

BUT THEY ARE ASLEEP.

So says their bishop, and who shall contradict him? He ought to know. While "Romanists, Presbyterians, Baptists, Congregationalists, Unitarians, Germans, Greeks, Scandinavians, Jews and Mohammedans (his own list) have exhibited a zeal worthy of all admiration in building their own places of worship, the Church of England has been asleep." What a confession! And yet no less energetic, talented, pious and Protestant a man than Dr. Ryle has had the office of bishop there for ten years past. What was not expected of him when he went there, how little has been accomplished! It is a grand field for missionary work under sound Church auspices: but the work has not been done. We cannot blame the bishop personally; there must be something rotten in his theology, or in his methods, or his principles. Notwithstanding all he has said, he has only given us surface reasons—what are the reasons of these reasons? That is the question which the whole nation is asking—the whole empire will want to know. Cannot the bishop wake up his 25,000—as to their purses?

MEN OR MONEY?

It may be asked, what has money to do with this question? Well, suppose a whole brotherhood—of, say, 100 brothers—volunteers, and the bishop accepts them. This might be supposing too much: and yet we have always had faith in a strong foundation of common sense in Dr. Ryle—so we will suppose it. These 100 men must live in order to work, and in order that they may live, money is required for their clothing, food and shelter. That means at least \$200 (though not now Goldsmith's country parson "passing rich on £40 a year") for each of the 100—\$20,000, £4,000! Where is this to come from? Not from the sky, but out of the pockets of these 25,000 "faithful" Churchmen—at least the cream of Liverpool. So, after all, "men" means money. Some one may object that parsons might be found to follow the exceptional Pauline policy—instead of our Lord's "ordained" rule that preachers should live of the Gospel. A few might, but the 100 would require to be multiplied by ten—for 1,000 workingmen could scarcely find spare time to do as much as 100 professional devotees. So, that means that 1,000 men are to contribute not only their lives but their living to this work. They cannot be found. So it comes still to money at last. Some one must give!

UNDER-MANAGED

May, however, prove to be a more applicable epithet for the diocese which Dr. Ryle calls "terribly undermanned." Crockford's Clerical Directory informs us that fifteen years ago, the population of Liverpool being then about half what it is now, there were between forty and fifty churches for the 300,000 people. It seems almost incredible that now when there are 600,000 people, there are no more churches. The Church Extension movement—which has been transforming such towns as London, Leeds and Birmingham—does not seem to have reached Liverpool! Then again, the bishop has nearly 400 clergy for a total diocesan population of one and a quarter millions—just one half of whom are in Liverpool. For the 600,000 outside of Liverpool some 300 clergy are provided, while Liverpool has to be content with the remaining fraction. It looks as if a vast amount of redistribution of the Church's funds were required in that diocese. But again, why do Liverpool and its bishop not bestir themselves to remedy and correct all such evils?

REVIEWS.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D. Price 10 6. Edinburgh: T. and T. Clark; New York: Scribner, 1891.

The author of this important volume is professor of Hebrew at Oxford, and one of the foremost Hebrew scholars in the world. His views, it may be known to many of our readers, are simply those of Wellhausen and Kuenen, and therefore they are not such as are generally accepted among Anglicans. But whatever our views may be, we must reckon with writers of the calibre of Dr. Driver, and therefore it is absolutely necessary that all who profess to deal with the "higher criticism" of the Old Testament, should make themselves acquainted with this book. The author tells us that he does not deal with the theology or the history of the Old Testament; but merely with the book as literature. It may be possible for us, at a future time, to subject this work to a detailed examination; in the meantime we would simply remark that the criticism is of a too subjective character; and however willing we may be to admit the importance of this element, the experience of the parts must compel us to question its absolute authority.

AN INTRODUCTION TO ETHICS. By J. Clark Murray, LL.D., F.R.S.C., Professor in McGill College. Montreal: Wm. Foster, Brown & Co. 1891.

The teacher of Ethics could hardly have a better text book to begin with than the one before us. The author modestly professes only to give an introduction, and not a treatise on the subject with which he deals; but the book has, in reality, a larger range than many a more pretentious work, and in the hands of a competent teacher, it might easily be made the basis of a very complete exposition of the theory and practice of Ethics. The author goes to the foundation of his theme by taking up first the psychological basis of Ethics in the natural and moral constitution of man. Under the head of Ethics proper he discusses first the supreme law of duty; secondly, the classification of moral obligations, and thirdly, virtue, the division to some extent following that of writers like Janet, although in his general theory, Professor Murray differs from that eminent writer, and inclines more to the school of Kant. The book is clear without being shallow, everywhere showing the writer's familiarity with the theme, and the firm grasp which he has of its principles. We repeat, this is one of the very best books on the subject that we are acquainted with.

THE CHURCH AND POVERTY. By John Brisben Walker. Pp. 32. 10c.

This lecture, delivered at the Catholic University, Washington, takes up a fruitful theme, and states it with much eloquence, but the results are quite inadequate; it requires firm handling, and should give some working plan for the Church and poor to meet and help harmoniously.

THOU SHALT LOVE. Pp. 8. 1c.

Modesty should not hide the authorship of "Omicron," Collingwood, Ont. This is a useful tract by some Churchman, full of Scripture and its spirit.

HOW TO RETAIN OUR YOUNG PEOPLE.

A paper read at the County of Carleton Rural Deanery meeting, held in Ottawa on Tuesday, November 17th, 1891.

By REV. A. W. MACKAY, CURATE OF ST. JOHN'S CHURCH. Published in CANADIAN CHURCHMAN by the request of the Deanery.

We can scarcely over-estimate the importance of influencing for good the young people of our parishes. If attached to the Church they become some of its most zealous workers; if left untended and uncared for, none can present such great obstacles in work of the Church.

There is nothing so distressing to a clergyman as to hear of the defection of the members of his flock, either to some religious denomination, or worse still, into a state of carelessness and indifference. We feel that the young belong to the flock, "the beautiful flock" which the Good Shepherd has committed to our charge, and for which we are responsible to Him,

the chief Bishop and Shepherd of souls. It is this sense of responsibility which is becoming felt more and more, and is leading to the special efforts which are being made, sometimes very successfully, to guide and direct the energies of youth into those ways of life which shall do most for their own personal happiness, make them most useful to their fellows and tend most to the glory of God.

We should never underrate the special temptations of youth, but should try to sympathise with their feeling. It is our duty to impress upon them the need of moral courage, never allowing themselves to be laughed into anything that is wrong, or laughed out of anything that is right.

In dealing with our younger members we cannot do better than follow the Church's method and try to make the Baptismal Covenant a reality. We often commence our work a little too late in the day, and we have lost some of our members before we had given them any serious attention. The critical age is from fourteen to twenty-one, just at that time when we are preparing them for confirmation, and if we can do this carefully and thoroughly we shall have gained a life-long influence over them. The value of confirmation would be greatly increased if our Right Reverend Fathers in God would not only lay their hands upon the heads of the candidates, but after the ceremony would take them by the hand, and if only five words could be spoken to each, it would do an immense amount of good, for it would show a fatherly interest in their spiritual welfare. This is difficult in our town parishes, but it is very easy in the country places, and there it is most needed. Our people will believe more firmly in the Apostolic Succession when our Bishops visit each parish in the Diocese at least once a year. There may be no candidates for confirmation, but there are both clergy and laity, young and old, who will work with fresh life and vigour after a visit of counsel and encouragement from the head of the diocese.

What an opportunity is offered to the clergy during the confirmation classes of learning the true state of his candidates? He is brought into close personal contact with them as their spiritual pastor, and he should endeavour to visit the candidates at their homes at least once during the time of preparation.

We shall retain our young people largely through personal influence, and it should be the desire of every clergyman to know every member of his congregation by name, and all the younger members by their Christian names.

Frequent changes are taking place among our younger members; some move away to the North-West, to the United States, or to our large towns. They ought to receive letters of commendation from their clergyman, and a direct communication should be sent through the post, as our young people are often timid and shy in strange places and do not present these letters.

Such communications should receive prompt attention; if treated with indifference the young man or woman is lost to the Church. A vicar who received one of these letters wrote in reply something like this, "Many thanks for your kind letter. I will certainly call upon the lad at once. I wish all my brethren followed your excellent example and commended their lads when they leave home."

Yet that clergyman allowed fifteen months to elapse before he kept his promise. In another instance the clergyman took no notice at all, but his charming wife wrote as follows: "I beg to inform you that my husband is quite capable of looking after his parishioners without your assistance."

Perhaps this clergyman is now looking for a patent invention with which to retain his young people. Let us take an interest in all that concerns our young people—not patronising them as stiff and dignified parsons; that should be the special privilege of the Deans, and Canons, and Prebendaries of antiquated dioceses. While not talking religion to them all the time, we should always talk religiously, and be such that when they are in difficulty or bowed down with sorrow, they can come to us confidently expecting sympathy and help. While this is especially the work of the clergy, the laity can strengthen their hands, and in some cases can even accomplish more by their example and influence and conversation to prevent our young people from straying; we rejoice to see in the Church of England the loving and self-denying labours of many of her prominent laymen.

For practical suggestions let us deal with three points, the education, recreation and the occupation of the young.

1. We should seek to educate them firmly and lovingly in Church principles. There is in circulation a flabby molluscous Christianity which it is the fashion to applaud as "undenominational" religion; it may suit the young man devoid of brains, but for the young men whose glory "is their strength," there must be strong, definite, dogmatic teaching.

The person and the work of our Lord Jesus Christ must be the centre of all teaching, and this we find given clearly and definitely in the Church Catechism. If after many years the good seed should bear fruit, the doctrines therein taught will be remembered and