

personalities with a prominent Methodist minister.

THE STRONG LANGUAGE

contained in this letter forms the "exposure" of true inwardness which we propose to use "to point a moral and adorn a tale." For instance, when Mr. M. says that Rev. Mr. F. "grossly misrepresents" him, the public has a right to look forward to a series of letters on opposite sides until a lawsuit or a "church trial" (possibly followed by expulsion) brings the matter to a "standstill." When Mr. Massey goes on to speak of the "credit of his family," one naturally meditates for a while on the subject of "mixed motives" in religious enterprises. When he protests against the idea of comparing Mr. Moody's visit ("idly and foolishly") with that of any "lecturer or other attraction," as if he were being secured "for pecuniary reasons," it seems to imply that somebody has been saying or hinting at "something nasty" in this business. All this kind of thing is very unwholesome and disappointing reading for those who are religiously interested in the great event. On the contrary, it casts a very unpleasantly coloured "reflection" upon the whole proceeding as a religious enterprise. It tends very seriously to damage and discount the value of the work. One could have wished—for the sake of those who honestly expect some religious benefit from the visit—that the business could have been carried on without recourse to these methods of paving the way. There may be some who need and would really benefit. How can they, now? The point, however, which we note most—

CONFESSION OF MINISTERIAL FAILURE—

forms, in reality, a very serious practical indictment against the ministerial efficiency, at least in regard to preaching, of those ministers who think it of such paramount importance "in a city of churches" to "hear Mr. Moody." The public must be very much struck with the idea that such prominent laymen as are identified with this movement agree in considering his visit so very important from a religious point of view. We humbly submit our opinion that the clergy, and ministers generally, of Toronto or any Canadian city, are quite capable of looking after their adherents, hearers or flocks, without the "advent" of any "lay evangelist" whatever—though one can, of course, imagine cases where the visit of such a person might do good. We cannot suppose that his visit is of so much importance—unless it exposes a degree of ministerial inefficiency rather amazing. Those ministers should really assert the dignity of their office on this occasion.

GIVING.

BY BISHOP PENICK.

Giving is not intended to make God richer, but to make man greater. It is not the gift God wants; it is the giver. "God loveth a cheerful giver." If we keep this continually in mind and lay it to heart, it will keep us advancing along the way of true development, into the fellowship of deepest life with God. Giving is as necessary for the soul's development as exercise is for the body's.

Look how strongly God has striven to show us that it is we who need to do the giving—not He the gift. During the whole Mosaic dispensation what did He do with a vast part of the offerings of the people? Placed them on altars, set fire to them, and burned them up before their eyes. Could He take a stronger way of saying: "I do not need the gift, but you need to keep on giving. I am trying to make you unselfish and big-hearted, and liberal and glad givers." My gift is the character that giving makes in the bosoms of my

children, "not in the cold, lifeless gold, silver, or even the cattle, for all these are Mine."

Having given God the tenth for the carrying on of His ordinary worship, we stand then facing the glorious privilege of "free will" giving and working with Him. The Jews really gave nearly a fifth in all; the "tenth" went to the maintenance of the worship of God; then came "thank offerings," "free will offerings," etc., running the amount up to, and sometimes exceeding, the "fifth" of all they had made. Just here it may be well to answer a question often asked: "How about what I owe? Must I give before paying my debts?" The answer to this, I think, is: "The tenth is a preferred claim;" it was commanded to be taken from the "first fruits," even before any one dared eat thereof himself; but all the rest, I think, came in after the payment of just debts. The tenth is a debt you owe to God for rent of His plant; pay it; then pay men the debts you owe to them; then strive to be as big-hearted and glad and cheerful in giving beyond this as you can. Do you say, "I cannot afford it?" Ah, but you cannot afford to withhold from God His due, any more than you can afford to keep back the money of your employer he has entrusted to you. But it may be a surprise to many to know that recently account has been kept of people who give the tenth, and out of 1,000 who have tried it every one has prospered. You see, after all, this is God's world, and he does love to honour those who honour Him, and He does it.

This article is already too long for the columns of your paper, but I must remind you of the vast glory God lays open before men of means in this age. Never before in the history of the world, do I believe, could so much good be done by the wise use of money. Money multiplied by consecrated brain, and projected by the love in a loyal heart, can make joy and gladness—yea, songs of salvation burst forth everywhere. Watch, pray, labour, and long to do the greatest thing it is possible for you to do. Don't dream of being content with a small thing, a little treasure laid "up in heaven." Let it be the passion of your life to get grace to do great things for God and humanity, and you will find your life getting rich here beyond your wildest hope, and on the other side a treasure awaiting your coming. Oh, don't let us be poor folk in heaven! for, believe me, there will be some there far richer than others—they who trust God now and invest for Him and humanity here.

REVIEWS.

INTRODUCTION TO THE NEW TESTAMENT. 1. The Epistles of St. Paul. Price 12s. 6d. nett. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository. 1894.

There are few of the deeper students of the New Testament to whom the great commentaries of Professor Godet are unknown. Many regard him as the greatest living expositor of the Christian Scriptures, and all will give him a prominent place in the first rank. For the present work we have only the deepest appreciation and the highest commendation. As far as it goes it supersedes all its predecessors. In regard to the Epistles of St. Paul, at least, Hilgenfeld, Salmon and all the rest may be almost wholly neglected. Dr. Godet acknowledges that, in a systematic treatment of introduction, the general should go before the particular: but the author explains that his own advanced time of life forbids his attempting so large a task. He is able now to give us St. Paul's writings. He may perhaps add another volume on the Gospel and the Acts, and even a third on the Catholic Epistles and the Apocalypse. May God grant this hope may be realized. In days when not merely unbelievers and rationalists, but even so-called orthodox believers, are allowing doubts to be cast on the genuineness of large parts of the canon of the New Testament, it is of inestimable value that what we consider the cause of truth should be upheld by a champion whose scholarship, learning and devotion to truth are so unquestioned as is the case with Professor Godet. Let the reader select any portion of the present volume, and we are satisfied that we have not exaggerated the verdict which he will pronounce. The first section in each case deals with the history of the Apostle, the second with the con-

tents of the epistle, which are admirably described and characterized. Then in some cases we have the circumstances of the composition considered; in others inadmissible theories of its origin. Usually the last section is devoted to the authenticity of the epistle. The author mentions that, in regard to the contents of the epistle, he may sometimes seem to have been more expansive than was required in such a work; but this will not be the judgment of his readers. We find it difficult to use language to express our high sense of the value and importance of this great work.

MAGAZINE.—The *Expository Times*, in beginning a sixth volume (October) proves that it has, at least, achieved a fair measure of success, which it deserves. Hardly a number has appeared without valuable aids to preachers and teachers. Here we have Dr. Davidson's last paper on the theology of the first part of Isaiah. The great text commentary takes up the very interesting and difficult verse, 2 Cor. iii. 18. There is a good paper on the subject of Heaven, and another on the work of the Holy Spirit in Christ. The "books of the month" are ably criticised.

Two new theological works by clergymen of the American Church will be published during October by Thos. Whittaker. One is entitled "Oblation and Invocation, an Enquiry into their History and Purpose," by Rev. B. Fairbairn, D.D., Warden of Stephen's College; the other, "Outlines of Christian Theology," by the Rev. Cornelius Walker, D.D., of the Theological Seminary of Virginia.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

PORT MORIEN.—Will a few of the readers of CANADIAN CHURCHMAN kindly offer to supply a magazine or some periodical publication (for which they subscribe and for which they have no use after being read) to assist a number of young men to provide the requirements for a reading-room? If such persons will kindly drop me a card stating that they are willing to do so, I will gladly send them the address and the postage for a year.

REV. WILLIAM JAS. LOCKYER.
The Rectory, Port Morien, Cape Breton.

QUEBEC.

S. S. Conference.—A Diocesan Sunday School Convention is to be held at Danville, P.Q., on October 24th. Papers will be read by the following clergy, viz.: "Blackboard work in Sunday Schools," Rev. E. A. W. King, M.A., incumbent of Waterville, P.Q.; "How to teach the Catechism," Rev. Jas. Hepburn, M.A., rector of Richmond, P.Q.; "How to interest lads and young men," Rev. H. E. Wright, B.A., incumbent of East Angus, P.Q. A good attendance of clergy and Sunday school workers from various parts of the diocese is expected.

Personal.—The Lord Bishop of Niagara spent the 20th Sunday after Trinity among his many old friends at St. Matthew's Church, Quebec, and preached at both mattins and evensong to crowded congregations.

The Rev. C. W. Rawson, of England, who was, about ten years ago, the popular curate of the Cathedral of the Holy Trinity, Quebec, is also here on a visit and occupied the pulpit of the Cathedral at evensong on the 20th Sunday after Trinity.

BOURG LOUIS.—The Rural Dean, Rev. Isaac M. Thompson, rector of Levis, proposes to visit the mission of Bourg Louis on October 31st and Nov. 1st next. He has lately paid an official visit to the mission of Leeds, where he met a number of the neighbouring clergy, examined the parish registers, and conducted some other routine business, besides holding several services.

RIV DU LOUP EN BAS.—During the past summer quite an amount has been raised towards the debt on the church in this place. The summer visitors contributed their part; some kind friends from Cacouna organized a concert and sent the proceeds; a number of young Quebec ladies also got up a sale at Cacouna and sent part of the proceeds; and then a generous donor gave \$100, making it a condition that his identity should not be revealed. All these gifts are most thankfully acknowledged by the rector, Rev. G. G. Nicolls, M.A., and parishioners.