

The best way to remember anything is to thoroughly understand it, and often to recall it to mind. By reading continually, with great attention, and never leaving a passage without comprehending it well, we cannot fail to improve the memory.

People who are in earnest are apt to be a little one-sided, narrow and fanatical. But the Lord uses such agents to move the world. Do not oppose them, but endeavor to moderate them, and, like Paul, to show, if you can, a more excellent way.

"Is it asked whether Episcopacy exists by Divine ordering? It is enough to reply that Christ framed the pattern of it in the college of the Apostles; that the Apostles followed that example, and that the consent of the universal Church is indisputable."—*Grotius*.

It is better to be defeated than to conquer by unfair means. Whether it is in a parlour game or a matter of statecraft, dishonourable practices are, in the long run, and in the noblest interests, a losing business. Character is won where "points" are lost, and defeat is an honour when it comes through being honourable.

Shall courtesy be done only to the rich, and only by the rich? In good breeding, which differs, if at all, from high breeding only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connection with wealth or birth; but rather that it lies in human nature itself, and is due from all men towards all men.—*Carlyle (Sartor Resartus)*.

If you want amusement you must pay for it—25 cents, 50 cents, or even \$1 a seat. If you want medical services you must pay for them—\$1, \$2 or even \$5 a visit. If you want legal services you must pay for them—\$1, \$2, or even many dollars each consultation. Then, when you want religious services, why, in the name of justice and common sense, should some folks expect to get them for nothing or next to nothing? Is it reasonable?

"The Reformers contemplated a *weekly* Communion for all communicants, as being nearer the model of the primitive Church, and more agreeable to our Lord's own teaching. The troubles that arose in Scotland after the Reformation produced great laxity, and communions became rarer than ever. What has to be kept in mind is this: That frequent communion is the standard set up for all Christians, and that infrequent communion is not, as many suppose, a peculiar mark of the Reformed Churches, but had beginning in days long before the Reformation, and was, in fact, one of the many causes of the Reformation. To bring Christians back to what the Church—by its providing a weekly communion—contemplates, must be the aim of every one of us."—*From the Scottish Standard Bearer*.

The S.P.G.

EXCERPTS FROM THE ANNUAL MEETING OF 1898.

(From the Mission Field.)

Rev. Mr. Whitchhead, the Bishop-designate of Madras:

"I do not think that the destruction of Hinduism and Mohammedism is at present the main work which has to be done, for the simple reason that the downfall of Hinduism and Mohammedanism will be brought about by the vast and powerful forces of Western science and Western civilization. It is only within the last fifty years that Western science and Western literature and Western civilization have been brought to bear with any real power and force on the thought and the social life of India. Colleges and schools in which English is taught, and in which the pupils learn a certain acquaintance with European science and English literature have been established not only in the great cities, but also in the village districts. Everywhere the post, the railway, and the telegraph are establishing a perfect network of lines of communication along which science and civilization will soon penetrate to every corner of the great Indian Empire. It is simply impossible that a popular religion like Hinduism can in the end maintain its ground against these aggressive forces."

But, Hinduism being destroyed, what is to succeed it?

"The one question—and it is a question of very deep interest—is, when the crisis comes will the Church in India be prepared to meet it? It is difficult to realize what the break-up of a great system of religion like Hinduism really means. I can only compare it to the break-up of the Roman Empire. In India religion dominates and controls everything to an extent which the Englishmen of the nineteenth century find it very difficult to realize. If there were no power of reconstruction in the country such a catastrophe would be absolutely appalling to be contemplated. The people of India will never base their social system on anything except religion. The State, though she is powerful to destroy, is powerless to reconstruct. It is to the Christian Church alone that we must look for the one power that is able to do the great work that is required in the future of India."

A matter of the utmost importance is the education and training of the native Christians.

"Do not judge of the success or failure of missions by the number of converts, or by the size of the church. Simply judge by the spiritual power of the Church, and by the success of those institutions which are established, whether in parochial work or in the schools and colleges for the better training and the building up of the native Christians themselves. One of the great needs of the Church in India in the future will be the need of freedom

and independence. We require in India freedom to develop, and freedom for an Oriental Church to develop upon Oriental lines. And, above all, be hopeful and trustful. The one unpardonable sin in missionary work is to lose heart. After all the work is the work of Christ, and He will bring it to a successful issue in His own time and in His own way."

The Rev. A. N. Banerjee, a Bengali clergyman of Calcutta, spoke of the way in which modern and Western influences in India were going down deep and sapping the very foundation on which the religious beliefs and the social customs of the people stood. Some of the adherents of the great religious systems had been compelled to adopt Christian truths and Christian doctrines and to fabricate new systems out of the old ones.

"Many in India are of opinion that the crisis is not so far removed as is sometimes thought. The building up of the infant Church is certainly and absolutely the greatest work that has to be done at the present time. I am thankful to say that the number of native missionaries is increasing. More than half of the 600 missionary clergy employed in the Province, which includes India, Burma, and Ceylon, are pure natives of the country. It is almost an axiomatic truth in the present day that if India is to be evangelized it must be evangelized through the people of the country. If that is to be the case, it must be done through men who have been ordained for the ministry and duly trained for it."

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans' Fund; (3) The Superannuation Fund; (4) Bishop Selkirk Memorial Mission Sustentation Fund, etc.