

cupies a very small space in the average paper and that "Good Words" has followed similar periodicals. Time brings unexpected changes. The Glasgow journalists had a meeting recently at which they blamed the labour societies for increasing their Sunday work by their secular meetings and now these very labour societies which have worked so hard to destroy the religious character of Sunday are appealing to the clergy and Presbytery to support them in putting down Sunday work which competes with their labour on other days.

#### Uses of Church Ceremonies.

A protest has been made in many quarters in England against the uses of Church ceremonies improperly. It is remarked how sadly often the bodies of those who never frequented the edifice while living are brought into church and have read over them there and at the grave a service expressive of Christian faith and hope. And a similar protest is made against the abuse of baptism where either the godfathers and godmothers are wholly ignorant of their duties or quite indifferent to their performance. It is right that our attention should be called to such matters and that warnings should be made against abuses, but we should recognize that we are all fallible and not expected to judge our neighbours. Many a careless man or woman is, however, awakened to better behaviour by a sober conversation, and then amend their lives. That is a marked reason of our Methodist lay neighbours success.

#### What of the Future?

In calculating the length of life of a man one has to consider his constitution, habits, and even the longevity or otherwise of his forbears. It is much the same with a movement. One is apt to wonder, for instance, what prospects there are of a prolonged life for the St. Andrew's Brotherhood. It certainly has an excellent constitution. We can hardly fancy a nobler or more inspiring bond of union than it holds out to men. The life its members cherish—that of service—merits high commendation. And orders of a like character have in some cases had a long, and beneficent career. Enthusiasm about worldly affairs is apt to die out; but enthusiasm which springs from love of God, loyalty to His Church and zeal for its extension has in it the elements of perpetual progress.

#### Literary Criticism.

From time to time we have felt called on to point out that the positions taken by critics and maintained with customary pugnacity were readily deserted by them when their asserted facts vanished into thin air or were disproved by evidence which they were powerless to combat. In a recent article in the Expositor a distinguished Scotch scholar has something of interest to say on this subject: "The great and epoch-making steps in advance," says Sir William Ramsay, "come from non-literary, external, objective discovery, and the literary critics adopt these with admirable and praiseworthy facility as soon as the facts are established, and quickly forget that they themselves (or their predecessors) used to think otherwise, and would still be thinking otherwise, if new facts had not been supplied to them. Nothing gives me such interest, and so illustrates human nature, as to observe how principles of literary criticism of the Old Testament, which were accepted as self-evident when I was studying under Robertson Smith's guidance about 1878, are now scorned and set aside as quite absurd and outworn by the modern literary critics. But it was not literary criticism that made the advance; it was hard external facts that turned the literary critics from their old path, and they have utterly forgotten how the change came about."

#### Mutual Aid.

When the Methodist millionaire, Mr. R. W. Perks, M.P., was in Canada he created an uproar by his uncalled-for and unfounded attacks on the Church, but one of his objects in coming to Canada was an exceedingly worthy one. He desired to formulate a plan by which Methodist wage-earners of good character when seeking employment could quickly and cheaply be put in touch with Methodist employers. It should be possible for all religious bodies to do this for their wage earners. It has never been usual for our people to make any distinction; on the contrary an Englishman was always sure that his own Church and his own country people could push their way as he had done. But in view of the great number of immigrants, the restricted openings in harder times, and especially of the generally unmerited bad names given to Englishmen it is our duty to keep Mr. Perks' advice in mind during the approaching season.

#### A NEGLECTED DUTY.

One of the especially weak links in our Church organization and work, perhaps on the whole the weakest link, is the remissness of the average Anglican layman in the matter of supporting Church periodicals. What percentage, we wonder, of our Church people have ever grasped the fact that the taking of a Church paper is a matter of duty rather than of inclination, and that it stands upon exactly the same level as the duty of contributing to the support of the Church, or the performance of any other kindred obligation. This is one of our especial Anglican shortcomings, other denominations being comparatively free from it. As far as we can judge, from a pretty wide experience, the normal Presbyterian, Baptist, Methodist and Roman Catholic regards his subscription to the Church organ as something he cannot evade without laying himself open to the charge of culpable indifference. He accepts the obligation as a matter of course and as one with which personal inclination has nothing whatever to do. The fact everywhere stares one in the face, that "Nonconformists," to use the term purely for convenience sake, subscribe for, advertise in, and generously support their denominational periodicals, as compared with us Anglicans, in the proportion of at least three to one. This is a moderate estimate, but we have no desire to run the risk of exaggerating a state of things already sufficiently notorious. The percentage of the members of other denominations, other than nominal, who do not in some way, directly support their Church publications is, we should say, under five. On the other hand what is the percentage of our own people, in good standing, who ever dream of any obligation or duty in this connection. During the past few years there, no doubt, has been an improvement, but still it must be acknowledged that by far the larger half of our Canadian Church people remain absolutely uninfluenced by any sense of duty, regarding the support of Church periodicals. We have spoken of the support of a Church paper as a duty and, in our firm opinion, on good and sufficient grounds. Never in the history of the Church was the possession of a representative organ so absolutely necessary as it is to-day. Every trade, profession, organization, and "interest" has its own duly accredited organ, from the undertakers to the electricians, the Freemasons to the Good Templars, the stock-brokers to the grocers, the lawyers to the school teachers. The Church paper, therefore, has become to-day an imperative necessity to every organized denomination. It is an essential part of its work. A subscription to a Church paper is, therefore, a subscription to the work of the Church at large. Every member of a fraternal society receives as a matter of course the organ, for which he is regularly charged in his dues, and

against the payment of which he never dreams of protesting, or seeks to evade. He may never read it from year's end to year's end, but he knows perfectly well that as matters stand to-day no such organization can be successfully carried on without its organ. And he ungrudgingly pays his subscription, knowing that though he may never open its leaves, he is getting value for his money. He feels, in other words, that he is performing a duty to that particular cause in which, along with others, he is interested. Now all this applies, and with added force to the Church paper. People sometimes say that Church papers have no interest for them, and imagine that in so saying they have settled the question. But this is not the real point at issue. The Church needs them. She cannot conceivably carry on her work successfully without them. She must have the information they give in some shape or form, and so we are irresistibly forced to the conclusion that this support is the cardinal duty of Churchmen. Our "separated brethren" have long since risen to their responsibilities in this respect. They have evidently realized the fact, that the support of the Church paper is every whit as incumbent upon them as the support of any other general denominational enterprise. Churchmen, though it is to be hoped on the move, still lag far in the rear.

#### THE APPORTIONMENT PROBLEM.

The question of apportionment, it is evident from our correspondents, literally bristles with difficulties. One of the simplest, easiest and most business-like of methods on paper, it is, to say the least, disappointing in its practical working. As the Rev. Mr. Bevan, with characteristic acumen has pointed out the main difficulty is with the individual. You can assess parishes, but you cannot assess persons. The State can do this, and having a rough and ready way of getting at a man's pecuniary standing, can force him to contribute, fairly approximately to his ability, to the public needs. It is otherwise with the Church. Congregations may be assessed, and assessed even under penalties, but even the individual, except so far as he may indirectly suffer from the denial of certain corporate benefits, remains unaffected. To take the matter of congregational assessments, which to elderly Churchmen is a thing of yesterday, no system has as yet, it seems to us, been devised that is not open to some more or less grave objection. On what basis is a parish to be assessed. The natural reply is on its ability to give. But in the majority of cases the governing principle in our apportionments would seem to be, the willingness, rather than the ability of parishes. For instance, in one of our Eastern dioceses the basis of parochial apportionment for missionary purposes, is the amount raised for clerical stipend and running expenses by actual subscription. Endowed, or partially endowed parishes, of which latter there are a considerable number, whose contributions to these objects are necessarily small, are relegated to the class of struggling missions, receiving substantial aid from the Diocesan Funds. A method better calculated to discourage individual liberality, and to encourage that parasitism, which for three quarters of a century has been the especial curse of our Church in Canada, could hardly be imagined. It amounts to this, that some weak parish that has made a supreme effort to secure and retain the services of a rector, and to maintain its own independent existence, and has scorned to go hat in hand to the diocesan authorities, is to be fined. Then there is the numerical basis, all things being equal, of course, an infallible one, and yet as matters actually stand, as all of us know, even more unfair and deceptive than the foregoing. There is again what may be called the "geographical." Parishes are assessed according to the