

of England, as found in the Book of Common Prayer, and as read in the Established Churches of this country, is used on Sunday mornings in our City Road Chapel, and has been from the beginning. The same service is read, on the Sunday morning, in most of our London chapels, and in some of the chapels in Manchester, Liverpool, Bristol, Bath, and other places, but not in a large majority of our chapels throughout the country. Our own Wesleyan connection is the only branch of Methodism, I believe, that uses the Liturgy of the Church of England. If you will refer to the "Deed Poll," we are required to read in all our chapels, in the morning service, either the above Liturgy, or Mr. Wesley's Abridgment of it, or at least the Lessons pointed out in the Calendar. The "Abridgment" is very rarely used, and I think not in a single chapel in London or Liverpool. The two Lessons appointed are generally read and nothing more in the vast majority of chapels. The other branches of Methodism have no Liturgical form whatsoever.

It may be interesting for you to know that I am writing this letter in the very room where John Wesley died, and which is now my study. I remain, yours truly, RICHARD ROBERT.

We call attention to the expression above from the *Methodist Times*, "The best type of spiritual Methodism has been associated in the past, and is associated in the present, with our liturgical quite as much as with our non-liturgical services." Many good Methodists on this side of the water rest in the idea that forms of prayer are a hindrance to the growth of spirituality. But what a mistake! Those who properly use such forms know for themselves to the contrary. Among the English Methodists of the past no names, for holiness of life and high spirituality of mind, surpass the two Wesleys and John Fletcher, and yet they ever remained ministers of the Church of England, used her services, and claimed that for growth in religious life, no prayers were more helpful than those of the Prayer Book.

Delaware, O.

W. BOWER.

THE *Church Review* says that Father Charles Turner, lately Professor of Theology at Bishop Bagshawe's Diocesan Seminary of Our Lady and St. Hugh, Nottingham, has seceded from the Roman Catholic Church and been received into the Church of England.

FRATERNAL WORDS.—We receive with pleasure from the Editor the interesting Episcopal monthly *Church Work*, published in Digby, N.S. We are happy to put it on the list of our valued exchanges.

We thank the Rev. Mr. Moore also for "Home Reunion Notes" sent us, *Church Bells*.

The *Church of England* is characteristically trusty, loyal, and honorable; and it deserves well of all Protestants and world at large.

From the *Monthly Record* of the Church of Scotland, in Nova Scotia, New Brunswick, etc., Rev. P. Melville, B.D., S. Columba Kirk, Hopewell, N.S.—Editor.

BISHOP HUNTINGTON ON AMUSEMENTS.

The religion of the man Jesus Christ, the Man of men, is quite willing to go with any man or woman or youth to entertainments that are not evil in themselves and do not on the whole, in one way or another, directly or by association, cause more evil than good—to the party, the play-ground, the spectacle. It encourages a cheerful piety. It blesses guiltless laughter as well as innocent tears. But this generous breadth in the law of Christ will not allow us to abuse it without judgment and penalty. We must not give to these places what God has told us belongs to the balancing and growth of our own characters, to the education of our children and their quiet shel-

ter in the family, to intellectual improvement, to the poor, to the Church. It will never do for us unless we mean to cheat others and ourselves; to excuse our immoderate pleasures by the plea that they are capable of making us love our fellow-men or refining our tastes. In whatever sense man may be made a playing animal, he is not made to be nothing but an animal in his play. He is not made to play when he ought to be doing something else, whether in his household or room, among his books and magazines, or at a lecture that teaches something, or in teaching himself in a night-school, or at some meeting that will turn his mind out towards his kind, or upwards toward Heaven. One need only notice the inwrought sense of the very words which are the names of these intervals between serious pursuits, to see that they were intended not to engross or monopolize us, but only to come in here and there to contrast and lighten to little the steady exercise of some productive, fruitful calling. Observe these words—re-creation, di-version, or turning aside for pastime, enter (inter)-tainment, amusement, or setting one to think in an unusual way. Every term implies something occasional only. In these times the people are rushing far beyond anything intended by the holiday provisions of nature or reason. Look at history. Never yet was there a strong nation, a secure commonwealth, a vigorous race, that had it for its first object to be amused. Nearly every people that has decayed, been beaten down, or sunk into corruption, has gone to death through a course of frivolity and frolic, where the citizens put sports in the place of earnest work and earnest study and earnest prayer, ceased to believe and feel that it is a serious thing to live in this world at all, losing faith in God and what is most God-like in themselves at the same time. This is a very thin, very vulgar, very pitiable sort of manhood or womanhood, where, when they are not strained to toil, men and women are thinking and contriving how they shall get out of the house in the evening to some merriment or gayety or spectacle. As long as this giddy tendency grows upon us unchecked we shall deteriorate in all the attributes or national greatness—in power of will, in sobriety, in self-restraint, in moral energy and robustness and independence, in everything that the children of our fathers and the heirs of a Christian inheritance ought to be. "The people sat down to eat and drink and rose up to play;" that is the frightful epitaph of a nation, East or West, that feasts and lusts and dances and disports itself to death. Can you be surprised that in every one of her calls to her sons and daughters to keep Lent, the Church wants them to abate their indulgences and check their entertainments.

SERVING ONE ANOTHER.

By REV. J. M. WILSON, M.A.

"But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever shall become great among you shall be your minister; and whosoever would be first among you shall be your servant."—Mat. xx. 25, 26, 27.

Have any of us fully grasped the wide-reaching significance of this saying? It contains a contrast drawn by our Master's own hand between the ideal life of the man of the world, so far as he is non-Christian, and the ideal life of the follower of Christ. Such and such, Christ tells us, is the aim of the great of this world; not so, He tells us, shall it be among you. The non-Christian, the secular, the natural, the ordinary theory of life, at any rate from Monday morning to Saturday night, is "Be master, get the service of others, get offices and titles, and posts where men may serve you; play the great game of life; be rich and surround yourself with comfort; be rich, so that you may buy any service you want; above all, involve yourself in no service

to others, no obligation; be independent, accumulate money for your children, so that they, too, may be able to command the service of others; pay others for their services to you, but there your obligation ends. You are not bound to serve them." This is the theory of the world so far as it is non-Christian; and it is one into which the very best of us is constantly relapsing from forgetfulness and sloth; but Christ says: "Not so shall it be among you." Among us, if we are true followers of Christ, mutual service is, and must be, the law of life; and what is mutual service?

Mutual service is something very practical. Do not put it aside as one of the counsels of perfection, or as a theory that won't work on week-days. I am not going to bid you to give up life, to be something romantic, a missionary or a sister of mercy, abroad or at home. Mutual service may be the abiding principle of every day life, in any station of domestic, or public, or mercantile life. It is recognised by many individuals in all stations, though it is harder for the rich than the poor. The poor must serve, unwillingly it may be, unless they have the happiness to transmute their service into the willing service of Christ; the rich need not serve in the same way. But the principle does work even among the rich, and it might work universally, and make our England a very heaven.

This principle may help some of us to see and define both the grand truth and the fatal error in the common teaching of Socialism. In proclaiming this ideal of mutual service lies the real and permanent strength of Socialism. So far Socialism is the truly Christian, truly human, truly Divine goal of society. "Each for all" is but the expression as a universal motto of the words of Christ, who ought to form our maxim as individuals; "and among you as he that serveth"; but the weakness, the demonstrative error of Socialistic schemes is the belief that this desired result can be attained by compulsion or by system. Great abuses in any society may be checked in legislation, but the cruelty and selfishness and sloth of human nature will only break out in some other way. It needs a transformation of motive. The glorious ideal of "each for all" can be won only by voluntary service, and voluntary service means that the secret springs of all human nature shall have been touched. Those who humbly make mutual service and the example of Christ their principle and guide of life are the truest Socialists, and those who impatiently forsake our great Master, and deride His method as too slow and unbusiness like, are the greatest enemies of the true Socialism of the future. This will come—this real Christian Socialism—when Christ's kingdom is supreme in the hearts of men, and will not be perfect till then. "He that believeth will not make haste."

There are two historical ideas that we ought always to keep before ourselves and to put earnestly before our children, to mould and fashion their lives as only the ideals of youth can mould and fashion them. They are the ideals of our Church and of our country. I cannot now say more than a few words on either, but the Church of England offers us in its history magnificent illustrations of personal service and a social ideal of brotherhood. Its motto is, "In love serving one another." Its history is the history of the strong toiling for the weak, and the ideal is not forgotten among us at this day. And it is not forgotten in our country. The bonds that used to bind master and servant, squire and tenant, merchant and townsfolk, in the sweet and helpful fellowship of olden time in Merry England, have not wholly passed into romance. At this day there is no house of business so great that its heads may not acknowledge their bonds of sympathy and mutual service with all their employes, no business relations which may not be sweetened and ennobled by fidelity "as unto the Lord" both in servant and master.