

ple into the Church, let them not be afraid to mingle freely with the people in the world, so that in the time to come when the Catholic Church shall spread herself over the four corners of the earth, there will be no need to define or distinguish one social gathering from another, for all will be animated by the single desire to glorify God and to press forward the work that remains to be done. In conclusion let me summarize as follows: 1. There should be authoritative pronouncement on the subject. 2. Congregations should be stimulated to co-operation and self help. 3. Church social gatherings should have some definite object to forward. 4. There should be a distinctly religious under-current running through them. 5. The clergy should take a more active part in the social gatherings of the people.

#### THE MISSIONARY FIELD.

The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule.—*The Secretary of State for India.*

The daughter of a Siamese pastor was married recently to Dr. Toy's medical assistant, says *Woman's Work for Woman*. The event took place by moonlight, on the lawn in front of the girls' school at Bangkok, under a beautiful canopy erected by the bride's father. Prince Nara, the king's brother, was a guest. In a speech during the supper he congratulated the missionaries on the good they are doing in training his people for the higher and important relations of life.

There is no feature of the Christian life in which we come nearer to the mind and spirit of Christ than in giving our substance for His sake. It was not merely a pious exhortation that the apostle gave when he wrote, "Let this mind be in you which was also in the Lord Jesus, who, though rich, for our sakes became poor, that through His poverty we might be made rich." How many Christians believe and realize the result of their belief that it is more blessed to give than to receive? There is a development of character and a depth of Christian joy which comes from consecration of our possessions to the cause and kingdom of God, which can come in no other way.—*Rev. W. D. Seaton.*

The Burmese write prayers on slips of paper and fasten them into slits made in wands of bamboo. These wands, with the prayers at the end of them, are then held up before the idols in the Buddhist temples and waved to and fro. In some parts of Africa they make marks, signifying prayers, with a burned stick on a board. The marks are then washed off, and the water with which the board is washed is given to the sick, who are supposed to get the good of the prayers. In Thibet they have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed, take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Thibetans are often to be seen, it is said, with such a whirling in one hand, vigorously pulling the string with the other.

*The Church Missionary Gleaner* has the following deeply interesting and important statement: "Rarely have we had so unlooked-for a token of the gracious favour of our prayer-hearing God as, through His goodness, we have to announce this month. In the original manifesto of the Three Years' Enterprise, the committee recommended the adoption, more wildly than hitherto, of the plan lately followed by many friends, of raising additional contributions for the support of individual missionaries, either as personal substitutes for service, or as 'our own missionaries' for individual parishes or branches of the Gleaners' Union or other bodies." Last month we mentioned that nine of the new missionaries sailing (D.V.) this year were already provided for in this way, and asked, 'Cannot all the rest be taken up at once?' But we little thought what a response

to these suggestions we should have to announce in our very next number. Of the whole expected number of 80, 43 have been adopted by parishes or unions or families or individuals; and if we add 5 belonging to the Colonial Associations, and 7 who are honorary, we have a total already of 55, leaving only 25 yet to be taken up."

#### REVIEWS.

MAGAZINES.—*The Expository Times* (November) has several noteworthy articles, such as Professor Banks on "Back to St. Paul," the continuation of Professor Sayce's *Archæological Commentary* on Genesis, and Dr. Kennedy's paper (also a continuation) on Jean Astruc. The notices or new books are well done, and we have an additional feature this week in an article on Recent Foreign Theology. We would particularly recommend to the notice of German scholars the review of the new edition of Herzog. It will make altogether about 20 volumes at \$3 a volume, and will appear at the rate of two volumes a year, so that it will impose no great burden even upon slender purses, whilst it will contain a mass of the most valuable information on every subject in Theology. The Notes of Recent Exposition are always a pleasant and interesting feature of this magazine, and this month they are excellent.

DR. HAMLYN HILL'S Dissertation on the Gospel Commentary of Ephraem Syrus. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

Some time ago we brought under the notice of our readers the importance of the discovery of the contents of the Diatessaron compiled by Tatian. This writer was known to have composed a digest of four Gospels, as the name of his book indicated. So much could not be denied. But the author of "Supernatural Religion" suggested that, although certainly his book was made out of four Gospels, there was no evidence that they were our four, or that, if they were, they were in the state in which we now possess them. For a time there was no means of answering this objection or meeting this difficulty. But relief was not far off. There was discovered, first of all, a commentary of Ephraem the Syrian, on the Diatessaron, and the fragments quoted in the Commentary corresponded with our Gospels. But some years later a still more valuable discovery was made in a Latin translation of the Diatessaron of Tatian which corresponded almost verbally from beginning to end with our four Gospels. For an excellent English version of this work we are indebted to Dr. Hamlyn Hill, and now he has increased our debt by a very useful and complete Commentary on St. Ephraem's work. The volume gives first an historical and biographical introduction, then parallelisms between the Commentary and other writings of Ephraem; next the fragments themselves with notes, and finally a Scriptural index. The volume is a suitable appendix to the previously published work, and it is done in a thoroughly scholarly manner.

THE BOOK OF PRAISE—For Sunday-schools. Compiled by Rev. C. W. Shinn, D.D., and H. B. Day, Organist; pp. 262. 20 cents. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

For a Sunday-school nothing could be more convenient or useful. The opening and closing services are simple and suggestive, short, direct and full of life to arrest the attention of the youngest. The two hundred hymns are well chosen and set to good swinging tunes. There is an attractive look about even the neat blue cardboard covers, and altogether the small volume is very satisfactory.

#### THE BROTHERHOOD OF ST. ANDREW.

Report of Committee on the State of the Brotherhood.—We have studied the present state of our Brotherhood as it is reflected in the reports committed to us. We find as a result of our examination great cause for thankfulness and encouragement, great cause for sincere and deep dissatisfaction, but no cause for apprehension or anxious care for the future of the Brotherhood in Canada. A fair and even a severe calculation has revealed the fact that we have at the present moment one thousand active

members in our ranks—one thousand men banded together to pray daily for the spread of Christ's kingdom among young men—One thousand men pledged to try every week to endeavor to lead, each, another man within the influence of the gospel message. Brothers, we long for the day when this number will be many times multiplied. Yet we cannot but feel that even as it is, the number is sufficient to assure us that the present is full of power and the future full of hope. The granting of 29 new charters in 20 months and the revival of 7 dormant chapters tell us of sufficient and healthy progress, together with the possibility of recovery where Brotherhood work had apparently ceased and failed. The increase of attendance at Bible classes, and the increase of interest in work among boys, prove that our efforts generally are directed along wise and right lines. The profitableness to the Brotherhood of work among boys is clear from the fact that in one case the Boys' Chapter has passed wholly into the senior chapter of the parish. We notice also that the work of local councils, where they exist, has been powerful for good. We recommend the extension, wherever possible, of these means of strength. Brothers, you will welcome these causes for thankfulness. They are, however, also in the present state of our Brotherhood causes for sincere dissatisfaction. You are humble enough and strong enough to note them, take them to heart, and seek to amend them without falling into the sin of discouragement. The lack of business promptness in answering letters and sending in reports, acts as a real check upon the success of our work, and occasions waste of money which might be profitably spent in aggressive work of the Brotherhood. The fault can be and must be quickly remedied. The number of chapters marked dormant remains sadly large. Efforts to reach and re-awaken them should not be relaxed. Many causes, not a few of them quite beyond our control, may lead a chapter to suspend its work. There will probably always be dormant chapters. Yet some of these would be prevented if the time of probation required of those who ask for charters were lengthened sufficiently to serve as a greater guarantee for the permanence of the work. Brotherhood literature must be studied by all; *St. Andrew's Cross* must be read by all, if all are to be equipped for the service. Brotherhood men must rise to a sense of work in close membership with the whole body, and have an express interest and sympathy beyond each one's own particular sphere. Brotherhood men must rise each one to a sense of his own personal responsibility, and learn to stand side by side with his parish priest, to help and support him, and not only to lean upon him for support and help. We commend these faults and facts to all for self-examination and for prayer. Finally, Brothers, for the future we have no anxious care. We have, side by side, with us, helping us at every point, the great Brotherhood of the United States. We thank them for their sympathy and help. We send to them also our experience and progress and sympathy as a message of encouragement. We look forward with eager hope to the International Convention of 1897. Meanwhile let each of us receive a message from this convention; let him take it to his own heart and repeat it to every member of his chapter at home. We have heard the voice of our Master, "Son, go work to-day in my vineyard." In working, be prayerful, be patient, be persistent and we shall be made strong.

(Sd.) J. CHARLES ROPER,  
Chairman.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*St. George's*.—The annual public meeting of the St. George's Young Men's Christian Association was held 19th Nov., in St. George's school-house, Stanley street. The lord bishop presided; the annual reports for the year were presented, and addresses delivered by the Very Rev. Dean Carmichael, Mr. G. C. Wells and Dr. Johnson, the renowned African explorer.

*Christ Church*.—The Rev. W. P. R. Lewis, B.A., the popular assistant in Christ Church Cathedral, has accepted the rectorship of Malone, N.Y., in the Diocese of Albany, N.Y., and will enter upon his new sphere of usefulness about the middle of December next.

*St. Martin's*.—The Sunday Bible-class for young men heretofore held in the church in the morning will in the future be held at 8 p.m., in a room at 466 St. Urban street, opposite the church, the latter being fully occupied on the afternoon with other