

The Bishop of Ely.

The new Bishop of Ely is the Rev. F. H. Clase, D.D., President of Queen's College, Cambridge, where he succeeded Bishop Ryle, first of Exeter and later of Winchester," says a contemporary. "The new Bishop has a fine record as a scholar, as befits a See in which is one of the ancient seats of learning, and for the last four years has been Norrisian Professor of Divinity at Cambridge. One is glad to see that it is becoming increasingly common for Bishops, when they feel themselves to be losing power through old age or infirmity, to make way for younger and more vigorous men. The Right Reverend Lord Alwyne Compton has done this at Ely as also Bishop Bickersteth, of Exeter, and Bishop Ellicot, of Gloucester. The great strain upon a present-day Bishop with the multiplicity of duties pressing upon him must in course of time tell upon even a strong man."

Oxford and Cambridge Missioners.

A growing interest in missionary work in public and intellectual circles is afforded by a new scheme, strongly favoured by the Archbishop of Canterbury, for the provision of Exhibitions, at the two old universities, to aid lads at secondary schools in getting a university education, with a view to missionary work—ministerial, educational, or medical—in the outer portions of the Empire. In January last, on the Feast of the Conversion of St. Paul, a representative deputation of Bishops, masters of colleges, headmasters of schools, and others went to Lambeth, and spoke to the Archbishop of the great need of some such plan. There were, they said, many boys at secondary schools who were eager to take up missionary work. The Primate at once nominated a strong committee to enquire into the matter, and now announces that he has at his disposal funds sufficient for twelve or more Exhibitions at Oxford or Cambridge. Already some ten Exhibitions have been chosen, who go into residence this month. The conditions, on which the Exhibition can be held, require regular and satisfactory evidence of good conduct; and adherence to the intention, at the end of four years, of going out on mission service; and in case of failing to go, they are expected to refund what has been spent on them. One distinct advantage of this plan is that these missionaries will go to their work with a good intellectual outfit; another and equally important is that they will go in early life and so be enabled to adapt themselves more sympathetically and readily to the special conditions of their new life and surroundings than if they carried with them to their new homes the prejudices and the formed habits and tastes which not infrequently impair the usefulness and adaptability of those who come to reside in the outlying portions of the Empire in middle or later life.

Truth.

Apologists for the vagaries of higher criticism occasionally exercise their ingenuity by word-painting a bogey—the product of their own imagination—labelling it "Orthodoxy," and then proceeding to prove—to their own satisfaction—how unreasonable and antiquated the so-called Orthodoxy is. Their favourite slogan is the word "Truth." "Since when"—one might ask—"did truth become their perquisite and special property?" When it is asserted on behalf of higher criticism that Orthodox believers decline to admit and accept the discovery of truth, physical, archaeological or biblical, is it unreasonable or unfair for the Orthodox believer to ask for proof of this direct and unqualified statement? Or, if such proof be not forthcoming—to hint that the advocates of higher criticism may lay claim to a monopoly of "speculative assumption"—but certainly not to a monopoly of truth. Truth is not merely a word to be juggled with by astute and cultured writers. It is one with

the most precious heritage and possession of man. As the Orthodox believer holds that the latter is God-given—so as a necessary consequence he maintains that is revealed by the Holy Spirit to man. Man's unaided reason can no more discover and apprehend Divine truth than it can unfathom the mystery involved in the tiniest blade of grass or in the greatest planet in the universe. It is sheer waste of time and intellect for the Apologist to indulge in attacks on "Orthodoxy." There is no class of men living, we may fairly say—who would hail with greater joy—the acceptance, maintenance and defence of Divine Truth by such apologists than the Orthodox believers. And we may make no unfounded assertion when we say that such "acceptance, maintenance and defence on the ancient and Orthodox terms, be it said, would give the apologists far greater and more lasting satisfaction than they can ever possibly derive from the most profound culture or the most powerful intellect—informed and engaged in merely earthly matters. Then again they would be free from the compunction of having unsettled any man's faith, or made their own public and private assertion of unorthodox the undoubted excuse—and we know whereof we speak—of the sensualist and the violator of the moral law—for his rejection of the Church, and his professed doubts as to the authority of the Scriptures.

THE CANADIAN CHURCH.

If there was one thing more than another that impressed the reflective observer at the General Synod, it was the earnest determination on the part of the most energetic and progressive members of that influential body to spare no effort in bringing the Church up to the highest standard of usefulness and efficiency in ministering to the special needs of the Canadian people. That this is a wise, legitimate and patriotic aim no true lover of his Church and country can successfully deny. This determination is not the outcome of any narrow, bigoted, or perverted view of the aim and mission of the Church. Nor does it find its source in any national conceit, or erroneous conception of the character and constitution of the Church. On the contrary, we take it to be a distinct step in advance. As our fore-fathers, many of them of British birth, in the exercise of the spirit of enlightened liberty—guided by experience and sound judgment whilst maintaining their devotion to the Crown, and their inalienable attachment to the British constitution, found it necessary to adapt and vary British law and custom to suit the changed conditions and special requirements of the new world in which they had made a home for themselves and their children; so the fathers and founders of the Church in Canada, in the spirit of true wisdom and progress, framed a constitution, and in successive Synods, in like manner, built up a body of laws suited to the genius of our country, and the special requirements of our people. One might as well say that the wisdom of those good and prudent men was folly—as to charge the loyal, yet progressive Churchmen, who worthily are following their example with unwisdom and unfaithfulness to their sacred and inherited trust. No, there are certain clear and definite lines which mark where true progress ends and erroneous change begins! And we deem it to be our duty to aid the one and oppose the other. The spirit of progress within the Church, to which we have referred, is the handmaid of that other noble spirit—the spirit of Canadian patriotism—which is unfolding, and spreading throughout this vast Dominion, which we are proud to call our home. Our home, be it said, in the truest sense, whether it be ours by adoption or by birth. We claim for ourselves, as Canadians, a freedom consistent with justice, progress and true brotherhood. The like freedom we claim as Churchmen: a freedom

consistent with justice to all; with freedom to promote the good of the Church by all fair means, and with a spirit of forbearing, patient and sympathetic brotherhood on all occasions and under all circumstances. Perhaps the most hopeful sign of the progressive spirit, to which we have referred, is expressed in the word brotherhood; or, in other words, the complete subsidence of party bitterness and prejudice, and the splendid realization, in the modern form of joint and harmonious action, of that inestimable apostolic communion and fellowship of the early Church—when they held all things in common. Well may we ask the question: Are there not signs—and true signs—of new life, new vigour and new victories for our Branch of the Church universal. The Church which links its name in honoured and hallowed association, with that of our own beloved homeland, and which it is our privilege to call—"The Canadian Church"?

THE STRENGTH OF THE CHURCH.

There are many people now-a-days who fancy there is some great lack in the Church which can be supplied by ignoring its doctrines, changing its standards and making it conform to the tastes, views and practices of the world about us. The Church is too antiquated—say they; too formal and unbending. It lacks the essential elements of present day popularity. Why should it not adopt itself to the requirements of the time? They reason somewhat in this way: "When a man is tired out with his week's work and is good enough to give up a part of his one day of rest to going to Church he should have something to soothe and please him in the way of music; oratory to move his taste and gratify his fancy; and a short and engaging service, which he can sit on his easy and cushioned chair and enjoy; and when the service is over he can with unruffled spirits in the most amiable fashion engage in a friendly and pleasant chat with his friends and neighbours as he walks homewards, and then agreeably diversify the days' recreation by a hearty dinner, which has given him no little pleasure in anticipation." Our genial self-indulgent friend has fallen into the common and popular error of judging the Church by the standards of the pleasure-loving world. Another class of people are of much the same opinion—as that referred to—but they have arrived at it by reasoning from a different standpoint. To them the Church sadly needs remodeling. Its authorized text-book, the Bible and its accepted interpreter for instruction, devotion and service, the Book of Common Prayer, are away behind the age and the only rational remedy is to have them amended and conformed to the views of the most prominent and popular of the German theological critics. These cultivated folk are, in their way, as far from a true appreciation and understanding of the Divine commission of the Church; the spiritual authority of the Bible, and the marvellous adaptation and presentation of that commission and authority to all the varied needs and conditions of men in the Book of Common Prayer—as are the class of critics first referred to. Indeed, so common and wide-spread are the erroneous views, which are not only held, but expressed, on these all-important subjects, that it is really necessary from time to time to re-state the truth in clear and unequivocal terms—for in the presentation, maintenance, and defence of the truth lies the true strength of the Church—the true antidote of the false standard of the pleasure-lover and the perverted view of the self-willed critic. Truth is imperishable, eternal, and easily accepted and understood of those, who will to understand and live it. It is the same to-day as it was in the early centuries. It is as changeless now as when it was proclaimed by St. Paul to the luxurious sensualist of Imperial Rome, and the acute and profound Athenian searcher for "some