

Nor is it likely that for many a long day will the custom of reading the daily Lessons become universal among the laity. Even if this were so, there are, and there ought to be, if we are truly seeking those that are lost, many of the unfaithful who attend the services of the Church. For the sake of these unfaithful, that they may be brought to God, the Word of God ought to be so read that they may hear and understand what God has "written for their learning." As St. Paul says: "Let all things be done to edifying." In the New Testament one passage in seven of a regular scheme might be, and generally is, of value by itself. But in the daily Old Testament Lessons it is the exception rather than the rule for one lesson to be clearly understandable without also the Lesson that has been read before. So obvious is this that at Wednesday evening services I have felt it necessary to supply the connection or to give a short, interpolated exposition, in order that the hearers may know at all what I am reading about, which thing I do instead of preaching a sermon. Our Reformers, therefore, did wisely in providing a table of proper Lessons for such days as "the most of the people come together." But even this table of Lessons for Sundays and holy days does not come up to the mark of most edification. Which of us has not felt when reading the appointed passage that a wiser choice might have been made? In country places, where only one service is held, and that Evensong, the first Lesson is not clearly understandable to those who have not read the Morning Lesson. And oftentimes the purpose of the Lesson is lost on those who are not habitual Bible students or Bible readers. Many of the selections from the Prophets, grand and rolling as they are, must be utterly lost on those who know nothing about the prophet or his times. The true priest—to be a priest—must "have compassion on the ignorant and those that are out of the way." And as the Sunday Lessons are often—alas! too often—the only Bible reading many people ever get, it behoves the Church, who is as God in the world, to so order it that those lessons be of the fullest value. It is our boast that the Church of England gives in her public services more Holy Scripture than any other body of Christians. Our aim should be, therefore, to give that amount of Holy Scripture in such wise as to do of itself the work to which it is sent. The Lectionary, therefore, as regards the proper Lessons, needs to be so revised that the common people may not only hear it gladly, but after hearing positively obtain some definite knowledge of the Word of God.

E. W. Pickford.

THE APPOINTMENT OF RECTORS TO PARISHES.

Sir,—The laity as in duty bound listened with deep respect to the opinions of their new Bishop on the appointment of rectors to parishes at the recent Synod of Nova Scotia; but any attempt to put them into practical effect would create lamentable suspicion and want of confidence, and be productive of party strife. There is no system that can be devised that is not open to the faults and subject to the mistakes which the Bishop points out as the failings of the present system so long as Bishops, committees, and parishioners continue to be fallible. The laity value their present privileges in that regard too highly, even as a matter of sentiment, to part with them, and to curtail the period of their choice to a year, would in many cases be equivalent to taking it away entirely, and in the less intelligent parishes the people almost always accept the man whom the Bishop recommends. His Lordship's predecessors, if they saw the evils in the present system which he has pointed out, were silent about them. Attempts on the part of a certain section of the clergy to curtail the power of the people in this particular have always been voted down, and not without a feeling of resentment on the part of the laity.

Acadiensis.

THE MAPLE LEAF FOREVER.

Sir,—I should think that very few readers will agree with "Spectator's" remarks in connection with the use of our Canadian emblem, the Maple Leaf, by the Methodist General Conference. There may, indeed, be a point at which public employment of this symbol would reach hysterical extremes, but the people of this country, in the opinion of some observers, are as yet a very long distance, indeed, from this undesirable limit. In fact, the vision conjured up by "Spectator" of "the Church throwing up its hat and waving the flag" and trolling out "The Maple Leaf" on every possible occasion, is nothing

but a figment of his philosophical imagination. The people of Canada have still a long distance to travel before they get beyond sane ideals of nationality, and, as to those of our own Church, the difficulty is unquestionably in the opposite direction. Only in recent years has our Church in Canada even approached the conception of a national consciousness. While for many years the Presbyterian and Methodist bodies have thoroughly realized their mission as national organisms in this vast Dominion, and made astounding progress as a consequence, not until the memorable General Synod of 1902 did our own Church truly know itself as a unity destined to, and capable of, a glorious national achievement amidst the people of Canada. The somewhat late appearance of the M.S.C.C., so thoroughly Canadian in aim and principle, was the splendid first-fruits of this feeling of nationality in our own communion, which still has so much to accomplish. Now we are considering the adoption of a Hymnal of a national character, and the climax has yet to be attained of a Prayer Book thoroughly in harmony with the peculiar genius of our country. At the present hour, when so great a multitude of immigrants are founding new homes among us, and when still so many clergymen of English birth and training are being received by our Bishops, surely at such a time it is supremely desirable that the history, manners, and spirit of the Dominion of Canada should be emphasized, and the emblem which suggests them known, appropriated and honoured. "Spectator's" fears that too lavish a use of this emblem may result in a reaction which shall cause the maple leaf to "become the most despised of all the foliage of the forest" have no foundation in fact or probability. When the General Conference elevates this beautiful symbol to so conspicuous a position, it unconsciously manifests the wisdom and adroitness with which Canadian Methodism has so astutely picked out the pathway to influence and power. The Church of England in Canada, by reason of the innate superiority of its spirit and system when rightly adjusted to environment, has even greater opportunities and vastly greater capacity to train, nourish, and satisfy the highest moral and religious instincts of this nation. It must begin, however, by realizing the nation's existence. It must study its history, character and aspirations. For these great things the Maple Leaf will ever stand, and I disagree with "Spectator" most profoundly in his contention that there is the slightest danger at present of our making too much of it.

Kemptville, Ont.

OPEN ACCESS IN PUBLIC LIBRARIES.

Sir,—I noticed an editorial in the "Canadian Churchman" in the issue of September 27th on the subject of free or open access in public libraries, advocating the adoption of this system in Canadian libraries, and pointing out its success in American and English libraries. The system of open access is now in very general practice in Ontario. Sarnia, Chatham, Lindsay, Paris, Windsor, and many other Ontario libraries have adopted the system, and "practically all the library buildings recently erected model their stockrooms for this purpose. It is now three or four years since the system was first introduced in Ontario. It has been so satisfactory in every respect that opponents of the system are rapidly becoming converted to it. In the same issue of your paper I saw a comment on the flooding of Canada with United States literature instead of British. The Ontario Library Association has just compiled and issued a catalogue of children's books for use in the public libraries of Ontario. This catalogue is published by the Education Department of Ontario, and has been distributed free to all Ontario libraries. Any Canadian library outside of Ontario may obtain a copy of the catalogue free on application to the Ontario Education Department. This catalogue was issued with the design to stem the flood of United States literature by providing all libraries with a list of British and Canadian books suitable for the young. It was felt that particular care should be taken that the books read by children should be soundly patriotic in tone and unobjectionable in every way. There are about five hundred libraries in Ontario, and it is hoped that Library Boards will recognize the evil sought to be remedied, and by providing wholesome literature for the children foster an intelligent love of country and Empire. I am sending you by concurrent mail a copy of the catalogue and a paper on free access, read at one of the Library Association meetings some years ago.

Norman Gurd,
President O.L.A.

THE TITLE OF THE PRESIDING BISHOP.

Sir,—The death, the unexpected, sudden death of Archbishop Bond, brings up the question of the title of the presiding Bishop. The Bishop of Montreal had in the old days been de facto the presiding Bishop, but on the resignation of Bishop Oxenden that rule was abrogated. The difficulties are twofold. The Bishops naturally object to the latest appointed prelate being the presiding officer, and are justly entitled to select their own. On the other hand, the Diocese of Montreal objects to having a Bishop not of its own choosing. The Church has also its rights, and may—and many members do—object to the dignity being annexed first to one diocese and then to another. If the name of Archbishop were dropped it would be less objectionable. That is the case across the line, where the chief is styled the presiding Bishop, and in Scotland, where he is called the Primus. In both countries there is no interference with the name of the diocese. But it would be awkward, to say the least, if one chief should be Archbishop of Nova Scotia and his successor Archbishop of Algoma; it would be undignified and puzzling to adopt such a course. One solution proposed is to continue the title of Archbishop of Montreal. While the diocese appoints the Diocesan Bishop by another title, and the Archbishop, whoever he may be and in whatever diocese he may reside, should, on becoming the president, receive the title of Archbishop of Montreal. If the Church were rich enough the Archbishop might be relieved from ordinary diocesan work and reside in Montreal as headquarters. In the meantime a solution of the question in a way which will prevent confusion is desirable.

A. B.

THE VERY BEST MEN.

Sir,—Bishop Montgomery, of the S.P.G., is reported to have said in Toronto that we must send our very best men when sending Missionaries to India. Even if I thought otherwise, I should hesitate to differ from a man of so large an experience in the matter. I quite believe that the Bishop is right, but I also am convinced that we need our very best men here at home, and especially in our smaller Missions. No greater mistake can be made than to suppose that because a Mission is small and in a remote place there can be no educated people there. As a matter of fact, here in our mining camps in British Columbia we almost always have college-bred people, and it destroys all their feelings of reverence for religion and respect for their clergy when the Missionary is miserably deficient in education and refinement. These educated people may go to church for a time from a sense of duty and a desire to worship God, but unless the clergyman is somewhat near the mark of what he ought to be, intellectually and educationally, they become so irritated at the clerical deficiencies that they find themselves in anything but the mood for worship. In a large parish the people may not know their clergyman so intimately, but in a small Mission the people are constantly meeting their clergyman. He even has to be put up by them very often. If he is not a man whom they can look up to and respect for his learning and other necessary qualifications they soon lose all inclination to sit under him in church, and join the vast army of non-church-goers. It is evident, then, that we need the best men in our small Missions as well as for our foreign Missions. But in our small Missions the stipends are so miserably small, and good men are so easily able to secure more attractive parishes, that there is the utmost difficulty in finding suitable clergy for the very places that need them most, where foundations are being laid. It sometimes happens that a Mission able to pay only one or two hundred dollars a year towards the support of their clergyman may have several of these very well educated people. These may be poor financially, but that does not take from them their educated and refined tastes, and they demand, and must have, an educated and good man to lead them in their devotions, otherwise they will rather stay away from Church altogether. Of course, it is evident we must have good men in our large city and town parishes. Such congregations cannot be expected to put up with even mediocrity in the pulpit. So it appears we need, and must have, good men, and only good men, in the Church everywhere. Our foreign Missions need them, our home Missions demand them, and our city churches must have them. The question is, How are we going to get them? He who can solve that problem will have done much to promote the cause of God's Holy Church.

H. Beer,
Archdeacon of Kootenay.

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