

in man, whose maxim is "Each for himself." To the sorrow of many orthodox believers, the interest of the world in dogmatic theology is declining. Christ's teaching, they fear, will lose its authority as soon as men suspect the fallibility of the Creeds. The worship of God, they imagine, will die out before this new dedication of conduct. For our own part, we would humbly assert a more hopeful conviction. An interest in Christian dogma will, we believe, be revived by nothing but the widespread practice of Christian ethics, and of the increase of their influence there are surely many hopeful signs. When once the modern world realizes the power of Christ's teaching to direct the currents of human impulse and to control the storms of human passion, it will see in His sayings "the lively oracles of God," and ask, like the Apostles as they watched the tempest abate at His command: "What manner of man is this?"

Unity.

In reviewing a popular edition of the life of Dr. R. W. Dale, of Birmingham, the writer says that it is a book which should be read by all who would understand English Nonconformity—especially by Churchmen, if they would know "how and why Nonconformists can be sincerely and disinterestedly political"—if they would understand the Nonconformist conscience at its best. Strong and uncompromising in proclaiming what he held to be the truth, we are told that Dr. Dale was "yet the humblest and most conciliatory of men, who could be fair to Christians when they differed from him, yet withstand them face to face." Once more comes home to us the fact of the wider tolerance, the deeper "spirit of unity" underlying the religious differences of our age, when we hear of this Nonconformist of Nonconformists as numbering among his friends Bishops Lightfoot, Westcott and Rennion; Deans Church, Boyle and Paget; Dr. Liddon and Dr. Bright; that he held Dr. Pusey in deep reverence, and that John Henry Newman wrote to thank him for his work on the Atonement. Such men as these will sacrifice no particle of truth, but touched with that "Spirit of Love, which hopeth all things," they are surely hastening the day when "all shall be one."

PARTIZANSHIP.

Audi alteram partem, hear the other side, is a good thing to bear in mind, because to most questions there are more sides than one, and it is well to hear all that can be said both for and against. There are some so constituted that they are extremists, and whose minds are not capable of grasping more than a single aspect of truth. Hence, parties and partizanship and those who ring the changes on party cries, and who violently denounce all who venture to differ from them: the truth will generally be found, not with a few ultras on either side, but in the main body, not in extreme statements of it,

but more or less between them. The temper of mind most conducive to the truth is that which is stated in the Preface to the Prayer Book to have prevailed in regard to the Liturgy, in which it says: "It has been the wisdom of the Church of England to keep the mean between two extremes."—Well would it be if this moderation, which marks the Church of England, also characterized her sons, and we could be spared the acrimonious discussions which have disturbed the Church's peace. There are signs of great improvement in this respect, however, and it is becoming recognized that there may be differences of opinion and practice, without violations of the law of charity. It is in politics and religion that partizanship is most generally excited. We are under a system of party Government, and it is the business of the Opposition, under all circumstances, to oppose. With the cleavage between parties becoming less and less, this is becoming increasingly difficult, and the Opposition is discredited more and more, because they so often are forced to take an utterly unreasonable position. With a Government in power composed of able men, anxious to do the best that can be done under all circumstances, it is a difficult task for their opponents to prove them, as they are compelled at least to try, either rogues or fools. The tendency is now for governments, once in the possession of power, to long retain their hold on public confidence. The best opportunity of the Opposition is not the mistakes or ill-judged measures of government, so much as those recurring periods of scarcity and depression, which from the days of Joseph have prevailed with certainty and regularity. The long continuance in office of the Conservatives in Canada under the late Sir John A. Macdonald, of the Republicans in the United States, since the Civil War, and of the Conservatives in England prove how increasingly difficult the work of the Opposition is becoming. One is struck with this, as one reads the pitiable, and violent, and unreasonable efforts which such a system compels such men, as Sir William Vernon Harcourt to make in the British Parliament. There may be no alternative possibly to the existing method of Parliamentary rule, but it is not by any means ideal, especially in these days when party ties sit loosely upon most people, and they refuse to follow party, at all hazards, whether right or wrong. Partizanship in politics is bad enough, but it is still worse in religion. In the Church of England noisy extremists make considerable noise, but the main body is loyal and contented, and unaffected by the extreme actions and utterances of partizans. In England, the vain hope that Parliament will interfere in party disputes, and the hopes which politicians hold out in this direction in the hope of catching a few stray votes, encourage some to keep up increasing strife in party organizations and in the press, but the possibility of this is remote. Since Lord Beaconsfield tried his hand at putting down ritualism in the unfortunate Public Worship

Regulation Act, when public opinion was much more acute on the subject than it is to-day, Parliament has fought shy of such questions, and recognizes that, if dealt with, it can only be by the Church itself. More self-government by the Bishops and by Synods, is the remedy for any ills which afflict the Church, and in this direction events are more and more tending. Uniformity of opinion or methods will never, in so wide a Communion as the Church of England, be wholly attained, and is as undesirable as it is impossible. What is needed is a cessation of the strife of tongues—the prevailing of a spirit of charity, and the conviction on the part of the most confident of the possibility of their being mistaken. To diversity there may be objections, and there is, perhaps, only one thing that would be worse, and that is monotony. This was well pointed out by Bishop Baynes, late of Natal at the recent Church Congress, in the following wise utterance: "There is danger in an unestablished Church, where appointments are made by the Church itself, that one type of Churchmanship, whether it be High or Low, is reproduced with wearisome monotony, with the result that the broad comprehensiveness of the Church at home is not maintained; and the sad result of this is that many who might have been saved to the Church, or won to her, have been lost, and this simply because men are differently constituted and truth is broader than any one party, and men who find that that side of truth which appeals to them is not to be found in the Church proceed naturally enough to seek it elsewhere."

ANGLO-AMERICAN AMITY.

That the two great English-speaking nations should live in peace and friendship is most desirable, not only in their own interests, but in that of the world at large. The ties that bind them together are many and intimate. They have been so much dwelt upon, and are so obvious, that it is not necessary to repeat them. Of the sincerity of England's good-will towards the United States there can be no question. The American Revolution, the memories of which are so cherished in America, left no bitterness behind it in England; it was one war among many, and was soon comparatively forgotten. Not so, however, in the United States was this the case. British tyranny and oppression were so long dwelt upon, exaggerated in Fourth of July celebrations, and magnified in school histories, that hatred of England was nourished, and became a part of almost every American's intellectual and political faith. Of America most Englishmen are proud, and have a feeling almost paternal for a younger son, as it were, who has left the ancestral home and done remarkably well. The new Dean of Westminster, Armitage Robinson, expresses the average English sentiment towards America in the following sentence: "A mighty people with untiring energies and boundless hopes have risen from among