

ROMANISTS SPEARING THE PROTESTANT DRAGON is the sensational heading of a recent "Conversion" pamphlet of the Romanists in England. It is embellished by an equally sensational woodcut of St. George and the Dragon, to give point to the title and prayer it recommends.

RESTRICTED IMMIGRATION.

At length—if not too late—our American cousins south of the Lakes—let us call them "Columbians" for short—have awoke to the fact that their widespread territories have been made the cesspool of Europe, the dumping ground of humanity's rubbish from all over the world. For a century past millions of the very scum of the earth have been streaming into the United States, not passing through (as they do in Canada), but settling down in different States, to make those unfortunate localities examples of hell reproduced upon earth. To say that the native youth—pure Anglo-celtic blood—suffers by such contact, is simply to utter common sense inference. No matter how pure and clear the strain originally from England, or Holland, it must needs deteriorate amid such associations as the riff-raff of Europe and Asia afford.

THE BUILDERS OF A GREAT NATION

—to use the recent argument so well put by Phillips Brooks—have a right to select the material out of which the structure is built. The first courses of the foundation were undeniably well laid—although composite in different States, founded by Cavaliers or Roundheads respectively—and promised well for the solidity of the superstructure. It is quite as undeniable that this superstructure has been very carelessly "constructed"—if that word can at all properly be applied to the pell-mell and haphazard "rushing" of immigrants into America, which has been in vogue for 50 years or more. It has been calculated that 20 millions of the 60 millions of people in the United States are of German extraction, if not German by birth. Of what calibre, as to intellect and morality, are these people? We fear that Germany has, in too many cases, had good reason to ejaculate "good riddance!" The same may be said of other national ingredients.

CANADA HAS ESCAPED

this enormous, this overwhelming avalanche of Eastern emigrants of the worst classes. Her more northern position has not offered the same inducements for habitation of the lazy, indolent and criminal classes. The prestige of British law and order has repelled both males and females of "too easy virtue"—they expected more freedom, more license, under the "Stars and Stripes." Our population has, therefore, not increased enormously—very moderately, indeed—but it has been on the whole satisfactory. We have had a large share of honest, thrifty, sober, virtuous and industrious folk—Germans, as well as others. We may fairly boast—or rather be thankful—that we have received the cream of European emigration: and our nation—for such it is, practically—is being built up of good material. We have our faults and defects internally; but these can be remedied in due course. Let Laurier's cry be our motto:

"CANADIANS, CANADIANS, CANADIANS!"

—*tonjours* Canadians. We must, however, be careful to avoid the fate which hitherto we have "provisionally" escaped. With all reverence be it said, we cannot any longer trust entirely to Providence—we must "keep our powder dry" as well. Providence has been kind to us—as to our neighbours and cousins south of the lakes—the

foundation has been well and truly laid. We must now look after a good superstructure. The very precautions our neighbours are taking against indiscriminate importation are a startling menace to our shores. If the stream of immigration is dammed up to the south, it will inevitably turn its course northward, and we shall suffer—if we do not "stand guard" over the work already so well done for us, rather than by us. We cannot afford any longer to "let things take their course." We must "select our own material" for our own nationality, and build up a nation in Canada of which Mother Britain will be proud—her offspring and her like!

BROTHERHOOD OF ST. ANDREW IN CANADA.

Among the events of interest to the Canadian Church the annual Convention of this aggressive organization is now regarded by the great majority of Churchmen as being one of the most important.

Former Conventions have brought together in large numbers the young manhood of the Church, and the addresses and discussions have been eminently practical and of interest to all engaged in Church work. This year's Convention bids fair to outdo its predecessor; the programme is bright and interesting, the speakers are well known as being men of ideas, and the Kingston Chapters are working energetically to complete all arrangements for the successful carrying out of the meetings. A large number of delegates are expected from the 104 Chapters now in existence, representing most of the larger places from Halifax to Vancouver. Individual Churchmen interested in the movement are also invited, as it is the intention to make the Convention a representative gathering of the clergy and laity of the Church in Canada.

The Bishop of Niagara has promised to preach the anniversary sermon.

REVIEWS.

OVER THE SEA. A summer trip to Britain. By J. E. Wetherell. Strathroy: Evans Brothers. 1892.

We think Mr. Wetherell has done well to publish these descriptive sketches of scenes visited in Great Britain. Readers of his excellent edition of the selected poems of Lord Tennyson will remember how useful as well as interesting were his appendices on the Land of Tennyson. These form the last two chapters of the twelve contained in the small volume before us. Among the rest are "Glasgow and the Land of Burns," the "Highland Lakes," Edinburgh, Melrose, Abbotsford, Stratford-on-Avon, Oxford and Cambridge. To our great surprise, we find that Mr. Wetherell was more favourably impressed by the appearance of Cambridge than of Oxford. There are three excellent chapters on London, dealing with St. Paul's and Westminster Abbey, with the various exhibitions of the great city, and with London life.

SOME AMERICAN CHURCHMEN. By Frederick Cook Morehouse. Cloth. 250 pp. Price, \$1.00. Milwaukee: The Young Churchman Co.; Toronto: Rowsell and Hutchison.

Mr. Morehouse has given us an exceedingly interesting book in this little work. From amongst the great men who have adorned the American Church, he has selected ten men who have made their mark in the history of the Church, and in the brief space at his disposal has given an account of the special work in which they severally aided in building up the Church. Church history is perhaps more pleasantly learned in the lives of the men who have helped to make it than in any other way, and Churchmen generally will be glad to have a volume so full of valuable information respecting the growth and development of the Church as seen in these brief sketches. The characters described are as follows: Samuel Seabury, 12 pages; William White, 8 pages; John Henry Hobart, 24 pages; Philander Chase, 12 pages; George Washington Doane, 24 pages; John Henry Hopkins, 20 pages; Jackson Kemper, 16 pages; William Augustus Muhlenberg, 14 pages; James Lloyd Breck, 18 pages; James DeKoven, 78 pages.

MAGAZINES.—*The Expository Times* (January): We hardly know which department of this most useful magazine to commend most highly. We have admirable reviews and notices of new books, an account of new discoveries like that of the Gospel and Apocalypse of Peter, valuable papers on Scripture and Theology, like those of Bishop Ellicott, Dr. Henderson, and Mr. Wright, and papers of general interest like that of Professor Banks on German Theology, that on Professor Green by Dr. Iverach, and that on Professor Hunt by Dr. Milligan. We learn, for the first time, that Bishop Thornton, of Ballarat, has sanctioned the use of the Revised Version in his diocese. Under the Great Text Commentary we have some useful notes on that beautiful text, so seldom preached upon, "Except ye be converted (turn) and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

SERMON

BY REV. PROVOST BODY, OF TRINITY UNIVERSITY, TORONTO.

Preached at the last Convocation of the University of Bishop's College, Lennoxville.

"My Kingdom is not of this World."—St. John xviii. 36.

Our Lord is here enunciating a principle of manifold and far reaching application. As first uttered to the heathen Procurator it conveyed a mysterious warning, telling of an unseen foundation for the sovereignty of Jesus mightier and more enduring than the stern unbending force which upheld the Empire of the Roman Cæsars. To us, before whom the Eternal Word has been fully manifested, it guarantees the supernatural origin of the Church of God, reminding us that its being, its essential principle, springs, not out of this visible order, but is a new creation of the Eternal Word. Its growth and support depend not on brute force or the crooked ways of men, or any mere earthly power, but on its own peculiar and all sufficient treasure, in the revelation of a divine love, and the transmission of a divine power through the humanity of our Lord Jesus Christ. The Church of Christ is not of this world, because it preserves an infinite revelation of the truth in the Incarnate Person of the living Lord, and because the Lord has given it an inexhaustible fountain of energy in the power of His own endless life. Undoubtedly the circumstances of the times wherein our lot is cast, compel us to give special heed to these characteristics of the Church's life. All around we see a rapidly widening gulf between the Church and the civil society which she is to mould for Christ. The work of the middle ages, in fusing together the civil and the spiritual domain, has in our own day been largely undone. The secularization of the State and its institutions is in almost every country becoming more and more complete, and in consequence new difficulties are accumulating along the Church's path. It behooves the members of Christ's Church therefore to look well to the Divinely given foundation of her life, that so we may escape the chill of faithless discouragement, and may discern clearly both whither our Lord is guiding us and to what duties we are thus especially called. It is hardly possible, I suppose, to look thoughtfully back over the Church's annals and not confess that the position of commanding influence amongst the kingdoms of the world wherewith our Lord crowned the Church's victory over the Ancient Paganism, whilst it opened up manifold channels of precious service, was yet fraught with special and peculiar dangers. The Church had well nigh re-created the laws and institutions of the State. She had mitigated their cruel severity, she had proved herself the champion of the oppressed, the fearless upholder of right against wealth and power, in short, she had combatted the forces of wrong, cruelty and lust, over the whole framework of civil society; yet the very greatness of the work necessitated a close contact with the world spirit in which was grievous peril, peril lest the demon which the Church was exorcising from the civil society should take refuge within her own bosom, and the introduction of the world spirit within her sap the sources of her strength.

Three instances of a representative character may serve to illustrate this danger. Was it not the subservience of Leo III to the ambition of Charles the Great which laid the foundation for the ultimate separation of Eastern and Western Christendom, with all the impetus that great disruption gave to the development of the Papacy as an unlawful despotism in the Western Church? Once again, what was it but the half heathen worldliness of the Ecclesiastical rulers in the 15th and 16th centuries which led them in blind dependence on the temporal arm to crush down all attempts at reform; until at last the great convulsion came which, whilst it purified the Church, yet shattered the unity of Western Christendom,

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