, is emphasized by the existence and efforts of the Lord's Day Alliance. In its work all churches and denominations have co-operated, and Roman Catholics and Anglicans, as well as all branches of Nonconformity, are united in seeking to secure for all classes the first day of the week as one of rest, and immune from labour. Sunday legislation has hitherto been largely provincial, making the Sunday laws vary to some extent in the several provinces, and it is now proposed to secure the passage of a general act by the Dominion Parliament, and it is said that a bill upon the subject will be introduced at the approaching session by a member of French nationality, dealing with the question in a uniform manner in all parts of the country. The social and physical, as well as the religious welfare of mankind, demand the weekly day of rest, and the nation that disregards it will deteriorate, and compare unfavourably with those who devote it to bodily rest, and the promotion of higher ideals of life and conduct. The words of the late Rev. T. W. Robertson, of Brighton, will meet with universal assent, when he said: "I am convinced there is a deep truth in the strict view which many take of the observance of Sunday. I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled." We must not attach too much importance to legislation in securing moral results, as in some quarters there seems a danger of doing. Some seem to think, that if we could only get legislation of a prohibitory or restrictive nature, as to Temperance and the Lord's Day, that then all would be well. There is a certain class of men, who are strong in agitation against apparent evils, who love to address large audiences, and pass resolutions, and organize societies, thinking that when this is done that all that is needful has been accomplished, and one is put in mind of a chapter in Scott's half-satirical "Album of St. Roman's," of long ago, and of "Lady Penelope Penfeather." There must be government in all society. Bees have their queen, and stag herds have their leader; Rome had her consuls, Athens had her archons, and we, sir, have our managing committee." If we are to have a temperate people in regard to the use of intoxicants, and the Lord's Day duly observed in our midst, it will not be because of legislation, however helpful it may be, but because by education the people, as a whole, have realized the evils of intemperance, and the benefits of a weekly rest. There is in connection with both these important subjects a tendency to fanaticism, which would restrain the liberty of the individual, and impose upon him certain limitations which are undesirable in a free state. No legislation can secure the religious observance of Sunday, though it may facilitate it by enacting that only works of piety and necessity shall be performed on the first day of the week. The true remedy for a desecrated Sunday, as well as other evils of a moral nature, is well stated, as follows, by the R. C. Bishop of Charlottetown: "Being asked for a brief statement anent Sun-

day observance, I would say briefly that whatever contributes to the sanctification of the Lord's Day, in the manner in which our Divine Lord Himself taught us, should receive the earnest sympathy of every Christian worthy of the name. As to the best means of promoting this very desirable feature of Christianity, I would say that, while State legislation may to some extent prevent overt acts that tend to desecrate the Sunday, to my mind it will not effect the sanctification of the Lord's Day. It is religion, and religion alone, that can instil the wholesome and conscientious respect which should characterize the Christian observance of the Sunday, and unless a people receive proper training in the Christian religion, not only will disappear the obligation of religiously observing Sunday as the Lord's Day, but also many other equally essential features of Christianity will gradually give place to irreligion. It is only by making religion part of the education of the youth of this country that a proper working basis can be reached whereby the observance of the Lord's Day will be regarded from a higher standpoint than frequently obtains at the present time."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

In conducting a department in the Canadian Churchman devoted to the consideration of matters of current public interest, the writer realizes in part at least the nature of the thorny path he will be called upon to tread. If questions are here discussed with frank and vigorous brevity, and courtesy, the supreme interests of the Church will never be lost sight of. It is hardly necessary to state that a wider area will have to be traversed than that which touches us solely as Churchmen. It must include all subjects which rightly claim our consideration as Christian citizens. We shall, therefore, feel at liberty to select from the wide field of human interests any event or utterance of sufficient importance to attract public attention, and discuss it from the point of view of a Churchman interested not only in the progress of his Church, but in the highest welfare of his country as well.

His Grace, Archbishop Bond, recently celebrated the completion of a quarter of a century's service in the Canadian episcopate. There stands out before the Church on this continent no more picturesque or fruitful career than that of this venerable prelate, who for five and twenty years has stood at the head of the diocese of Montreal. His life has been prolonged far beyond four score years, yet no evidence is visible of either dimness of vision or cloudiness of mind, so far as his public duties are concerned. He stands to-day as a marvel of human manhood. Erect and stately in carriage, with a voice deep and musical beyond measure, attentive and courteous in the discharge of every duty, quick to perceive the bearing of every action, and possessed of extraordinary physical endurance for a man of his years, he is easily the finest type of a by-gone generation. There is probably at this moment no man of greater personal influence in the great Metropolitan city in which he has spent almost his entire manhood than Archbishop Bond. This influence and esteem for his person is by no means confined to the members of his own church, but is marked alike among French Roman Catholic citizens and members of other Protestant communions. So unquestioned is this that if the Anglican Church in Montreal wishes to make its influence felt in civic administration, the most effective way that it can present its appeal is not by a resolution of Synod or a document signed by its influential members, but by a personal letter from its Archbishop.

The high place which His Grace holds in the confidence and affection of the citizens among whom he resides, and in the Canadian Church which he has so long served, has not come of accident or as the result of the special favour of

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