

the general desire to obtain for all our fellow-countrymen an equality of opportunity.

Variety in the Pulpit.

Alluding to the alleged decay of the influence of the pulpit, which it says is by no means clear, the Times asks, "Why should the clergyman, who is equipped with learning, be silent as to what he possesses, and strive to imitate his inferiors? Why should not one whose natural expression is the solemn and majestic phrase cultivate his gift? What would have been the sorry result and how great would have been the impoverishment in the past if all the great preachers had been obliged to express, more or less in one way, their soaring minds, the fire of their contemplation, the sanctity of their desires, the vigour of their faith, the sweetness and gentleness of their affections?" Newman, who wrote these words, at first composed his sermons after the model of Simeon, of Cambridge; later on he found his own manner, and for him, one much better. And so it has always been; variety in the pulpit has meant life, similarity has meant torpor, even when there was a desire to imitate liveliness of manner and exuberance of spirits which in some were perfectly natural."

The Queen of Holland.

"It is a pleasant homage to surmise," observes the St. James' Gazette, "that all royal marriages are said to be 'love marriages,' but in this case there is abundant proof of it. And this reflection brings us to the circumstance which most of all gives us English a friendly regard for the Queen of Holland. We think of 1837. The Queen of Holland succeeded at the same age as Victoria; she, too, lost her father when a child, and she has been brought up by a watchful mother—brought up, also, in much the same wise and simple fashion that the Duchess of Kent pursued with our Queen. We hope that a long and happy life is before her, that she will be blessed in her home, and keep the love of her people to the end."

The Bishop of Alaska.

It is a pleasure to hear of old Canadian friends. At a meeting, the general missionary society in the United States reported that the Bishop of Alaska was heard from at Tanana, on the Yukon, on November 12th, 1900. He was then in good health; was expecting to make a journey to Rampart about December 1st; in the meantime having visited Nuklahahyet and Nowikakat. Because of the recent epidemic of grip, which in some instances developed into pneumonia and bronchitis, he had been obliged to give relief to the Indians, and says it will be one of his first duties in the spring to help the natives in building cabins on the new mission site on the co-operative plan. They will go with him to some well-timbered spot and raft logs to Tanana on a percentage; he furnishing the food. In this way, he will obtain the lumber he needs without purchasing it. The little steamer, "Northern Light," needs a new boiler of a different type, when

she would be very valuable, and wishes those who contributed to the boat to understand that from \$1,200 to \$1,500 is required for the purpose.

Underneath Old London.

It is stated that in connection with the work of laying the new telephone system, foundations have been unearthed that cannot possibly be other than those of Old St. Paul's, which is believed to have extended further over the south side than the present building. In one case a buttress, the top of which was scarcely two feet from the surface of the road, was found. It was of stone on a loose foundation, and surmounted with brickwork. Any observer may see other parts of the foundation now that the trench is still open. With regard to another part of the city, the trench opposite to St. Dunstan's, Fleet-street, has had to be cut through a stone wall, which may have been either part of the foundations of an ancient church or simply a cellar. The telephone excavations have shown two things—that London is simply standing upon one vast graveyard and innumerable cellars. Wherever the trenches have gone, human remains have been thrown up. They are, in fact, as common as the dirt in which they lie. Anticipating public feeling on the matter, the Post-office authorities have given strict injunctions that the remains shall be buried on the spot from which they were taken, and the work is closely supervised, in order that these injunctions shall be carried out to the letter. The innumerable cellars which are constantly being unearthed, prove to be serious difficulties in the way of progress. For the most part, these cellars have been disused for years. They are ancient in the character of their architecture, and most of them come very near the surface of the road.

The Brotherhood of St. Andrew.

Just at the time, when it appeared that this movement had spent its force, we are cheered by the appearance, by one of the excellent, if not the best address, which has been called forth by this association. It is a paper read on the 1st December, 1900, by F. W. Moore, styled "An Enthusiastic Laity," and has recently appeared in the Scottish Guardian, and is published in pamphlet form; price, 4d. We publish a few extracts which give a general idea of the paper:

Self-Teaching.—It is by teaching others that the Christian learns the highest lessons. It is in praying for others that his own spirit expands. It is in working for others that he finds his greatest inspiration. It is to his fear of being found incompetent and insufficient in his work for God that he is not only urged on to continual growth in the Christian character, but finds in his shortcomings that humility which is so noticeable in our greatest leaders and saints. The sense of responsibility alone is useful. We all remember, in "Tom Brown's Schooldays," how, when Tom was growing up and in danger of being led astray into various kinds of "manly" mischief, the headmaster saved him by asking him to take charge out of school

hours of a young, delicate lad. No one gains half so much from Church work as the workers themselves. They are repaid a thousand-fold for all they do, and such pre-occupation is the greatest safeguard against temptation and sin. The priest who does not do his utmost to make all his people workers is doing them a grave injustice.

The Question of Ritual.—The ordinary services of the Church must always have a great spiritual value. The controversies about ritual never attracted me. Certain rites rest on absolute authority. Apart from these, so far as any rite or the absence of it is a true expression of devotional feeling, and is not in some way objectionable, I think it is quite allowable. If the Church is to be Catholic, it must provide for all types of character and all degrees of sensibility and culture. To me, High Church, Broad Church, and Low Church represent roughly these various types and degrees. If this is recognized, then the varieties of ritual are but the expression of the great natural law which makes every leaf different, every flower different, every seed different, though all are growing on the same tree. They do not tend to divergence or schism, but to the fullness and completeness of the Church. There is a danger sometimes that in seeking on the one hand for extreme simplicity, or on the other for elaboration, the care for detail may hinder the very purpose it is intended to serve. The Eucharist, itself, the very highest means of grace, may be insisted on in such a way as to make it less valuable to the participant, and I could quite imagine people being very frequent communicants without growing in grace. Each priest must ascertain as he best can what will most promote the spiritual life of his people and arrange the services accordingly.

The Priesthood of the Laity.—But, when magnifying the priesthood of the clergy, we must also magnify the priesthood of the laity. The laity must take a higher, a much higher, conception of their position, their duties, and their privileges. As that conception broadens, and heightens, and grows in intensity, so will their opportunities and responsibilities increase, so will their interest and energies grow, until the whole Church, fitly joined and working together, shall, in one grand harmony of labour and praise, show forth the glory of the Lord, and there shall be another outpouring of the Spirit as at the first Pentecost.

THE SUPPORT OF NORTH-WEST DIOCESES.

We referred recently to a number of the "Mission Field," which reports Lord Strathcona as saying that money should not be given to Canada, which is quite able to provide for her own religious wants. These remarks, made in defence of the S.B.G. policy of gradually withdrawing grants from Canada, have surprised and grieved Canadian Churchmen, and especially the devoted missionaries in the Canadian North-West. The bishops and the missionaries, who are grappling with the actual necessities of

Church work with Lord Strathcona of Saskatchewan the C.M.S., without its years ago." 1900, report need of nine no funds for of Calgary by Provincial mains yet Bishop Darran an interview no wealthy when there who live in dividends for the Church, devote up for the hear grants, who ought to be people at might easily and the mis Lord Strat no counter English Church the voice rather than ing a hasty in the natu The Canadian isters to the English em These Engli dowed church voluntary Canadian p but the chief the English given from for England they were missionary and asked at the app but by who Though sev one raised a noble rec the bicenten the voice o and clergy: peals of n Bishop Darran different ea are true of of the East in the "Ch 1901 apply e Toronto ha clergy are and as muc in many a paratively r work is mal as yet are e.g., scanty etc. In so Methodists of our peop