

tion to native ways. The essential part of a missionary's work was as a forerunner of civilization. That was essential if prejudice was to be overcome. On the other hand, the work done by the latter class of missionaries was less appreciated and sometimes misrepresented. "In my travels among the missions of China and India, I did not find any of the bitter sectional fights that I had heard of. All those at work out there are at one in their purpose to maintain a cordial relationship between the different Church missions." This opinion finds an echo in the recent action of the Indian Episcopal Synod. The use of missions in aiding an understanding between Asia and Europe could hardly be over-estimated, though the Bishop concluded with the remark that when Japan had taught China the art of war, neither England nor Russia, nor Germany would decide the fate of the East.

Religious Education.

While the subject of religious education is interesting many among ourselves so deeply, it may be useful to note what School Boards are doing in the Old Country. We are informed that the London School Board are making what is practically a new departure in regard to their evening schools. The committee have been considering the question of opening them in Voluntary Schools. At present there are three schools in which they have an arrangement for this purpose, but in two of them the Board also hire the buildings for day schools. The third school is in the somewhat exceptional district of the Italian mission in Hatton-garden. It is proposed therefore, that the chairman of the committee shall move the following resolution at the earliest opportunity: "That a letter be forwarded to the managers of Voluntary Schools stating that the Board contemplate the opening of evening schools in suitable Voluntary School premises, where the Board think that further evening school accommodation is desirable; and stating further that if they (the managers), are willing to accept this offer, the Board will be prepared, (a) to pay all expenses, including the payment of the cleaner, and a sum sufficient to cover the cost of fuel and light; (b) to allow the managers a representation, say two of their number, on the body of managers for the evening schools in the district; and (c) to appoint without competition the head teacher of the day school as responsible teacher of the evening school, if the evening continuation schools committee think the teacher suitable."

Sociability in the Church.

"People often speak of congregations as sociable or unsociable, and figuratively, as warm or cold. They complain of some, in which even members are ignored by the majority, while strangers are hardly noticed. You will hear them say, I have gone to that church for years, and no one speaks to me. Then there are other churches, where people find quite another atmosphere. Everything is warm and pleasant. You meet with a friendly greeting at the door, are shown

politely to a pew, are welcomed by those already in it, who at once hand you a book, so that you may join in the service, and when the service is over, you are pleasantly invited to come again. You will hear men and women say that however much they may be attracted to a church by the preaching they hear there they would really prefer to go to one where there was an atmosphere of warmth, cordiality and sociability, even if the preaching is not as good as in an arctic or antarctic church, in which the nave is full of ice. We have read, even in books written by Englishmen, about what they call "The British Stare," which is enough to turn an ordinary modest individual into stone, but we believe that there are people in this country, not of British blood, who are adepts at that cold way of looking." So far, we quote from the "Lutheran," and with warm approval, for we believe that we have here the secret of many of our own losses, and many of the gains of other communions. The fault here mentioned is probably chargeable upon Anglicans more than upon any other Christian community. We are shy people, especially in matters of religion. We do not like to be interfered with, and we do not like to interfere with others. But this may be carried too far. If other communions lay themselves out to gain adherents, and Anglicans are indifferent, we know quite well what the consequence will be. Quality is a great thing, no doubt; but we must also have quantity.

Conversions from Rome.

We copy the following interesting intelligence from the New York Tribune, of December 18th: "The 'Emancipation from Rome' movement spreads apace and gathers power in Eastern Europe, assuming proportions which make it an object of serious concern at the Vatican. It has extended to 323 localities in Upper and Lower Austria, Bohemia, Styria, Moravia, Corinthia and Salzburg. Its converts to Protestantism are numbered by thousands. So far, the Church has found no means of checking it, and its symptoms are those of a new reformation." This communication is of deep interest in more ways than one. Readers of Macaulay's Essay on Ranke will remember his description of the Counter-reformation in which the Jesuits won back to the Roman Communion large areas which had been gained over to the Reformation. Partly by that means, partly by the persecutions in the Thirty Years' War, a great part of the Austrian dominions was recovered. It would appear that this process is now being reversed. It is not often that such cases are chronicled, while the Roman Catholics are ever on the alert to make known their gains. It may encourage our own fellow-workers to learn that the gains are by no means all on one side.

The American Ambassador on Reading.

Many excellent counsels have been given with regard to the best way of getting acquaintance with books and literature. An excellent address on the subject was delivered

by Mr. Choate, the American Ambassador, at the opening of a public library at Acton, a suburb of London. It is reported in the Saturday edition of the New York Times, as follows: "Now you have got the library, how shall you make the most and best of it? That is a great question. . . . It is quite evident that a man cannot read everything. Most of us have very little time for reading. What shall we do? Great scholars and sages have laid down rules worth remembering. Bacon's is the best. He says: 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.' Books, like the novels of the day, that you can read best by judicious skipping, are to be tasted at the rate, say, of one an hour, or one an evening. The books to be swallowed are those, I think, which may be read once. The books to be chewed and digested are the gold nuggets of literature. Old Fuller, a great reader himself, says: 'Memory is like a purse. If it be overfull so that it cannot shut, all will drop out of it.' That is very true. You must remember it when trying to make the best of your library. I would like to find some mode of remembering the best parts of what I have read. Some generations ago men remembered a great deal more of what they read than they do now. It was a day of fewer and dearer books, when the household library was made up of such volumes as the Bible, Shakespeare, Milton, and Plutarch's 'Lives.' Our Puritan forefathers read the Bible through every two years, each man in the presence of his family. It was one of the best things they did. What was the result? They knew the Bible by heart, and it had a vast influence on their language, their morals, and their character. That is the way in which you may be sure of retaining a good memory. Read less and read it over and over again. The habit of committing something to memory daily is invaluable, yet we abandon it as we grow older. If it were kept up, a man at fifty or sixty would remember as well as a boy, and would carry with him to the end a vast deal of rich and happy thought to gladden his life. I would rather read one of the best hundred books three times than three books outside the hundred once each. A good book improves on acquaintance, like a perfect work of art. A bad book does not. That is a valuable test. Let me give you another saying from Carlyle. It is this: 'If time is precious, no book that will not improve by repeated reading deserves to be read at all.' Lastly, I would say, read what you like. Do not read anything merely because other people like it. Select some good author or subject that excites your admiration, and read over and over again."

The Churchmen's Union.

We have, on several occasions, drawn attention to this society, the result of a secession of the more moderate members of the English Church Union, and which has for its secretary the Rev. Dr. W. F. Cobb, formerly assistant secretary of the E.C.U. There is so much food for thought in Dr.

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