

Parliament; and despite also occasional editorials, and energetic assertions by individuals all aimed at proving that we are a great and growing young nation—those who look at the matter calmly, and judiciously, whether as Canadians, or foreigners—cannot fail to see that in some of the most essential requisites of nationhood we are indeed the veriest dependants: Is it not a fact that our Navy, and our Consular and Diplomatic service are provided and paid for by the British Taxpayer—resident within the British Islands. As a matter of common honesty we should moderate our references to the Canadian nation until we have either provided a Navy, and a Diplomatic and Consular service for Canada at our own expense, or begun to contribute a fair annual proportion of the outlay for these services, jointly, with the British Taxpayer. It is all very well to begin to make the customary excuses:—that we are a young country—we are developing our resources. We cannot afford to build, man and maintain, a Navy, etc., etc. There is an element of truth in this, as there is in nearly every positive error, and it is the particle, or semblance of truth in it, that has given each error its life, and energy, since the world began. No, in the terse, expressive words of our neighbours, "We should either pay up, or shut up!" Fancy for a moment any State of the Union declining to pay its due proportion towards the support and maintenance of the Naval, Diplomatic, and Consular services of the United States. Keen bargainer though he be, the citizen of the United States needs no back door through which he can evade the obligation of a true patriot—the privilege of maintaining his own manly independence, and the honour and dignity of the country of his adoption, or birth. Canada is still very much of a dependency in these important matters. How long will we be content to remain so? We are a Nation, possibly, but as yet in the chrysalis stage. Of one thing there can be no doubt, that were Canada to become annexed to the United States she would have to contribute her proportionate share towards the construction and maintenance of the United States Navy, to say nothing of the interesting Pension List, and yet as an integral portion of the British Empire, with a population relatively better off than the taxpayers of the British Isles, she is content to accept their generous protection, but when asked to take her share of the burden of her own protection, she calmly folds her hands and says:—"I pray thee have me excused."

Growing up With the Country.

Any young or youngish man who reflects on the possibilities of work in the new settlements should read the stories in our missionary department. People wish to know not simply that the missionary went to a certain place, but how he got there, where he ate and slept, where he held service and all minute details of life in a new country. Hard as the life is it must have its attractions and compensations, and there is nothing like growing up with the country. We have just read of one result of the opposite policy from far-off Australia. The Sixth Church Congress has been held in Melbourne, the first was in 1882, but all the presiding Bishops, Moorhouse, Barry, Montgomery, Thornton, and Harmer have resigned, yet are all alive and well and living in England.

A Limit to the Price of Friendship.

"Generally there seems to be a popular feeling in Canada that no more concessions ought to be made to the United States," says the "Saturday Review." "There is a suggestion of withdrawing the coastal privileges American navigation has hitherto enjoyed. The words of Mr. Foster, the Opposition statesman, in a debate coinciding in time with Mr. Root's visit are worth noting. 'We live largely under a sense that we have had taken from us, for one reason and another, what should

have properly belonged to the Dominion to-day, and we do not want I am certain that is the feeling in this country from one end to the other—to be forced or to be asked to give up what are our rights or part of our resources that we need for our own development in the future, even to insistent neighbours.' This means that the Canadians have no intention of giving away anything more to the United States, and have equally little intention of being made to give away anything more by the Imperial Government. They are right. Successive British Governments have sacrificed Canada to the United States for the sake of immediate diplomatic convenience. They remember the Alaska Commission, on which Mr. Root served as one of the 'impartial jurists.' They remember the contribution of Lord Alverstone, the British Commissioner. This must stop; and we are glad to see signs of recognition that this must stop—notably in an article the other day in the "Standard,"—even in this country. We are beginning to realize that there is a limit to the price we ought to pay for sentimental attachment to America. When we show that we realize this, Americans will respect us more than they have done for many years." Yes, Canada is beginning to wince under the distasteful process of the Imperial carving knife, and she quite agrees with the "Saturday Review" that:—"This must stop!"

The Bible as a Classic.

Professor W. L. Phelps, of Yale University, has, in the Record of Christian Work, been vigorously urging the adoption of the authorized version of the Bible as an exclusive English Text Book for College entrance examinations. The learned Professor summarises his views in three propositions: "(1) It is impossible to make a list of English Authors that will satisfy a majority of teachers in secondary schools. (2) It is deplorable that college students should be so ignorant of the greatest classic in their mother tongue. (3) Every possible variety of English composition suitable for teaching purposes can be found in the Bible." Amongst other things Professor Phelps says that, "The Bible has within its pages every single kind of literature that any proposed list of English Classics contains. It has narrative, descriptive, poetical, dramatic, argumentative and oratorical passages. . . . Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction." Professor Phelps' views are well worthy of very serious consideration.

Incident in Smyrna.

A little story in a recent journal brings home to us once more that despite the utterances of pessimism, the "name of England" holds something of its ancient power. Kiamil Pasha, once Grand Vizier to the Sultan, and a good example of the respectable, older Turkish school, fell out of favour and was ordered to reside at Aleppo. Knowing life there to be unsafe he managed to get himself sent to Aidin, the Province in which Smyrna is situated, and there he remained as Vali until quite recently, when at eighty years of age he was called upon to surrender his office and betake himself to Rhodes to live. Kiamil knew that Rhodes was no safer as a dwelling place than Aleppo, so remembering the fate of Midhat Pasha, and following the example of said Pasha, he has now sought refuge in the British Embassy at Smyrna, refusing to move until the Sultan shall have given the British Charge d'Affaires assurances of his safety. Having opposed the policy of Abd-ul-Hamid in the past, and with powerful enemies, including his own son—at court, the precautions do not seem needless; the conviction being, however, that assurances once given to Britain the Sultan will not

dare to go back from his word, Turkey still regarding the British Flag as the protection of the oppressed.

The Press and Religion.

There is only too much truth in the plain statement, in "The Christian," of the unfair and injurious conduct of a certain portion of the Press towards Religion:—"It is a noticeable thing," says that journal, "that the daily Press publishes very little religious intelligence, except of the heretical, or odd, order. Statements made by preachers who challenge the very fundamentals of the Christian faith find abundant space in the daily journals. Attacks upon the Virgin Birth, the Fall, the Deity of Christ, and the Atonement are reproduced at length. But on the other side the most convincing defence of revealed truth is not deemed worthy of notice. But the former makes 'good copy' as something sensational. Nevertheless, it is a grave responsibility for a newspaper to distribute falsehood and doubt. Much of the unsettlement of to-day is due to the work of the sensation-seeking Press, which cares nothing for the moral mischief done, so long as dividends are realized." This is only too true, notwithstanding the plausible and specious arguments advanced on the score of human interest, public demand, etc., etc. The moving question in such cases too often is, not, "Is it right?" but, "Will it increase the circulation?" In a word, "Will it pay?"

SOME PRINCIPLES OF LITURGICAL REVISION.

Our weekly correspondent, "Spectator,"—whose weighty and interesting utterances on current Church questions we are pleased to note from the testimony of many of our correspondents, is so widely appreciated among Canadian Churchmen,—in his recent remarks on Prayer Book revision made a very pregnant and suggestive statement. The revision, he said, must be carried on not for the remedying of certain blemishes or defects here and there, but upon certain broad principles. In other words, as we take him, the less will be comprehended in the greater. The revision will not consist in tinkering the Prayer Book, but in its general re-adaptation to the changed conditions of the age. In this we heartily concur. A revision that began and ended in mere verbal amendments, and corrections would be unworthy of the name. It would not be worth the time, trouble, and especially the risk, for of this last there is bound to be an element in such an undertaking, and that large class of people, who loving the letter of the Prayer Book not perhaps "wisely but too well," and to whom every alteration will come as a painful wrench, will have to be reckoned with and tenderly and dexterously handled. Upon what principles then will this very ticklish business of Prayer Book revision be conceivably successfully conducted? First and above all things, by scrupulously respecting its present ambiguity on matters of doctrine and ritual. The Prayer Book like the Bible, whose faithful reflection it is, while unmistakable as to its facts is most undoubtedly hazy as to its doctrine. Designedly or undesignedly, but most happily, the compilers of the Prayer Book produced a standard or directory of Faith and loveship, susceptible of many shades of interpretation. Party spirit in the Canadian Church to-day, is not dead but sleeping. If undisturbed it will "sleep away," but it has not reached the comatose stage yet. A comparatively slight shock would awaken it into its old activity and aggressiveness. Such, we are most firmly convinced, would be the immediate result of any attempt to impart a twist to the revised Prayer Book towards any one particular system of Theology, be it High, or Low, or Calvinistic, or Lutheran, or "Protestant," or "Catholic." Let the present

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