

nounced by the secretary that Bishop Randolph has been asked to deliver an historical sermon before the order in Richmond at the next meeting of the General Convention, while Bishop Nelson has been invited to give an historical address in connection with a second pilgrimage to Jamestown on the same occasion. The insignia of the new order show the tower of the old church at Jamestown, twelve arrows, suggesting the Indian natives, a bishop's mitre and crozier, and the three ships which preceded the "Mayflower." The whole depends from a plain gold bar bearing the words: "The Mother of Us All."

Another Apt Text.

In a previous issue, we drew attention to the striking text found on Bishop Baldwin's last pastoral to his diocese, viz.: "The night is far spent, the day is at hand," Romans xiii., 12. In the printed letter in which his widow and family acknowledge the numerous letters and messages of sympathy and condolence which they have received, we find another striking text from the Song of Solomon ii., 17: "Until the day break and the shadows flee away." This text forms a beautiful sequel to the other, and marks a continuity of relationship that death cannot snap, and illustrates the deeper and sweeter messages that may be drawn from a Book that is often deemed mysterious and obscure.

The Prayer of Faith.

The work of hypnotism, faith healing, Christian Science, Dowie, and all the other "isms," is having an effect for good wholly unlooked for. In this material age men are realizing that medical treatment must be looked on as a gift from God, and that when accompanied, as it should always be, by faithful, fervent prayer, a blessing is bestowed. We take for granted that God is good and His gifts of healing and treatment, just as we take our daily food, without thanks or prayer to God. Writing at length on the subject, the Church Times says: "The Bishop of Worcester observed that the recent talk about faith-healing has at the bottom of it a witness against merely materialist views of sickness. Like King Asa in his disease, men have sought, not unto the Lord, but to the physicians. They have, perhaps, caught from a shallow science the idea that in the reign of law there is no room for prayer, except as a soothing, mental exercise, or that if to pray has any spiritual value, it is merely as the expression of resignation. But that it should be possible to affect the issues of life or death, or anything to them pertaining, by ghostly means, seems an antiquated superstition."

The Bishop of Lincoln.

How many years is it since Dr. King, the Bishop of Lincoln, was prosecuted for ritualistic practices before the Archbishop of Canterbury? The younger generation will never have heard of it, and most of the older will have forgotten it. The Bishop has recently held his triennial visitation, and addressed his clergy in the Cathedral choir for about an hour and twenty minutes. His Lordship referred to the commission to enquire into ritualistic troubles, and if possible to stop the perpetual disturbance of public peace and business by individuals, and proceeded: For themselves in that diocese, through the mutual good-will and good sense of the clergy and laity alike, they were free from any serious troubles of the kind. There was no need for any contentious argument, but he desired to mention one or two matters of principle for the guidance of the minds of any who may care to consider them. When Hooker was defending the use of the sign of the Cross in Baptism, he laid down the necessity for some kind of ceremonial with his usual force and clearness. In his Durham charge, in 1751, Bishop Butler expressed in equally forcible terms the need of some kind of ceremonial for external religion. After quoting these expositors, Dr. King offered to his audience two considerations: (1) No kind of ceremonial should be introduced which would suggest false doctrine; (2) we must remember that here in England we were

for the most part Teutons, and not Latins, and that what might be delightful in Italy or France did not necessarily suit our people. Our temperament was different. We did not like what was foreign. Our climate was relatively dull and severe, and our people were not accustomed to colours that suggested perpetual sunshine. English people, moreover, suspected and disliked anything that was tawdry and unreal, and they respected and liked what was good in itself. It must be remembered that there was more difference than was often considered in the pleasure and pain derived through the power of sight, as there was through the power of hearing. As some people had no ear for music, so some were colour-blind, and these two defects existed in every variety of degree. If some such general principles were more considered, it would, he was persuaded, be far more likely to bring peace in matters ceremonial than going to law. Let all things be done to the use of edifying, and in charity.

KING EDWARD'S BIRTHDAY.

On Wednesday, the 9th instant, King Edward attained the age of sixty-three years. Throughout the vast Empire, over which he so wisely and humanely rules, there arose the heartfelt wish for many a happy birthday for our beloved monarch. It was a note of distinction in the character of our Ruler to suppress the celebration of his own birthday, and to leave the people in undisturbed possession of the old, time-honoured, and fondly cherished day, on which since childhood so many of them have celebrated the anniversary of the birth of that good and noble woman—his queenly mother. Never, in a British heart is a son the loser, when by an act of pure and simple self-effacement, he proves his undying affection for the mother who bore him, and yields to her memory the honour which he could justly accept as his own. Whatever uncertainty existed at the outset, as to the manner in which the King would discharge his royal duties, was speedily dispelled, and his people soon began to realize that they were singularly blessed in their monarch. The noble qualities of the late Prince Consort which won for him the sobriquet of "Albert the Good" have in large measure descended to his son. And the inspiring example, and splendid reign of Queen Victoria have been to him a formative school of singular beneficence. To the ripe experience of a statesman of the first rank, the King adds a wide knowledge of the world and men; consummate tact; a kind and genial disposition; a personal interest in all his subjects, a constant effort to promote their welfare, and a quick and tender sympathy for the unfortunate, the suffering, and the sorrowing; a constitutional monarch, thoroughly in touch with the progress of events at home and abroad, knowing full well the genius and aspirations of the British race. It is his kingly aim to urge them along a plane of high endeavour, and by every means in his power to endeavour to promote the good of his own subjects and of the other nations of the earth. The United States, France, Germany, Italy, Portugal, Russia, Japan and other nationalities, have felt and responded to the courteous and kindly attentions of our King. Who can estimate the quiet, unostentatious, yet powerful, influence of such a man, working with deliberation, sagacity and most resolute purpose to promote peace and good-will amongst the nations of the earth? We venture to say that in myriads of foreign, as well as British hearts, the hope is ever fresh and sincere for a long life to King Edward, the peacemaker.

THE DOMINION ELECTION.

Once again the free and independent elector, from Gaspé to Vancouver, and from Nova Scotia to "farthest North," has been called upon to mark his ballot. To some the unexpected has happened. To others has come the solace of emphasizing the

familiar comment: "I told you so." To all there is the inevitable result of a Government secure in control of the ship of state for another long voyage, with virtually the same captain and subordinate officers, and a crew increased in number. Two dramatic features of the contest were the defeat of the chivalrous leader of the Opposition, Mr. Borden, whose devotion to his party, and unselfish aid to his followers, led him to neglect his own personal interests, and that of Mr. Aylesworth, the new Liberal Minister, whose first venture on the stormy sea of politics brought him a regretted disaster. Sir Wilfrid Laurier, with renewed health and vigour, led the fray for the Government with his accustomed fervour and eloquence. Ever a picturesque figure, whether in the house or on the hustings, the gallant French-Canadian knight stirs with no ordinary power the imagination of his followers, Celt and Saxon alike. He, more than any living Canadian, gracefully bears the mantle of personal popularity, which Sir John Macdonald so jauntily and effectively wore. No doubt the personality of the Premier largely contributed to the victory achieved by his government and party. Quebec will be slow to forsake the chieftain, who embodies so many of the most attractive features of her predominant race, whilst he moves so gracefully on the stage. More especially, when we consider that the virile "Cartier," the eloquent "Chapleau," and the astute and magnetic "Sir John" have long since passed from the "garish scene," and only their memories linger in deeds recorded in the pages of their country's history. Referring to the stirring times of the opposing statesmen, who have preceded him and the great measures of their Conservative rule, Sir Wilfrid might remark, with the complacent frankness of Sganarelle, in Molière's famous play: "Yes, it used to be that way, but nous avons changé, tout cela (we have changed all that), and we practise medicine now in a quite new way." There is, it is true, quite a difference between the conception and launching of the Canadian Pacific and the Grand Trunk Pacific Railways. And though the electorate have hastily swallowed the novel political medicine, it remains to be seen what the ultimate result will be to the body politic. There is a new measure of untold significance moving the minds of thoughtful men, which Sir Wilfrid has emphatically waved aside. It is gathering strength with time. It may be the rock on which his opponents will build more wisely, broadly, and beneficently than he wots of; the rock, it may be, on which his government will ultimately suffer shipwreck. This measure has an attractive, arresting title. It appeals to the imagination, and when interest is aroused, the heart is warmed, and the imagination of the people fired with the vision of "Public Ownership." We are inclined to think that witchery of tongue, grace of manner, personal charm will not avail, even though backed by all the power and patronage of office to keep the people from what they have gradually become convinced is their inherent and inviolable right. In a word, they will no longer be content with the skimmed milk, while contractor, grafter, and corporation take the cream. The people at large, who own the ground, till the soil, raise the stock which produce the milk, should to the full have not only the enjoyment, but the profit, of the cream, as well as of the milk. When the public come to realize that the Government is its servant and not its overlord and master, "Public Ownership" will be no longer a name but a reality, and Canada will demonstrate to the world that she is no longer a servant, but mistress in her own house. And what Glasgow and Birmingham have done in the municipal, she can do as well in the political field.

THE PRESIDENTIAL ELECTION.

Mr. Roosevelt is again firmly seated in the Presidential chair, and Mr. Justice Parker's excursion into the midway of politics is over, and he finds himself again free to devote time and energy to his judicial duties. The "solid South" supported