

is because so many of us worry and bother over the dark sides of life that comparatively few are capable of brightening and cheering all about us with the sunshine of hope and the wholesome glow of joyful service. Would that we were better able to constantly realize that God dwells in light eternal, and that it is His will that we should walk, work and wait in the light until the day dawns to each of us when darkness shall forever flee away.

The Priesthood.

How is it that we see it so often stated that there is a falling off of candidates for Holy Orders? Doubtless to some people this statement gives pleasure, for the simple reason that the Christian religion is to them largely a dead letter. Their belief is of the most material character. It began, as it will most probably end, in the worship of self. Now the essence of the Christian religion is unselfishness. Without self-denial for the good of others there can be no Christian religion. How can candidates for the Christian priesthood be looked for in families where from morning to night there is no family prayer; no study of the Bible; where the chief topics of conversation relate to money getting and keeping, and the means to that end are talked about, thought about, and pursued with unflagging ardour? The chief variation in this plan of life being along the line of pleasure seeking; eating, drinking, play-going or indulging in some one or other of the varied forms of sensual and worldly time killing. How can it be possible to look for a spiritual outgrowth from such utter selfishness and worldliness? Is it no a modern miracle that the grace of God can from such surroundings separate a devout young man and call him to the noble and unselfish service of Holy Orders?

The Stuart Tombs.

Some stories have been published regarding the state of the tombs of the Royal Stuarts in the vaults of the chapel of Holyrood. There was, years ago, sad neglect, but nothing to compare to the desecration of the French Royal tombs. It has been forgotten that the Edinburgh magistrates had done much. There was an episode which may be fitly recalled now that attention is directed to further precautions. When the railways were being built in 1845 it became necessary to remove Trinity College Church, which was erected by Mary of Gueldres, wife of James II. in 1452, and in which she was buried under the north aisle. The remains were found and carried to the Crown office, and eventually by Queen Victoria's orders were interred under the Chapel Royal at Holyrood. The Lord Provost and Town Council and about 300 people were present. At eight o'clock on the 17th July, 1848, the coffin containing the remains was carried from the Exchequer Chambers to Holyrood, and from there on the shoulders of four men to the Royal vault in the south-east corner of the chapel, the agent of the Duke of Hamilton as keeper of the chapel acted as chief mourner, and the Lord Provost walked on the right side of the coffin. The procession moved slowly along, passing into the vault, and the pall bearers deposited the remains in a recess prepared for them in the south wall. Further arrangements have since been made for the preservation of the rest of the graves.

Our Musical History.

A correspondent of the Church Times writes of what he calls a curious flanking attack which has gone on for ten or eleven years unchecked by Mr. Terry, the director of the music at Westminster Roman Cathedral. Mr Terry's pet theory is that some time in the sixteenth century all contrapuntal music was strictly forbidden by authority, and so on. The writer in the Church Times insists that the music which has

accompanied Matins, Holy Communion and Even-song, and the descendants of pre-Reformation composers, and for more than three centuries and a half has been a legitimate development from the music of pre-Reformation times on. However, more or less independent English lines. He refers with admiration to a letter on the subject by Mr. Boyle Shore, in a history of Church Music of the Reformation period.

Ph.D.

Dr. Nicholas Murray Butler, the president of Columbia College, is much to the point, not only in England but at home. He uses the plainest language, and begins an attack on degrees obtained without sufficient real research work and vigorous training as follows: "During the last twenty-five years there has developed among the colleges and schools of the United States a deplorable form of educational snobbery, which insists that a candidate for appointment to a teaching position shall have gained the privilege of writing the letters Ph.D. after his name. This fact has given to the degree of doctor of philosophy a commercial value which it ought not to have, and it has sent to Columbia University and to all American universities no inconsiderable number of students whose chief aim is not graduate work or training in the methods of research but simply the acquisition of a higher degree."

Ignorance of Spiritual Things.

At the root of much of the materialism and pleasure seeking of worldly people lies ignorance of the things of the Spirit. Many, may we not say most, people now-a-days are like those early converts in the Acts of the Apostles who had been baptized but when spoken to about confirmation proved to be ignorant of the tremendous fact of the presence in this life of the Holy Ghost and of the wondrous spiritual power communicated by that Divine Being to the worthy recipients of His grace. We furthermore believe that much of this ignorance is traceable to the loose and vague attempts that are made to teach what is called religious truth,—teaching that lacks the salt of sound doctrine. We know no more definite, soul-searching, spirit informing teaching of sound doctrine for youth than that embodied in the Church Catechism. In our younger days it was the very Alphabet by means of which children received a clear and thorough grounding in the vital principles of the Christian religion. We venture to say that the duty towards God and towards your neighbour, therein set out, have helped more to shape noble, unselfish, steadfast and spiritual lives amongst the sons of men than all the vague and general schemes for popularizing religion that modern fashion and the craving for novelty in religious instruction have brought about. We know no more effective way of banishing spiritual ignorance than by sound doctrinal teaching of the principles of the Christian faith. Were such teaching intelligibly and thoroughly imparted, and substituted for futile attempts to be all things to all men, there would be but little lack of staunch, steadfast and well grounded candidates for Holy Orders.

Remedy For War.

Horrible as are the atrocities of war and terrible the human wrath and vengeance of which they are the outcome, there is a sure and effective remedy for that dreadful scourge. Seldom have we seen the remedy stated with such convincing clearness and conciseness as in the speech of Archdeacon Lawrence at the recent Church Congress held at Stoke: "The only remedy for war was the fearless application of Christian principles. The masses were waking up to the fact that they were the chief sufferers from

war, and from those overgrown preparations for war which in Europe alone imposed annually upon peaceful industry a burden of over three hundred millions sterling, and a blood-tax of something like five millions of men. What an opportunity was here for the Church of Christ to lead the masses, if she would only proclaim, with no uncertain voice, her Master's message of Peace and Fraternity. Let them visit International wrong and violence with unsparring condemnation. Even a war of strict self-defence was a bad necessity. Armaments might be necessary, but they were symptoms of a deep-seated disease, which only the wholesome medicine of the Word of God could cure. Wars were the outward and visible signs of a gigantic failure hitherto of Christianity. Christ's message of justice, love, and brotherhood was still unheeded by the nations. Only the golden rule of Christ could bring about the golden age of men."

Old Epochs.

The discovery and arranging of the relics of past epochs and dwellers on this globe is every year becoming more methodical, and greater care is taken to preserve what is disinterred. The examination of the Palatine in Rome was always expected to disclose something of imperial greatness; if the story of the laying bare of the mosaic floor of an immense hall, either an audience chamber or dining hall, is even partially true it will go far to lead to other discoveries. In the lands of the Levant, the earlier civilizations are being rearranged in more accurate historical groups, and coming generations will have histories, drawn from Biblical and pagan authorities illustrated and verified by contemporary buildings and inscriptions. How often the reflection is pressed home, what knowledge of the world's history would we possess had the books of the Bible perished? And as to the remains of monsters which roamed the earth in the epochs which immediately preceded man, or in the far-off times of man's earlier years, how probable it seems that some monsters of land and sea did really survive three or four thousand years ago. The ice fields of Siberia have preserved mammoths, which are now in Russian museums, and Californian museums are preserving a vast number of skulls and remains of prehistoric creatures. At Berkeley there is a growing collection of mastadons drawn from an asphalt pool near Los Angeles. We read that in one spot were found the bones of seven sabre-toothed tigers, one complete skeleton and other remains of a great prehistoric wolf, while both in that neighbourhood and at Natchez, in Mississippi, have been found skulls of an immense animal of the cat group, which is called the American lion. It is not only possible but probable that dragons, Behemoth, and great fish survived for ages upon land as man's dominion gradually grew.

THE OUTLOOK FOR 1912.

That the outlook to-day, in the civilized world, is especially and exceptionally perplexing and disquieting seems to be all but universally conceded. In whatever direction we turn our eyes, appears the same spectacle of unrest, fermentation, and of something impending which will transform or revolutionize present conditions. To whatever point of the compass we look the skies are lowering and overcast. Something, we feel, is coming. What that something is one cannot say. When and just exactly how it will come is a mystery which no human prescience can solve. But the impression remains and deepens as the days go by that the old order is nearing its end, that we have now entered upon a period of transition, whose final goal and consummation is remote and

obscure and and in some principles garded as s This is unde people who the consider times. And such a view is everywhere industrial, a world, what certainty rer outward sen changes are already com may still fi vitalized the ated, and li doomed to begun to de failing them trying and not share th by many the predominant is the moral modern mov present cond them, and t terests of no manity as a The wildes ever may be fesses to air the greatest regard to hi disapproval, the cure wor not be ignot ist of to-day just and rig preaching or cent Englis ment, which ment and no that the Lab essentially a travagances spired by C staggered so amination, perpetrated blunders, bu righteous on modern move aim. They humanity, to unmerited si ing, to pron words the p Many of th avowedly Ch ly anti-Chris derstood, the ligious. Th ployed, is al righting of motion of h reassuring. the troubled of the age is pear to som envy, but by equitable mu human relati trust God to to the final selves to fa problems in spirit of unf of truth and our readers :