

Catholic Faith there can be no change. No additions can be made that are necessary to the salvation of the soul, nor can there be any abandoning of any truth held by the Apostolic Church, for the inspired word says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Now, how can a man intelligibly contend for a Faith when he is ignorant of its history and principles? If this is true of the laity it is of infinitely greater importance to the clergy. It would be an act little short of a crime to admit any one to Holy Orders who is not well versed in the Scriptures, the foundation of the Catholic Faith. And the man who, devoid of this knowledge, would seek ordination, is an undoubted hypocrite, "A blind leader of the blind."

Elevating Native Races.

Considerable changes are made by the realization of the fact that the peoples we call natives need long careful training, as well as spiritual advice. The success of the Jesuits in South America remains a shining example, although the irruption of godless traders destroyed their Indians before sufficient time had elapsed to enable them to withstand the temptations of the senses. The Moravian missionaries have also a bright record. In all countries into which he has adventured, the Moravian has been captain of industry as well as missionary. He put the Eskimos to work in the frosts of Labrador, and made a garden out of the wilderness in Pennsylvania. In British India, their missions have been established about seventy-five years, and the Basel cloths and Basel tile they manufacture are famous throughout the East. It is now realized that the industrial training of savage races is indispensable, even in countries where the native may cull the bread-fruit as he strolls or where the cocoa palm supplies all the necessities of life. Deprived of hunting and fighting, he becomes an easy prey to vice, degeneracy and disease. Unless he can acquire civilized wants and labour to gratify them, civilization will kill him. The Rev. W. S. Naylor in "World Wide Missions" remarks: "The future of Africa depends very largely on the industry of the African. The problem is one of making industrious those whom bountiful Nature has nurtured without industry."

Industrial Missions.

Not only savage races, but the converts from old and advanced civilizations, need social, moral, and industrial, as well as religious, aid. Something must be done for the converts after conversion. Only a few can be employed to teach or preach; their new religion isolates them, and to fit them as clerks merely aggravates the evils of literary education, which has filled India with English-trained babus seething with political unrest. Therefore, the need of the hour drives the missionary into industrialism, whether he would or no, and growing industries, workshops, and trade schools, under Baptist, Methodist, Presbyterian, and Episcopal auspices, dot the map from Beirut to Shanghai and from Ceylon to Persia. India, China, and Asia Minor are the three chief fields of present-day missionary industrialism. Each of these old countries possesses handicrafts unequalled in the West. The rugs of the near East, the exquisite hand carving and metal work of India, the fabrics, porcelain, and laces of China have not been affected so far by the flood of cheap, machine-made products that have inundated the world. The opportunity presents itself to make each mission school a school of handicrafts, and the missionaries are seizing upon it. An unexpected mode of so doing has arisen in England. Joint stock companies are organized by people in sympathy with the missions, and who generally are subscribers to the funds.

The Negro in Southern States.

The future of the Negro in the United States, and we add, in Cuba, is the most perplexing problem on this continent, and one of which no solution in our time is probable. The advance of the race must be gradual, but the intermixture in the same land with white people complicates the problem. Institutions like that of Booker T. Washington have great practical value. Like other religious bodies our own tries to uplift them. The Bishop of Atlanta, in Georgia, writing of the work among coloured people in his diocese, stated that within the year they had built one new church, ordained one deacon, and opened one new mission, so they have at the present time a church and schools in Atlanta, a new mission in Atlanta, a church and school at Macon, a church in Marietta, and a church in Athens. The Bishop wrote that all of these but one are new, and cost, exclusive of the land, from \$1,000 to \$1,300, adding: "We have in the field an archdeacon, three local priests, and one lay assistant, a candidate for orders, with four day-school teachers, three of whom are appointed by the board." The Bishop of Florida reported to the Mission Board: "Everything is in good condition, and the time seems to have come for an aggressive forward movement."

Ingratitude.

What a serious defect in character is ingratitude. In a worldly man one need not look for gratitude. Selfish by profession and practice, rising, so to speak, on the heads of other men—rough hewing success out of their failures—reaping what they have sown, but lacked the strength and subtlety to harvest, to such an one gratitude is an unknown quantity. And he may or may not salve what he calls his conscience, by an occasional dole to public charity. But to ingratitude in a religious professor we may well apply the words of the citizen in Coriolanus, "Ingratitude is monstrous." Seneca, an enlightened pagan, truly tells us that: "The principal causes of ingratitude are pride and self-conceit, avarice, envy," etc. Could anything be more un-Christian than this hard-hearted, selfish attribute? And yet, if memory serves us aright, how many instances of favours sought and obtained, not seldom with inconvenience, effort, influence, and warm-hearted generosity, on the part of the giver, and lavish promises of acknowledgment in kind, on the part of the receiver, began and ended in the empty words of the recipient. Such empty promises time stamps with dishonour as surely as does the notary the worthless cheque he protests. O! the pity, the shame of it!—that a professing Christian should seek of another a favour—should pledge his word to discharge a duty in return for it—and should stain his own name and character with the dark blot of ingratitude. Is it not a dreadful thing that men should lightly pass over the solemn direction in preparation for partaking of the Holy Communion:—"If any * * * have done any wrong to his neighbours by word or deed * * * he presume not to come to the Lord's Table until * * * he hath recompensed the parties to whom he hath done wrong * * *?" Surely ingratitude is a wrong that calls for recompense—and he who stubbornly refuses to yield a recompense thereby stamps into his own conscience the black word, "ingrate."

A Reversion to the Old Type.

The Bishop of Birmingham delivered a most instructive address at the first part of the consecration of a new church in a new parish. The Bishop stated that the services held on that day, a Saturday, were those which had gradually taken form and were embodied in the service which came down to us from Bishop Andrewes in the seventeenth century. The original service consisted simply in the Bishop coming to a church and

celebrating Holy Communion in it, and would be held on Sunday. Referring to the structural arrangements the Bishop stated that the idea embodied in our wonderful Gothic structures was to provide for a monastic order which occupied the choir, separated from the body of the church, and from visitors who were not of the monastic order. This had gradually been modified. But the original church was built on the model of the great room of the houses of the Roman Empire. This was square or oblong, and had two apses, the altar being placed on the chord of the semi-circular apse, the celebrant facing the congregation, who gathered round in familiar fellowship, the clergy behind him. In this church there was none of the seclusion of the altar and choir, the altar still stood in the back of the apse, the accustomed place, and he believed this design would suit them as a gathering place for great congregations.

Our Living Church.

The Bishop of Birmingham concluded this sermon after a short statement of the lessons of St. Benedict's career, in the following words:—"They believed that the old faith and the old Creed, the old Bible, the old Sacraments, and the old Church, had in them something which underlaid all the changes in their humanity. It was a Catholic Church, Catholic and adequate; adequate for the generations to come, as it had been for those that had passed away. If so, they must be prepared to advance courageously, and to make for their generation the fresh applications that were needed for the old faith, which was both new and old. That was what St. Benedict's stood for—for an old faith that advanced into a new world and said: 'Behold! I make all things new.' They had to go out and bear witness, as missionaries of the old faith and worship, to people who were coming in from all sorts of neighbourhoods with all sorts of beliefs, without any of those standards of tradition and respectability which belonged to old places where everybody knew everybody else. He looked forward to see their church becoming a great centre for evangelizing those who knew nothing of Christ, and for building up those who did, and he hoped that in the spirit of St. Benedict, with whom they were associated in the whole body of prayer, they might have the courage to carry the old religion with new life to those around them, so that men might not say that the Established Church was an old dry thing, but a new thing, alive to-day for new issues, and new work, as it was in the days of the great and glorious saint whose name was upon that church—Saint Benedict."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We sincerely trust that the old thread-worn question concerning marriage to a deceased wife's sister will not be raised as a serious issue in Canadian ecclesiastical affairs. We have really too many great and urgent problems to consider to waste our time in reviving a question of no ethical or spiritual significance. It is a problem that has not appealed to the consciences or judgment of the non-theological mind. In these days when the Scriptures are being subjected to the keenest criticism, and the frankest enquiry, it is, we think, particularly unwise to attempt to lay upon the Church a supposed obligation from some obscure passages of Hebrew writers. The Government of our country has long ago legalized the marriage and whatever the Church may say the authority of the State will prevail. If the Anglican Church forbids marriage within these relationships it simply means that the parties will be married elsewhere and probably lost to the

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