

ing Great Britain as a natural enemy he regards her as the most natural friend of the United States. He said, among other things, that there is such a thing as patriotism for race as well as for country, a most true and potent statement which the outburst of feeling with which the Venezuelan despatch was received clearly proved. And there is more. There is such a thing as patriotism of civilization, and such a thing as community of religious thought and interest which the majority of right thinking people in Great Britain and in the United States are ready to recognize and act upon. It is therefore a welcome sign of the times to find Mr. Olney speaking from the sane standpoint of enlightened patriotism when he says "Nothing less can be expected from the community of interests of Great Britain and the United States than that both shall use their great influence not only for their common advancement but for the betterment of the whole human race. Though sometimes we may have such quarrels as only relatives and intimate neighbors indulge, yet it may be said that the near future will see in our closer friendship a power for good that will be felt by all mankind." Words like these deserve to be rehearsed and repeated throughout Canada and the United States, with the intent that they may act as seed sown in good soil, bringing a harvest of better relations between these Countries.

PRESBYTERIANISM IN MONTREAL.

THE population of Montreal with its suburbs may be set down in round numbers as a quarter of a million. Of these, about one-fourth are Protestant, and of that fourth, one third are Presbyterians. The Presbyterians as might be expected are mainly of Scottish origin, though there is now a sprinkling of French and of a few other nationalities as well. Commercially and socially they are among the leading people in the city. Their wealth is probably as great as that of all the rest of the population combined. One prominent Presbyterian is reported to be worth \$40,000,000. The Royal Victoria Hospital, costing a million, was the gift of two Presbyterians and it is almost exclusively sustained by their bounty. McGill University has profited very largely from their generosity, and they are the main supporters of the General Hospital as well as of all the local Protestant Charities and non-denominational societies, such as the Bible Society and Y.M.C.A. There is no other group of 20,000 people in the Dominion today in a position to exert an equal influence on the future destinies of the country, and it is a matter of the last importance that on every great question their weight should be thrown on the right side. They are, however, an independent people who will be neither driven or led save by their own convictions, and the only way to have them on the right side is to make clear the grounds why it is so.

Ecclesiastically the Presbyterians are organized in twenty-nine congregations or mission stations, distributed in all parts of the city, and their church buildings, though not so large or expensive as some others, are among the handsomer edifices to be seen. On Sunday mornings they are usually well filled with the throng of devout worshippers. The Theological College, situated immediately adjoining McGill University, has a massive building with good accommodation, and is endowed to the amount of nearly \$200,000.

The pastors of the churches are an able and devoted body of men, not surpassed any where. The majority of them are of course Canadians, but men trained in Britain and in the United States have also been largely drawn upon, and these occupy some of the most promi-

nent pulpits. The Churches maintain thirty-five Sabbath Schools and last year raised for all purposes not less than \$150,000.

It is a matter for regret that two of the wealthier and more influential congregations are not connected with the Canadian Church. St Andrew's retains its connection with the Church of Scotland, and the American with the Presbyterian Church of the United States. But in various ways these congregations cooperate in local work and to some extent in the mission schemes of the Canadian Church, though of course their main benevolent contributions go elsewhere. The reasons for their separate existence are a matter of history, that need not now be discussed, but it is to be hoped that sooner or later they will see their way clear to affiliate with the national body. It would immensely increase their usefulness and their influence in the country, without depriving them of any privilege they now possess.

FOOLISH BIGOTRY.

IT is stated that twelve hundred clergymen of the English Church have united in recommending a book called "A Book for the Children of God." The spirit of the book may be inferred from the following passage in it: "The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church and break away from her, and make little sham churches of their own. We call these people Dissenters and their sham churches sects. The Holy Ghost does not abide—does not dwell with them."

Of course these twelve hundred are not the English Church and this book does not represent fairly the attitude of that Church towards Dissenters. The great mass of their more intelligent and better educated Clergy are far above any such petty narrowness of soul. Even the late Archbishop Benson, high churchman though he was, cherished a more generous spirit towards those of other communions.

But there has been altogether too much of this kind of foolish bigotry in the Anglican Church on both sides of the Atlantic, for its own good or for the good of religion. That Church has done some good work for the world and is capable of doing more. We do not grudge it what measure of the Spirit it has, whereby it has been enabled to show so much steadfastness for fundamental truth, such zeal for righteousness, such self-denial for the poor, such consecration of the highest gifts for the good of mankind. We only wish it had more of the Holy Spirit that it might be a thousand fold more influential for good, and among other things be readier to see the good that is in others as well. But we protest against its arrogant assumption of any exclusive right to the Spirit's gift.

We suppose the claim to this precious book is based upon the prior claim of Apostolical Succession. But really there is little other evidence of its truth, in fact, than the persistent assertion of narrow minds. One would think they would need only to open their eyes to plain facts in order to see that the Holy Spirit does not limit his operations to any one agency or channel. Boasting is a poor business and does not conspicuously reveal the Spirit's influence. But we think we can point to the past record and to the present work of the Presbyterian Church as reasonable proof that it has not been without some considerable measure of divine blessing. The history of Christianity