

view of the beggarly pittance to teachers. Surely the time has come when a decent living wage can be paid to those who do the responsible work of teaching in Public Schools.

Archbishop of Canterbury.

The Archbishop of Canterbury has definitely accepted the invitation of the Episcopal Church of the United States of America to be present at the general convention, at Boston, in October. He hopes to leave England before the end of August, and visit some of the chief centres of the United States and Canada, but final arrangements in this respect have not been made. The Archbishop hopes to return to England about the middle of October.

BISHOPRIC OF NOVA SCOTIA.

It is one of the drawbacks with which a weekly paper has to contend that it is obliged to make up the number some days before issue. Consequently we are only able to announce that after a long contest the diocese of Nova Scotia selected Canon Cody, of St. Paul's church, Toronto, as Bishop. The Church people of Toronto may congratulate themselves upon the high standing of their clergy and be proud of the fact that in critical and far-off Halifax one of them was selected. But after a few hours' consideration, Canon Cody declined the honour in consequence of what he felt to be the duty to his congregation at the present time. We regret this abrupt action; it is too often that hasty steps are taken now-a-days by wire without sufficient reflection. The announcement was made on Saturday afternoon, and we feel that before finally deciding on such a momentous question, Canon Cody should have waited to hear from Halifax, and should also have waited to hear from his own people whom he met the next day. The people of St. Paul's would, we are sure, have insisted on his leaving them out of the question altogether, and a knowledge of the considerations which actuated the Synod of Nova Scotia, was necessary, and might have induced Canon Cody to come to a different decision than the one which he chivalrously, but hastily, adopted.

LITURGICAL APPRECIATION.

The value of liturgies in public worship is being more and more appreciated, not only in the Catholic Church, where from primitive times they have been used with profit, but among those who have hitherto discarded their use, and have even contended that they were unscriptural, and not helpful, or even necessary to edification. Amongst ourselves, liturgies have of recent years been much studied, and the Prayer Book is a much better appreciated and understood manual of devotion than perhaps ever before. It is simple, as it was intended to be, as compared with pre-Reformation service books, and whilst preserving what we already have, it might yet in some directions be enriched, and for certain purposes, such as mission services, be still further simplified. Matins and Evensong are to the initiated ideal services, and it is difficult, combining as they do, confession of sin and faith, intercession, praise and edifying selections of God's Word, to imagine in what respects they could be improved. For use on certain occasions, alternative services of a simpler character would be highly useful, and would serve as stepping-stones to the use of the more perfect and elaborate services of the Church. Services such as these, with less change of posture and response, and demanding less active participation on the part of the people, and more on the part of the priest or deacon, would be highly useful, and would reconcile many to our services, who are now indifferent, if not hostile to them. For some years

past the Protestant denominations have been gradually becoming more favourable to liturgical services, and their efforts in this direction have been more and more approximating to the model of the Book of Common Prayer. The last to move in this direction has been the General Assembly of the Presbyterian Church in the United States. We append a statement of what has been done in the compiling of an order of Morning Prayer for optional use in their churches. It seems to lack the rich provision of the Prayer Book for scriptural lessons and selections, which are so prominent in our services in Psalms, Canticles, Lessons, and Opening Sentences. It is, however, a move in the right direction, and will tend to obliterate the differences of worship, which mark, at present, the liturgical from the non-liturgical bodies. It is also an admission of our wisdom in the past in contending for and preserving forms of prayer, as being most in accordance with the teaching of Scripture, and in keeping with the practice of the primitive Church. It is one of the signs of the times, and of the many things which are making for unity, and for the realization of our blessed Lord's prayer for His disciples: "That they all may be one." The correspondence to the Prayer Book, in some important respects, will be observed, and we are pleased that so good a model has been evidently studied, and in not a few particulars followed. The order for morning service presented to the Presbyterian General Assembly, at Buffalo, by a special committee, though "not a ritual," and not intended to be obligatory, is interesting as showing an increasing approximation to the ancient order of worship, as we find it represented in the Prayer Book. It begins, rather infelicitously, we think, with a hymn intended as a call to worship. Then the minister is to read one or more verses from the Bible, then follow five collects under the common heading. The Invocation, the first asking for a right mind in worship, the second for spiritual uplifting, the third for power to serve God and glorify Him, the fourth for presence of God among His worshippers, the last for cleansing and illumination. Then comes the Confession of Sin, not, it seems to us, very happily phrased, and then, The Assurance of Pardon, "to be said by the minister, the people still bowing down." For this assurance there are alternative forms, supplicatory and declaratory, the latter in phrases taken from the Bible. Versicles and responses follow and then a portion of the psalter, which may be followed by the Gloria Patri. A lesson from the Bible is then to be read, followed by a hymn and the Apostles' Creed. Then comes the general prayer in which the minister is to lead his people in adoration, supplication, intercession and thanksgiving. After this the Lord's Prayer is said by the minister and people together. As an alternative form the General Thanksgiving is taken verbatim from the Prayer Book. The offering follows, though on special occasions it may be made after the sermon, and there is Prayer of Dedication to be said by the minister, when the gifts are brought to the table. A hymn follows, and then the sermon, after which there is another hymn and a closing prayer, for which a set form is suggested, consisting of six collects, which the Benediction increases to the liturgical uneven number. After the Benediction the congregation is expected to remain for a time in silent prayer.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The effective administration of the Canadian Militia is a matter of the utmost interest and importance to every citizen of this country. It may not always receive the attention that it deserves from the general public, but we are much mistaken if Canadians are not alive to the necessity

of making something like adequate provision for the defence of the country that is their home and the object of their patriotic affections. If our Militia means anything, it means a very serious business indeed. It is a provision for eventualities that we all trust may never come, but common sense indicates that safety from molestation does not lie in helplessness to defend ourselves. We have thought, and still think, that very considerable progress has been made during the term of office of the present Minister of Militia towards the more effective organization of our citizen soldiery. The establishment of military rifle clubs throughout the country, the introduction of mounted infantry, as a leading feature of our system, and many other instances of a watchful lookout for the changes necessary to meet the requirements of modern warfare, may freely be put down to his credit. Even the leader of the Opposition in Parliament, if we mistake not, gave him credit for striving to avoid that danger which has so recently been shown to threaten the confidence which the public should have in our Militia. What has recently transpired must abundantly show that the people in Canada have much to think about in reference to their organization for defence. As party Government goes, it would seem now almost inevitable that positions in the civil service, and other appointments in the gift of the Government, should go largely to men friendly to the administration, but Canadians should never admit that commissioners in our Militia should be affected one way or the other by the vote that a citizen may give, when it is his right freely to express his opinion. We should have thought that our statesmen would have kept this department from the very semblance of such an imputation. Our public men are pressed on all sides by political allies to promote their own interests, and such pressure cannot be agreeable to men of large outlook who sincerely desire to serve their country. The Department of Militia provides one great public undertaking that can free the Government for this petty worry. The recommendations for commissions have been in the hands of a general officer commanding who came from the other side of the Atlantic. The Government could hold him responsible for the manning of the regiments—that was his due as an expert, appointed for that purpose, as well as other duties. When this or that elector clamoured for recognition on the ground that he had cast his vote in favour of a Government candidate, he could be told that these matters were all in the hands of the general officer, a proposition that would easily be understood. But that is evidently not the course that is followed. The defect may be of long standing, but the antiquity of an error does not make it any the less dangerous. If the Minister of Militia has honestly been striving to keep political considerations out of the working of his department, and has been overborne by colleagues who seem more zealous for their friends than country, let Canadians declare in unmistakable language that he has their approval, and his efforts must prevail. It would be a great pity to make this the battle-ground of a party conflict. An efficient Militia, commanding the confidence of the public that supports it, is what sober-minded Canadians desire, and they care not who gives it to them. They cannot, however, be expected to be content with anything less.

The exit of Lord Dundonald is one of the painful incidents of our history. Having spoken as he did in public of his superior officers, his fate was inevitable. We can recall, however, how General Baker, commander of the British troops in South Africa, was recalled shortly before the outbreak of the war for reporting very plainly the inefficiency of British preparation for a conflict. It was thought he was not wholly loyal to his own country, but the Empire soon learned that he had spoken only too wisely. We trust that no conflict will arise to justify Dundonald's warning, but wisdom would lead us to take it to

heart
captur
His b
confid
given
regret
the go
into w
for th

This
will se
inent
holid
with I
hurry
where
will be
duties
resort
work,
of Ch
is for
that v
the wi
work

One v
so att
not fo
rest a
and th
a rura
at wor
its ca
summe
disagr
always
on th
natura
mer v
to an
suppor
the ot
citizen
to dis
munity
public
more
deman
seem

for th
riversi
Vanity
thing
makin
dulgec
of the
has be
do as
not r
sumed
man's
scient
day
canno
them

The r
is onc
Churc

We
Dicke
Bosto
volum
printe
of wh
for al
moder
sions,
the p
is sha
accou
with
vulgar
extrac
books
may l
associ