

directs attention to the ecclesiastical and social independence of the parochial clergy, as being in the earliest times a distinguished feature of the Anglican Church. It has proved a blessing in many ways, and those men who, by neglect, weaken their independence are to be blamed, and will, if any other system eventuates, probably be the first to grumble at the change and its consequences. There is no surer way of encouraging disastrous change than by pursuing a policy which practically condemns the present status, and this is exactly what non-visitants do. The laity recognize this, if the clergy ignore it, and one of the commonest remarks to be heard in many parishes is, "I have been in this house (or parish) so many years and never once has a clergyman been near me." In others the clerical existence is only manifested when some appeal for funds is sent round, creating the impression that the clergy might call, if they thought it worth while, on other than financial matters. Nor would it be difficult to find suburban districts where inhabitants have received invitations to attend any and every place of worship save their parish church. This is not the way to maintain the jurisdiction of the parish priest.—*Church Times*.

ART AND RELIGION.

WHAT is religion to man? Religion is the sum of human aspiration; the motive of benevolent energy; the source of enthusiasm and the spring of comfort. Without religion life would be intolerable, and the world a school of despair. Religion is the motive and force of righteousness in the world; it supplies the creed by which a man shapes his conduct; it opens out the spiritual world; it sweetens even the saddest life, and forms the saints. What is Art to man? Art is the embodiment and the communication of man's thought about man, nature and God, to men and angels. It is man's way of decorating his existence, of declaring the glory of God, and of ministering to human delight. Art is—in brief—both the need of man's nature and its highest product. Religion and Art run like warp and woof in the woven fabric of human history. If Art is an instinct in man, so is Religion. Man has an instinct for worship, a thirst for revelation. And where revelation is withheld man sees the apparition of God in Nature—in the balanced clouds, the storm, the mystery of being in living things. By their alluring beauty and their witness to God's care and majesty these details of nature proclaim God. And here art comes in, for the thinking men of old must clothe their thoughts and emotions about the Almighty in tokens and symbols suggested by the wonders of creation. Two cases show Religion and Art in collision. First, when on account of a superstitious use of images, Leo the Isaurian and a council of Bishops decreed that all images should be placed at such a height in churches that they might be seen, but not be accessible to the ignorant people. The second is the outbreak of Puritanism which, in England, cost us all

the goodly imagery of our churches. If he hews to pieces the Christ and the holy men of the New Dispensation, he sets up the "school-masters" of the law to flank the Ten Commandments. On the other hand, the English Church at her best times has pressed into her service all that is eloquent and expressive in the best part of man. True it is that here, as elsewhere, the Catholic Church has her Puritan side in services, architecture, and worship. She can sing low as well as high. She can, if need be, strip and sell the silver from her altars to feed the poor, and can build stern churches. But, systematically, she takes man as God made him, and deals with him on that entirely rational principle that religion is made for man and not man for religion. Her endeavour is to make his human nature plastic to Divine influences; so she finds fields for his faculties and emotions. She invites him to rear churches that are sanctuaries for God and homes for men—churches garnished with lovely imagery—churches which the poor may be happy in and the little child may love—churches which shall not be whitened sepulchres for torpid audiences, but homes of grace where religious surroundings shall foster holy thoughts and minister to the sanctities of mortal life. Yet how much remains to be done! See how art and Religion are still estranged. Has it ever struck you that with all our bright galaxy of artists our objective Art is all "profane" without the Temple? The Puritan would not have pictorial art in the church, and the clergy seemed determined to perpetuate his superstitions. Are there no dead walls in our cathedrals and parish churches to be made alive and resonant of Gospel truth—that is, if the clergy will allow that they do not quite exhaust the whole charm of the Gospel in their discourses? The poor do care for pictures and sculptures in churches. "For the learned and the lettered," says an old Spanish writer, "written knowledge may suffice, but for the ignorant what master is like painting?" Art is in no sense an equivalent for religion. Pictures cannot save man, nor turn this naughty world into Paradise. Yet is it God's way that art shall bring happiness to man, shall educate his spiritual intelligence, give strength and elevation to his character, produce hallowed emotions, witness for the faith, make religion more close and more lovely to man, and help to lead him to the throne of God where His servants shall see His face.—*Mr. J. D. Sedding at the Church Congress*.

BOOK NOTICES.

A JOY FOR EVER, being lectures on the political economies of art, by John Ruskin, M. A. Publisher: John B. Alden, New York. This volume is the second of a series of Ruskin's works issued by Mr. Alden. It is illustrated, and the price is too low to bar the poorest from its possession. The volume contains also: "Unto this last," four essays on political economy; "Munera Pulveris," six lectures on the same subject, and "The two paths," lectures on art and its application to decoration and manufacture. As mere studies of brilliant, forcible, almost perfect English, these essays are invaluable. No writer, no speaker on sacred or secular subjects, is equipped for modern life until he has made a close study of Ruskin's writings. In

the words of the motto of one set of these essays, we may indeed say that they are "a joy for ever," being so full of beauty. The political economist cannot afford to ignore Mr. Ruskin.

DISCOURSES IN AMERICA, by Matthew Arnold, Rowell & Hutchison, Toronto. Here is another charming book, lovely to look upon, so clear in type, so dainty in paper, and so luxurious in margin! We commend these discourses also as admirable English studies, as well as for the intellectual stimulus of coming into contact with so original and bold a thinker as Mr. Arnold.

DOGMA AND DUTY, by Rev. James Awde, B. A., and CHRIST'S DIVINE MISSION, by Rev. S. I. Hunter. Published by William Briggs, King St., Toronto. The first of these was delivered before the theological union of Victoria University, 1885; the latter is a sermon delivered before the same body in May last. The lecture on Dogma and Duty deals with the questions: What is the connection of duty with dogma in personal and social life? What is the effect of thinking upon conduct? What is the bearing of Theology upon Morality? The topics dealt with are of high and paramount interest. The lecturer shows an acquaintance with such modern writers as have attempted to divorce right thinking from right acting. His reasoning is not only worthy of a Christian apologist, but honourable to Victoria, under whose most worthy Principal, Dr. Nelles, the author of Dogma and Duty, has evidently sat as an apt and able pupil. The sermon on Christ's Divine Mission is also an able discourse, such as became the auditors, members of a theological union. There is not a word unfit for the highest pulpit in the Church of England, and we can only say, using the eloquent preacher's own words with a slight change, "We should despair of bringing the brethren separated from us back to the Church, if it were not for the divinity of Christ." But with their grasp of this truth will come a desire for re-union in good time.

WITNESSES FOR CHRIST, lectures on the history of preaching by Rev. F. H. Wallace, B. D., delivered before the Theological Union of Victoria Univ. 1885. The subject is a large one, but the writer has made good use of his own advice to preachers by saying much in as few words as possible. We have found his brief notices of illustrious preachers on the whole just, appreciative and Catholic in spirit. The volume is well worth its price, the matter is skillfully arranged, the reflections in the main true and wise, and at times shrewd, with the thought born of experience. We should have thought Mr. Wallace would have made a better selection of Nonconformist preachers than Spurgeon, Parker and Binney. Surely Hamilton, Raffles, Harris, Parsons, McAll, were their superiors in every sense. We who have heard them all, consider that there is no good ground for comparing those shining stars we name with such feeble lights as Spurgeon and Parker. Then there was Jay, of Bath, Stratton, Newton, Bunting, Ralieg, all men of far higher powers than the hero of advertising, Mr. Spurgeon. Where, too, does Mr. Wallace place Wordsworth, Bishop of Lincoln, Wilberforce, Bishop of Oxford, Magee, Bishop of Peterboro', Liddon, Boddy and others, who, as preachers, were and are as good to Mr. Spurgeon's copper? Mr. Wallace must extend his list in a second edition, as his lecture will no doubt reach that stage.

AN EXPOSURE OF THE PERVERSIONS OF HOLY SCRIPTURE in the National Temperance Society publications, by the Rev. John Carry, D.D., Port Perry. Rowell & Hutchison, Toronto.

We need hardly say that on grounds described by the title of this pamphlet, Dr. Carry is not merely "at home," but occupies a position from which he is able to pour a deadly fire of scholarly criticism and logic, heated at times red hot by moral indignation, upon those who pervert, wrest, and blunderingly interpret the Word of God. There is no influence at work in our judgment more dangerous to the morals of the people, more destructive of confidence in the inspiration of scripture, than the teaching of the ultra teetotal party, who affect piety and a regard for God's Word, while they are