

BUSINESS LIKE.

Among the defects to be remedied—among the evils which are deplored in the Church of the present day—one has come to our knowledge, and has been pressed very earnestly upon us, as a great hindrance to the work of the Church—namely, the want of business-like habits among the clergy. Secretaries and people of that kind declare that it hinders their work, wastes their time, tries their temper, and actually prevents their doing half of the work they might otherwise accomplish. We are not in a position to say how far these complaints are justifiable. But we know (1) that they are made, (2) if they are just they are reasonable and should be echoed by those who, in any way, have the ears of the clergy; and (3) that immediate efforts should be made to put right that which is said to be wrong. Let us illustrate the statement now made by some examples of the complaints that reach us. We begin with the applications made by the Bishops for statistics at Easter. There is a constant complaint of the delay of the clergy in this respect. Yet no one can think that this is a very difficult or recondite matter. We imagine that almost any clergyman could give, offhand, to anyone asking him, the kind of information that the bishops require; and it would not take very long to sit down and put this on paper. The secretary of the Brotherhood of St. Andrew makes a similar complaint. One can easily understand the importance of a society of this kind having its information ready to hand—if for no other reason, yet to satisfy its members that something is actually being done. Yet we find that requests for information are either habitually ignored or are furnished too late to be of any practical use. We imagine that a good deal of this is attributable to the fact that many men accept office without any serious intention of fulfilling its duties, and are re-elected to their posts, time after time, by those who ought to know that they are neglecting their work. Perhaps a more serious example may be found in the experience of the Deputation Committee, when arranging its missionary meetings throughout the diocese. One can understand, at once, the extreme importance of a regular attention to the office of that committee. If their secretary could make some prompt responses to his office, the arrangements could be made with comparative ease; but two or three procrastinating clergymen are able to throw the whole thing into confusion. And what is most curious, the very men who are the most neglectful, who are the slowest to answer—the very men, therefore, who make it impossible for the committee to make the best arrangement of time and space, are the men who are the readiest to complain if arrangements cannot be made to their satisfaction. Another example: secretaries frequently have to arrange for preachers; and, of course, can apply to only one, two or three at a time. But they constantly find that those to whom they apply put off answering their letters until it is too late to find anyone to supply their place. In consequence, either the sermon and collection are lost, or the clergyman of the parish

has to step into the breach with apologies for the non-appearance of some expected preacher, and with results such as we understand. We have had many complaints on these subjects, and we are writing these lines in consequence, and as a duty. But, to be frank, we are not sanguine of the effects. Dawdling, dilatoriness, procrastination, impunctuality, are deadly diseases, which seem to be almost incurable. We have no great hope of curing the old or middle-aged; and we shall not be disappointed if we find that with such no result is produced. But we would venture to implore the younger men to lay some of these remarks to heart, since it may make all the difference to them whether their future life shall be one of success or failure. Yes. We mean all of this. Promptitude means self-denial. Self-denial means a sense of duty. A sense of duty means all that is good and high and powerful. Yes—dawdle, dawdle, delay, procrastinate, and fail! Brace yourself up, be prompt, ready, punctual, laborious, and succeed! Yes—quite easy to say—and “a little more sleep, a little more slumber.”

UNION SERVICES.

A very sensible resolution has been adopted by the General Convention of the American Church. Something of the kind has often suggested itself to persons interested in Christian union, but, as far as we know, it has never been entertained before, or even proposed, in any ecclesiastical assembly which possessed legislative powers. The proposal is, that clergymen and congregations might be regarded as parts of the Episcopal Church, without being required to use the appointed services of the Church, so long as they submitted to episcopal government and control. This is an excellent proposal and a very interesting experiment. It is, of course, evident enough that the old antipathy to liturgies and printed prayers which prevailed among the Puritans has to a great extent passed away. Presbyterian congregations now frequently use printed services, at least in part, in their public worship. Still, there is among many a strong attachment to the use of extempore prayer, and this is not unintelligible even to those who would prefer all public worship to be liturgical. Besides, the introduction of such kind of service would be only an application of a custom which seemed to prevail in the early church. It is quite clear that the prophesyings and other exercises were held at a kind of service different from the regular services of the Church, or else that some special place was found for them at those services. Similar exercises, we understand, are in use among the so-called “Irvingites” at the present time; and there is no hint of any inconvenience arising from them. Not only so, but in Anglican parishes in the Motherland and in Canada, it has been quite common to hold in schoolrooms, and even in churches after the regular services had been held, services at which “free prayer” has been offered, hymns sung, and portions of Scripture read, very much in the manner of Presbyterians and Congregationalists.

There can, then, be no question of the lawfulness of such services where they might be desired, and it would undoubtedly be a good manner of evangelizing many who have had no previous familiarity with our services and prayer book. To such persons too often the regular service of the Church seems formal and lacking in religious fervour and inspiration, and, if they found that the two methods could be used by the same clergyman, it might remove their objection to the Church's methods.

The difficulty is, that the adoption of this kind of service might seem to other denominations as a device to proselytize; but it is impossible to do anything that will not be open to some kind of objection. There is certainly one great advantage that might accrue from the adoption of such a plan. It might lead to the reduction of the number of small churches and places which are now often found in villages and outlying districts. It is useless to expatiate upon the evils of such a state of things. It might be considerably diminished by the Anglican clergy adopting something of the methods of the other denominations in the evening. If the ministers of those bodies should also be induced to use the Church Service in the morning, as the Wesleyans used to do, then the work might be carried forward still further. Such hopes are faint in us at present, but better times may come.

GREEK TESTAMENT CRITICISM.

It appears that we are to have still another School of Greek Testament Criticism. Lachmann, Tischendorf, Tregelles, and Westcott—Hort have seemed to carry all before them; and the results of their work are largely incorporated in the Text used by the Revisers of the New Testament. Now it is being pointed out by Blass and others, that not only have Westcott and Hort exaggerated the importance of the Vatican MS., and Tischendorf that of the Sinaitic; but both editions have ignored the important testimony of the Codex Bezae (designated D), and some ancient translations which appear to be made from an earlier text than those of the Vatican and Sinaitic. An important article on the history of the Text of the Greek Testament, by Dr. Herrigel has appeared in the Baden weekly “Kirchenblatt,” and Professor Clark has undertaken to furnish us with a translation of this article. The first part, we hope, will appear in a week or two.

REVIEWS.

Essays in Literary Interpretation: By Hamilton Wright Mabie. Price \$1.25. Toronto: G. N. Morang. 1898.

Mr. Mabie is favourably known to the literary public as co-editor with Dr. Lyman Abbott of the “Outlook,” one of the brightest and strongest of American periodicals. He has also published several volumes of Essays of a very high and delicate quality. The volume now before us is a very good specimen of his work. “Some Aspects of Modern Literature,” the first essay, shows insight, grasp, and power of expression. More especially we commend the remarks on the rela-

tion of Art to the end of the essay. The author brings out the important possible only ties to create it remarkable on commended by see nothing but the decriers of beauty or light think the essay; but all is on Dante.

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