

life in accordance with them! And I would learn, too, swiftly to detect the living spirits, whether they be young or old, in which these great qualities reign." Surely it is worth our while to "think on these things," more often to study their deep and lasting meaning, and to strive with greater earnestness to work them into our groundwork of thought, and outflow of action.

Train the Boys.

General Baden Powell on being asked why he was retiring from the service replied, "It is a fine thing to hold a responsible post in the King's army, to train men to bear arms and to carry on the routine work of the service, but it is a far finer thing to give boys character; to teach them to obey cheerfully, and to be true citizens and whole-hearted sons of the Empire." He is about to visit us and also South Africa, Australia and New Zealand. "I want," he said, "the youths of our great Empire to be men, not idle loafers." To this sentiment we say amen. In every walk of life we want self-reliant men, able and ready to take the rough with the smooth, and have practical, and not merely book learning.

Pollution of Streams.

Senator Belcourt deserves the thanks of the community for his bill for the prevention of the waters of navigable streams being fouled by sewage. This reprehensible practice mars the natural beauty of the water, impairs, if it does not destroy the fishing, and worst of all poisons the streams and makes them directly, or indirectly a menace to human life. Now that science is simplifying and cheapening available means for disposing of and utilizing sewage, the time is ripe for just such legislation as this measure introduced into the Senate by Senator Belcourt. The large and wealthy City of Toronto is an object lesson on this subject. There a citizen, at present, who wishes a drink of water and at the same time to avoid the risk of typhoid fever has to provide himself with lake water that has been first boiled or purchase a glass of distilled or mineral water. All because at immense expense the city supply is drawn from the lake outside a narrow island, inside of which, lies a vast cesspool, called Toronto Bay, into which, for over a century the filthy sewage of the city has been poured. It is indeed one of the most curious of economic facts—that to keep down a tax rate men will tacitly ignore an appreciable death rate.

Parochial Vacancies.

A very common mode of filling the void caused by a pastor's removal in other communions is by inviting candidates and judging them by their appearance in the pulpit. Such a system is abhorrent to the best men. As a journal in the States writes: "Our system of candidating is one of the worst that could be invented. No sensitive, honourable, and honest man can ever openly preach as a candidate in any pulpit without feeling hampered by the circumstances and tongue-tied in the expression of his best thought and feeling. He is tempted to insincerity in speech, to an exaggeration of his zeal and his emotions, because he feels the need, if he is to win the interest of these people who are before him, of making a marked impression in the service. Such an experience is fatal to the best expression of one's inner life and thought, and many of our noblest men and women have failed in winning the place and recognition which they deserved because they could not rise to the artificial level of the occasion." On the whole we feel that appointments made by the Bishop after confidential consultation with the representatives of the congregation is nearer the ideal than any in present use.

Excess of Zeal.

It is possible to have an excess of zeal. Not when that fiery quality is tempered by sound judgment. Then the mind thinks clearly—as well as

quickly—and the heart animating, and the will directing, the energies of mind and body—the clear call of conscience is obeyed with resolute and persistent vigour. It is, however, possible, and even probable, that in some instances excess of zeal may be untempered by wisdom and then even men who are ordinarily prudent and temperate are under the stress of some sudden impulse swept as by a wave, off their feet. Overcome by the excitement of the moment their mental perspective is blurred, and like the pendulum of a clock that is jarred, they momentarily fail to respond to the regular round of duty. A wise Churchman once gave it as his opinion: "That surely half the world must be blind; they can see nothing, unless it glitters." It is a stirring, inspiring sight to see men responding with alacrity to the impulse of some great and beneficent cause. But we should have a care lest by a hasty onrush we are led to neglect duties, none the less solemn and obligatory, because for the time being we are blinded to them by our gaze being fixed on a new and glittering goal. Zeal, like everything else that moves the spirit of man, varies in degree and character. As we are to test the spirit, so we are warned to test our zeal lest it resemble that of which the Apostle wrote: "I bear them record that they have a zeal for God, but not according to knowledge."

The Sabbath.

In a work recently published in Scotland by the Rev. John Rutherford, he tries to trace the unity of thought and feeling and even of verbal expression pervading the Epistles to the Colossians and to the Ephesians and also to show that the latter is really the Epistle to Laodicea. He has some remarkable notes on the Sabbath from which we extract the following passage: "Whenever the word Sabbath occurs in the New Testament it means the Jewish Sabbath, the seventh day of the week, except—and the exception is noteworthy—in the discussion between our Lord and the Pharisees, where He says, 'The Sabbath was made for man, and not man for the Sabbath.' This clearly did not mean that the Jewish Sabbath was made for man, for the very simple reason that the division of the race into Jews and Gentiles was long after the creation; to say that the Jewish Sabbath was made for man is a contradiction in terms. What it does mean is that at the creation of the human race God instituted the weekly day of rest and of worship; and that He did so with a view to the universal good of man. This great law of Christ, that the Sabbath was made for man, is the divine charter of privilege, and of freedom for every man from slavish toil. It is our authority for the weekly cessation from labour, the birthright of every human being of which no one may deprive him. After our Lord's resurrection the word Sabbath is never even in one instance applied to the day on which there is every week commemorated His rising again from the dead. This is every way remarkable."

Speaking and Hearing.

We have recently written on this most important subject. Since writing we have read the following pointed observations: "Attention has again been called to clerical elocution, and the three examiners for reading prizes at the Bishop of London's ordinations write very strongly on the subject. Their opinions are supported by public opinion, and it is generally felt that no man ought to be ordained who cannot articulate clearly and make himself intelligible to a congregation. In one church known to me the curate cannot speak without a stammer. During all his curacy he has never so much as read the lessons in church. This is much better than inflicting his stammering unintelligibility on the congregation. The man is a good worker in the parish, and his heart is in the right place, but it is one thing to be an excellent Christian and another to be an efficient leader of public worship. There are difficulties

insuperable by most preachers in strange churches, owing to their construction and acoustic tricks. Most buildings, however, can be filled by a man who knows their properties, and inaudibility by a permanent minister is, as a rule, the result of carelessness. On the other hand a well-known Doctor of Divinity was very angry lately because he could not hear half way down a hall a professor of elocution in one of our colleges! The fact was that the hall was so constructed that the peculiar pitch of the speaker's voice made himself inaudible! No man with his voice—one of the sweetest imaginable—could be a successful speaker in that hall. This is a most exceptional case, and the vast majority of parsons who are not heard have only themselves to blame for their failure." We may say that we recently attended a service at which the preacher was a prominent and eloquent clergyman. Though the greater part of his eloquent and forcible sermon could be distinctly heard, at the end of some of his periods he so lowered his voice that, though not far from the pulpit, we with difficulty could hear what he said. The clergyman who read the lessons, though capable of being a good reader and possessing an excellent voice, persisted in occasionally, at the end of a sentence, making himself almost inaudible. Another clergyman officiated whose voice was harsh, and even unpleasant in tone, yet he pronounced each word so distinctly as to be easily heard in any part of the church. There can be no doubt that the last mentioned clergyman has given more thought and study to the preparation of his voice for its effective public use than has either of his clerical brethren referred to, with, to his audience, the qualifying result that everything he reads and says to them is distinctly heard.

THE KING—GOD BLESS HIM.

A few weeks ago the King entered upon the tenth year of his reign. When Queen Victoria, of ever blessed memory, departed this life, it seemed as if an epoch had closed in the history of our race and Empire. There was, of course, an universal disposition throughout the Empire favourable to her successor. Still there was a widespread feeling abroad that no one could ever quite fill the place in our hearts occupied by the great Queen Mother. So strong was this feeling that, as we have been credibly informed, a large number of expatriated Canadians residing in the United States applied for their naturalization papers on the death of the Queen. While she lived they could not in their hearts renounce their allegiance to the British Crown, so strong was the Queen's personal hold upon their affection and veneration. And so many, perhaps the majority of us felt, that while we were ready to loyally and even enthusiastically welcome and rally round the new occupant of the throne, a void had been created which could never be filled again. Among this class, we frankly confess, we stood ourselves. The "law of averages" seemed to preclude the possibility of two successive rulers equally endowed with such commanding genius for governance, and such eminently popular qualities. But the unexpected has most undoubtedly come to pass, and we have to-day in the person of his gracious Majesty King Edward VII. a sovereign who in every respect has, to use his own words "followed in the footsteps of his mother," and who fills to the fullest extent the place in our affections occupied by her, till then the best loved of all English monarchs from Alfred the Great downwards. The influence of the Crown as a factor in the public life of England and indirectly of the whole Empire is something that is often very imperfectly comprehended or realized by the great majority of Britons. There cannot be a shadow of doubt that the influence of Queen Victoria's personality saved the Empire. It is practically certain that under any

sovereign five or six Empire w the Engl archy its ments w occasion stand hov fundamer itself ha the mong of the o world ov Crown a under he exten. his reign of the C by the pe crisis in holds th perfect c character As Mr. are alwa well kno gracious beyond the few his shar in the r the wor a future present are writ is safe t land an through King Ed and str moreove If our and our perial d owing t the cha whom C

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