

having reconciled himself to the Anglican Church, resumed his ministry, and retired from his librarianship to his Shropshire rectory. Now he returns again to London."

The Prayer in Parliament.

Our forefathers recognized God in public matters far more than modern "progressives" do. We doubt whether a better or more comprehensive and Scriptural prayer could be framed than the following, which is offered up for Divine guidance in law-making every day, before either House of Parliament in Britain holds its sittings: "O Almighty God, by whom alone kings reign, and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding; we, Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy Heavenly Wisdom from above, to direct us and guide us in all our consultations: And grant that—we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and affections—the result of all our counsels may be to the glory of Thy Blessed Name, the maintenance of true religion and virtue, the safety, honour and happiness of our king, the public wealth, peace, and tranquility of the realm, and the uniting and knitting together of all persons and estates within the same in true Christian love and charity one towards another; through Jesus Christ our Lord."

The Unknown.

There is a sort of axiom asserted by certain superficial cavillers against revelation, that "Science is final, and all the theories accepted as popular in scientific circles are proved laws of nature." The real case is that, except the observed facts revealed to us by the microscope, telescope, spectroscope, and chemical analysis, there is not much in science which has been actually proved as mathematical problems can be proved. The true work of science is to elucidate, catalogue, and, if necessary, to classify arts. Many of the supposed "natural laws" have been defined as merely "classification of phenomena." We cannot be quite sure about them. Many theories, which early in the nineteenth century were held as almost proved, are now in the twentieth nearly as exploded as the supposed sciences of alchemy or astrology in the Middle Ages. Take an example: The folk tales of "stones falling from heaven," were thought mere fables. "How could stones get there?" was the scientific objection. But now meteors form one of the most important branches of astronomy. Swarms of meteoric bodies of the solar system are caught by the earth's attraction. Again, the sun was then regarded as a solid and probably in its inner part, dark sphere. The notion of its being a "ball of fire" was laughed at. Now the spectroscope has shown that the mediaeval view was nearly right, and the sun is wrapt in vast clouds of burning metals.

The Work of the C.M.S.

In the past twenty years the Church Mis-

sionary Society's work has rapidly extended in all directions. The number of missionaries has increased, after allowing for deaths and retirements, from 264 to 600, clergymen, laymen, and single women, besides wives. There has been great development of the actual missionary work, and the varied agencies have multiplied in West, East, and Central Africa; in Egypt, Palestine, and Persia; in all parts of India and Ceylon; in some of the largest provinces of China; in the four great islands of Japan; among the Red Indians and Eskimo of North-West Territories of Canada. The native clergy, evangelists, and teachers now numbers nearly 8,000; and the baptism of adult converts in recent years has averaged 7,000 or 8,000, or more than twenty for every day in the year, besides numerous baptisms of the children of Christian parents. This enlarged work has involved greatly enlarged expenditure; and so far the funds to meet it have never failed, having been provided in many ways by the self-denying liberality of Christian people. But now a very considerable increase of contributions is required. The society's available ordinary income has advanced to over £300,000 a year; but £400,000 a year is now wanted if the existing work is not to be crippled. The committee of the society met on November 12th to consider the foreign estimates, and decided, while making every effort to limit the expenditure, to continue to send out all suitable missionaries, and appealed to the members of the society to redouble their efforts to obtain the necessary funds.

THE S.P.G.

The venerable Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal Charter, June 16th, 1701, has just celebrated the bi-centenary of its organized existence, as the great missionary society of the Church of England. The growth and present position of the Church in the colonies is largely due under God to the wise methods and large liberality of this society during the past two centuries. Its operations originally in the American colonies laid the foundation of the Protestant Episcopal Church, and since the Revolution of 1776, the work of the society has been mainly amongst settlers in the widespread British Empire. The extent of its assistance to the Church in British North America may be realized from "the statement that in the past the society has maintained 1,589 ordained missionaries, who have ministered to various races speaking sixteen languages, and that the expenditure on Church work, including endowments of bishoprics and colleges, has amounted to £1,867,852." We fear that the extent of our indebtedness to the venerable society is but faintly recognized by the majority of Canadian Churchmen, and we regard it as a reproach that the bi-centenary of the society was not more generally observed here, and that a thankoffering, in some sense expressive of our gratitude, was not sent to swell the Jubilee Fund, which the society was raising to still further extend the kingdom of

Christ among the varied peoples and races which make up the British Empire. Whilst failing, we think, to appreciate fully what the society has done in the past, there have been not a few complaints made as to the announced policy of the S.P.G. to withdraw aid from Canada, on the ground that she is now able to provide for herself, and to sustain her work in the domestic field. So far as Eastern Canada is concerned, all are agreed that it is abundantly able to provide for itself, but how far the Church in Algoma and the dioceses west of it to the Pacific Coast can stand alone is not a question of much doubt. The territory in question is vast, population is flowing in from many quarters, and without assistance for a considerable period the Church will fail to overtake the work, and provide spiritual ministrations to the growing population of the West. The S.P.G. should, we think, give timely and judicious assistance, but the Canadian Church should be the last to complain of lack of help from the S.P.G., when she herself has been so lamentably deficient in aiding the bishops of our Western Territories in their vast fields and arduous labours. For years they have bewailed the small amount of aid received from Eastern Canada, and it is lacking, indeed, compared with what other religious bodies in this country are doing in the same field. We hope that the transference of the Board of Domestic and Foreign Missions from the Provincial to the General Synod, which is about to take place, will result in much greater sympathy with, and practical assistance to, the Western dioceses than has hitherto been the case, and then, having done what we could ourselves, we may with some confidence appeal to the society to aid us in a work so extensive and important, and which is at once the opportunity and responsibility of the whole Church. The society has also been subject to a good deal of criticism of late, and the charge is made that an intense conservatism marks its methods, and that it has been eclipsed by its sister society, the C.M.S., in business capacity, and in successful appeals for public sympathy. These criticisms have resulted in the formation of a London Junior Missionary Association, which has held meetings in the Metropolis of a popular character with important results, and also in an endeavour on the part of the standing committee of the society to adopt more up-to-date methods, and to remove all just cause of complaint. In their desire to do this, especially in connection with the appointment of a new secretary, they have provoked a good deal of adverse criticism, not a little of which strikes us as captious and unwarranted by the facts of the case. For instance, it was no doubt a mistake on the part of the standing committee to request a committee of bishops to select a secretary, without consulting or calling together the incorporated members of the society. A body which depends on the public for its support cannot too carefully acquaint its supporters with its plans, and give them, as far as possible, a share in its deliberations. The manner of the appoint-