

preceded by the qualifying adjective "Christian" there is no nobler or more illustrious name borne amongst the sons of men, nor one more worthy to be striven for.

Health and Its Laws.

Not a year goes by without the birth of a new "pathy." From the ancient Allopathy to the modern Osteopathy is a far call. In the middle distance the space is crowded with disciples of the healing art of almost infinite variety in doctrine and practice. And still they come! Whilst we readily admit that as long as life continues under present conditions the surgeon and physician will be indispensable, at the same time not only we, but they, are strongly of opinion that were health and its laws studied and practised with but a tithe of the assiduity which is directed to the making of money, the wealth of health and the joy of healthy living would speedily make life on this planet approximate to the pure, simple, innocent life of our first ancestors in the Garden of Eden. To those who are content to live the simple life and eat in moderation wholesome food, to live laborious lives, taking a due amount of rest and recreation betimes, breathing pure air, seeking the good of others, and cheerily, gently, and constantly striving to make life better than they find it, to these, and such as these, health will bring her guerdon and they will hand it on, rejoicing and triumphant, to others, whom they bless and who will bless them for the boon.

The Selection of Hymns.

Now that a hymn book is decided upon and promised to be ready for distribution in a few months, it is quite in order to reflect upon the use of the volume. We have an able paper upon this subject in that well-written monthly, published in England, styled "The Churchman." The article is by the Rev. S. C. Lowry, and takes as example Hymns A. and M. It is one which we would like to reproduce in full instead of condensing from, but space forbids. First, the "person to select" is sometimes the clergyman, sometimes the organist or choir master. The latter are probably the better judges of the music and the capabilities of the choir; the former of the words of the hymns and the needs of the congregation. If the clergyman be wise he will frequently consult his organist and temper his control with conciliation. No self-respecting organist likes to be treated as a machine. The final responsibility, however, must rest with the official head. Among the needed qualifications for selection are, first, a sense of appropriateness. Hymns should be in consonance with the season, but especially in the Sundays after Trinity care should be given that at any rate one hymn should embody the teaching of the Collect or Gospel for the day. Nor should hymns be sung when they are manifestly inappropriate. It is scarcely fitting to sing—

"Awake, my soul, and with the sun
Thy daily course of duty run,"

at noon. "The radiant morn has passed away" is inopportune as an evening hymn on a dark November day, and to sing that "daylight is past" on a blazing summer afternoon is equally incongruous. Still more important is the need that the concluding hymn should be in harmony with the sermon. It jars when a solemn sermon on death or judgment has for its sequel an outburst of jubilant alleluias, or when a discourse on the joyful side of religion comes before—

"Thy way, not mine, O Lord,
However dark it be."

He concludes his remarks on this point by pointing out that the curate's sermons should be treated with equal courtesy, and his preferences consulted and followed. We hope to return again to this article.

Turkey and Egypt.

The constitutional change in Turkey is apparently proving a blessing to our Government, whose world-wide interests compel it to have a finger in every pie. Fortunately the British are the favourites with the rulers at Stamboul, and the party in power are ready, almost too ready, to proclaim such preference. Already in Egypt the situation is relieved. The court clique at the Porte had favoured, and in an underhand way encouraged, the fomenters of trouble. With the removal of despotism and mal-government and the substitution of Constitutionalism at Constantinople, "the enthusiasm for the Turkish connection" has suddenly gone out among the leaders of the so-called Egyptian National movement, and in its place, and in the same quarter, there has arisen a cry for severance of the remaining tie of suzerainty. On these and other sound grounds Lord Cromer has arrived at the conclusion that our duties in Egypt should not impair our sympathy with Turkish Constitutionalism, and that the success of the early states of the new régime in Turkey should not alter the main lines of the policy we have been pursuing, with such brilliant results, on the Nile. "We were liberal before the Turkish movement; we should be liberal still." We have laid a substantial basis of material prosperity. We have begun the much more difficult task of rearing upon it a moral and intellectual superstructure.

Reasons for Becoming a Churchman.

When we read in the "British Congregationalist" the following candid admission: "It has long been a matter of general knowledge that the condition of our churches is in many respects unsatisfactory," we are not unprepared for such results as that to which we now refer. The Rev. E. C. Jones, who left the Congregational Church to join the English Church, recently gave his reasons. "I have fought with my doubts of the effectiveness of the Dissenting system, out of attachment to the principles of my father, a respected Welsh Nonconformist. I tried for some years to bolster up my wavering faith by arguing against my strengthening conviction. The teaching of Dissent is fragmentary. While nobly loyal to certain facets of truth, it has seemed partial and incomplete, neglecting large tracts of very necessary truth. Sacraments are to me much more than poetic symbols. The wave of pseudo-Liberalism which has swept over Dissent, and the intellectual anarchy which results in various phases of 'Campbellism' have driven me to the conclusion that the religion is not safe which is divorced from a definite standard of doctrine. Instead of criticizing creeds, as is the vogue to-day, I rejoice in the Apostles' Creed as a summary of the facts of faith."

A Bad Example.

The voting is over, and in about a week most of the adults will have forgotten the municipal agitation. But youthful minds retain the impressions that unusual happenings give. Knowing this, we express our extreme regret at a scene we witnessed in Toronto. Vans full of children, who were taken in a procession, using the opportunity of hooting and being disrespectful to their elders. We were shocked that those responsible for such a demonstration should train up young boys and girls to show dishonour and disrespect to older people. Of the merits of the matter, of the reason of such improper conduct, the children knew nothing. They are ready enough to be unruly and insulting without being taught conduct which will bear fruit in after years. You cannot sow the wind without reaping the whirlwind. We do not want young Canada to grow up a race of rude, lawless larrikins. We have plenty of men and women who know the elements of learning, but we need men and women who are spiritually-minded, possessed of higher

instincts, and who realize that boys and girls should be taught to do to others as they would be done unto; in a word, that they have souls to be developed and minds to be trained.

THE NEW YEAR.

In our last issue we referred to the Old Year and some of its varied events; and as we wrote we could not help being solemnly impressed by the fact that it was one of the passing years of our own life, and that, though we were looking back over events that had happened in it in Canada and in other parts of the world, yet at the same time it had an intimate relation to ourselves and to each of our readers. It had made its mark on each of our lives for better or for worse. On each of our lives it had marked a record of opportunities embraced or neglected; duties discharged or omitted; hopes fulfilled or unrealized, and to each it had brought a proportion of joys and sorrows. And now on the threshold of the New Year, dear reader, it cannot be unprofitable to ask you, What of it? Are we content that the New Year should repeat for us the record of the old? Or do we, in deed and in truth, desire that whereas in the past year the talents committed to our charge whereby our devotion and diligence doubled during the New Year they shall be trebled or quadrupled? If our purpose be to adopt the latter course, let us take to heart the wise advice of the "worthy" Dr. Fuller: "It is not enough for men to propound pious projects to themselves if they go about by indirect courses to compass them. God's own work must be done by God's own ways. Otherwise we can take no comfort in obtaining the end, if we cannot justify the means used thereunto." The field of work is the world; the spiritual labourers are the members of God's Church; their source of Divine strength the means of grace; of knowledge, God's Word; their light, the Holy Spirit, and Example, the Blessed Saviour. A few plain words in conclusion to each of our readers—old, middle-aged, young, of either sex. How many souls will you, by the blessing of God, have been the means of bringing out of the world during this New Year to the regeneration of Baptism, the strengthening grace of Confirmation, the Sacred feast of Communion? The world is the field. You are the labourer, whether you be of the clergy or laity, man or woman, young or old. Time is your talent. Now is your opportunity. A year hence what will your accounting be? Remember in this solemn hour the searching words of the good Bishop Hall: "Every day is a little life; and our whole life is but a day repeated." To each of our readers, at home or abroad, we heartily wish, in the best sense, a happy and prosperous New Year.

CONCERNING OURSELVES.

The "Churchman" enters upon another year with the encouraging conviction of its continued acceptance to the Church at large, and its unswerving determination to continue the policy that has won for it the distinction of being an eminently representative Church paper, neither ignoring on the one hand nor over-emphasizing on the other any single phase of Church life, work or sentiment. In a communion such as ours the temptation and tendency to do one or other of these things is never wholly absent, and imposes upon one the exercise of perennial circumspection. Eternal vigilance is the price of freedom from undue partizanship, and such wholesome vigilance, we can assure our readers, it will be our undeviating endeavour to maintain. As the years roll on with their inevitable transformations the work of a Church paper becomes increasingly complex and exacting. In times not very remote the work of a Church paper was comparatively simple. Necessarily, its duties were at least as much of a negative as of

a posit
pathies
the pos
secular
thick-a
point.
tain ex
matter
has be
day of
"no fu
may be
ligious
probab
tended
school
polemi
speak
of pap
tines
"high"
those
nitely
and wl
utterm
to su
rapidly
and is
Christi
any se
view i
vidual
paper
fully i
broad
all ph
party
serious
of the
are co
ledge
not th
fulfils
line be
becomi
The fa
trary
tion, i
been t
ning t
embrac
moren
kind a
or con
religio
and th
legitim
This C
intellig
have a
genera
manife
every
era of
increas
great
from
and v
firm in
to tho
mainta
organ
expon
fraugh
ment
Our
two th
things
with
spondi
Matter