

world so also there is a solemn and sacred procession of divine law and order in the spiritual world. What to the frivolous and wayward mind, seems unwarranted and unnecessary, may be, and often is the wise and settled purpose of Divine authority, designed for the permanent and beneficent instruction and guidance of men, sanctioned by express authority, and rendered stable by the long and varied experience and conviction of the wise and good. A great and pressing danger to the Church is the craving for novelties in doctrine and worship to which we have so often referred. Another danger arises from envy and detraction without, and corresponding discouragement and disaffection within. To the well instructed and resolute Churchman the demand for something popular and pleasing is not unlike the cry of the multitude for Barabbas. The narrow way of authority, reverence and service is too straight-laced for a pleasure-loving novelty-seeking age, which is, and ever will be, at variance with the essential doctrines, worship and practice of a true and vital Christianity. There can be no other union than that of the members with the body, and the body with the head. But remember that the head, when on earth, was crowned by the world with thorns!

The Bishop-elect of Argyll and the Isles.

The appointment to the Bishopric of Argyll and the Isles, through failure of the clerical and lay electors to agree, lapsed to the College of Bishops. On Thursday, Nov. 29th, the Scottish Episcopal Synod met in the Cathedral Library, Edinburgh, and, after a long consultation in private, appointed the Very Reverend Kenneth Mackenzie, Provost of St. Paul's Cathedral, Dundee (Diocese of Brechin), as successor to the late Bishop Chinnery-Haldane. The Bishop-elect is a Scotsman, a son of the late Lord Mackenzie, one of the Senators of the College of Justice, brother-in-law of Lord Low, and uncle of Lord Kinross, two Scotch judges. He graduated with honours at Keble College, Oxford, in 1885; studied at Cuddesdon Theological College for some time, and was ordained Deacon in 1890 and priest in 1891. He was for some time curate of St. Mary Redcliffe, Bristol, and in 1895 of St. Paul's, Dundee, of which in 1900 he was appointed rector; and last year, on the church being made the Cathedral of the Diocese of Brechin, he became Provost (the office which in Scotland corresponds to that of Dean in England). He was also Examining Chaplain under both the late and present Bishops. It is understood that the poverty of the See of Argyll and the Isles made the finding of a fit occupant of more than usual difficulty. The income is under £700 per annum, without an episcopal residence, and report says that the great amount of travelling costs the Bishop half that sum.

An Historic Church.

It refreshes the eye of an old-fashioned Churchman who, even in these novelty-lacking days, sincerely believes that his Church really had a past, as she, indeed, and in truth, has a present, and most assuredly will make for herself a future, to read this most interesting recent editorial in the "Church of Ireland Gazette": "Probably many Churchmen have never heard of Bocking. Yet it is an ancient and historic Deanery in the Diocese of St. Alban's, and the rector ranks as Dean of what is called a 'Peculiar.' On Sunday, November 25th, its nine hundredth anniversary was observed. In the year 1066 the following grant was made by two Saxon gentlemen, and subscribed by Ethelred, the King, Elfric, Archbishop of Canterbury, and Alphege, Bishop of Winchester: 'We, Eltheric and Leferné, by the will of God and the King, give our freehold land in Bocking and Mersega to the Church.' The donors could hardly have foreseen that their generous act would form a bond of fellowship between distant ages and remote

churches, and deepen the sense of a great brotherhood of blood and creed among Anglican Churchmen."

A Marvellous Growth.

One of the most wonderful patriotic movements of modern times is that known as the German Navy League, founded in 1898. It has attained the astonishing membership of nearly 1,000,000 in eight years. Whereas the Navy League of Great Britain in ten years has only gained 20,000 members. A correspondent in the "Naval and Military Record" gives some interesting items on the German Navy League. He says amongst other things:—"The net result of the Kaiser's speeches and of the consequent anti-British campaign in the German press was that the membership of the Flotten Verein bounded from 17,000 in July, 1899, to 84,810 in November of the same year, and to 101,546 by the middle of January following. Even these figures, remarkable as they are, do not convey the full extent of the League's growth, for in the last number, are included as units 277 affiliated societies, whose members, if added to the strength of the League, make an aggregate of 240,907—an increase of 160,000 in two months. Upon this great wave of enthusiastic public opinion the Navy Bill of 1900 was rapidly passed, providing for the doubling of the strength of the German fleet by 1917, and which is now on the high road to completion; but the continuation of the Transvaal War maintained the anti-British fever at such a height that by the end of 1901 the membership of the Navy League was again more than doubled, the actual figures being 566,141. In the same year the number of branches increased from 296 to 1,010. Since 1901 the strength of the League has steadily increased. In 1902 it was 626,201; in 1903, 650,000; and by the end of 1904, 688,000; while the latest available figures, communicated to the writer when in Berlin recently, show that two months ago there were on its books no less than 973,486 members, divided between more than 3,900 branches." We have branches of the British Navy League in Canada. Surely we should do something to swell its numbers. It is about the only means we have of showing our appreciation of the protection of the British Navy to Canadians, and their commerce the world over.

The Roman Ablegates.

The recent appointment of an Ablegate to Mexico has drawn attention to the changing administration of the Roman Church caused partly by the increased and cheapening facilities of travel and of the postal service. An Ablegate is sent from the Pope to various centres, his duties are purely ecclesiastical and are those of an intermediary between Rome and the local Church. He adjudicates upon troubles between the Bishops and priests and thus much time and expense is saved, although there always remains the appeal to Rome itself. He visits all the dioceses to which he has been accredited and adjusts relations between them where necessary. Yet he has no jurisdiction in any diocese, that is the prerogative of the Bishop, who is responsible to Rome only. The presence of an Ablegate thoroughly versed in Canon Law and otherwise well equipped for the position must save many an appeal to Rome and also relieve the officials there. It is stated to be the policy of the Pope to reduce the numbers of the Cardinals in the Curia at Rome, but that is probably inference only.

WIDENING VIEW POINTS AND ETERNAL TRUTHS.

All of us are apt to confound our own ideas about certain things, with the things themselves. This is quite natural, and in fact unavoidable, and therefore pardonable, but none the less is it productive of much harm. Our own view-point

has become sacred, and our own impressions and ideas essential to the integrity of some particular truth, and we cannot conceive of any one seeing it in any other light or from any other standpoint. As realms of thought expand and viewpoints widen, and perspectives change, we are apt to imagine that the old truths are being explained away and undermined, and that it is our bounden duty to stubbornly resist all developments or readaptions of time-honoured definitions and formulas. We perhaps quote the words of a saint, "Contending for the faith once for all delivered to the Saints," overlooking the fact that the Faith here alluded to is objective, not subjective, that it is a body of facts not a collection of ideas, impressions and theories. The facts never change, such facts for instance as God's love, Christ's sacrifice of Himself, Man's responsibility, the sufficiency of Holy Scripture, etc., etc., but their definition does, and will continue to do. The mountain I see more of to-day than I did yesterday is the same mountain, and will be the same to-morrow when I see still more of it. During the past twenty-five or thirty years we have had a period of absolutely unequalled mental activity and development. Our ideas about everything in the universe have expanded at a rate that has carried us far beyond the old mooring grounds, and has radically changed, and we may add, widened and transformed the old view-points. We see the same coast, but the rising tide has borne in out of the little inlet, when we cast anchor, into the open sea, and while we have not lost sight of our old harbour, it has dwindled into comparative insignificance, compared with the new prospect that has opened to us. It is there still, but its relative importance has dwindled. There can be no doubt, that our ideas on most of the great fundamental verities of our most holy faith, have during the course of the last quarter or third of a century, undergone certain very marked developments. Our ideas about God are not what they were in the boyhood of the middle aged or elderly men of to-day. Nor are they the same about the nature of the Atonement, or human responsibility, or the inspiration of Holy Scripture. And yet there never was a time in the history of mankind when these great facts were so universally acknowledged, and exercised so potential and direct an influence upon the lives of individuals; to wit the over-ruling power and love of God and His essential unity and diversity, the beauty and glory of Christ's work and character, and of those principles He sealed with His blood, the responsibility of individual towards individual, and the irresistible and incomparable moral and spiritual authority of the Holy Scriptures as a whole. But men do not express themselves in regard to these great verities as they did. They have not discarded the old definitions, they have overgrown, not exactly outgrown them. They are still of use, as a candle is of use to-day, but as there are better illuminants than candles, so there are higher and wider and nobler conceptions of God and Christ, and duty and the Bible, in vogue to-day than at any previous period of human history. The lesser is contained in the greater. We are not leaving the old paths, but they are carrying us into higher altitudes, and nobler prospects.

"NAME THIS CHILD."

During the first third or half century of the human imagination has held high carnival on this continent in the matter of name-giving. It has revelled and rioted in every extravagance, eccentricity and incongruity, defying all considerations of fitness, propriety and common sense. The range for novelty and "prettiness" has carried people to lengths, that have now provoked, it is said, a reaction in favour of the plain names of by-gone generations. Modern monstrosities in the line of (so-called) "Christian" names are, so we