

such experience he knew how valuable the work of the Club was. The books and periodicals sent out, ranging from grave theological to lighter works, were all of them welcome. The natural surroundings of a clergyman, buried in the depths of the country, twenty miles, perhaps, from the nearest town, and whose only neighbors were such men as are described in the Apocrypha as those whose "talk is of bullocks," were very trying. Equally difficult was the position of a man who had to minister to the spiritual wants of the sea-faring population along one hundred miles of coast. To such men, who had perhaps recently left the associations of college or seminary, a magazine was a welcome relief, enabling them to unbend, and to recall the past. Even the lightest literature might help in the development of a clergyman's life, and cause his re-creation among uncongenial surroundings. Many publications deal with new thought, and their distribution prevents stagnation, and gives a new setting to what is, possibly, an old and familiar subject. For a clergyman, in the solitude of the country districts it is something to get literature which stirs thought, and to feel that others are working toward the common end of helping others is a great blessing.



#### THE BISHOP-ELECT OF HURON.

Perhaps the most largely attended Synod for the purpose of electing a Bishop ever assembled in Canada was that which met in London on November 29th, and resulted in the election on the third ballot of Ven. Archdeacon Williams, of Stratford. There were present 325 members, 136 being clergymen, and 189 laymen. The Synod was remarkable, not only for the large attendance, but for its representative character, and for the harmonious spirit which marked its proceedings. The clergy and laity were of one mind, partisanship did not appear, and the dominant feeling was to elect the best available man, and if possible from within the diocese. It was felt that all things being equal, that those who had laboured within the diocese knew its needs, had helped to raise its funds, and shape its legislation, should have the preference over those whose lives had been spent elsewhere. This sentiment, which generally prevailed, was most strongly maintained by the laity, and out of 189 votes cast by them on the first ballot 129 or two-thirds of the whole were for local men. The diocese of Huron has been marked for some years past by the advance of sound churchmanship, the spirit of toleration, and of mutual co-operation and charity, and, as a result, peace and prosperity are found within its borders. There are but few, if any, who could be regarded as extreme, in either their views or practices. This being the case, what was desired was the election of a broad-minded man, of wide sympathies, earnest, active and capable, and all this we believe has been attained in the election, made unanimous, of Ven. Archdeacon Williams. The striking and impressive scene which was witnessed in the Synod Hall, when, on the announcement that Archdeacon Williams had been elected Bishop, the whole assembly burst out spontaneously in thanks to God by singing the Doxology, and uniting in prayer for him upon whom so responsible an office had been conferred, proved beyond a doubt that the universal feeling was that in the providence of God a wise selection had been made, and that under the new Bishop the unity of the diocese would be preserved, and its progress maintained and advanced. The Bishop-elect is forty-five years of age, a Welshman by birth, and an M.A. of Oxford University. Ordained in Wales, he came to Canada soon afterwards, and for nearly twenty years, the whole of his clerical life, he has worked in the diocese of Huron. For some years he was Professor of Classics and Mathematics in Huron College, and there the influence of his personality was not without good effect upon the life and character of the students. For the past twelve years Archdeacon Williams has been the successful and beloved rector of the important parish of St. James', Stratford, where he succeeded the late Rev.

Canon Patterson, and under his pastorate the Church has made marked material and spiritual growth. In the Synod of Huron, however, it was that Archdeacon Williams was most conspicuous and useful, and in the Executive and other Committees he showed his business capacity, and his wide and strong grasp of its affairs. Strong and tenacious in argument, the Archdeacon is blessed with an equal mind, and his pleasing, genial and kindly manner have done as much to commend him to his brethren, as those other qualities of scholarship, administrative gifts, and experience of men and affairs, which we expect to find in the ranks of the Episcopate. The Bishop-elect will enter upon his Episcopate under peculiarly happy circumstances and conditions, which augur for him and his diocese great prosperity and progress in the near future. The diocese is united and harmonious, its finances are in a flourishing condition, it has an able and interested body of clergy and laity, and with a Bishop as earnest, active, and capable, as the one now about to be consecrated, as overseer of this important part of the Lord's vineyard, we may look forward to such growth and expansion, as will make it, not only in population and territory, but in all good works, the foremost diocese of the Canadian Church. We extend to the Archdeacon, and to the diocese of Huron, our hearty congratulations on the result of the election, so unitedly reached by the Synod, and our best wishes for his personal happiness and usefulness in the exalted office to which he has been called, and we express our confidence that under his wise and kindly administration the diocese of Huron will advance in power and influence in that important section of the country which is included within its bounds.



#### THE SIMPLE LIFE.

Life brings many a perplexing problem to be solved by each individual thinker and worker, and the happiness or misery of life is largely involved in the manner in which such problems are dealt with. There is a simple, and a complex way of thinking and acting. He, who at the outset of life determines to take the simple, clear, straightforward way has placed himself on the right road. And if he has the courage, self-denial, and persistence to put his resolution into action and be guided by it under all circumstances, the clue to the labyrinth will be his, so far as it is humanly possible to attain it. How well do we remember in the examination days the superfluous difficulty which seemed to surround and obscure many a question, as with nervous anxiety and feverish eagerness we considered it; and, it may be, under the strain and stress of the occasion and the time limit missed its point and pith. The occasion passed, anxiety removed, mind and memory free and unhampered, we were astonished and chagrined at the self-imposed difficulties and the ease with which the question might have been answered. The simple way is the best way.—Plain, common sense—the handmaid of a clear mind, sound judgment, and a straightforward way of looking at things—is one of the handiest and most serviceable tools for the carpentry of life. "Plain living and high thinking" are off-spring of the simple life. What physical health, strength and happiness find their source and spring in plain living. Many of our fashionable ailments, not a few of our fatal diseases, are caused by luxurious living. Rich food and costly wine, taken in excess, have impaired the usefulness and shortened the span of many a man who has rendered splendid service to the state. Who cannot recall the brilliant promise, the partial fulfilment, the lamented death of such an one? Men of great intellect, broad culture and estimable disposition in each profession and calling in which intellect and industry can attain eminence, have thus paid the sad forfeit, and left the world and all dependent on them, poorer for their loss. The intimate connection between mind and body render argument unnecessary to prove that a pure and healthy body—the sure product of plain living—is the true laboratory for preparing and refining that noblest product of the intellectual chemistry—high

thinking. Distinguishable from the votaries of luxury and excess are those comparatively plain living people, who are erratic, or irregular in their habits, and who, in the pursuit of wealth, ambition, or it may be in the severe struggle to make the proverbial "ends meet," make of life a rushing, troubled stream, which after many a break and check, perchance, issues in a melancholy fall. Whereas by "quietness and confidence" strength would surely have come. A simple, steadfast aim. A diligent and methodical pursuit would have resulted. And a pure, useful and happy achievement would have brought blessing instead of pain, and a calm, untroubled conscience in place of a restless, unsatisfied longing for a peace of which the past has been a denial, and the future offers no promise. "The wisdom of the prudent is to understand his way," wrote the wise man, and his words have as much weight to-day as they had when first recorded. The simple living, single-hearted man is in the way which reveals the true secret of life. And there is only one "narrow way" which leads up to it. How many there be now-a-days who spurn it, despise it, and condemn it. Some have the hardihood to attempt to build a new by-way of their own. A modern way forsooth! for progressive, learned and scientific people to travel by. There were such people in the days of good John Bunyan. The old Roman roads are by no means the worst roads in England. The "old paths" of the "old Bible" are still serviceable, though they were not fashioned, and thank God, they never will be to suit the taste of the unrepentant worldling. They sufficed for such old-fashioned scientists and Christians as Cuvier, Leibnitz, Linnæus, Sir Isaac Newton, Pascal, Agassiz, Owen, Faraday, and Humboldt, who cannot be ignored to-day. One of the marvels of Christianity is the fact that often, the greater and more learned the man, the simpler, intenser, and more childlike is his faith. "It is not enough for men to propound pious projects to themselves," writes quaint, old Thomas Fuller, "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."



#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest to Churchmen.

The election of a Bishop in Huron has been consummated with remarkable despatch and apparent good-will. In two respects the results seem to differ from the usual issue of diocesan elections. In the first place a diocesan man was raised to the Episcopate, and secondly, the man receiving the largest number of votes on the first ballot was the ultimate choice. This, of course, is by no means the first time such a thing has happened, but looking over the list of Bishops in the Canadian Church, comparatively few have been advanced to a bishopric from the ranks of the clergy over which they will preside. We have also observed that not infrequently the favourite on the first ballot fails to retain that position on the final one. The proverbial greenness of far-off hills does not seem to have over-powered the men of Huron, and compromise was evidently not necessary on available material at home. Spectator has not the privilege of personally knowing Bishop-elect Williams, nor has he seen or heard much of his public acts, but the fact that he is the choice of men who are in a position to know his powers and his limitations is, on the face of it, the best evidence of his fitness for his new position. He will enter upon his work at an age when the full vigour of his manhood is still upon him, and at a period of our Church history when large-minded service will be amply rewarded by progress.



The speech of Prof. James Robertson, Dairy Commissioner of Canada, recently delivered in Ottawa, was a notable utterance. When Mr. Robert-