

Nile; Girouard spanned for Kitchener the desert waste in Egypt with the steel rail; Otter, with his Canadian lads, gathered for Roberts the grim trophy of Paardeberg; and now in another field for a noble cause and with even a purer, more beneficent purpose, we find a young Canadian clergyman bearing the historic name of Egerton Ryerson, attaining distinction as the pioneer in the East of a movement for "translating publishing and disseminating Church literature in Japan." Mr. Ryerson will spend a short time in Canada and the United States before he proceeds to England as a delegate of the Diocese of South Tokyo to the Pan-Anglican Congress. We cordially commend this admirable and wisely conceived missionary enterprise to the intelligent and enthusiastic support of the whole Canadian Church. Mr. Ryerson is a credit to his family and his work is an honour to his country.

#### English Church Music.

The vagabond's experience leads him among other impressions to give those on Church music which he found generally at a high level. The extent to which congregations joined in the singing varied greatly and seemed to depend on quite small matters. They did so when the choir-master was content to let the hymns be taken slowly with a marked rhythm and sufficient pauses between the verses. This implied hymns strong both in harmony and sense, and in this the Welsh were far superior. The same result was obtained where a low note was taken for intoning and the break between the singing and speaking voice less marked than is customary. The seats, as a rule, were not properly arranged so as to give space to kneel, a great loss he thought. In most cases the arrangements in the chancel were satisfactory, and so the clergy did not know the defects in the body of the Church and the laity did not like to complain.

#### Tradition.

A distinguished French scholar, M. Paul Bourget, recently delivered an address in Paris on the above subject, which has attracted deserved attention. M. Bourget argued strongly for the maintenance of faith in Church, country, marriage and Bible, and combatted what he characterized as "one of the most dangerous errors of our age," the belief that "everything, even the most fundamental verities, must be subject to evolution." M. Bourget urges that the maintenance of life itself is bound up in the preservation of the family, monogamy, parental authority, marriage, fidelity, obedience to parents and the foundation on which they are all built—the Church. It is quite possible to make a fetish of evolution.

#### Overwork.

The serious illness of the British Premier draws attention to the havoc wrought through the habit of over-work—too often incident to prominent position in public life. It is regrettable that the important lesson is not well learned in early life by men of that class—that "all work and no play makes Jack a dull boy." There are some men who have a marvellous capacity for hard and sustained intellectual work, even though they have not acquired the habit of taking regular physical exercise. But even to these men the lack of constant exercise of the body is a detriment to the efficient working of the mind. Fresh air and out-of-door exercise are, as an Irishman might say, worth their weight in gold.

#### Doctor Kipling.

We can assure all amateur therapists, both Yankee and English, that Canada is quite well. She suffers occasionally, principally from growing pains, but her general health is good and she has no wish to be an imaginary invalid. Least of all does she desire to call in any quacks, and we fear that their volunteered prescriptions will be treated with derision, will be thrown out of the window when received, and the medicine will not be

ordered from the chemist. But we do not desire to be hard on these self-sufficient advisers, most charlatans are clever, but they sometimes make mistakes. It is safest in the long run to trust to the diagnosis of the regular family doctors who know your constitution and are familiar with your habits.

#### Race Suicide.

One of the most baneful and, we fear, widespread sins of the present day is that to which we refer. It is an outcome of the worldly materialism which is held and practiced by only too many people nowadays. Sensuality and a criminal disregard of the wholesome laws of life and the clear sanctions of religion are at the bottom of it. Unscrupulous selfishness and utter disregard of the moral rights of others and of the manifest duty the individual owes to the State are also contributory to this injurious evil. The press, pulpit, and legislature should intervene and do their utmost to avert the certain punishment which such unnatural practices brings upon the individual and the State.

#### Christian Stewards.

It seems strange to most men that they should be asked or expected to set apart one-tenth of their incomes for religious purposes. It does not seem strange to them when in Church to thank God for all He gives them. That is so easily done—merely a little breath, a few short words and it is over. But to do such an unreasonable, unworldly thing, as to set apart and apply one-tenth of one's income in the cause of religion is quite another thing. To do that a man must really believe that God is the actual giver of "every good and perfect gift" that He has received, including life, health, opportunity, the means and power to do good, as well as property, and that it is really and truly expected of him to show and prove his belief by a constant act of self-denial in honour of his great Benefactor and for the good of others. Were those who bear the Christian Name each to tithe his worldly harvest for the honour of God and the good of man—for one short year—the coming of the Kingdom would be strikingly manifested.

#### THE MAN WHO NEVER WAS TO BLAME.

There is probably no profession in the world, whose ranks are so full of that class of people, so pithily and unimprovable described by the old proverb, "Bad workmen quarrel with their tools." Human nature, of course, is the same everywhere, and this class of men is by no means peculiar to the ministry. You will find men in all vocations and callings, who volubly blame everybody and everything under the sun for their failure except themselves. But probably not the same percentage as in the ministry. For in the ministry results are so slow and indirect, so many remote and recondite influences are at work, so much does apparently depend upon circumstances against which no human foresight can provide, that the temptation to excuse or explain away failure on other than personal grounds is exceptionally strong. And yet the excuse is no more valid than in other callings. Success in the ministry is just as dependent upon the personal equation, as it is in law, medicine, business or in any other human sphere of activity, although it may not follow precisely the same lines. To state a plain truth plainly, the unsuccessful parson has himself to blame for his non-success in exactly the same degree, and in exactly the same sense, as has any other bungler or shirker or radically incompetent person. We know there is a tendency in some quarters to think otherwise. But we firmly hold that the same qualities which ensure success in any other calling, the world over, will ordinarily ensure it in the ministry. "Bad workmen quarrel with their tools." The parson's tools are his own people. And it is with them that ninety-nine per cent. of clerical failures

"quarrel." Never was there a harder case than theirs. Had they only had "nice" people to deal with how entirely different things would have been. But they never had a chance. Their lot was cast among the people, who were everything that Church people should not be. Other men had succeeded with other people, but they were a different order of being to those with whom they had come in contact. By an extraordinary fatality their invariable luck had been to work amongst absolutely "impossible" people, whom an archangel could not get along with. The fault had never been their own. The boot had always been on someone else's foot. They never were to blame. It is marvellous how apparently reasonable human beings can go through a long lifetime, honestly cherishing delusions of this nature. Have they no sense of proportion or even of humour, one naturally asks. Imagine a physician excusing his failures by claiming that his patients, in every locality that he had practiced, were absolutely "impossible" that they possessed such extraordinary constitutions that no remedy he could prescribe would have the slightest effect upon them. It was quite different with his brother physicians. They had another class of people altogether to deal with. Their patients would do what they were told, and they had normal constitutions. As for himself in all his wanderings it had been his crabbed luck to strike communities of abnormally constituted people, with whom he has never had the ghost of a show. We have stated a strong case, but not one whit too strong to show up the folly, of a certain class of clergymen, who go through life laying the blame of their own failure upon the shoulders of those to whom they have ministered, and with an unconsciousness of their own share in the matter, half pathetic and almost sublime. Does it never strike this class of individuals, one is tempted to ask, that the existence of "impossible," or "abnormally constituted" people, is just what makes their profession of real practical value, and that to resent the existence of such people, is on exactly the same level of intelligence and reason as that of the physician who would murmur at and resent the existence of people who needed his professional attentions. There are other ways of explaining away clerical failure, but none as fatuous and self-contradictory as this. For sheer unredeemed imbecility it certainly takes the palm. And yet how many there are who use it, without apparently a suspicion of its absurdity, and whose belief in their own exceptional ill-fortune, and the uniform blameworthiness of everyone with whom they have ever had any difference, is simply impregnable.

#### MUTUAL TOLERATION IN THE USE OF CERTAIN TERMS.

Psychologists say that no material object, no sound, no odour, no physical sensation, presents itself under the same form to, or arouses precisely the same feelings in, any two different people. It matters not that people often describe their experiences in the same terms, the fact remains that it is impossible for one to feel exactly what the other feels. Their language corresponds, it is true. But language itself is a compromise, and only expresses a few commonplace experiences which all, or the great majority, undergo. Language is a sort of common denominator. It creates and maintains a certain surface understanding between people. But the finer and deeper and stronger impressions remain impossible of exact expression. The result of this is, that words mean infinitely less than most of us imagine, i.e., the meaning they convey to others bears a very insignificant relationship to what they convey to ourselves. At best they are but shadows of our own ideas and sensations, more or less dim and vague, a common code of signals wielded from a thousand different standpoints. Now if this is true of bodily sensations, how infinitely more so of our intellectual, and how superlatively so of