

creasing stress upon rapid accomplishment, upon 'doing things,' with grave risk that our places of learning will preserve a less clear vision of what is catholic and enduring."

The Japanese Episcopate.

Readers of our front page will remember that we recently published the Rev. C. H. Shortt's opinion in favour of a native episcopate for Japan. It is interesting to note that Bishop Awdry, Bishop of South Tokyo, deemed it his duty to reply to the leading article in the "Church Times," which counselled delay in appointing native Bishops. Bishop Awdry thinks a Japanese Bishop ought to be appointed as soon as possible. If one or two native Bishops were appointed without delay they would, by association with English and American Bishops, receive a good training in episcopal work as it is understood and exercised in the British Empire and the United States Republic, and the first native Bishop so trained would be able to exercise an effective leadership over those appointed later. We are glad to see our own capable missionary's opinion so entirely endorsed by his Bishop, who is regarded as a reliable authority on things Japanese.

By What Authority?

A long report of a service recently held in St. John's Church, Toronto Junction, which appeared in Toronto press, stated that a Presbyterian, a Methodist, a Baptist, and a Disciple's Minister each took part in the service. As this is a decided novelty, though one could hardly call it "a ritualistic innovation," it is in order to ask, "By what authority this was done?" We were not aware that His Grace, the Bishop of the Diocese of Toronto, had authorized his clergy to invite such denominational ministers as they respectively choose to take part in the service of their respective churches. This is a somewhat important matter to Churchmen.

Authority Across Our Borders.

Our sister Church in the United States certainly has the courage necessary to maintain and enforce her convictions. Though Dr. Crapsey is doubtless an estimable and learned man the public proclamation of his heretical opinions led to his ejection from the Church. There is inherent in the Church a divine authority to maintain the established order of her ministry and to perpetuate the means of grace. There are, and we suppose ever will be restless and dissatisfied spirits who—as those of old—put forth unauthorized hands to steady the ark, or who take too much upon themselves to their own detriment. It is not easy to curb the impulsive vanity of youth which even age in some cases fails to temper. Our sister Church knows how with the strong, wise grasp of authority to restrain those—it matters not how estimable and benevolent they may be—who begin to tamper with the foundation of faith and to introduce revolutionary ideas and practices within the Church.

Young Unmarried Clergy.

In a convention address the Bishop of South Carolina expressed a desire that young men taking orders would agree to remain unmarried for the first five years of their ministry and devote themselves to building up the "waste places of Zion." A plan is now said to be in contemplation to form a community of young clergymen in South Carolina, who, living on minimum salaries, can build up some of the weak missions in which married clergyman could not possibly be sustained. The plan above outlined should be put into effect, or else, in the absence of an increase in the salaries of the clergy, many parishes and missions must continue to suffer from the want of efficient clerical ministrations. Our Bishops, as we have before said, should exert their authority in this

matter. It would be a boon to the younger clergy and a blessing to the Church. We here repeat what we have before said, that the young man who seeks the ministry as a means of getting a living or of improving his social position is unworthy of the sacred calling, and if he persists in his aim will do serious harm to the Church.

Forest Lessons.

A little more than a year ago the village of Ouzons in the Pyrenees in France was overwhelmed by a landslide, which on scientific investigation has been pronounced to be the result of the destruction of the forests on the mountain side. Unfortunately, it is said, like so many others, this forest had disappeared and was replaced by small shrubs on which innumerable sheep fed continually. A violent storm occurred. The soil of the slope that adjoined Ouzons, being no longer held in place by the powerful root system of the former forest, became detached from the subsoil and was carried away, rocks and all, by the irresistible force of the tempest, and precipitated upon the village, which was buried under a mass of earth. French writers have been impressed with the lesson and advocate tree planting. But they have to deal with the habits and convictions of peasants ingrained through generations. It is claimed that before the invasion of the Saracens in the eighth and ninth centuries the Alps and Pyrenees were covered by dense forests. Driven from the fertile and cultivated valleys the then inhabitants took refuge in the forests and began their destruction, a habit which has long outlived necessity. From quite another region of the earth we have another lesson showing again how when a tree is cut down three ought to be planted. This time it is from South Africa. From all over the Karoo, that mountain region which embraces the northern part of Cape Colony, the Transvaal, the Orange River, and the higher part of Natal, there comes the report that the land is drying up, and that slowly, but surely the region of productiveness is diminishing. One explanation is that in old times the feet of wild animals, and in more recent years those of their tamer successors, trampled and matted the grasses so that when the floods came these plants expanded and held the moisture-like sponges, thus it gradually sank into, saturated and enriched the soil of the mountain slopes and formed the springs of the lower regions. Be that as it may there is another additional explanation. These regions were covered with a large army which used all the fuel that it could get, and the farm houses were for one cause or another destroyed. The ravages of war have been repaired, and thus all kinds of timber must have been needed. It would require immense tree planting and forty years of care to replace the waste thus caused.

Church Mission Work.

By the report of the Board of Missions of the Church in the United States it appears that during the last three years the offerings of the Church in trust to the Board of Missions were \$2,386,877.43, exclusive of offerings made for diocesan missions. During the last three years the board has helped to support ten Bishops, sixty foreign clergy, twenty-two foreign lay workers, six hundred and fifty-seven native workers, clergy, teachers, Catechists, Bible women, and other helpers. For foreign work during that period \$1,314,023.10 was appropriated. In speaking to the report Mr. George C. Thomas said the Reserve Fund was \$371,000, value of the Mission House is \$500,000, property in mission fields is worth \$1,000,000, Trust Funds represent \$2,040,000, last year he spent \$1,300,000, and cost of administration was about 8 per cent. This is certainly an excellent showing.

All Honour to the Women.

At the meeting of the Woman's Auxiliary held at Richmond, Virginia, the General Secretary,

Miss Emery, gave a brief triennial report. Since 1904, twenty-two diocesan officers have died, some of whom had been thirty years in the field. Two new districts—Cuba and Mexico—were added at the last convention, and Auxiliary branches have been formed in these. For the first time in history the foreign Churches have been organized, and with the Bishop of Nebraska in charge, and they have now formed a branch of the Woman's Auxiliary. There are now 7,818 parishes and missions recorded in the Church almanacs. Of this number, in 1905, 3,043 parishes had branches of the Auxiliary. In 1907, there are 3,162, showing an increase of 119, which the Secretary felt was not a sufficient increase for three years. In view of the fact that there are 950 officers, Miss Emery urged that during the next three years the officers' labour to increase the strength of the Auxiliary numerically. She called to mind that at the Triennial in California, the women were asked to give \$100,000 annually. This year, they have given \$75,000 only, so she recommended that women increase their efforts and offer \$20,000 more next year, and the Juniors and Babies' Branch increase theirs by \$5,379.03. The sum total of money given during the three years was \$827,946, and the total value of boxes \$582,426, making a grand total of \$1,410,472.

New Theology and the Fall.

Bishop Hamilton Baynes in the "Nineteenth Century" for September, has written a temperate and thoughtful article on the above subject. Mr. R. J. Campbell's recent sensational book is referred to with critical and by no means unwarranted keenness. "The writer," says the learned Bishop, "sees little or no difficulty in settling the profound questions which have baffled philosophers in all ages in a few short chapters thrown off in a ten day's holiday." Taking the case of the drunkard, the devotee of the senses as illustrating the fall of man, the Bishop says, "That fall is set before us in the allegory of Adam, the man made in the image of God, arriving at the full consciousness of good and evil in the very act of identifying himself and his infinite desires with the satisfaction of a bodily appetite. And the reverse process—the re-ascend of fallen man—is equally appropriately set before us in another allegory—in the refusal of the Son of Man, to use his God-given powers in turning stones to bread."

TURNING THE CORNER.

King's College, Windsor, N. S., has opened this year, we understand, with an actual attendance of considerably over fifty. The old college building with its three "Bays"—radical, north and middle—is filled to overflowing, and a large number of students have been obliged to seek board and lodging elsewhere. Several more students, we believe, are expected, which will bring the total up to the neighbourhood of sixty. This is, of course, independent of the law school in St. John, N. B. With the possible exception of one year, when some disagreement between the faculty and undergraduates of the University of New Brunswick drove a number of the latter to King's to complete their course, this is the largest attendance on record, and considerably more than double the average for the last ten or fifteen years. To all appearances King's College has at last turned the corner in the long weary lane, which for the last three generations, and perhaps in a sense since her foundation, she has been travelling. The vitality of the old institution has been truly marvellous. The first of the three Canadian King's Colleges, she has outlived them all, and is the last to retain the proud title. The hope expressed by ourselves that this historic Canadian college has at length after many vicissitudes "found itself," and is about to enter upon a new career of usefulness, will, we feel assured,