

bury a year ago, and has just returned from a year of study in Sweden. Services have recently been commenced in St. Matthew's church, north-east side.

THE DAUGHTERS OF THE KING.

The claim that the Church organization known as the DAUGHTERS OF THE KING ante-dated in point of time, the KING'S DAUGHTERS having been questioned, we wrote to a well-known and prominent clergyman of the Church in the United States, who would be in a position to know, and have received reply that "there is no question that the 'Daughters of the King' was formed before the King's Daughters. No one has ever called that in question here: or in a matter so commonly accepted thought either of verifying or disputing it. The Daughters of the King was founded in 1885." We also learn that the General Secretary of the Church Daughters is Miss E. L. Ryerson, 520 East 87th street, New York.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect for the day (third Sunday after Epiphany) is remarkable for its beauty, simplicity and comprehensiveness. The Church here recognises the presence of 'infirmities' in her children: i. Bodily, e.g., sicknesses, weaknesses, poverty, in a word the outward discomforts and shortcomings of our material existence. ii. Spiritual, e.g., weakness of faith, Pa. lxxvii, 10; love, Rev. ii, 4, iii, 16; zeal, 2 Thess. iii, 13—margin, inability to do any good thing. See our infirmities alluded to in Heb. xii, 3, 12. Hands powerless, knees feeble—a true picture of our spiritual state by nature. God knows all this better than we do. Want of self-knowledge a very common infirmity of our nature. See Rom. xii, 16. We may deceive ourselves as to the nature and extent of our weakness, Rev. iii, 15, 18, but God cannot. He knows our infirmities, Pa. ciii, 13, 14. 'He knoweth our frame.' Our 'infirmities' lead to 'dangers.' Weak, we have enemies, the world: St. John xv, 18, 19; the flesh, 1 Pet. ii, 11; the devil, 1 Pet. v, 8; 1 St. John ii, 16. Enemies strong: hence our danger. 'Infirmities' ensure 'necessities.' Our great need protection—rescue from our enemies. God pities, St. John iii, 16; helps, Rom. viii, 26, 29. Our duty is (a) to know our own weaknesses, no knowledge no safety, e.g., St. Peter, 1 Cor. x, 12; (b) to consider the weaknesses of others, St. Matt. vii, 3, 6. To be charitable is to be Christ-like: see Rom. xv, 1; (c) to overcome weaknesses. II Cor. vi, 1; II Tim. ii, 1: 'Be strong in the grace that is in Christ Jesus.'

The Epistle sets forth some of the 'dangers' to which the Christian is exposed, viz.: self-conceit, a desire for revenge, a quarrelsome disposition, a tendency to selfishness.

In the Gospel Christ is manifested to the world as the great 'Healer of Infirmities'—the outcast leper and the ignorant Gentile being types of our fallen humanity. We notice in the leper not only bodily but spiritual infirmity—'If Thou wilt Thou canst make me clean.' The fact that Jesus (as we learn from St. Mark) was 'moved with compassion' is our encouragement to pray that God will 'mercifully look upon our infirmities.' Infirmities are not sins, but they may be the result of sins, and lay us open to temptation. God cannot look in mercy upon 'sins,' though He pities the wrong-doer.

The infirmity of the city is its utter defencelessness against the enemy; the sin of the city is a continual neglect to seek any means of defence. For Jer. xvii, 19: 'The heart . . . desperately wicked' read rather 'dangerously sick or feeble.' See Hebrew Text of passage.

The First Morning Lesson, Micah. iv and v to v, 8.—Jehovah stretches forth His hand to help and defend His ancient people, Israel. He comforts Zion with promises of future glory and peace. The 'infirmities' of the daughter of Zion appeal to the mercy of the 'God of Jacob,' i.e., the God of 'Covenants,' 'her that halteth,' 'is driven out,' 'that I have afflicted' to be assembled and made a strong nation, and to have power 'in Mount Zion even for ever.'

The Second Morning Lesson, Heb. iv, v, 14 and v, reveals Christ as the great High Priest who knows our 'infirmities,' having been in all points tried as we are, yet without yielding to the trial. The high priest under the old Ritual being 'of men,' could 'have compassion on the ignorant and erring,' for that He Himself was 'compassed with infirmity.' Jesus Christ 'in the days of His flesh' felt our woes and was brought into touch with our 'weaknesses,' as shown in the agony in the garden, 'the strong crying and tears,' and in the fact that He learned obedience, though He were a Son, 'by the things which He suffered.'

The First Evening Lesson, Micah vi.—The controversy of Jehovah with His people. The great appeal to nature to witness against man. 'Hear ye O mountains.' 'The Lord hath a controversy with His people.' A recital of the mercies of God, Who dealt with Israel in love, remembering that they were but 'dust.' The requirements of service, v, 8, just, possible and reasonable. To do justly; to love mercy; to walk humbly with God. Justice, Charity, Devotion. The tender mercies of Jehovah shown especially in 'the bringing up out of Egypt' and the redemption of the sons of Jacob from the house of 'bondage.' Ignorance, unkindness, ingratitude, injustice, idolatry,—the results of 'infirmities' not considered and guarded against. The commercial standard of right a low one. 'Wicked balances,' 'bag of deceitful weights.' The abuse of riches and social position. 'The rich men are full of violence,' the insolence and aggressiveness of material wealth here set forth. The judgments of God for all this is here pronounced in sad and solemn words.

The Second Evening Lesson, St. John ii.—The question as to who 'the elect lady' was is not very plain. There is mention, it may be observed, in verses 1, 4, 13 of 'children,' and the phrase slightly varied of 'elect lady' is repeated in v. 5, 13. Some authorities have been of opinion with our translators that the letter was addressed by the Apostle St. John to 'the elect lady,' i.e., some private friend of St. John, a Christian lady of eminent excellence and perhaps great social influence. Others have seen in 'the elect lady' the Church of Christ with her individual members, 'children'—the elect sister being 'the Church at Ephesus.' This Epistle of 13 verses (eight of which are found in substance in the first) is a beautiful exhortation to persevere in Christian Love, Faith and Godliness,—the best defence against all 'dangers' and 'necessities.' To beware of 'false teachers,'—a source of trouble to the early Church, the result of 'infirmities' or 'tendencies to speculation, love of novelty, impatience of the restraints of the Gospel,' which soon developed into open evil and persistent opposition to the Truth of God, e.g., 'Distresses,' Ep. iii, 9. 'Many deceivers are entered into the world,' v. 7. 'Look to yourselves. Watch! Quit ye like men; be strong in the Faith that is in Christ Jesus.' The 'right hand'—power, energy, honour: Ps. xvi, ii; St. Mark xiv, 62; xvi, 19; Hezekiah ii, Kings xix, Jehosaphat

ii; Chron. xx, 12. The Disciples, St. Matt. viii, 25, examples of the weak seeking strength from Jehovah in times of distress and need.

D. & F. M. SOCIETY.

[CONTINUED.]

Reports of committees were read as follows:

(1) Regarding the proposed buildings in Japan: power was giving to the committee to continue.

(2) Regarding the Himalaya correspondence: the report adopted, leaving the matter in abeyance.

(3) The incorporation of the society: committee to continue.

(4) The Secretary-Treasurer read his report and financial statement.

The Epiphany Appeal and Children's Lenten Letters were read, amended, and accepted.

The following was directed to be sent as a letter to the clergy with the Epiphany Appeal:

DEAR BRETHREN,—As Bishops of the Church in this ecclesiastical province, we charge you to read to all the congregations under your care the accompanying appeal in aid of foreign missions prepared and adopted by the Board of Management of the Domestic and Foreign Missionary Society. We have to ask the clergy in our several dioceses to bear in mind that no discretion is left to them as to whether they may withhold this appeal. The appeal is addressed to the members of all our congregations by the Domestic and Foreign Missionary Society, and the Bishop of each diocese enjoins it upon all his clergy to convey it on the Sunday appointed to their respective congregations.

It was resolved:

That the Board of Management of the Domestic and Foreign Missionary Society appreciate and reciprocate the greetings of the Woman's Auxiliary in its Provincial Board now assembled; that they desire to avail themselves of the request of the Provincial Board for suggestions to submit for careful consideration by the Woman's Auxiliary in all its branches the practical question as to the effect upon the Church's mission funds and operations of the very general appropriation to particular objects by the Woman's Auxiliary of the funds collected by them instead of permitting the Domestic and Foreign Missionary Society, which has before them full and definite information as to the whole field and all its claims, to apply and appropriate the Church's mission funds.

The Dean of Montreal and Rev. G. Osborne Troop were appointed to prepare the Ascension-tide Appeal.

A letter was read from Dr. Walter C. Belt, desiring to work as a medical missionary. It was resolved:

That the Board of Management inform Dr. Belt that the funds at their disposal do not permit of their entertaining at present the proposal to send out any medical missionary to the foreign field.

That the Secretary-Treasurer be requested to obtain from the S. P. G. and C. M. S. and the Domestic and Foreign Missionary Society in the United States full information as to their arrangements and action in sending medical missionary laymen into any part of the foreign field.

It was resolved:

That the Secretary-Treasurer do convey to Rev. J. G. Waller the assurance of the sympathy of the Board of Management with him and his wife in their exposure to the cold of a Japanese winter in such a house as he has described in his late letter, and their regret that they can see no way in which they can aid in protecting him and his family until the law of Japan admits of the tenure of property by foreigners, and do further express the readiness