

tunity for superstition or abuse." These words are worthy of a wide circulation in Canada, inasmuch as a Canadian Bishop has been known to encounter violent indignation for doing what Bishop Chavasse does with perfect equanimity in Liverpool. Violent attacks on things indifferent were common in Canada not long ago, but the Church grows wiser as she grows older, and such attacks are happily far less common now.

Biography.

Almost every day produces another biography of some notable life. Not many days ago the attention of the literary world was fixed on John Morley's great work, the "Life of Gladstone." Doubtless some other equally competent hand will yet write the story of an equally worthy life, that of Lord Salisbury. Among the biographies which are teeming from the press, Dr. Harrison, Bishop of Glasgow and Galloway, in his farewell address to his synod, has seen fit to commend two biographies, viz., those of Father Dolling and Bishop Westcott. Dr. Harrison, after fifteen years' rule over the united Dioceses of Glasgow and Galloway, is retiring to accept work under the Bishop of Ely, and said farewell to his synod in October last. Glasgow, said the Bishop, was the beating heart of Scotland's industrial life, and social problems were bound to be numerous and pressing. He hoped that a "Church settlement" would yet be built up in the east end of Glasgow, and in close connection with this suggestion he recommended the two lives referred to. Both Father Dolling and Bishop Westcott had large experience of industrial questions.

The Hibbert Journal.

This is the organ of the extreme new school of semi-infidelity, and to a believing Christian is very dreary—we had almost said, appalling reading. It is plain now that this school aims not only at destroying all old beliefs, but also introducing a "non-natural" way of uttering and teaching the present formularies used in public service. To take one example, the virgin birth of our Divine Lord. It clearly appears that to be really honest the deniers of this must cut out of the Apostles' Creed the term, "Virgin Mary," but they must also excise the preceding one, "Conceived by the Holy Ghost." There is a paper by Rev. C. E. Beeby, B.D., which is startling. It is a mixture of fallacy and assumption, grounded, of course, on what is called "science," but totally destructive of all true belief in the incarnation and vicarious atonement of Christ. In a paper by Canon Cheyne we find out what these men wish to do with our Bible. The Canon really wants, when we come down to the bottom of his proposals, to re-write, almost throughout, the old Hebrew Scriptures. He takes up a new man, Winckler, who has outstripped his compeers in boldness; and the Canon hopes he will go on to complete his work of thorough revision of Holy Scripture. What we shall have left, if Winckler had his way, will be a sorry possession. There is a notable paper by Mary A. Ward in the "Reviews" criticising "Studies in Theology" by I. Estlin Carpenter and others, in which she says: "If we compare the volume with 'Lux Mundi' on the one hand and the striking essays by the 'Six Oxford Tutors' (viz., Contentio Veritatis), or such a volume of liberal theology as Dr. Rashdall's 'Oxford Sermons' on the other, we shall find, it seems to me, more real kinship between the High Church and the Unitarian collections than between the Unitarians and the Broad Churchmen." Is it so, indeed? What has come over the Church in England? Verily, "tempora mutantur," but "ne nos mutemur in illis!" We have not space to notice other striking things in this review—enough has been said to point out its aim and drift.

Two tablets have just been placed in the parish church at Cobham, Surrey, bearing the names of the rectors and vicars of the parish from the year 1224 to the present time.

ADVENT.

The revered author of the "Christian Year" said in his preface to that memorable work that the two most important things in religion were a sound rule of faith, and a sober standard of feeling, and that he considered it the peculiar happiness of the Church of England to have in her authorized formularies an ample and secure provision for both. As we have now once more completed the round of festivals and fasts, and the yearly inculcation of the doctrines of religion, both dogmatically and practically, we can, as we review the closing year of the Church, realize how rich a provision is made for our edification, and how faithfully our dear mother, the Church of England, declares unto us the whole counsel of God. The year begins with Advent, when in prophecy we see the coming of the Messiah, foretold with accuracy, as to the particulars of His life and character, and read in the Gospel their complete fulfilment. The Advent deals with the Christ of history and with the influence of Christ upon the history of mankind. We trace to Him whatever there is of moral elevation among men, either individually or collectively, and to His teaching and example we ascribe also those great movements which have blessed society, such as the amelioration of woman's condition, the abolition of slavery, the relief of the sick and needy, and, indeed, all that aims at the moral and spiritual regeneration of society. Our view at Advent is one of retrospective thankfulness for all that has been accomplished for us men and for our salvation by the manifestation of the Son of God, and we realize that in His abiding presence with His Church and people we have the best and, indeed, only guarantee that human society will be preserved from corruption and death. But at Advent we look forward as well as backward, and, as prophecy was fulfilled in His first coming, so we anticipate a still more glorious future in the fulfilment of prophecy as to His coming again. As completely as the former prophecies were completed, so with equal certainty we look for the coming of our Lord Jesus Christ in power and great glory to judge the quick and the dead. This is the only hope of humanity, that the establishment of an everlasting kingdom of righteousness will some day be made, and that our King Jesus will reign for ever and ever. Only in the permanent and universal reign of a King who is righteous can we hope for the triumph of good over evil, and of happiness over misery. Christ is the hope of humanity. Eliminate Christ from history and from our future hopes and anticipations, and you remove the light of the world, and darkness and despair overshadow all man's path and future. At Advent we draw inspiration from the past and courage, as we anticipate the future, believing in the coming of Him who will redress all wrongs, correct all errors, banish all evil, who will reign in righteousness, whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end.

CITIZENSHIP.

The importance of citizenship is greater now than ever in all civilized countries, because to the citizens is given more influence and power in the State than were accorded to them at any previous time. In the republics of America and France and in the British Empire citizens govern by representation, and we are no longer under the rule of the monarch or nobles, or a portion of the people, but the Government is by the people and for the people. Under these circumstances all depends upon the character of the citizens, personally and collectively, and the Government will be neither better nor worse than the people they represent. Everything depends in popular government on the intelligence and character of the electorate. In countries so governed and in the race of national progress the question of education is all important. Ignorance is the

enemy of progress, and the country that lags behind in education will be behind also in all that can improve and elevate a State. Education in all its branches, the common school, technical schools, universities and their accompaniments, such as libraries and art galleries, must be provided, and be accessible to all classes of the people in the State if it is to be intelligently governed, and its inhabitants keep pace with rivals in aims, arts, manufactures and commerce. It is a competitive age in all departments of life, and the nation that fails to keep in the forefront of the march of progress will be distanced by others more enlightened and more progressive. But education and intelligence alone cannot make good citizens; there must be also moral as well as intellectual power, and where religion is not believed and practised then will the standard of morals be low, and the citizens be corrupt, both in their individual and corporate capacity. An ignorant and immoral electorate will result in a corrupt Government, and of this we have had a striking illustration recently in the elections in the largest city of America, where by a majority of 60,000 a mayor that stood for purity of administration and enforcement of law was displaced for one who stood for the opposite of all this, notwithstanding that every important paper in New York opposed Tammany and what it represents. The causes which contributed to so lamentable a result, and which go far to shake faith in democracy are stated as follows by the New York correspondent of the London Times: "The German vote went largely to Tammany. Says the New York Times: 'The German voter, who puts his dear privilege of guzzling beer all Sunday above every consideration of politics, principle, and morality, probably counted for much in the result.' The Irish voted for Tammany, Bourke Cochran at their head. So did the scum of Continental Europe, which swarms in the New York slums, to a man. So did those criminal classes to whom Tammany's triumph promises two years of unpunished plunder. It is a triumph of the worst over the best. Every ruffian, every thief, every gambler, and every pimp rejoices this morning in the coming two years of Tammany rule. It means impunity to all of them, for it means the demoralization of the police and of all municipal authority." As the Tribune says: "The people of New York deserve Tammany because they either lacked intelligence or were so destitute of civic morality as to invite the return of the hideous regime against which they revolted in 1901." The state of things existing in New York is not encouraging to the friends of popular government, and are at any rate a warning to all against the baleful power of ignorance and immorality, and the need there is for the union of religion and education, the combining of the school and the Church if we are to have in the electorate the fountain of power, intelligence and a sense of righteousness. The significance of the election is illustrated by the scenes witnessed in New York the night of Tammany's triumph, and recall those which in Paris indicated and accompanied the great revolution of 1790-91. The following graphic account of what took place, given to the London Times by its New York correspondence will cause anxiety to all friends of good government in the United States and all countries where popular rule prevails. Under the last regime Tammany 'red lights' came to be the symbol of all that was most frightful in the 'the system.' The 'red light' district was on East side, where a red light in a window was the sign of a disorderly house, but the 'red lights' meant much more than that. They meant the ruin of girls, often mere children, with the connivance of the police, and the selling of the daughters of respectable parents into what was worse than slavery. Many young girls inveigled into a 'red light' house who shouted for help from the window to passing policemen received the scornful reply, 'You are there, and you have got to stay.' Last night, when it became certain that Tammany had won, great crowds paraded the streets of New York, sing-