

line of work in supporting the hands of the clergy.

Other Times, Other Manners.

However we endeavour to keep abreast of the changing times, some little incident will show unexpectedly the drift of a new current of thought. In the "Church Times" of the 15th October we find two letters. One of these condemns a modern movement, to which, it says, we owe altars denuded of almost all their accustomed ornaments—except a couple of dwarf candlesticks, the absence of a retable, the re-introduction of the cushion in place of the book-desk, black scarves, etc. Another clergyman wrote of his anxiety to restore the west gallery in the parish church, which was taken down some forty years ago. It seemed to him that a choir and organ at the west end led the singing better than one at the east, that when in the chancel they often blocked it up and spoilt its appearance, and that if the behaviour of the choir was not perfect, at least they did not disturb the worship of the congregation in a west gallery, and measures might be taken there to improve their behaviour during service which could not when they were in the chancel.

Food Supply.

In the calculations which are so painfully made as to the future supply of the world's food it seems to us that those gentlemen who compile them are apt to magnify—and naturally—the sources of agricultural riches in their vicinities. We realize and calculate the supply and probable consumption of this northern continent and of Europe, and are apt to lose sight of those from South America, New Zealand and Australia. And still more necessary is it to remember that Africa, from the Cape to Cairo, will largely increase the marketable harvest. Still greater will be that of tropical Asia. India is becoming one of the chief sources of England's wheat supply. Even an additional bushel per acre would make a great difference in the markets, and from Ceylon the export could be vastly increased. But all such calculations are based on the continuance of stable government and that God would give peace in our time.

Do You Pay for Your Investment?

We hope this question will meet the eye of Churchmen investing money and reaping profits in the West. Your mortgage is on land near some church. Have you ever enquired the rector's name and needs, and have you considered your solemn responsibility to give God thanks for the profits you receive just there where God has blessed you? If Western parishes were only getting some small acknowledgment from money lenders who make their money off the land in these parishes it would do much to lighten the burdens of the sorely-tried rectors of many of our needy Western parishes.

Brotherhood.

Amongst the bitter ironies of life, one of the most cutting and depressing is the lack of a true bond of brotherhood amongst Churchmen. We do not write as one of them, but we here bear testimony that we have never heard a Freemason speak disparagingly of a brother Mason, and yet when we look back at the comparative record of many of our brethren of the Church the recollection, alas! is one that we would gladly have blotted out of the tablets of memory. We believe that in some respects there has been a change for the better. Doubtless the St. Andrew's Brotherhood have, by their self-denying efforts to sow the good seed of Christian sympathy broadcast within the Church, largely contributed to this most desirable end. But there is still a very broad margin for improvement. Were it possible for the Churchman who

lightly and without reasonable warrant belittles the work of a brother Churchman to know how large a part of his opinion—which himself believes to be true—is coloured by prejudice, founded on partial knowledge, and utterly lacking in Christian sympathy, instead of feeling elated at his expressed opinion, he should rather be mortified at having so far forgotten what was due to himself, to his brother, and to the Body of which they are both members. Ah! the tongue of man! How often does it heedlessly stab the reputation of some laborious, self-denying brother toiler, who in his own field is doing his duty to his family, his country, and his Church to the utmost of his ability, and who is conscious—none more so—of his own limitations and infirmities. What a blessed time that will be when we each begin first to withdraw the beam from our own eye before we address ourselves to the mote in our brother's eye! We are too apt to forget that it is God Himself who abases the proud and exalts the humble, and that when the professed followers of His dear Son judge and condemn their brethren they are wandering very far from the footsteps of their Exemplar and Guide. Better far the sympathetic and charitable Samaritan stranger than the sharp-tongued, censorious, so-called brother, who is prone to pain and wound the weak brother, whom he should patiently and forbearingly seek to succour and support in his efforts for the common good of all.

Interviewing the Dead.

At this season, which includes the Festivals of "All-Hallows" and "All Souls," it is interesting to note the contrast between the Church's reasonable, religious and holy doctrine of the Communion of Saints, so little considered, and consequently so sparingly understood, even by prominent Churchmen, with the vagaries of spiritualism as set forth by Mr. Stead, editor of the "Review of Reviews," and the apostle and general "Poo-Bah" of credulous unbelief. We have just had our commemoration of the faithful departed, in which the Christian world recognizes the one communion and fellowship, which subsists between those on either side of the narrow stream of death, which alone divides these branches of the whole family in heaven and earth." We have been pitied for our superstitious deference to effete and outworn mediæval observances. Shall we abandon them (though they are much older than "mediæval") in favour of the enlightenment afforded by up-to-date religious "exercises?"

A Curious Side Light.

It is an interesting fact that Maurice de Sully, one-time Archbishop of Paris, and the founder of the famous Cathedral Notre Dame, who died in 1196, in a recorded sermon, says in effect: "Our Lord said to St. Peter: 'I say to thee that thou art a stone'; that is to say, firm, for a stone is a firm thing; he was firm in the belief in our Lord, and on the firm belief which thou hast I will build my Church." It is, indeed, a curious side light on the theology of the Roman Church to find one of her leading divines in the Middle Ages giving public expression to a construction of the meaning of our Lord's words so greatly at variance from that placed upon them by Roman theologians of later date. The above reference is to Sully's "Expositions," published at Lyons in 1521, and to be seen at the British Museum.

The Clergy and Their Delivery.

In a recent number of that excellent journal, the "Church of Ireland Gazette," appeared an instructive editorial on the above subject. Amongst other good things the writer repeats the opinion of Jeremy Taylor that for the clergy-

man, the ministry of the Word is "the one-half of his great office and employment," and goes on to say that "an eloquent and devout living writer, who is not disposed to exalt unduly the function of preaching, Canon Newbolt, admits that before long we shall lament the folly which has driven away a ready audience, untaught, untouched, and unconverted, simply because we wished to show that worship was higher than sermons, or because we had not courage enough to master our own coldness of sympathy, shyness of expression, or want of rhetorical power. After all, for the effectiveness of preaching the principal need is not a knowledge of voice production, however desirable this may be, but the soul-winning grace of reality disclosing itself in a solemn, earnest manner and the true ring of personal conviction. George Herbert speaks of the duty of 'dipping and seasoning all our words and sentences in our hearts before they come into our mouths; truly affecting, and cordially expressing all that we say, so that the auditors may plainly perceive that every word is heart-deep.' It is a question whether the clergyman who has not been at pains to cultivate an earnest and effective delivery in the pulpit can hope to lead with convincing power the worship of the people through our splendid and solemn liturgy."

RAISING THE BARS.

As has doubtless been noted by many of our readers, the English Bishops recently unanimously agreed on a very important change in the matter of ordination qualifications. After 1912 it was agreed that no man should be admitted to Holy Orders who does not possess a degree from some recognized university. This is to be the rule. Some provision, we believe, is made for exceptions in special cases, which, we presume, will be left to the discretion of each Bishop. With the general principle we are, on the whole, with some reservation, in agreement. The possession of a degree from a university in good standing certainly does establish several facts in regard to the possessor, which presumably enhance his general fitness for the clerical office—a scholastic training, cultured associations and undeniable ability of a kind. So far, good. But it is by no means an infallible test, and it may easily be pressed too far. To make it a hard-and-fast rule, even approximately, may inflict grievous wrong upon individuals and work much loss to the Church. This is true negatively as well as positively. A man may possess a very good degree, and yet in the wider or deeper sense of the term may be anything but a really cultured man. For, after all, the main or central fact established by the holding of a degree is the capacity of the holder for the mechanical reception of knowledge. Again, there are men to be frequently met with immeasurably superior to the average graduate in native ability and real intellectual culture and development, absolutely incapable of taking a degree according to the prescribed form. Such men we have ourselves frequently met. One case in particular comes into our mind at this moment of a young fellow who has made a most brilliant success of the ministry as a pastor and preacher, who found it impossible to take his B.A. because he could not master the mathematics required by the university at which he was a student. Cases similar to this must have come within the experience of many of our readers of mature age, and history, if we mistake not, records not a few of them. It is an easy matter to conceive of a brilliantly successful poet, author, artist or man of affairs who, owing to some superficial idiosyncrasy, would find it impossible to satisfy a board of examiners, themselves, it must be remembered, tightly tied down to certain fixed formulas. Again,