

An Appreciation of Jesus.

In the Hibbert Journal for October Mr. Charles Johnston, late of the Bengal Civil Service, gives a most interesting account of a conversation on religious subjects had by him with a distinguished Chinaman, His Excellency Kang Yu Wei. "I asked Kang Yu Wei," writes Mr. Johnston, "who has studied the Gospels profoundly, what seemed to him the most striking quality in the character of Jesus. He answered somewhat to my surprise, as we generally lay the emphasis elsewhere, that what appealed to him most in the personality of Jesus was his courage—the manliness which could so quietly and dauntlessly face the hatred of so many of his fellow countrymen, the fierce enmity of the powerful Pharisees; and, above all, the certainty of death, and of the outward failure of his mission: the courage which undertook a work so constructive, the valour which could make, and could ask from others such large sacrifices. The positive attitude of authority and power, maintained by one who was outwardly a homeless wanderer, seemed to Kang Yu Wei the dominant note in the character of Jesus. His courage stood first: next to courage came his love. And Kang Yu Wei had been deeply impressed by the fact that the love of Jesus, profound, abundant and all embracing as it was, was yet wholly free from weakness and sentimentalism; could, indeed, be terribly stern on occasion, as when he scourged the money-changers from the Temple."

Mothers Training.

A great deal of attention is paid in Europe to the preparation of girls for their life work more than unfortunately is the case on this continent. There have been more than the usual letters and advice in our exchanges and Old Country papers, and we now endeavour to summarize such portions as may be of the greatest use in our changed conditions of life in Canada. Mothers are asked to teach their girls to do something more useful than knitting on leaving school. During school life home lessons should not monopolize a girl's time, she might with future advantage to herself and as an important part of her real education wash the tea things, towels or pinafores, clean the knives, etc., for the following day and other domestic work. When a girl leaves school, how many have received any training at all? If a girl goes to domestic service she may be willing to learn, but a mistress does not care to feed and pay a girl, teach her and do the work herself, and yet this is what many young wives have to do. Too often the real blame rests on the mother who may have set the girl a bad example. There are mothers, also excellent housewives, who make the mistake of doing everything themselves, they cannot be troubled with the work of teaching or making the girls work before they are obliged to do so, and so the girls grow up without any interests in home, and when they leave it are unfitted for keeping one. It is suggested that when a girl leaves school, whether to go to service or to work in a factory, store or office, her mother should keep her at home for six months and devote the time to training her daughter to wash, to mend neatly, to select and cook plain, wholesome food, and especially to understand the value of, and the spending of, housekeeping money. If this were conscientiously done by every mother, she would learn much herself, and save her daughters untold discontent, discomfort and too often misery.

Sir Thomas Browne's Religion.

Dr. William Osler has been making another excursion into the field of letters in "An Alabama Student and other Biographical Essays." By the way, he has paid some attention to an eminent literary medico, Sir Thomas Browne, who Dr. Osler says, "subscribes himself a loyal son of the Church of England." Sir Thomas declared that "where the Scripture is silent the Church is my text, where that speaks it is my comment. When there is joint silence of both, I borrow not the

rules of my religion from Rome or Geneva, but from the dictates of my own reason." Were the rule of that eminent scholar and thinker more generally observed there would be more reverence and devotion in the world, and less self-sufficient scepticism on a subject of the most vital importance to mankind.

Bishop of Birmingham.

Everything affecting Bishop Gore, the distinguished Bishop of Birmingham, is of great interest to Canadians, to many of whom he is personally well-known. His recent severe illness unfitted him for taking part in the Pan-Anglican Congress, and the late Bishop of Montreal, Dr. Carmichael, ably acted as his substitute at some of the chief meetings at which he was announced to appear. He is now much stronger and at work again, and is as alert and keen as ever. Quite recently the reverend principal of St. John's Hall, Highbury, having occasion to refer to him, called him "the Protestant Bishop of Birmingham." As there is a Roman Catholic Bishop in Birmingham, some distinguishing epithet was thought necessary. But Bishop Gore was quick to inform the principal, Dr. Greenup, that he is properly called "Bishop of Birmingham" without any epithet, and prefers that name, His title being conferred by the King's authority has the highest sanction; the other Bishop gets his title from the Pope, and it is simply in his case a courtesy title, for there is and there can be, in the eyes of the law, only one Bishop of Birmingham. Dr. Gore thought the point was too important to be passed over and Dr. Greenup has assured him no intentional discourtesy was meant.

A Good Policy.

No better policy could be adopted by a leader of men than the determination to maintain honesty and purity in public, as well as in private life. It is true that to live up to such a determination calls for the exercise of qualities that are noble and rare. Then again the glittering rewards of public life and the favour of the populace are usually won by those who are most skilful in cultivating the art of gratifying the desires of the people and winning its favour. But there are men and statesmen too who are capable of better things. It is hard for men to estimate the debt they owe such men, who are, indeed, the salt of the earth.

Making a Will.

A correspondent in the "Church Family Newspaper" has written forcibly and convincingly on the duty of wealthy Churchmen to remember the Church in their wills. They remember their poorer relations and servants, but no servant, he remarks, does more for them than the Church. On public grounds, as well as on personal grounds, the Church deserves to be remembered. Historians remind us that the Church of England was united before the State was, and the State learned the lesson of national unity from the old Church of the land. For this reason the Church instructs her clergy in the visitation office to "admonish" parishioners concerning their wills and to do so "often." If this was systematically done, the duty of making a will would not be so much neglected, and the duty of remembering God's Church in the will would be better understood.

Duty.

It is familiar to every Churchman that "duty" is the subject of the third or central section of the Church Catechism. It is the central aim and purpose of all Church teaching, and the very highest achievement of Christian living, and yet strangely, as Prebendary Webb-Peploe reminds us, the word is only found seven times in the whole Bible. There is another place where it appears in the authorized version (viz., Eccl. 12:13), but it has been inserted there by the translators, the original being, "This is the whole of a man." It is a common thing to hear people decrying teaching

concerning "the Church" on the ground that the word was hardly ever used by our Lord. The very same objection might be urged against teaching "our duty," for the word is little known in Scripture, and yet the Church keeps on teaching her children their duty to God and man.

THE PERSONALITY OF THE PARISH PRIEST.

The parish priest comes into contact with his people in two distinct capacities, as an official and as a man. With the exception of the sister profession of medicine, there is no calling in existence wherein the personal equation counts for so much, and in which faithfulness and diligence in the discharge of official duties so largely depend for their acceptability and efficiency upon the personality of the official as in the ministry. In almost every other calling of a public nature the man is swallowed up in the official. In the ministry, however, and to a very great extent in the medical profession, it is otherwise. While we will not go so far as to say, that the official is swallowed up in the man, this we will say that no amount of official faithfulness or efficiency can offset or neutralize the lack of certain personal qualities, traditionally and universally associated with the typical or ideal minister or physician. The tendency among congregations to tire of their clergy, and to desire comparatively frequent changes, apparently purely for change's sake, is very generally deplored in certain quarters, and we have more than once dwelt upon it in these columns as a serious and growing evil, especially characteristic of the present day. It is a curious fact that this tendency on the part of congregations, very marked in the case of other denominations, and quite noticeable in our own, should co-exist with a very widespread improvement in ministerial efficiency. Never probably in the history of our common Christianity, at all events since the days of the primitive Church, have the clergy attained such a high level of official ability and activity, as is displayed on all sides to-day. The indolent, inefficient ministerial drove has virtually disappeared. There is no place or apology for him. The twentieth century parson, at all events on this continent, must in some sense "make good," or else step down and out. But is it possible that with this tremendous advance in the official capacity of the ministry there has been a corresponding decline in personal force and power? It would really seem as if there has been, and that in these later days the ministry has become, if we may use such a term, over officialized. The tendency to specialization, so widespread during the past twenty-five years or so, has no doubt had a good deal to do with this. All the professions have been influenced by it, and although on the whole, perhaps to the general gain, it has not been an unmixed benefit. Most assuredly not so in the case of the ministry. The parson has certainly become more of an official and less of a man in the estimation of the public. He is judged more and more by what he does rather than by what he is, by his ability as an official rather than by his personality. Personality, of course, as long as the world stands, will find its right place and level, and will rank in public life as the most influential of all factors, but this is true only in exceptional cases. The man of average personality will under circumstances like these be tempted to suppress or keep his individuality in the background, and depend entirely upon his efficiency as a mere official. And this it appears likely is one of the deeper causes of the increasing fickleness of congregations. Their clergyman in so many cases has become simply an official, an active faithful and efficient official, but still only an official. He has consequently ceased or is ceasing to occupy the same place in their everyday home lives as he did in days of yore. He becomes every day less of the