

should they be called away from service here to service beyond the grave? We look in vain for an answer to this in the Canons of the General or Provincial Synod. There is nothing about it in our own Diocesan Canons, nor, so far as I can find, in any regulations of the mission boards. Should one of our men be compelled to cease work for any good cause, he would be thrown upon the support of his friends, unless one of the Synods should provide some special legislation to deal with his case—a difficult and disagreeable process. Should not such an event be forestalled by some general Canon either of the separate dioceses, or of the General Synod? We are being continually told, very rightly and very truly, that the home missionaries are just as really missionaries as those amongst the heathen; that a man working in Haliburton is as really a missionary as one working among the cannibals of the Upper Congo. Certainly he is; and therefore a man working in our service in India or Japan should be at least as well treated as the one amongst the rocks of Northern Ontario. Now though our home provision for retired missionaries is far from satisfactory, yet they have a status in the diocese which gives them the prospect of benefiting from the Commutation or Superannuation Fund. There is a Widows' and Orphans' Fund, too, which at least relieves their anxiety about the future of wife and family. But so far there is nothing for the man who has gone abroad, so far as I can see. Should one look to the Motherland one is not assisted very greatly owing to the great difference in circumstances. It is comparatively easy there to give a returned missionary a living sufficiently endowed, but demanding so little work that he can practically retire upon it. When this cannot be, both the S.P.G. and C.M.S. have a system of pensions for missionaries and also a provision for the families of those who have died in the work. There is a movement on foot, however, in England, to establish a law by which men can go for a certain period into the foreign field without losing their status in any way at home. Let us look at some near to us whose missionary expenses are greater than ours. The Canadian Baptists seem to be in much the same position as ourselves, requiring special legislation for each case, but this is not from want of either foresight or sympathy with the foreign workers, but from a difficulty inherent in the congregational system upon which they are organized. The Methodists seem to have the best and simplest rule. Their foreign workers are upon the same footing precisely as those at home. There is no difference whatever. A worker in India or China is a member of the Canadian Conference, which sends him quite as much as one in Central Ontario. So far as I can find out, the Presbyterians have much the same rule. So long as a man pays his quota he has as much right to superannuation in the New Hebrides as in Toronto. The sooner something is done the better, for two reasons:—(1) While there are few in the field and before any special case has arisen, the matter will be easier; (2) A greater supply of men can be had for the work; for many a man who, for various reasons, could not give his whole life to the work, would gladly give five or ten to service in Asia or in our own Northwest, which latter should undoubtedly be included in anything that is done. We most need three things. 1. Pension for disabled missionaries. 2. Provision for widows and orphans of missionaries. 3. A canon allowing men to retain their status in the home dioceses, if they choose to take the responsibilities involved.

THE LATE A. D. NICOLLS, ESQ., OF LENNOXVILLE.

The late Mr. Nicolls represented on his mother's side the family of Bishop Mountain, which came to this Province in 1793 in the person of the first Bishop of Quebec; the second bishopric founded outside the British Islands was that of Quebec. The second Bishop Mountain, third occupant of the See was Mr. Nicolls' maternal grandfather. The Rev. Jasper Nicolls married Miss Mountain, and their youngest child, Armine Drummond, was born at Lennoxville in Dec.,

1854. He passed through the school and college curriculum at Lennoxville and showed good proficiency in his work, winning the General Nicolls scholarship for mathematics. After graduating in Arts at Lennoxville, Mr. Nicolls entered the legal firm of Sir John Abbott in Montreal, and took the gold medal in obtaining the B.C.L. of McGill. Ultimately he became a member of the well known legal firm of Church, Chapleau, Hall & Nicolls. In 1892 he retired from this to become bursar of Bishop's College and secretary of the School. The strain and turmoil of courts and city life told upon the naturally delicate physical constitution of Mr. Nicolls. He hoped life in the country would restore his health, and he was undoubtedly prompted by a desire to render service to that institution which his grandfather had founded and to which his father had devoted the best part of his life. His interest in his alma mater was a sacred family trust, and loyally and intelligently did he serve her. His hopes of stronger health were unfortunately never fulfilled. In July, 1896, he showed symptoms of severe illness, from which he never thoroughly recovered. On his return from a prolonged trip he seemed to improve a little, but the prevalent influenza seized him early in March and his constitution was unable to throw it off. He passed away on Monday, March 29th, and was buried in the beautiful Mount Hermon cemetery, Quebec, on Wednesday, March 31st. He inherited love of culture, reverent feeling, innate good breeding and a graceful courtesy. In his profession and in his life he was a man of stainless integrity and high purity of purpose. As a son, a brother and a guardian, he showed the tenderest affection and the most loyal and thoughtful fidelity. An attached son of the English Church, he served her in the Diocesan Synods of Montreal and Quebec, as well as in the work he did for the Church University, and in devoted and regular acts of communion and Christian charity. He was member of the Provincial Synod of 1895. His personal friendships were choice, warm and lasting, and in the quiet social circle his graceful culture and frequently sunny humour were well known to his intimates. His weakness of health scarcely ever allowed him the opportunity to do himself full justice at the bar, but he did much good and solid work both there and afterwards at Lennoxville. He had been for more than ten years a member of the Corporation. It was his energy and personal influence which contributed more than any other single factor to the success of the Lennoxville Alma Mater dinner in January, 1886, held at the Windsor Hotel, Montreal. In raising the memorial fund for the Bishop Williams wing then started, he took a leading part. In that and every effort to extend the influence and well being of "Lennoxville," he took an active share, both in working and in giving liberally. When he became an official of the college he worked in no official spirit, but in the spirit of true and loyal devotion and religious earnestness, of rare constancy and independence, courageous in his outspoken support of what he thought right, a man whose friendship was not confined to fair weather nor to the utterance of fair words, a man of rare constancy in following out his ideals, he has been taken early at the age of 42, from a world that can ill spare such high-minded integrity and loyal devotion to duty.—*The Mitre*.

REVIEWS.

ENCYCLOPEDIA BRITANNICA.—New American Supplement. Vols. IV. and V. Werner Co. New York and Chicago.

We welcome the last two volumes of this excellent supplement to the great Encyclopædia with the same appreciation which we extended to the first three. It is distinguished by the same features which marked its predecessors; and a careful examination of its contents satisfies us that the articles are executed with the same care. Among the articles we have specially noted, we may mention one on Manitoba and one on Ruskin, both by our former fellow-citizen, Mr. Mercer Adam, and both excellent; another also good on "The Republican Party," by Professor J. B. McMaster; a very scholarly paper on "Prosody," by Professor

Huntingford, of Trinity University. The article on "The Roman Catholic Church," by Cardinal Gibbons, eminent in more than one sense, is not a mere supplement, but a substantial essay on the principles, doctrines and government of the Church, and also its ramifications in different countries. Passing to the fifth and last volume, we meet with a careful and useful article on "American Savings Banks," by Mr. J. J. Mitchell, president of a great savings bank at Chicago. An instructive article on "Public and Private Schools in the States," is from the pen of Professor B. A. Hinsdale. The supplementary article on "The United States" occupies nearly forty columns and brings the history thoroughly up to date. Few readers will be independent of the help this article will afford them. Among other articles of importance are those on the Sweating System, on American Surgery, on Technical Schools in America, on the Telescope, on Lord Tennyson, on Wages in the United States, and on "Women, their Education and Enfranchisement in the United States"—a paper quite worthy of consideration by persons representing all sides of the question. We congratulate the editor, contributors and publishers on the manifest success which they have achieved; and we can assure our readers that they will add few more valuable contributions to their library than the five volumes of this supplement.

MAGAZINES.—*The American Journal of Theology* (April) continues, in this its second number, to be as good and strong as its first (January) number—which is saying a great deal. The article of Dr. Weiss is worth more than the price of the whole number; but there are other articles of great excellence. First comes one on "The Speculative Philosophy of the Chinese," next a brief but good one by Dr. A. M. Fairbairn on "Apologetics in the Eighteenth Century"—substantially a review of Mr. Gladstone's fine edition of Butler. A very interesting paper is that by Dr. Ives Curtiss on "Style as an Element in Determining the Authorship of Old Testament Documents"—a thesis which, at this time of day, few will be found to dispute, and which he applies with ability and reverence to the consideration of the critical questions connected with the Old Testament. A good article by Dr. J. H. Barrows seeks to answer the question: "Is Christianity fitted to become the World's Religion?" But to our mind the great article is that of Dr. Bernhard Weiss on "The present state of the Inquiry concerning the Genuineness of the Pauline Epistles." It must be well known to our readers that scholars in Germany and elsewhere have receded very far from the position of the Tubingen school. Dr. Weiss goes further in the conservative reaction than Dr. Harnack, and does not hesitate to contend for the genuineness even of the pastoral epistles—that is substantially, although he seems to have some doubt about the Epistle to the Ephesians. One of the strong points that he makes is this—that the objections to the Pauline Epistles, or to particular parts of them, have arisen from an imperfect conception of their meaning and purpose. We strongly recommend our clerical readers to go through this article, line by line, with their Greek Testament by their side. The price of the number (nearly 300 royal 8vo. pages) is but 75 cents.

The Rev. R. W. Rayson, rector of All Saints', Kingston (R. Nalow & Co., Kingston) has compiled and published a useful little pamphlet on "Mental Prayer, and How to Make it." To those who have not learned to concentrate their thoughts upon God, and whose religious mental condition, though characterized by reverence, is yet vague and untrained, it will be found, if thoughtfully studied, most helpful and suggestive. Many who would be glad to acquire a regular, rational, devout habit of mind, but do not know how to set about it through ignorance arising from want of previous informing and edifying religious associations, indolence or want of conviction, need such a pamphlet as this for their guidance and instruction. Price, 5 cents.

Sandstone steps have replaced the wooden ones at the altar of St. George's Cathedral, Kingston.