

resist every audacious attempt to disturb the peace of Christian homes.

Weeding Out Books.

This question raised by Lord Rosebery is one on which so much could be said. Lord Rosebery advocates the destruction of the great mass of the books in our libraries as worthless. Whatever people may differ about there is no doubt that the real issue is one of proportion. What classes of books should be preserved? There are two departments which are collected now and which seem a useless encouragement of fire—newspapers and novels—newspapers rarely contain anything of permanent value not digested in year books and novels are as fleeting as fashions in dress. Anyone who doubts this has only to look up old library catalogues. Who now hears of the "Amelia Wyndham" class, so popular among the early Victorians, or of William Black's novels, equally so among the later ones? And if these are forgotten why preserve the tomes which die after a season's life. Our comparatively modern circulating library in Church Street, Toronto, must have shelves full of old novels seldom disturbed.

Sir Martin Frobisher.

We glean some items which may be of interest to our readers from that excellent weekly the Cochrane Northland. An expedition on its way to head off a party of raiders from Boston has rediscovered the stone huts built in the early days of Hudson's Bay by Sir Martin Frobisher on Hall's Island, Frobisher's Bay. They were never occupied, because the English miners whom Sir Martin took there in 1576 refused to stay, and after he had loaded 150 tons of ore into his ship they all returned to England. The present party has learned of an old fur trail that leads from a point east of Dane on the Tesnory, to the north coast of Hudson's Bay and they will have to follow this for some 800 or 900 miles to reach the coveted land.

A Helping Hand.

After many months of constant effort a friend, on the morning of New Year's Day, received a letter from the man for whom he had so long been trying to get a suitable position, informing him in terms of the warmest gratitude that his efforts had at last proved successful. That letter to me—said its receiver—was more welcome than would have been a cheque for \$100. Another home made happy. Hope no longer deferred and the bitter struggle with poverty ended. Father, mother and child able to come out of the gloom of dejection and despair into the sunshine of cheerfulness and hope. We quite agree with our friend that the receipt of such a letter could not be otherwise than one of the most beneficent foretastes of a "Happy New Year." And it all comes from cultivating the blessed habit of lending a helping hand whenever opportunity offers to some one in need. And rather than the habit should grow weak from disuse, seek and find opportunities when they don't come your way.

The Pleasure Of It.

If there is anything that most people are bent on having their fair share of, it is pleasure. But after all said and done the purest and most lasting pleasure is that which has its root in unselfishness and its flower in the good of others. If the majority of people could only be got to know that unselfish pleasure is purer to the eye, sweeter to the taste, more glad some to the ear than that of self, and like the circular ripple started by the pebble thrown in the pond, goes on multiplying until it reaches the farther shore, they surely would try to give a fair portion of their time to its steadfast cultivation. Can there be

anything more gratifying to a sympathetic heart than the knowledge that by some word or deed, it has given real and lasting pleasure to some one sadly in need of it. One of the mysterious and precious things about unselfish pleasure is that the poor can give it as well as the rich. So it comes about that unselfishness is sometimes better than gold and the pleasure of it beyond computation.

Waste Not! Want Not!

The beginning of a new municipal year in Canada has come to be regarded as the season in which to expect a fresh outbreak of extravagance. And in the West the disease seems to become worse. Bad as the situation in Toronto is, according to the Treasurer, it is worse in Winnipeg where the municipal debt almost equals that of Toronto, and people talk as if the public debt was something to be proud of. It is a common saying that city councils rush into extravagances which the individual members would never be guilty of and that the true economists in a council are the members who are blessed with means or a flourishing business. It is not only the costly schemes but the wasteful way in which they are carried out which require reform. The councils forget, or don't care to know, that the Treasurers have to borrow the money in London and have to show good reasons for doing so.

Tree Planting in New York State.

Hardly a week passes by without our reading how the supply of this or that wood is almost exhausted and how railways in various parts of the world are realizing the need of conserving the wood as well as the coal they will require in the near future. The State of New York among the industries selected for prisoners, now includes tree planting and care. To increase the output of the State nurseries from 6,000,000 to not less than 12,000,000 trees per year, the State Conservation Commission of New York State has directed the establishment of a nursery at the Great Meadows Prison at Comstock. This is in accordance with Gov. Dix's announced policy to plant at least one tree for every one cut down in the State. "The new nursery," says the commission, "will be one of the largest in New York. It is planned to employ prisoners in some of the nursery work. The importance of this work will be appreciated when it is remembered that many thousand acres of the lands owned by the State in the State Forest Preserve are practically barren of trees, either from wasteful cutting or forest fires. The policy of the Administration is to reforest these vast areas as rapidly as possible.

Unworthy Receivers.

One of the most disheartening incidents in the experience of one who regularly sets apart a portion of his earnings and time for the good of others, and who also enlists the sympathy and aid of the good and charitable to that end, is to find that you have been deceived and defrauded by some unworthy receiver. Perhaps the best result that can come to one who has had such experiences—and they will happen, do what you may—is when they lead you to exercise greater caution in handing over the goods or money of your friends or yourself. It is well to put the brake on sympathy at times, as there are unscrupulous people, so bold and clever, that unless you are willing to take a little time and trouble to get at their record, you will most surely be victimized by them—more especially if they are women. A respect for the character and sentimental pity for the supposed sufferings of a woman, where an appeal is pathetically made by letter or by word of mouth, often open the purse at once where in the case of a man much more deliberation would be exercised. By all means

give—give as you are able, give systematically and generously. But do not fail to let your calm common sense and cool judgment have a hand in your giving. Even if you happen occasionally to be taken in, your motive in giving is your main concern. If the motive was good you need not be unhappy over an occasional undue outcome to your efforts to aid your needy brethren.

Fellowship.

We all know that fellowship is, or ought to be, a clear note of Christ's Church. The return of another New Year makes us think very seriously about it, even if we neglect it at other times. Here is one instance of want of fellowship that is particularly unpardonable, namely, leaving a stranger to hunt a seat for himself when the pews are rented, and perhaps letting him be turned out of one pew after another. Sam Jones tells of a man left standing in a church aisle without any word of welcome. After a long wait the stranger asked "whose church is this?" The answer was given "Christ's Church, sir, Christ's Church." Whereupon the stranger meekly enquired, "Is He in?" If we realize Christ's presence in His church, we will want His presence and His love to be made known to all around us.

PRAYER BOOK REVISION AND THE CHURCH AT LARGE.

The decision of the committee of the General Synod on Prayer Book adaptation and enrichment to consult the Church at large, will, we feel sure, meet with very general approval. We have advocated more than once before the taking of some kind of referendum on this question of final and crowning importance, incomparably the most momentous and far reaching ever dealt with before by any branch of the Anglican Church within the confines of the Empire. The circular which ere this has been received by all the clergy and lay members of the General Synod is a model of comprehensiveness, and is admirably adapted for its purpose of eliciting the general sense of the Church. The sifting of the multitudinous replies will no doubt entail immense labour on the committee, and will tax the ingenuity of the secretary to arrange and classify. But hardly any conceivable amount of labour can be regarded as excessive in connection with an undertaking of this kind, which will once and for all stamp our Canadian Church with an indelible character and individuality of its own. Questions of "doctrine and principle," we know, have been wisely tabooed. Nevertheless, this step, taken on our initiative, is one that will entirely change our relationship with the Mother Church and our sister communions. It is the final severance of the last remains or semblance of any official connection between ourselves and the Church in England. Of late years this, for all practical purposes, may have been reduced to the "shadow of a shadow," but as long as the two churches used, in all its entirety, the same formalities of public worship and the same confession of faith, so long was it impossible to conceive of the Canadian Church as anything else but "daughter in her mother's house." With a Prayer Book of her own adaptation, however closely identical in "doctrine and principle" with the old book, the Canadian Church will undeniably acquire, if such a term may be used, a new personality. She will take upon herself a new character, distinct, unmistakable and irrevocable. In view of all this, the amount of labour and time to be expended in the achieving of this great transformation is quite a secondary consideration. The committee, we feel assured, have acted most wisely in taking the Church as a whole into their confidence, and this action on

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