

vastly more important fact that the soundness of their faith is proved by the character of their work. After all is said and done, the man who is instrumental in bringing order out of chaos, who is sweeping the stormy, weltering sea of sin with the Divine search-light, who is eagerly and persistently stretching forth a strong humane hand to rescue the perishing, who is bringing hope to the hopeless, help to the helpless, food to the hungry, clothing to the destitute, and not only showing, but gently, tenderly, lovingly guiding the wrecked and ruined wayfarer away from the eddies and breakers of the lee shore out into the true current which makes for light and life eternal,—he is the man "whom the King delighteth to honour," and upon whose work, and labour of love all true men look with approval and commendation. "By their fruits ye shall know them" was the divine dictum of One who did, and does, read the heart of man aright and apply the true test to his life.

Crossing the Bar.

An episode arising at a meeting to raise funds to restore Selby Abbey seems to have escaped the argus eyes of the daily press, yet strikes us as worthy of note: "Miss Milner said it was the inscription on the slab of a tomb in Selby Abbey which inspired Tennyson to write "Crossing the Bar." The inscription, which she copied from the tomb in 1870, was as follows:

John Johnson, Master Mariner, of this place,
1737.

Tho' Boreas with his blustering blast
Has tos't me to and fro,
Yet by the handywork of God
I'm here enclosed below,
And in this silent bay I lie
With many of our fleet,
Until the day I set sail
My Admiral Christ to meet.

Miss Milner said she sent a copy of the inscription to a friend who gave it to Alfred Tennyson. The poet was much struck by the idea it contained, and Miss Milner said she was informed that it suggested the lines of "Crossing the Bar." In his early efforts the poet Laureate was laughed at for his lady-like sweetness and refinement, and certainly this original verse has a lilt and vigorous strength of its own very different from the imagery, "Twilight and evening star . . . the moaning of the bar," which it inspired. Has not Miss Milner omitted a word in the second last line. We think it should end, "Set my sail."

The Greco-Russian Service Book.

Some five and twenty or more years ago there was a considerable movement in favour of closer relations with the churches of the East. Although the promoters failed to some extent, and most of them have passed away, something has been accomplished. Now the adherents of the Greek Church are pouring into New York in hundreds of thousands yearly. It has always been the policy of the Church in Russia, where nine-tenths of the members live to have the services in the tongues spoken in the lands where its people live. The immigrant children go to the public schools in the States and practically know no other language than English. As a result the service book has been translated into English, and we gather from our exchanges, must have much to interest us. The worship begins with the evening service typifying the foreshadowing of the Christ. Christ's life is symbolized in the morning service. We read that the volume contains the services for vespers, compline, matins, communion, the great feasts, ordination, marriage, unction, the office at the parting of the soul from the body, burial, requiem, the founding and consecration of churches and thanksgiving. The language of the prayers and liturgies is said to be often sublime. Our King James' Bible and Prayer Book Psalms are used. Altogether much

profit and unlooked for information can be gained from this work.

Forestry

is advancing, we are glad to see, and in Fredericton there has been an excellent meeting. We sympathize with the delegate who thought the wardens should have power to hang a man caught setting forest fires, from which the Province of New Brunswick has suffered so much. Raising trees is a neglected industry. A friend of ours who had 200 acres in Kent regretted that he had not planted it in black walnut. He calculated that in five years returns would begin, and in twenty the value would have been very great.

Municipal Forests.

We add a note to express our appreciation of the recent excellent address of Mr. Southworth, head of the Ontario Government Department, and our regret that so little notice has been taken of an official statement so full of needed information. It should be circulated through the country. People go along easily and it seems impossible to rouse them to an appreciation of the fact that the old front of Ontario has been denuded of forest to an alarming extent. Something can be, and in districts something has been done by side road planting. But as Mr. Southworth explained we need forests of 5,000 acres on the waste or least productive higher lands. He accompanied his address with a draft act by which municipalities can accomplish this efficiently at very little expense. He proposes that the lands which being unfit for farming are periodically sold for taxes, should instead be vested in the municipalities for forest lands.

Forest Reformatories

in connection with these might also be established. Dr. Bruce Smith, to whom the province owes a debt, recommends that the central prison should be removed from Toronto to a suitable country site. What could be more suitable than such an extensive tract as Mr. Southworth suggests, where the convicts physical health would improve, and they could be taught and fitted to be honest, useful members of society. By united action these two officials could advance the causes that they have so much at heart.

Fatal Games.

The fatality at a recent hockey match has failed to impress people with the need of a thorough change in what has ceased to be sport. Our games have degenerated into professional exhibitions for gate money, but it requires a change in public opinion before such a money-making industry is closed. The venerable President Elliott, of Harvard, who has seen so many generations of students, maintains that football and such games remain undesirable for gentlemen to play or multitudes of people to witness. He concludes his annual report by saying: "It is high time that the whole profession of teaching in school, college and university unite to protest against the present exaggerations of athletic sports during the whole period of education and especially to bring competitive sports between schools and between colleges within reasonable limits and establish the supremacy of intellectual and moral interests over physical interests in all institutions of education."

New Bishop of Victoria, Hong Kong.

The Rev. Canon Lander, vicar of St. Cyprian's, Edgehill, Liverpool, has been offered and has accepted the Bishopric of Victoria, Hong Kong, in succession to Bishop Hoare, who lost his life in a typhoon a few months ago. The whole of Canon Lander's ministerial life has been spent in the Liverpool Diocese. After graduating from Trinity College, Cambridge, he entered Ridley Hall, and was ordained in 1884 by the late Bishop Kyle to the curacy of St. Bride's, Liverpool.

Four years later he was appointed vicar of St. Benedict's, Everton. Subsequently he went to St. Philip's, Litherland, and in 1905 accepted the vicarage of St. Cyprian's, Edgehill. He is an earnest, eloquent preacher, and a hard worker, and is very popular in the diocese. He is secretary of the Liverpool Auxiliary of the C.M.S., and has acted as secretary to the Liverpool Cathedral Chapter. The work carried on by the Diocese of Victoria is of a varied nature. In the colony itself there is a population of about 10,000 English and other Europeans, some 280,000 Chinese, and a large number of Eurasians. A vigorous missionary work has also been carried on, but since the creation of the Bishopric of Fuh-Kien the area of the diocese has been reduced. Canon Lander does not intend to sail for China until next autumn.

An Old Heresy New Named.

"The Bishop of London has been addressing multitudes with simple and passionate earnestness in his East End Lenten Mission," says the "Church of Ireland Gazette." "It is but seldom that a preacher can write with simple candour of the crowds which throng a Mission, that many of them may hinder him by their presence and can help him by their prayers. All mere curiosity and sensationalism is discountenanced, and the Bishop has set himself to answer in the simplest and strongest way some of the problems which puzzle 'the man in the street' who happens to be at the same time a genuine enquirer into the truths of religion. It was almost inevitable that some questioner should enquire about 'the New Theology.' Dr. Winnington-Ingram defined it as really an old heresy, and went on to say, with truth, that the teaching which identified God with this world and with everything in it was immoral, and that God, according to such a view, must be sin. While there was a touch of divinity about everything God has made, the work of the devil was clearly seen in God's creation. We cannot wonder that the question was asked, for Pantheism leads to a complacent estimate of sin, and destroys the spirit of true penitence. . . ."

Wesley and the Church.

We reprint in this issue one of the most remarkable sermons of one of the greatest religious leaders of modern times. That great thinker and scholar, Dr. Samuel Johnson expressed his regret to Boswell that Wesley's numerous and pressing engagements made their intercourse so short and infrequent. Here we provide our readers with one of the most convincing and appealing heart-talks of a man who combined in a rare degree wide scholarship, sound theology and an intense and overmastering yearning for the good of human souls. Nothing could be more timely or salutary in view of the doubt, presumption and ignorance which is constantly striving to unsettle men's minds and pervert the teaching of truth, than these solemn, searching and pathetic words of this noble man. We shall gladly publish this sermon in pamphlet form for general distribution if we receive a prompt request to do so from our readers. Price two cents each or sixty cents per hundred.

THE EASTER VESTRIES.

The Church's business year is rapidly hastening to a close, and within the next three or four weeks all our parochial officers will be chosen, or re-chosen. Vestry meetings as a rule, we fear, are apt to be somewhat perfunctory affairs with us Church people, and on the whole can hardly be fairly described as representative of the Church at large. Thinly attended parish meetings we know, it is often said, are indicative of general congregational contentment. People, it has been urged, stay at home and leave the business of the parish to the direction of the zealous handful of parishioners who have "run things" in the past, because they are perfectly satisfied with

the way in which things representative attendance argued, indicates a general distrust and "management." Nothing said, brings people out a prospective fight. In be some truth in this. tative parish meetings r ment, but it is a content cousin to indifference. not actively manifest it sivity and stagnation a What is worth doing is parish whose business tended and thoroughly scribed as being at b negatively prosperous. "hole and corner" vestri fortunately so common is that they tend to f practice, so dear to a c of re-electing the sam This we hold, is not as things. In many of c dens of twenty years have become sort of r whose persons by a ti manently vested the e male portion of the ce men of the congrega themselves as entirel; ness of the parish. C tically acquired the "f and their re-election. Now with all due de self-denying Churchr the Dominion have time and means to t and freely admitting tional cases where ally "life wardens" is regard this very prev injurious to the best congrega has a r its responsibilities t actly the same may There are parishes as they do their wa exclusion all over t good Churchmen, w the Church would b outlook vastly wide or two in our Syno to our worthy Sy selves would be the diversified choice. speak large and r Easter Monday, an shaking up of the c

CONVOCATION

The question of already pointed out Canadian Churchn English Houses o House the appoi moved by the Bisl in his speech exp the graver irregt than ceremonial, that of ritual exc another. He inst sive devotion paid said had been lar against the deni; Blessed Lord. T he said that in th an "extraordinary any alteration in time he consider Sovereign made point the comm seemed to think