

duce the subject of 'Christian Marriage,' and education and temperance will be discussed by many men who have done good work in both fields. A remarkable and hopeful feature of the programme is the large amount of time which it gives to subjects connected with the development of the Church's social work, and to social problems generally. Mr. W. F. D. Smith, M.P., will open a discussion on 'Christianity and Wealth.' Other papers will deal with the Church's religious and social duties in relation to the navy and army, and with the 'Brightening of Village Life and other remedies for Rural Depopulation.' This last subject has a peculiar and sad interest for Irish Churchmen, and we are rather sorry that the list of those who will discuss it at Weymouth includes no Irish names. A novel, but most interesting, topic will be brought forward by the Rev. W. S. Swayne in his paper on 'Christian Science and Faith Healing.'

Dr Reich's Second Lecture.

This able German scholar is attracting wide attention by his learned and forcible utterances on the subject of Higher Criticism. The London correspondent of a leading Church paper over sea makes this reference to his second lecture: "Dr. Emil Reich, whose articles in the 'Contemporary Review' on Higher Criticism attracted so much attention, is delivering a course of lectures on the 'Failure of the Higher Criticism.' At the first and second, the Dean of Canterbury and Bishop Welldon presided over large audiences and the eminent Hungarian historian kept their attention through rather technical addresses. Higher Criticism in his view is 'one of the greatest crimes of modern times.' Philology was not the best training for the formation of sound historical judgments, and Mr. Kenyon's discovery of a Plato MS. of the third century B.C. had discredited philological methods, for the new manuscript disproved the trustworthiness of Bentley's and other emendations. In his opinion everything great in history has great causes behind it, and Bible stories are the reflex of great forces and ideas. Higher Criticism involves trial by assumption and insinuation, and Wellhausen's confident assertions in his earlier edition had been sometimes disproved by later discoveries. The Code of Hammurabi proved that there was no necessity to date Genesis xiv. from the Exile. The contention that Monotheism was impossible in the time of Abraham was absurd, and a priori suppositions in history were constantly breaking down before the evidence of facts. At his second lecture Bishop Welldon delivered a spirited address, defending the traditional view which he advocated strongly at the Bible Society's Annual Meeting. A Cathedral Chapter that contains Canon Hensley Henson and Bishop Welldon is not lacking in comprehensiveness."

The New Prayer and Hymn Book.

We wish to draw attention to the letter signed Churchman in another column which is well worthy of consideration with reference to the publication of the above books, if authorized by the General Synod, by the Church Book Room, of Toronto. In reference to the Church Book Room we would say that it had its beginning with the incorporation of The Musson Book Company early in 1901, with an authorized capital of \$40,000.00, when they purchased the stock of The Church of England Publishing Company, Limited. Starting in a quiet way they have grown to be one of the leading wholesale and retail publishers and booksellers in Canada. The company is composed almost entirely of Churchmen. We find amongst the list of shareholders the names of the Right Reverend A. Sweatman, Lord Bishop of Toronto; the Right

Reverend F. H. DuVernet, Lord Bishop of Caledonia; the Right Reverend C. Hamilton, Lord Bishop of Ottawa, and about fifteen clergymen. In looking over the last annual statement and report of the company we are impressed with the remarkable increase in the annual sales, the same having doubled within the last two years. Dividends at the rate of six per cent. per annum have been paid half-yearly on all the paid-up capital, and leaving a surplus to the profit and loss and reserve accounts of over \$6,000.00. The question of a successful Church Book Room is answered most satisfactorily in the above figures. The company is now considering further extension, and intend at an early date increasing their authorized capital from \$40,000.00 to \$100,000.00. The advantage of an up-to-date Book Room to all Churchmen is evidently being fully appreciated.

Progressive Enterprise.

The Diocese of Ottawa is making a systematic and determined effort, in thorough business style, to add \$100,000.00 to five grouped funds of the first importance, specified in a clear, concise, and most impressive circular letter issued by the influential committee appointed by the Synod for that purpose, dated in July last, and signed by His Lordship the Bishop, as chairman, and Mr. John F. Orde, secretary. The committee has appointed the Rev. E. A. Anderson their agent, who will make a thorough canvass of the Diocese, and we doubt not that Mr. Anderson will receive a hearty welcome from all loyal Churchmen, and the response to this appeal will be in keeping with the needs of the Diocese, the faith and generosity of its supporters, and the practical, energetic and enterprising manner in which the committee has set about its work. A great object should receive great support. As all Canada looks to its capital city for great aims, efforts and achievements in the upbuilding of our common nationality, so the eyes of Canadian Churchmen will, we are confident, not look in vain to the important Diocese—which their capital city adorns—for a splendid response to this stirring appeal on behalf of the Church we all so dearly love.

PRAYER BOOK REFORM.

The blessing and privilege enjoyed by Churchmen in the possession of their historic Liturgy is undeniable. To some its use has become so familiar that, like the food they eat and clothing they wear, its inestimable worth does not press strongly upon their minds. Were they deprived, however, by some radical change of the use of the Book of Common Prayer, or forbidden to enjoy it in public or private worship, how keen would be their sense of loss and great their longing to have their precious heritage restored. In our issue of the 29th of June last we said that some of the most intelligent and devout adherents of the denominations favour a Liturgy. Within a month thereafter a strong historic appeal for "a uniform service" appeared in the columns of the New York Observer, from the pen of the Rev. W. F. Dickens Lewis, and is supported by the following interesting references: "The prayers of the Book of Common Order were regularly read in conjunction with free prayers in the Cathedral (Presbyterian) of St. Giles' in Edinburgh both Sundays and week days under Knox's own ministry and that of his successors there." "One hour before he died John Knox . . . joined in repeating the evening prayer, which is still to be found at the close of the Book of Common Order. These same prayers he had used regularly in his family." The writer at the close of his first paper on the subject says: "So far as I am able to discover every member of the Westminster assembly, without

exception, was a Liturgist, . . . and according to a most reliable historian in most of the homes of their parishes family worship in uniformity and beauty was conducted by reading morning and evening prayer." Again he states, "that in the days of Andrew Melville . . . there were no less than 149 collects in use when the Scottish Church was most deeply spiritual and evangelical." Some striking instances are given in the article of crude and objectionable services conducted by some of his ministerial brethren. And with impressive earnestness the question is asked: "Casually visiting some of our Presbyterian Churches can any one say that uniformity in service and worship are not greatly needed." How clearly these extracts set before us the keen regret felt by an intelligent and candid Presbyterian minister—no doubt shared by a large number of his brethren—at the deprivation they have sustained in the loss of their ancient liturgy and their intense longing for its restoration. Can the most indifferent Churchman desire stronger evidence than that offered by an accredited minister of perhaps the most intelligent, devout and learned of the denominations, in the article referred to, of the beauty, order, stability and reverence which flow from the devout use of a noble and solemn liturgy. Though we deem it our duty to deprecate unwise change, or undue haste, we are not unmindful of the fact that our Prayer Book since its formation from the old Latin Service Books has undergone many a change. The Prayer Book of Edward VI., 1549, was revised in 1552, 1559, 1604, and succeeded by that of 1662, which we have in use to-day. Having regard to the motion of Chancellor Worrell, to come before the General Synod; that of Mr. Frank Hodgins; and the proposal for an Appendix—all of which have been referred to in our columns—and the able and suggestive letters with which we have been favoured on the subject the question arises in our minds to use the words of a learned Bishop of the Church: Is the time ripe for "the assertion of a right to remodel and reform, to add and to take from those old services, so as to adapt them to the needs of the people and of the age." Our brethren in England have been very conservative in this regard. In 1689 a revision was attempted. On many other occasions revisions have been proposed, but so deeply rooted is the veneration of Churchmen for the old book that it still remains unchanged. It is like the title deed to the old homestead. The ink may be faded, the parchment discoloured, the words and style antiquated, yet it stands, next in order of time, and in our heart's affection to the Old Bible: Our Patent from the Crown. And despite the varied conditions wrought by progress in thought, speech, custom, and condition, we are loath to see it changed. If, however, in the wisdom of our higher legislators the time is deemed to be ripe for a change, the change must be wise, well founded, gradual, and one which not merely meets a felt want of to-day but which makes provision, as far as possible, for the requirements of the future. We do not purpose entering into suggested details, but one matter we may in conclusion refer to, i.e., each service being so methodically arranged that the humblest Churchman who can read, or the casual visitor to a Church, may be able, Prayer Book in hand, easily and intelligibly, to follow the service without difficulty or discomfort. It goes without saying that no committee should be empowered to reform and publish a new Book of Common Prayer without calm, full and deliberate consideration of their draft proposed being first had by the General Synod in full session, and an authoritative direction being given by that body, as to rejection, confirmation or publication thereof.

—A stout heart may be ruined in fortune but not in spirit.—Hugo.

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