

rence lately for several days together by a set of strapping fellows, all born in that country, and yet hardly one of whom could speak a word of any tongue but the Gaelic. They sang heaps of our old Highland war-songs, he says, and capably well, in the true Hebridean fashion; and they had others of their own, Gaelic too, some of which my friend noted down, both words and music. He has sent me a translation of one of their ditties:

CANADIAN BOAT SONG (FROM THE GAELIC).

Listen to me, as when ye heard our father
Sing long ago the song of other shires,
Listen to me, and then in chorus gather
All your deep voices, as ye pull your oars
Fair these broad meads—these hoary woods are grand,
But we are exiles from our father's land.

From the loan shieling of the misty hill
Mountains divide us—and the waste of seas—
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides
Fair, &c.

We ne'er shall tread the fancy haunted valley,
Where 'twixt the dark hills creeps the small clear stream,
In arms around the patriarch banner rally,
Nor see the moon on royal tombstones gleam
Fair, &c.

When the bold kindred in the time long vanished,
Conquered the soil and fortified the keep—
No seer foretold the children would be banish'd
That a degenerate Lord might boast his sheep
Fair, &c.

Come foreign rage—let discord burst in slaughter!
O then for clansmen true and stern claymore,
The hearts that would have given their blood like water,
Beat heavily beyond the Atlantic roar
Fair, &c.

A Clear and Audible Voice.

At the recent Diocesan Conference in London there was an animated discussion on a resolution that in the public services of the Church more attention be paid to intelligent and intelligible reading. It seems to the debaters that there was nothing like beginning at the beginning and so it was proposed to send a copy of the resolution to the members of the Mothers' Union and to remedy the evil at a later age that the masters of preparatory schools should be stirred up to their duty and not to leave the burden to the Theological Colleges where proper attention to the art of reading would be taken up at too advanced an age and was likely to be crowded out by other subjects. The result was too often defective articulation and lack of elocution. In closing the debate the President said that he was not blind (should it not have been deaf) to the matters which had been named, and he would probably adopt a suggestion made by Prebendary Webb-Peploe as to fixing a standard of reading for candidates for ordination.

The Strenuous Life.

President Roosevelt has had the good fortune, among other strokes of fortune, of rendering a word popular. "Strenuous" was used by the president in the title of his last book, and it has become fashionable. It is a good word, entitled to a season, and even to last through one administration.

Australian Church Congress.

In a recent issue referring to the lapse from the faith of their fathers of the English on this continent we thought the subject might be discussed at this congress which meets at Adelaide from the 29th September to 3rd October. But

if the Congress gets through the subjects on the provisional programme it will do well. Among the subjects are: The Church in Australia, its name and relation to the Church of England; Relation of Church Law to Commonwealth and State Law; Brotherhoods and Sisterhoods; The Church and Social Duty; The Church and Morals; The Church and Education (this last in connection with Primary and Secondary Education, State Schools, Sunday Schools, and the Press); The Church and Worship; The Christian Faith in relation to Modern Religious Movements, such as Christian Science, Divine Healing, Seventh-Day Adventists; The Church and Missions; The Supply and Training of Clergy, and the Observance of Sunday.

MISSIONS.

Missions, for convenience, are known as Diocesan, Domestic and Foreign, and yet, really, there is no distinction. It is particularly unfortunate that the term foreign was ever associated with missions, because to some it conveys the idea of something alien, either to them or to the Church. Our Lord did not so regard them when He bid His Apostles to go into all the world and preach the Gospel to every creature. John Wesley had the right idea when he said "the world is my parish." In the deepest sense there are no foreign missions, for it is work at all times among children of God, in the one human family of one blood, by one church. The clergy are officers in an imperial army, not in a militia. The church that is not aggressive is a decaying church, and can only live as it possesses and cherishes the spirit of missions. Missions rest primarily on duty. The effect of them is to raise those to whom the Gospel is sent in the scale of living, and to save their souls. Were we not permitted to know and see, as we are, their beneficial results, still we should be bound to obey our marching orders and, like soldiers, have faith in our Captain and, at all hazards, obey his orders. Some who are lukewarm in missionary effort among the heathen, raise the question of the salvability of the heathen, even though the Gospel be not preached to them. On this subject but little is said in Holy Scripture. It teaches that none will be saved by the law or sect which he professeth, and that there is none other name under heaven given among men whereby they can be saved, but only the name of our Lord Jesus Christ. It is not for us to limit God's power to save, and we do not know what He of his mercy may have in reserve for them who die without a knowledge of Christ; we only know that to the utmost of our powers, it is our duty to make Christ known as the only Saviour to those who sit in darkness and in the shadow of death. It is a cause for thankfulness that there is at the present time a great awakening to the supreme importance of missions to the heathen world, and that greater efforts are being made in this direction than at any previous time. Our own Church is doing much in all parts of the mission field, and yet it is computed that she is only doing about one-seventh of the whole missionary work which is being prosecuted by the various religious bodies outside of the Roman Communion. Never, perhaps, were the facilities and opportunities greater than at the present time for access to the heathen world. God

chose the fullness of time to send forth His Son, and to found His Church, and for that there were many things at that time highly favourable and propitious, but now again, in these latter days, a great door and effectual is open in many directions, and the Church must seize the opportunity to send forth the bearers of the cross, and those benign influences which invariably accompany the preaching of the Gospel. The present time has been characterized as "the chance of the ages," in certain world wide movements which are absolutely unique and unprecedented, and which seem to indicate a supernatural hand at the helm opening up the world, and the human race, to the heralds of the cross of Jesus Christ—There is the remarkable exploration of all lands and peoples, and the wonderful knowledge of all languages and dialects. We know, as never before, all races and tribes, and the Bible has been translated in over four hundred different tongues, so that the remotest tribes can hear, as did those of all nations assembled at Jerusalem on the day of Pentecost, in their own language wherein they were born, the wonderful works of God. Recent years have seen a marvellous advance in all the means of communication, and all peoples are accessible, and as never before we can go and preach the Gospel to those who dwell in the uttermost parts of the earth. Then there is the spread of civilization, and the removal of many barriers, which formerly hindered the spread of the Gospel. The teaching and influence of Jesus have had an effect in civilizing even in countries where the Gospel has not been proclaimed. There is a quiet but steady process of assimilation going on by which all peoples are being reached, and led to the same idea of government and conduct. In all countries the slave has been emancipated, and the oppressed classes relieved of many of their burdens. There has been also a wonderful spread of education, and with this increase of knowledge there will be increased facilities for the spread of the Gospel, and its intelligent reception. It will help men to recognize the claims of the religion of Christ, its superiority over all others, and the blessings it bestows on those who believe it and act accordingly. Last of all, there is organization. This is an age of combined effort, and when all who believe in Christ and are seeking to make Him known, combine in united effort to make His way known upon earth, His saving health among all nations, then also may we hope that a measure of success will be attained hitherto unparalleled in the history of missions. These seven features and characteristics of our day, viz., exploration, communication, civilization, assimilation, emancipation, education and organization, are world-wide and are the product of the last fifty years. With these providential agencies and opportunities the Church can go forth on her great work of evangelizing the world confident that He who has opened up the way will bless our efforts, and the prophecy be soon fulfilled that He shall have the heathen for His inheritance and the uttermost parts of the earth for His possession.

—A memorial has just been unveiled in York Minster to the memory of Capt. Stephen Wombwell, son of Sir George Wombwell, and Lieut. Richard Bassett Wilson, who died in South Africa during the war just terminated.