

that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it.

The S.P.C.K. and Christian Literature.

Some excellent remarks on this subject are made by our contemporary, "Church Bells." The war, as a scope for stories of heroism, daring, and Christian fortitude, provided Mr. Justice Kekewich with a great theme for his speech at the annual meeting of the Society for Promoting Christian Knowledge. The sieges of Kimberley, Ladysmith, and Mafeking alone would provide the writers of today with an endless source of incidents, thrilling and instructive. No doubt this will be utilized to the full in the future publications of the Society, but they hardly affect the past or present. The Society has filled a want in this present war which has been supplied in no other way; the supply of healthy Christian literature, books of devotion, Prayer-books and Bibles, which has been forwarded by the Society to meet the needs of the soldiers, more especially the sick and wounded in the hospitals; has helped to relieve the tediousness of many long weary hours of suffering, and comforted many sorrowing hearts. We leave it to the chaplains to bear testimony to the great value of this branch of the Society's work, and hope that its claim for assistance will not be forgotten by those who are anxious to help the funds for the war.

Roman Divisions.

The great Bossuet wrote a treatise on the Divisions of Protestantism, and it is generally admitted that he pointed out one of the chief causes of the failures of the Reformation. Yet we have a remarkable testimony to Roman divisions from a member of the great Jesuit order, Father Coupe, who declares that Rome itself is not free from these troubles. He says: "In the Catholic Church in England, a party has lately thrust itself into prominence by its energetic language against the Church in non-Catholic journals, and its aggressive polemics in a section of the Catholic press. The members of that body call themselves "Liberal Catholics." Their methods are unorthodox; their theological views are extravagant. Defined dogmas of the faith they will not purposely deny, but doctrines not defined and disciplinary decrees, they hold themselves free to criticize and even to condemn. Moreover, in this "Liberal" campaign they indict Pope and Cardinals, Roman congregations and official censors, before the bar of Protestant opinion, and in the pages of anti-Catholic periodicals. Christ once again they arraign before Pilate. Before a hostile and heretical tribunal they impeach their ecclesiastical superiors for

methods of governments uncongenial to their new-fangled tastes and ideas. Therefore they are unfaithful to Christ, for to attack the Church is to attack Christ: 'Whoso heareth you, heareth Me; despiseth you, despiseth Me.' And they are disloyal to the Church: 'If a man will not hear the Church, let him be to thee as the heathen and the publican.' Against such infidelity it seems appropriate on this day of Pentecost to put you on your guard."

The Conference on Ritual.

We have, more than once, referred to this proposed conference, and some remarks of Bishop Creighton, of London, are worthy of consideration. The Bishop, in speaking of the proposed Conference on Ritual, in his presidential address to the London Diocesan Conference, said that controversy was deplorable, but that when questions were raised, it was necessary to reach some solution, though it could never be a final one. Because there was a problem, it by no means followed that there must be an answer. Questions were settled by the operation of things in general more than by the activity of partisans. When controversies arose, the essential thing was to discover the practical points embodied in them, and one of these always was whether any proposal was workable. In this case the object of discussion was to find a workable basis for the great system of the English Church. The Bishop thought much would be gained by personal contact between the leaders, much, too, by the definition of catchwords which gave vitality to controversy in proportion as they were misunderstood. Outward forms do not necessarily carry in every generation the same meaning. The inward movement of the mind is always going on its own line and is not to be contained within either formulae on the one side or forms on the other. It is the progress of the spirit of man which really directs, dictates and arranges everything else.

When Were Cannon First Used?

An interesting question this, and, it appears, one not quite conclusively answered. The common belief is that it was at Crecy in 1346. There is a picture of King Edward's cannon, surely, in the Pictorial History of England. The Athenaeum, however, doubts, and the Athenaeum is a great authority. It would be interesting to know if any further light has been thrown upon the question. On the one side we have this: Guicciardini says positively that cannon were used, and Hallam says that Guicciardini was in receipt of sound information on French affairs. And to confirm this it is certain that for some time previous to the battle, Edward III. had been collecting materials for gunpowder, sulphur, saltpetre, charcoal; he certainly did not want these things for knights and archers. On the other hand, Froissart and other contemporary chroniclers make no mention of these cannon. Green accepts the artillery; he quotes some chronicler unnamed, who speaks of "small bombards which with fire threw little iron balls to frighten the horses."

Bishop Magee on Temperance.

Most people remember the very outspoken utterances of Bishop Magee on Prohibition; and probably many remember how they were misrepresented. For example, he has been represented as saying he would rather see England drunk than compulsorily sober. What he did say was, that he would rather see England free than England sober—meaning, of course, that there was no moral goodness in any kind of life or conduct which was not free. A man who was free might rise to any heights of goodness; a man who was bound could attain to none.

CHURCH GOING.

Two articles "communicated" to this paper have recently appeared, showing some hesitation in accepting the view that appropriated seats are the cause, or the main cause, of the paucity of the attendance of men at our Church services. We think that the views set forth in those two articles are eminently worthy of consideration, especially as they are of a tentative character and suggest that one method may be best for one locality and one set of circumstances, and another for another. We call attention to this subject again because of a manifesto on the subject from the Rev. Dr. Rainsford, which seems to offer a strong opposition to the appropriation of seats in any shape or form. Now, undoubtedly, Dr. Rainsford's judgments on all such subjects are eminently worthy of consideration, since they are those of a clergyman who has been eminently successful not only in drawing large congregations to a church which previously had been almost deserted, and particularly of one who is so well known and so highly honoured in the Canadian Church. With a great deal of that Dr. Rainsford says it is hardly possible to disagree; and even those who, like our contributor, hesitate to go the whole way to free and unappropriated seats, will find no difficulty in affirming the following. Dr. Rainsford remarks: "The distribution of sittings in churches upon competitive principles—the best seat going to the highest bidder—is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. It may be sometimes necessary to yield to the desire of families to have a definite place assigned to them; but this assignment should be made on some principle that will give to the man who pays five cents a Sunday as good a place as to him who can pay five thousand a year." A good deal of this falls in with the various plans described in our two communicated articles. The doctor goes on: "I fully believe that it is this intolerable pew system that has been largely responsible in producing the alienation of the working-classes from our churches; nor do I believe we shall ever get them there again until we have altered radically our present modes of raising money for Church support. The poor have a natural dislike to a system which reminds them of their poverty, in the very place where they are told that, in God's eyes, a long purse is no more acceptable than a