

parish should try to monopolize the favours and privileges of the Church. City or town parishes have no right to expect their Bishop to spend all his Sundays or all his leisure time with them. They have no right to rob the country parishes of missionary delegations and Church conferences. It will be a happy day for the Church when we remember it is like a human body. There must be perfect sympathy between head and feet, between the highest and the lowest, and the eyes of Bishops, or Archdeacons, should turn as tenderly and affectionately to the back-woods parish, or to the isolated clergyman, as they ever turn to metropolitan parishes or church dignitaries. "The head cannot say to the feet, I have no need of you."

A Spiritual Society.

In an age in which the material ends and aims of life have such widespread influence, when money is made a god and power is fawned upon and truckled to, it is refreshing for the spiritually-minded to consider such a conception of the Church as that recorded in Robert Buchanan's work on the disruption in the Scottish Church. "The Church," says Buchanan, "is a spiritual society founded and upheld by the Lord Jesus Christ, deriving its existence, its laws, its institutions, its privileges from Him alone." "This spiritual society, the Church, possesses inherently the right and the power of self-government. It possesses the right, for it was conferred by Christ Himself. The authority delegated was not temporary, but perpetual." "Permanent offices and ordinances peculiar to the Church were instituted, while on the other hand, to the members of the Church, as distinguished from the governing body, such injunctions as these are given: 'Obey them that have the rule over you, and submit yourselves.'" The Church is "not at liberty to suffer any third party to come between herself and her Lord." "The spirituality of the Church is invaded and destroyed in proportion as any secular power usurps and exercises lordship over it. It loses thereby its distinctive character as a kingdom not of this world. To deny to the Church the right of self-government is to attack, and when the teapot is then cleared. Some pots, her spirituality. Whatever hinders the Church from . . . adjusting alike her creed and her administration, according to that divine standard, must needs be adverse to her purity."

The Abuse of Tea.

Every now and then medical men give us what they feel to be needed warnings; now it is to avoid the horrors of brewed tea which is having such a deteriorating effect in parts of Ireland, Australia, and our back settlements. Tea is not unwholesome when infused for a few minutes, and when the teapot is then cleared. Some pots, if the inside is wiped out, will leave a brown deposit on the cloth. This is a brew which infects all tea, and if the pot is not regularly cleansed has harmful effects on digestion, and is often responsible for neuralgia, insomnia, and kindred troubles.

Hidden Treasures.

The parable of the hid treasure in Matt. 13:44, would lead us to expect hidden treasures in every department of God's Kingdom,—in God's Word, in individual lives, and in Church work. Apply this thought, for example, to the Epistle to the Romans. In that epistle there are two exclamatory expressions, and only two. One describing man's wretched state in sin, the other describing the boundless love and wisdom of God. It is surely not an accident that we have this striking contrast in the epistle addressed to the great Roman metropolis. If we ask how is this chasm between human sin and God's grace to be bridged, the

answer is by Divine love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This is the golden clasp that unites the two "chapters" in St. Paul's Epistle to the Romans, which, at first sight, seem so far apart.

Commerce and Religion.

The Oxford Branch of the Christian Social Union in England wrote to some business men for answers to certain questions referable to religion and commerce. One of them was: "Do you find it difficult to apply the principles of Christian truth and justice to the conduct of business?" A commercial traveller answered, "Not only difficult but impossible. For a man is not master of himself. If one would live, and avoid the bankruptcy court, one must do business on the same lines as others do, without troubling whether the methods are in harmony with the principles of Christian truth and justice or not." A draper's assistant answered in part as follows: "Extremely so. The tendency to misrepresent, deceive, or take unfair advantage under circumstances that daily offer the opportunity of so doing, is generally too strong to resist where self-interest is the motive power of action, the conventional morality the only check." An employer's answer was: "Business is based on the gladiatorial theory of existence. If Christian truth and justice is not consistent with this, business is in a bad case. So is nature." No doubt these replies are measurably applicable to similar conditions of commercial life in Canada. Inasmuch as they are they go to prove that religious principle, as a rule of life, is tacitly ignored by such men, whatever their religious professions may be.

A Journeying Bishop.

"Arrangements have now been completed in outline in regard to Bishop Montgomery's journey to the Far East," says the "Guardian." "He is to be accompanied by the Rev. C. C. Lanchester, vicar of St. Barnabas, Norwich, as chaplain, and by an old friend and traveller, who is also a medical man, both of whom defray their own expenses. He hopes to start on September 5th, from London, via Ostend and by Moscow on the Trans-Siberian train, reaching Mukden about September 19th. After a few days in Manchuria the party will turn back to Shantung. From Shantung they will pass to Peking and the North China Diocese, spending a fortnight there also. They next proceed to Hankow and then to Shanghai. From Shanghai they pass either to Corea and Japan or to Japan and Corea. After this they turn southward, probably about Christmas time, to Singapore, Borneo, and Burma, and from thence homeward by the end of March. Bishop Montgomery is a noble type of a British journeying Bishop. He combines excellent qualities of heart and head that make him a welcome guest and visitor wherever he goes in the Master's service. Would that we had more men of his calibre in the Foreign Field!"

An Author's Rights.

The Court of Appeal recently decided a point of much interest to literary people. It is now established that if an author sells and a publisher buys a work for publication, the author is entitled to have it either published or returned. And here we would pause and give a word of warning to both sides, to the author that he should have a time-limit within which the work should be given to the public or returned, to the publisher, (whose risks are seldom taken into account), a period within which he has the right of publication or return, all these points can be plainly stated in the agreement. The judgment in the case before the courts, orders the return to the author of the manuscript of his biography of a Canadian journalist and political agitator, which the pub-

lisher had bought and then refused either to publish or to return, apparently because of the pressure brought to bear upon them by persons who objected to the author's treatment of the subject's character and career. The court not only took cognizance of this influence, as an element affecting the good faith of the publisher's position, but held that publication was undoubtedly one of the conditions of the contract under which the author had prepared and delivered his manuscript. The judgment of our Court is attracting considerable attention in the United States and in Europe.

OUR SYNODS.

We are already entering the Synod season, and in a few weeks at most they will be a memory of the past. Whether or not they will be a fruitful memory of really useful work, well and truly done, will depend upon several things, which are not, we fear, invariably in evidence at such gatherings. Our Synods, which are the Church's business meetings, have not, it must be acknowledged, been distinguished for their businesslike spirit and methods, and no one, we think, will attempt to deny that there is much room for improvement in this respect. In the first place there is, we think, a very general misapprehension among our people at large, as to their real nature. They are not Church parliaments. The great majority of Church people appear to regard the Synod as a sort of glorified debating society for discussion of matters ecclesiastical, and the airing of opinions on every phase of Church life and work and doctrines. This mistaken view of the functions of the Diocesan Synod has seriously impaired their usefulness. It has led to grievous waste of time, and the consequent wearying out of the bulk of the members, with the further directly resultant evil, that has almost reached the dimensions of positive scandal in some cases, of the rapidly dwindling attendance after a certain date, with the still further evil result of half or unfinished business. If we were asked to name the special weak points of our Synods we would, therefore, unhesitatingly reply, "long speeches," which are the outcome of this mistaken idea already alluded to. And from them come all other evils. How, it may be asked, is this to be remedied. Three expedients suggest themselves. First, the limiting of speeches to five or ten minutes. The great advantage of a plan of this kind is that it gives every one who cares for it an opportunity of speaking. Scores of our more modest Synod members, often men of excellent judgment and more than average intelligence, and exemplary Churchmen, never get an opportunity of expressing their opinions at our Synods, all the time being monopolized by a few long-winded individuals "intoxicated with the exuberance of their own verbosity," who can never allow a motion to pass without making a lengthy contribution to the discussion, apparently for the sake of hearing the sound of their own voices. The Synod, wearied out with these interminable orations is in no mood to listen to any more speeches, the vote is loudly called for, and anyone who rises to speak is virtually howled down. The limitation of speeches would remove this evil, and the debate would come automatically to an end, and no doubt it would result in many illuminating and valuable contributions to the discussions. Again, there is the system in vogue in the American Church of apportioning a certain number of hours to a debate. This ensures the consideration of at least all the subjects on the printed agenda paper. Lastly, there is the closure as exercised in the English House of Commons by which a debate can be closed by a vote of the House. So far as we know, none of these expedients for saving time and expediting business are in use in any of our Synods. If they have been incorporated in the constitution they are never enforced. Either one