demonstrated beyond cavil that God still rules the spirits, sanctifies the lives, and abundantly blesses the work of those who honestly and unreservedly will to know His doctrine and to do His Will.

Oronhyatekha.

The death of this remarkable man has removed from the scene of his labour, and triumph, an individuality unique on this continent, and so far as we know in the world. An Indian by birth, accustomed to poverty in youth, yet possessing the temperament and intellectual qualities which warrant success, he so bore himself that he not only achieved success where others had failed, but he extended that success in a marked degree to the neighbouring Republic, to England, and other countries over sea. A concrete illustration, in his own person, of the untrammelled freedom which reigns beneath the flag of Britain, Oronhyatekha gloried in his Indian origin, name and race. Calm and dignified in manner, clear and cogent in speech, wise and far-seeing, he was a born ruler of men. We know of no modern instance where the qualities which would in former days have enabled their possessor to shine conspicuous in council or on war path have been adapted to civilized conditions with such consummate adroitness and distinction. He was without doubt the most striking and picturesque fraternal chieftain of his day and his romantic and impressive life was fitly crowned by the Home for Aged Foresters, of which he was the founder, and the widespread and genuine regret at his death. We think it not out of place to say that he was a staunch and generous adherent of our Church.

Political Sermons.

An evil which has greatly grown in recent years is that of ministers and clergy of many denominations taking political sides and turning what they call their pulpit into a party platform. This is not only dreadfully sinful and degrading, but these persons expose themselves to legal consequences of misrepresentation. It was long since laid down that "no clergyman is entitled to make his pulpit the vehicle of slanderous expressions or to screen himself under any plea of his office as a clergyman, and that to make a slanderous charge from the pulpit is the mode of giving the most rapid diffusion to the slander throughout the parish, and tantamount to a statement of it to each parishioner."

A Great Opportunity.

Unusual, advantageous, and associated with a notable event in the history of the Church we can well understand how attractive the offer of the Diocese of Quebec, to which we referred in our last issue, is proving to a number of faithful sons of the Church. Not only is this the case, but there is also a fact which should not be overlooked—that the experience gained in pioneer mission work has proved of the utmost value in after life to members of the clergy who have risen to distinction in the service of the Church. Youth is the time to seize such an exceptional opportunity, an opportunity to enter upon a life of noble and unselfish service in the fold of the Church. The good Bishop of Quebec will be pleased to have any one who is interested in the generous offer of his diocese, to defray the expense of education for mission work in the West, write to him at once. His Lordship will gladly and promptly give to such enquirer all the necessary information.

Bishop Ingram.

In his Lenten sermons in London, which are so influential for good, this great English Bishop goes to the heart of the subjects discussed with characteristic directness and force. On the Atonement the Bishop recently said: "That one of the questions often asked was, 'Why could not God forgive straight off without any Atonement?"

He would answer that by another-'Why could not the judge let off the criminal in the dock the moment he said he was sorry?' or 'Why could not the King make a proclamation that there should be no prosecutions for crime?' Because it would lower the moral standard of the country, and it was necessary that God's holy laws should be respected. The glorious Gospel was that, if they were penitent, they could have peace with God through Jesus Christ. The Bishop's second point was that when we understand how holy Heaven was, we understood the necessity of the Incarnation-a tremendous thing we were asked to believe; and, thirdly, it explained the Church and her system. The system of the Church was pledged up to the hilt to turn the unclean into the clean. The whole system of the Church-Baptism, Confirmation, Holy Communion, Confession, Absolution-was like a beautiful cleansing stream to help the impure to become pure. Might they all be amongst those who had 'washed their robes, and made them white in the blood of the Lamb." We venture to think that if Bishop Ingram consents to speak to our people during his anticipated visit to Canada he will not lack auditors.

The Poor Priest.

"A meeting was held at Sheffield the other day in connection with the scheme for uniting in one body the Free Methodist, Bible Christian, and Methodist New Connection," says the "Church Times." "One of the speakers made a remark which was as surprising at it was true. Referring to the ideal of young men in college, which appears to be the appointment to a 'nice circuit,' he said: 'We want men to put away the comfortable house, the good supper, and the large stipend, for England has never been saved by the wellto-do minister, but the well-to-do minister has led it away many a time. It has been the poor priest who has saved England." . . . "Certain it is that the priest who embraces it as the ideal means of advancing the Kingdom of God is a more effective instrument for the salvation of his country than the man who tries to make the best of both worlds. The priest working, without the desire for preferment, in depressing slums, or in sequestered hamlets, finding his best and only reward in the brightened lives and moral and religious growth of his parishioners, is, as the Methodist minister reminds us, a real force in our midst. There is much to be said in praise of poverty, but the vocation to it is not for everybody. Would that there were more who felt it." True and searching words are these. Indolence, love of ease, worldliness and its outcome—the constant striving to adapt the Church to the tastes and views of the world are all foreign to the intent and practice of true Churchmanship. The priest who voluntarily chooses the path of poverty frees himself from this seductive handicap and wastes no time in beating the air and chasing shadows.

THE LAYMAN'S SIDE OF THE QUESTION.

Some weeks ago we lamented the common and apparently increasing tendency on the part of congregations to tire of their clergy, and their desire for change, quite irrespective of the pastor's efficiency, and apparently purely for change's sake. Candour compels us, however, to admit that there is another side to this question, and that the responsibility for this most unhappy state of things, wherever it may exist, cannot in common justice be wholly laid on the shoulders of the laity. Some time ago an out-spoken layman, in commenting upon the removal of an able and popular clergyman to a more desirable parish, said to us, speaking of the clergyman in question, "The first time I heard him preach, I said that man will never stay with us, he's too smart, he's sure to get a better par-

ish. Now things, I think, are too onesided, when we get a man we like and he gets a better offer. we can't keep him, and off he goes, but when we get a man we don't like, we can't get rid of him unless he chooses to go." And most undoubtedly there was a good deal of truth in what our friend said. The pastoral tie does, unhappily, it must be confessed, often sit very loosely upon the average parson. In the majority of cases, it cannot be denied, he is ready to "better himself" when the chance presents itself. And apparently he is not free from the desire of change purely for change sake. How many men there are, who perfectly happy and comfortable in their work. get restless and discontented, and long for new surroundings, and eagerly embrace the first opportunity that presents itself for gratifying their vague and purposeless desires. And how vastly more, at the first symptoms of trouble in their parishes, do the same thing. So the average layman argues as follows: "These men have no real attachment for their parishioners, they won't make any sacrifices for the sake of the work. They regard their connection with their parishes simply as a business arrangement to be severed whenever their inclination and worldly interests demand it. They make hirelings of themselves, and how can they blame us for taking them at their own price." Without for a moment endorsing this line of reasoning, or rather the premises upon which it is based we have no hesitation in saying that the action of many, if not a majority of the clergy has rendered it plausible, and most difficult to successfully refute. "If," continues the layman, "the parson tires so easily of us, how can you blame us for tiring easily of him? If he is not prepared to exercise forbearance in regard to our shortcoinings, how can you expect us to do so with him. If he won't sacrifice his blind desire for change, how can you expect us to do so? And 'then who began it? Haven't the clergy by their readiness to sever the pastoral relationship at twenty-four hours notice, and for utterly insufficient reasons, demoralized the congregations, and brought all this upon their own heads? Is all the patience and forbearance and self-sacrifice to be on one side?" It would be grossly dishonest to attempt to deny, that there is enough truth in this to give it considerable edge and weight. Realizing strongly as we do the evils of frequent pastoral changes, and firmly convinced as we are that in the vast majority of cases the success of the parish priest is commensurate with the length of his pastorate, we have felt constrained to give the other side of this vital question. In our sopinion the matter is still, and for the matter of that always will be largely in the hands of the clergy themselves. Self-sacrifice, forbearance, pratience on their part will be reciprocated by their congregation. A congregation, will soon disc over whether or not they are loved by their parson for their own, or the work's sake, and they vill most undoubtedly reciprocate in kind. The mutual attitude in every case is decided by the pastor. This by no means relieves the congregation c f its responsibilities, and of the duty laid upon them, to encourage by acts of kindly appreciation their minister in his work. But after all the initiative must come from the other side. In the lorig run the laity have always taken the clergy at their own consistently lived up to price. We are, therefore, convinced that the remedying of this lamentable state of things is mainly in the hands of the clergy, and that with what measure they mete to their congregations, it will be measured to them again.

WANTED A NAME.

One of the bye products of a Canadian Prayer Book will be a new name for our national Church. We can hardly have the once without the other. With a Prayer (and Hymn) Book of our own it will be impossible for us to continue to describe

[March 14, 1907.] ourselves as "The Ch ada." As long as we u entirety the name, albe ed, suits us well enoug see how we could ca name. But with a boo case is entirely differ to call ourselves "The retention of the title v and absurd in our case Irish and American (ready adopted Prayer is one contingency, compiling a Prayer Bo neither evaded, postp have to be faced and eral propositions hav this line. By-some it should call ourselves "Church of Canada." commend itself to ou body, fourth in num minion, to assume st doubtedly appear to our fellow Christians would assuredly be 1 ters, and it is absolu generally accorded t century ago it migh some show of propri gone for ever. In England stood num tant bodies, and wa two or more province to a third place, an to get really "natur exactly what she c England in Canada. national character the one, but calling suddenly revolutio transform her in to sweep of an enchar Church of the Doi the Anglican Chur per cent. of the w double the membe body, the assumpti sibly be generally doubtful. The fac own case such a ridiculous without gain. Here and Church of Canada' has deservedly mo is in our opinion the other. The m have long regarde bination of except ally forced upon t by year they are t under it. It is n out in detail how although it has o Dominion, in cert not the faintest it accept it as her o Anglican Church officially conferre by an increasing whose popular a slightest indication this name has 1 short and truly (able antiquity, a widely used, and names, under w centuries we hav jection to it seen popular use. On instance, using i ed adult. It is a nounce, and the the older term. judge at present sight. Altogeth