

Authority.

There is a vast difference between the use and abuse of authority. From the infrequent exercise of authority by those to whom it is committed in the Church has grown up an altogether erroneous notion that no such authority exists, and, if it be admitted that it does exist, those who hold it dare not exert it. To these unfounded impressions the Bishop of London has given a sufficient answer by recently taking steps towards the excommunication from the Church of a man of some standing in public life in the City of London who rudely and insultingly interrupted one of the Bishop's clergy whilst he was addressing the congregation during Divine service. Though the Bishop of London is a man of wide sympathy and large tolerance, he is not the man to brook misconduct on the part of a Churchman so disgraceful and indefensible as that referred to. We are glad at being informed that the offender made due amends to the Church, and thereby escaped excommunication. If there is any man in the world who should have backbone of the right sort it is a Bishop.

Breadth and Strength.

One of the staunchest and most acute defenders of our Church to-day is the learned and able Bishop of St. David's. In a recent sermon the Bishop said that: "At Baptism and at Confirmation, as well as at the Visitation of the Sick, all the obligation of belief that is laid upon the conscience of Churchmen is to believe in the fundamental articles of the Christian faith summarized out of Holy Scripture in the Apostles' Creed. This is in strict accordance with the teaching of the New Testament and with the practice of the Primitive Church. It is the glory of the Prayer Book that in all its prayers, in all its services, no human speculation is anywhere mixed up with the truths of the Gospel as they are set forth in the primitive Creeds of the Universal Church. Within the broad boundaries of the Gospel the Prayer Book leaves large liberty for Churchmen to think for themselves. . . . The articles of the Apostles' Creed, the central truths of the Gospel, inasmuch as they are not human notions, but Divine revelation, can never grow out of date, but are always, and everywhere, new!—new because they are old, even from the beginning. It is not slack discipline, but loyalty to the Christian breadth of New Testament principles that secures liberty in the Church for various schools of thought. The variety of views in the Church of England to-day is far less deep than the variety of views in the Apostolic Church, illustrated in the Council of Jerusalem and in the Apostolic Epistles." The lack of adequate knowledge of the true character and claims of our Church is as deplorable as is the lack of persistent energy in its well informed members in spreading the knowledge, sowing the seeds of character and humbly and devoutly maintaining the claims of their Catholic and Apostolic Church.

Back to the Farm.

We were delighted to read a letter from a farmer denouncing the vulgar habit of picturing the farmer as a lout and speaking ungrammatical English. Few of the caricaturists could have written such excellent English; we envied it. The subject is one on which we feel strongly and have often expressed our views. Nothing is more untrue to nature than the customary habit of representing the successful man as rising from the humble position of a farmer's son, from the lowest rung in the ladder. Habits change. A hundred years ago the ambition of the Old Country city man was to save enough to enable him to retire to a farm and there to bring up his family with health and the other advantages of natural surroundings. Nowadays and especially on this continent the prevailing custom is to leave the country for the flaunting

town, or, by preference, flats in a crowded city. There ought to be a reflex action. The city boy or girl, if naturally brought up, longs for the country life; and for the strength of the nation they ought to be so trained as to be able to return to it and regain the vigour which the city takes away. Upon the same principle we have consistently opposed the concentration of our students in the centre of a large city.

France.

"The Churchman" has an interesting article to the effect that the antagonism to religion in France is diminishing. Unfortunately religion and Romanism are to the Frenchman, identical, and the men object to that church largely on account of its social and political attitude. Among other hopeful signs is a movement in favour of religious neutrality in schools, recognizing the place of faith in moral education, the Bible in modern education. A further sign of the times is the appearance of a radical socialist religious newspaper and of a Roman Catholic daily, which is Republican, and is called the "Democracy." These, it seems to us, are hopeful signs. Formerly a French socialist was an atheist, and a religious Romanist was looked on as an enemy of the government. It is strange that the McAll Mission and other evangelical agencies, such as the Salvation Army, seem to have had no general effect in the nation so far.

Purgatory.

Our correspondent, Mr. G. S. Holmsted, during the winter analyzed the Creed founded on the Council of Trent, and showed that one sad result was the imposition of a belief in purgatory, and a release from its pains, full or partial, to be obtained by gifts to the clergy. It is a sad taking advantage of human grief to persuade the survivors of a beloved that human beings are able to override the decrees of God, and to be more merciful than He is Himself, or to take advantage of the dread of death by indulgences given for money. An infallible Pope ruled that the Virgin goes to Purgatory every Saturday and takes out any who died wearing the scapular of our Lady of Mount Carmel who died during the previous week. One of the most recent decrees of the present Pope, issued on the 10th December, 1910, sanctioned the wearing of medals instead of scapulars announcing that this "Sabbatine privilege" would hold good. Instead of extending, the Pope might have abolished a superstition which so many Romanists deplore and increased the chances of reuniting with all other Christians who do not profess a belief in Purgatory or any influence over it.

Religious Orders.

Recent religious history has brought to light an incident of no little note. However we may differ in doctrine and point of view, we have always had a sincere respect for our religious brethren of the Presbyterian order. In learning, thoroughness, and staunchness to their traditions and principles theirs is a record of which any historic body of men may well be proud. It has always been a matter of real regret that time has not brought about, as it doubtless will, a solvent to the difficulties that separate us. The incident we have referred to is the refusal of the General Assembly of the Established Church of Scotland to permit a Methodist minister to enter their ministry without first being ordained according to their own usage. In a recent letter to the "Church Times" "A minister of the Church of Scotland as by law established" incidentally refers to this act of his General Assembly, and closes his letter by saying: "I have looked up a large number of the volumes of our official 'Year Book' since 1886, and I have failed to find one

single instance of any Wesleyan, Baptist, Congregationalist, Evangelical Unionist, and the like species of minister, when applying for admission to the Church of Scotland, being granted anything more than the status of a probationer. This, of course, means that on appointment to a parish he must be ordained by the laying-on of the hands of the Presbytery."

Encouraging Statistics.

We often hear denunciation and criticism of the Church as if she was marking time or falling behind in the race. Irresponsible talkers at religious meetings delight to utter their jeremiads concerning the Church's shortcomings. It is all the more important to note that the mother Church of England reported for 1910 large increases in communicants, Sunday scholars and Bible classes, both male and female, while the leading Nonconformist Churches in 1910 showed a serious decline in the numbers of their members and Sunday scholars. This applies to Baptists, Congregationalists, Primitive Methodists, United Methodists, and Calvinistic Methodists. But while the Church of England figures show cheering increases as above stated, they show a noticeable decrease in the number of Confirmations. The statistics of 1910 give great encouragement and confidence in the healthy progress of the Church, but the fact that Confirmations fell off is a disquieting one, and there is no doubt that very careful attention will be devoted to this department of the Church's work by the responsible leaders of the Church until progress is attained here also.

Right-of-Way.

Wealth and power have a too ready propensity to disregard the rights of the ordinary man and the rules of the law. A glaring instance, and at times an inconvenient and dangerous one, is afforded in the case of the automobile—the pleasure car of the man of means and position. It is a matter of common occurrence in our cities for pedestrians at the abrupt command of the chauffeur, delivered by a blast from his horn, to have suddenly and quickly to make way for the passage of his automobile. The pedestrian has to do this without hesitation, and not seldom at risk of limb or life. Now, if the pedestrian is crossing a street at a recognized crossing, and is not wilfully obstructing the passage of the automobile, as we understand the law he has the right-of-way, and the person driving the automobile has no right to compel him, by signal from his horn and by keeping his automobile in motion, to surrender his right-of-way. If our contention be correct, steps should be taken by the requisite authority to prevent this breach of the pedestrians' right-of-way that is constantly taking place. The great body of the people walk. It is this mass of the people who mainly contribute to the building and upkeep of roads. Then, again, if this right were enforced and respected (and it will not be respected until it is generally enforced), we venture to say there would be far fewer people injured or killed by auto-drivers. And infirm and elderly people and little children would again be able to use the roads with confidence and safety, and the streets of the city and roads of the country would no longer be regarded as public railway tracks on which a man walking runs daily risk of loss of life or limb.

A Cathedral for the North-West.

In Archbishop Matheson's able and comprehensive address to his Synod he has called upon his Churchmen with deep and moving earnestness to rally round him with sympathy, effort, and money in aid of the great Church enterprise of providing the North-West with a cathedral worthy of its historical traditions, its present progress and marvellous promise. We heartily