

across to the other side, and see whether we wish our country to be in the condition which is witnessed there. And what are we to gain? "I have been all over Europe and this continent from the Gulf of Mexico upwards," he eloquently proceeds, "and I cannot find any country to compare with our own. I say there is no country on the face of the earth where the people are as prosperous, where life is as safe, where property is as secure, where the people are so kind and law abiding as in Canada." He then added the following important statistics: "Let us see what progress our country has made since 1868. In that year the cattle sent to England valued \$250,000, and in 1887, \$5,500,000. In the same year wheat, 1,400,000 bushels, and in 1887, 6,700,000 bushels. In the same year cheese, \$550,000, and in 1887, \$7,065,000. In 1868 bank circulation in Canada amounted to \$8,000,000, and in 1887 it was \$30,000,000. Bank deposits in 1868 amounted to \$33,000,000, and in 1887 to \$108,000,000. Loan company deposits had increased in 1887 to \$17,000,000 from \$1,000,000 in 1868; savings bank deposits from \$4,000,000 to \$51,000,000; letters and post cards sent from 18,000,000 in 1868 to 90,000,000 in 1887. Miles of railway in 1868, 2,500, and in 1887, 12,292." As an incident of imperial federation, Colonel Denison advocates a discriminating tariff against the rest of the world; and he declares that, if he were to advocate it before the working classes of England, they would be in favour of it. We are ourselves partly of this opinion; but we doubt whether it would be supported by the manufacturers and the political economists. It is well that these ideas should be kept before the minds of our people. No one can tell how soon changes may take place which may render their realization possible.

#### CHURCH COLLEGES.

Now that the secularization of our public education seems to become more and more certain and definite, it will be the duty, and ever a more urgent duty, for those who consider it mischievous to separate religion from education to consider how they may give effect to their convictions. A correspondent in the present number of this paper draws attention to the fact that many Churchmen are ready to contribute to the University of Toronto, and other purely secular institutions, who do absolutely nothing for colleges the very existence of which is conditioned by their being the seats of Christian education.

It would appear that the very same difficulties which we experience lie equally in the way of the Church colleges and universities in the United States. But they are not contented to acquiesce in a state of matters so unsatisfactory; and it may be well for us to know what they are doing, and to inquire whether we may not learn from their methods. The originator of the American crusade is the distinguished President of Hobart College, Dr. E. N. Potter, brother of the present Bishop of New York; and his scheme, although not yet fully worked out, is so self-evidently desirable, that one wonders that everybody did not think of something of the kind before. It is the old story of Columbus and the egg.

Action was taken by bringing the subject before the General Convention, held in New York last autumn, at which a resolution was adopted to the effect (1) that the Church, by the action of her Convention, could give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help

in their behalf, and advancing the educational interests of the Church; and (2) that a body be constituted to be known as the University Board of Regents, who should be not less than seven in number nor more than twelve; and that their business should be to promote education under the auspices of the Church, and to receive and distribute all benefactions that may be entrusted to it.

Of course, there is of necessity a certain amount of vagueness in these propositions; but it will easily be seen what possibilities exist in such a scheme. These they have to discover and formulate; and, at the next General Convention, they will come to be considered by the representatives of the Church. Among the Regents there are three bishops, four laymen, and four representative clergymen. The names of the present Regents are a guarantee of the serious spirit in which the Church is taking up the subject, and a pledge that it will not be allowed to drop.

"The Board of Regents"—we quote from the circular issued by Dr. Potter, who has been appointed Advocate and General Secretary to the Board—"The Board of Regents have taken two initiatory steps, one to secure an act of incorporation in the State of New York, and the other to open communication with the educational institutions of the Church, and in order to effect this latter object have appointed a committee of correspondence," who are named.

Bishop Doane, of Albany, says that the purpose of this Church University Board of Regents is "to do for education what Boards have done for Missions, to focalize and concentrate and interest. It is to do for our own schools and colleges what the Boards of Education, in the Presbyterian Church for instance, have done nobly and generously for their schools. And the importance of it cannot be overrated, if one remembers what large numbers of Church children are educated in Roman Catholic or other denominational institutions, or in institutions with no religious training, or, let it be said with shame, in institutions whose strong and scarcely concealed drift is irreligious, if not infidel. When one sees what really large amounts of money have been given by Churchmen in the past to sustain schools over whose religious interests, to say the least, the Church has no control, it is a matter of most serious interest that something should be done to unify and illustrate and emphasize the strong value of Christian training on the Church's lines."

There is not a syllable of this which has not its application to the state of matters among ourselves. Many English Churchmen seem absolutely indifferent to the religious education of their children whether they are taught their own faith (objective apparently, and not subjective) or any other form of the Christian religion. It may be a difficult question to discover how to stir them; but something should be attempted. Is there no one among us with faith and energy and spiritual power, who will take the matter in hand?

#### SUFFERING POPULATIONS.

The Archbishop of Canterbury has pointed out with great force and power that the times of Christ are all times, and that He has an answer for every question of humanity, and a supply for all its wants. "Our Faith means," he remarks, "that His teaching is altogether unexhausted, that if we can hear it and use it, it is fresh as at the first; as applicable to our problems as if it had been applicable to none before."

Now the present has "a problem of its own

which may be not much less difficult or less extensive than any past questions. Christ must have something to say to it, if He is the Person that our Faith assures us that He is, and if that Personality of His affords the reason of the effectiveness with which His doctrine has done its work so far. If He has nothing to say, we shall admit that His religion is drawing near its close; and that the times of Christ are limited, like those of other masters."

Here the question is fairly stated. By this test the Gospel must be tried. If it merely answers the questions and meets the needs of one age, or of one class, then it is one of those temporary measures which have their day and cease to be. If it is to justify its claim to be an "everlasting Gospel," it must meet man at every juncture, interpret his thoughts, answer his questions, and put him in the way of remedying what is amiss with him. Such answer there is. "Christ is standing by looking all compassion on the sufferings and injustices borne by many—by many who not knowing Him speak evil of Him—and expecting us to fulfil what we learn of Him; and it is the duty of Christians to consider carefully what He thinks of the present state of things, and to use and apply with the utmost obedience to Him and trust in Him what we can discern point by point of His mind."

None of us can deny that all this is involved in our profession of Christianity, if it has any reality. And what is the social problem which we have to face? It is presented, says the Archbishop, by the conditions of lifelong wretchedness under which a vast part of our town populations lives its life, and works its work, a problem which is difficult enough if merely taken by itself. But it is still more serious when we consider the effect which it is producing on the suffering classes. Trials and sorrows and even unhappinesses do not always make men worse, sometimes they make them better. But the Archbishop reminds us that the present state of things "is producing immense degradation of spirit and feeling. When we learn," he remarks, "what view the suffering classes take of their own condition, and of the causes which produce it; when we are told that they are penetrated through and through with hostility to the classes and persons they believe to be chargeable with it, and with hatred of the order of things which they consider to sanction and encourage and increase their extremity, the word 'terrible' is too light to describe the importance of the problem."

It is not in England alone, he says, that such a state of things is existing. He says, and truly, that the sentiments awakened by the sight of the suffering populations are even more embittered in other countries, that their whole view of society and civilisation is affected, and their minds are poisoned against the very idea of religion, of providence, of God. Surely it is necessary, he says, that we should consider "what Christianity has to say to these things: what other Churches have to say; what the clergy and laity of the Church of England ought to do."

Doubtless it is "a comfort to know that vast numbers of working men are better paid and housed than ever they were, can purchase more with their money, have more time and means for self-improvement" and so forth. And this is no mere accident, but is "due to strong and orderly forces working upward;" but it does very little towards lowering the "sea of troubles in which we behold undiminished numbers swallowed up."

We need not tell our readers that we have, on this side of the Atlantic, quite as much need to

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