

tion of giving Him one day in seven. "Remember the Sabbath Day to keep it holy." Forgetting God would be cured by remembering God's day. The inroads and invasions of the Lord's Day by business corporations, by pleasure seekers, and Sabbath-breakers, the growing prevalence of week-end excursions and entertainments on God's day constitute the most serious menace to true religion that exists to-day. To safeguard God's day is to safeguard His worship. This is the plain lesson of the decalogue.

Harvest-Home.

For another year we have to thank the Almighty for vouchsafing a bountiful harvest in the West. The wheat harvest is this year valued at \$75,000,000. Suppose there had been even a partial failure, what a dreadful calamity would ensue, and we know that even in Egypt and the neighbouring countries there were famines in Jacob's time. Much danger would be avoided by the spread of mixed farming and the fertility of the country could be maintained. All over Canada we are too much dependent on single crops. As Joseph Arch said long ago, the land was labour-starved, and now it is worse when there are fewer children in a family and every son and daughter who can get away leaves the old place. In England on the contrary there is now practically no harvest-home. So soon as one crop is off, something else is sown and besides the land is kept continually enriched by manuring and scientific rotation of crops.

The Vulgar Tongue.

Missionary work has its romantic and amusing side at times. It must be great fun for the natives to hear the missionary making his first attempts to speak their tongue. Mistakes are numerous and often laughable. An incident recorded some time ago in the "Bible in the World," by the Rev. A. J. Wookey, chief reviser of the Chuana bible for the natives of Bechuanaland, well illustrates this on a formal visit, with other friends, to a leading chief. The visitors were each asked, according to custom, what was the latest news of the part of the country they came from. One said the chief of his town was sick. On being asked what was the matter, he wanted to say "he has a pain in his back," but he used the wrong native word and actually said "he has a pain in his tail." At this, the native chief and his court were greatly amused. While mistakes of this sort occur, the gospel cannot successfully be preached to those who are laughing at the preacher. There are two things which every preacher and teacher must try to do. He must first of all be an apt student of God's Word and store his mind with it so as to use it effectually. And then he must learn to speak in a tongue understood of the people. He must speak the vernacular of his listener, which means much more than to learn another language and speak it. He must know his man, his standpoint and his manner of life, and speak so as to reach the individual mind and heart. This is what is meant by the vulgar tongue. It is the language of the common people.

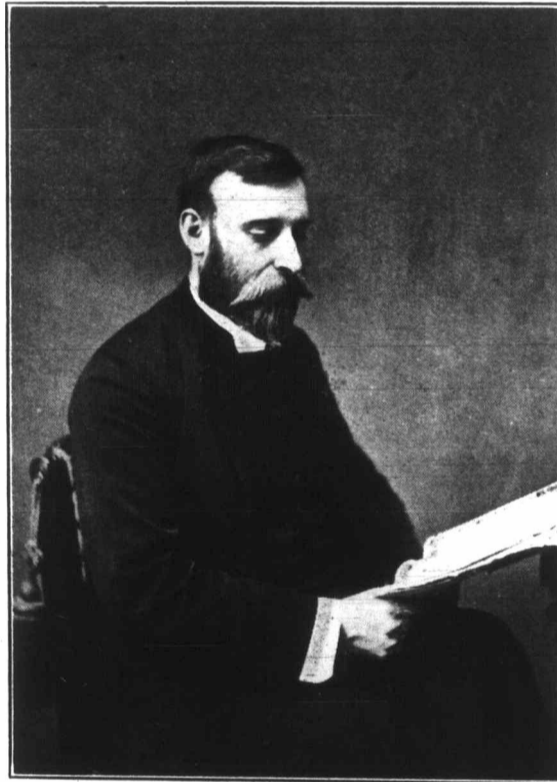
Self-restraint.

One of the most difficult things to attain in life, is the power of self-restraint. He who has, after it may be long years of constant and severe effort, attained a more than ordinary degree of this noble quality, knows how hard it is to exercise a wise self control under the varied provocations of life, and what a power it is for good to himself and others. No man can be a successful teacher of others—whether they be young or old—who cannot forbear to act and speak with harshness, even when he feels he has the right to do so. It matters not how clever or learned he may be, or how much the person to whom he is harsh is under his power, he will measurably forfeit his own self respect and the respect of

all who witness his lack of self control. Such conduct is not only unwise but it is unchristian, and is as well a mark of inefficiency.

Religious Optimism.

Any one who has followed the utterances of Bishop Ingram, will always find a confident jubilant optimistic note in all he says. The motto of his mission in Lent 1909, was "joy in God, whatever happens" and it is, in reality, the motto of his whole life. When we test this religious optimism by God's word, we find it has abundant sanction there. St. Peter who denied his Lord with oaths at the Passover, was able within seven weeks, to overcome his fears and doubts, and stand up at Pentecost and witness for Christ. He had seen the risen Christ once and again, and the sight affected him, as it affected St. Paul. St. Peter could rejoice that he was counted worthy to suffer for Christ: and thirty years after his great sermon at Pentecost, he was still talking about the "lively hope," (1 Pet. 1:3) which reigned in his heart, through the resurrection of Jesus Christ. Those who bewail the degeneracy of the times should often read the Acts of the Apostles and try to catch the optimistic spirit and emulate the holy boldness (Acts 4: 3) that are found there. Jesus Christ on the eve



Reverend Arthur Lea, Bishop-Elect of Kyu Shu.

of His crucifixion was able to say He had overcome the world (John 16: 33) and although we wrestle against a powerful and wily foe, yet the christian must never fail to practise the christian grace of hope, nor forget that the gospel of Christ will eventually win the field (1 Jno. v. : 4).

Church Clubs.

Now that the winter season is drawing nigh, with its opportunities for indoor gatherings, we would suggest to church people the advisability of forming Church Clubs. In the larger centres they would afford a ready and pleasant means of introducing to local churchmen any prominent brother churchman from abroad, who might be visiting their neighbourhood, and who would be willing to address them on some subject of mutual interest. Such clubs could readily combine social, intellectual and even recreative interests. Papers could be prepared and read and their subject matter discussed. The members might at times to be arranged by them, lunch or dine together. Such gatherings could not fail to bring about good results. We would be glad to hear of the formation of such clubs in the different dioceses of Canada and to have information from time to time as to the character of their work, or anything of interest regarding them.

Indiscriminate Communion.

In a recent number of the Scottish Chronicle, there appeared a note on a matter of grave importance which is well worth repeating. The writer says that: "Anglican advocates of union with the Greek Orthodox Church have met with another disappointment. The Master of Pembroke, in his sermon before the University of Cambridge, the other Sunday, told of a Russian student, who joined Pembroke College not long ago, and earnestly asked to be allowed to communicate in his college chapel. 'I told him,' said the Master, 'that so far as we were concerned, he would be more than welcome, but that I could not admit him without the sanction of his Archbishop at home. The Archbishop, to whom at his request I wrote, replied in terms that were wholly brotherly and Christian, that he could not consent, that in the present state of Christendom such a proceeding would be to leave one communion for another. The answer was what I expected, and I could not but recognize that it was true.' The Master of Pembroke doubts whether self-willed action on the part of individual Christians who overleap the divisions can ever really promote unity; and we are amongst those who agree with him, and who see the wisdom of his attitude in relation to religious bodies nearer home than Russia." This is a matter that ought not to be treated lightly or thoughtlessly. It demands the most serious and careful consideration by those who address themselves to it.

THE BISHOP OF KYU SHU.

Canada has the honour through the choice of the Primate of all England, of contributing to the Church Missionary Society, in the person of the Reverend Arthur Lea, a Bishop for the above diocese. Bishop Lea, though of English birth, came to Canada when only three years old, and is the son of Mr. Joseph Lea, the well known manufacturer of Toronto, who together with Mrs. Lea, are to be heartily congratulated on the honour and distinction achieved by their son. Bishop Lea is a graduate of Wycliffe College. He was ordained deacon in 1893 and priest the following year, was for a time one of the teachers at the Collegiate School, Rothesay, N.B., was rector of St. George's parish, New Glasgow, N.S., for a couple of years. In 1897 he entered the mission field and has worked in the diocese of South Tokyo. We doubt not that Bishop Lea will prove himself full worthy of the confidence reposed in him. Most earnestly do we wish him every blessing in his responsible and laborious office. The career of the sons of Canada who are holding aloft the name and credit of their country in other parts of the world, is being watched with the keenest interest and warmest sympathy, by thousands of their fellow countrymen in their own homeland. Their names and deeds are an inspiration to the young, and a source of intense gratification to those of maturer years. May their members and their influence for good ever increase, is our heartfelt wish! The Rev. Arthur H. Lea will be consecrated by the Archbishop of Canterbury, in Westminster Abbey, on St. Andrew's Day, November 30th. His father and Miss Lea are going over to be present at the consecration. The Bishop and Mrs. Lea will return to Japan via Canada, with Mr. and Miss Lea, and spend some time with his parents in Toronto.

A TWENTIETH CENTURY ERASMUS.

The death of Father George Tyrrell, the great Modernist leader, is an event of prime importance in the ecclesiastical world. He occupied a position, as far as we can remember, unique in the history of Christendom during the past three hundred and fifty years, the position of a reformer within the Roman Church, who although under the ban of the Pope and subjected to the "lesser