

he lacks love: he is not devout, because besides love he lacks earnestness and promptness in his good works, which is the real essence of devotion. After all, love and devotion are not much more different from one another than the flame is from the fire; because love, which is the spiritual fire of the soul, is called devotion when it is still more strongly inflamed. So that devotion adds nothing to the fire of love excepting the light which makes love prompt, not only in obeying God's express commands, but also in the practice of heavenly wisdom. If love is a precious stone, devotion is its brightness; if love is balm, devotion is its sweet odour, which comforts men and causes angels to rejoice.

FAULTS OF GOOD PEOPLE—TOUCHINESS.

Of many good people it may be truly said that it takes but little to offend them, and once offended it takes a great deal to get them pleased again. They are on the lookout for slights; watch your face, notice your voice and measure your manner, to see whether you have omitted anything that is their due or put in anything that is offensive. They put out long tentacles of feeling on every side, and when you step on one—as you are sure to do sooner or later—you are going to have a time that is the exact opposite of pleasant. This fault has various names, according to the point of view. The individual himself says it is "a proper sense of his rights and of what is due him." His friend, who loves him dearly, says "he is extremely sensitive." His neighbour, who has the platonic regard that neighbours are wont to consider as an obedience to the second great commandment, says he is "awful touchy"; and the mere acquaintance (who has no longing for a closer relation) says "he is so peculiar I have not the time to bother with him." This fault is a prolific source of unhappiness, and grows more so as age advances. It makes the man himself unhappy, of course. He is at outs with this one and that one—says ugly things that he is sure to regret, has heart burnings and resentments that only make him miserable and do no good to any one. "Touchiness" is also unpleasant to all who know us; makes people guarded and constrained when talking to us, lays the whole community under tribute as it were, when we are known to be displeased, every one worrying and working to have us pleased once more; and makes the poor offender apologize and act generally as if he had done something dreadful, when likely enough he never dreamed of doing that which might, could or would, arouse our resentment. Touchiness is an *excess* of what is a blessed thing to have. A healthy sensitiveness of feeling is greatly to be desired, and what is called "a thick skin" is a possession no man need be proud of. But the fault we are considering is sensitiveness of an abnormal and acute kind. Touchiness has a threefold origin. Our *physical condition*. We may be of the nervous temperament, easily unstrung, easily affected. Nervous dyspepsia or an old-fashioned attack of neuralgia will give us a quick eye and a keen scent for slights. But this state of things is temporary and not in the character. It may, therefore, be dismissed as not coming (save incidentally) under this head. *Undue self-esteem*. A person thinks of himself as being something far above and beyond what the facts justify. Others around him estimate him according to about what he is. To them he is just a plain, ordinary individual. They bear themselves toward him in accordance with their honest estimate. Of course, this being so, they are not as polite, etc., as he thinks they are in duty

bound to be—"Hinc illae lacrymae." The main source of this fault is a lack of generous, kind-hearted *love*. So says the great Apostle. Charity, he tells us, "is not easily provoked, thinketh no evil, hopeth all things and endureth all things." The cure for "touchiness" is, therefore, simple and effective. Quit thinking so continuously and approvingly of self; learn to think of, remember, and help others. Pray more and more for "that excellent gift of charity," and "touchiness," hateful, unpleasant, unhappy thing that it is, will disappear.—*Southern Churchman*.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equating one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$293 00
W. T. H. Selby, Orillia	1 00
H. F. W.....	10 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

THE MISSIONARY FIELD.

The Universities' Mission of the Church of England has sent into the African field no less than seven bishops, of whom three still survive. Of the other four, one is buried without memorial in his cathedral, in a lone grave by the Zambesi; another, the builder of the cathedral, rests alongside of its altar; a third sleeps also without a memorial in his cathedral, beneath the waves of the Indian Ocean, and now the fourth has sunk to rest in the waters of the Nyasa, hard by Cape Maclear.

The Rev. Dr. R. S. Storrs says: "The foreign missionary work tends to present on a wider and a cosmical scale the power of the Gospel for renovating the world. We get the idea that the Gospel is admirable for the nursery, excellent for the sick, beautiful for Sunday-schools; but we should also believe that it is equal to great cosmical effects. Such have been witnessed in Patagonia, in the Fiji Islands, in New Zealand, in Madagascar, and elsewhere. They reinforce our faith in the potency of the Cross."

The Rev. G. H. Westcott, son of the Bishop of Durham, writes from Cawnpore; "There are in India men of real learning; men who have a considerable knowledge of Eastern or Western thought, or possibly of both, but the number of these is small, as yet, in comparison with that of the so-called educated, and the infinitely larger number of those who know not even how to read or write. That which is true of all lands is specially true of India. It is a land of contrasts, of contrast between learning and ignorance, wealth and poverty, beauty and decay; but it is the decay, poverty and the ignorance that impress so deeply those who have recognized most clearly India's needs and India's opportunity."

The Rev. J. Addison Ingle reports, from Hankow, China, that he has baptized twenty persons in St. John's Chapel of that city. These twenty were chosen from nearly forty who wished to be baptized. The others, for various reasons, were told to wait till they could be taught better or could "bring forth fruits meet for repentance." Four women, who were about to join, during the absence of their husbands from home, were told to await their return, as it was feared they might be charged with stealing away their wives while they were absent. Mr. Yu seems to be making a good start in his new work at Hankow.

ALASKA.—The *Pacific Churchman* for March 1st says: "The visit of Bishop Rowe, lasting about a week, in San Francisco and its neighbourhood, on his way to his great northern diocese, has been full of interest to our Churchpeople. The bishop's time would seem to have been fully occupied in attending meetings and services, preaching, for instance, Sunday morning at the Church of the Advent, San Francisco, and in the evening at St. John's, Oakland; addressing the members of the Woman's Auxiliary on Monday at Trinity Church, and on Thursday in Oakland. On Tuesday, with Bishop Nichols, the Bishop of Alaska called upon Bishop Nicholas, of the Greek Church. The three bishops enjoyed a half-hour together, parting, after Bishop Rowe had said the Prayer for Unity and the Prayer of St. Chrysostom, with the blessing of Bishop Nicholas."

Dr. Mackay, of the Island of Formosa, for want of a better instrument, pried out the first tooth in his practice with a stick whittled like a skewer. That first patient was a soldier and afterwards defended Dr. Mackay during a threatened disturbance at a street preaching service. Later he secured for him a preaching-place. That was fourteen years ago, and Dr. Mackay has since extracted no less than 21,000 teeth. Is there a better way to a man's heart than through relief given an aching tooth? When Dr. Mackay opened his hospital at Tamsui, in 1892, he had to compel his first patient, who was from a distant village, to enter as an in-patient. Many thousands have since been treated in that hospital, and to a large extent through the influence of this kind of missionary effort Dr. Mackay has gathered over 2,000 converts, and has established sixty churches in north Formosa.—*Dr. W. J. Wanless*.

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