

REVIEWS.

THE MOTHER'S LEGACY TO HER UNBORN CHILD. By Elizabeth Jocelyne Anno, 1622. Reprinted from the 6th impression, with an introduction by the Lord Bishop of Rochester. London: Macmillan & Co. Toronto: The Copp, Clark Co., Limited.

Dainty, elegant, sumptuous, are the adjectives most readily descriptive of the small volume, whose merits are abundantly testified to by the number of editions it has seen since its first appearance in 1624. This has all the outward showing of an *édition de luxe*, and, with the means at our disposal, we should hand a copy to every young mother and little infant. The Bishop of Rochester, in his introduction, sums up the case in few words:—"No apology can be required for placing it again in the hands of all who can appreciate, along with the simple pathos of its history, the rare combination it presents of earnest piety, quiet, womanly counsel and vigorous common-sense."

RESPECT FOR THE CHRISTIAN MINISTRY.

SPECIAL SERMON DELIVERED BY REV. J. H. MOOREHOUSE, RECTOR OF ST. JAMES' CHURCH, INGERSOLL.

(Continued from last week.)

(3) Respect their right of speech.—When, in our Church a clergyman is ordained, the Bishop asks him this question, "Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord has commanded . . . so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?" Ans.: "I will so do by the help of the Lord." No sensible layman will desire the man ordained to "declare all the counsel of God" to withhold any part of it. Receiving his commission direct from God, he has no authority to do so; and if through fear or favour he does, the result will be disastrous to himself and the congregation he addresses. Let both minister and people remember St. Paul's words to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself and them that hear thee" (I. Tim. iv. 16). The true minister of Christ is a moral reformer. He ought not to come to any locality to flit over it as a gaily-plumaged bird might fly over a bog or a swamp. This may be the way of ease and popularity, but it is not the way Christ trod and called His servant to follow. The minister's mission is to drain the bog, to clear up the swamp; and if in the discharge of his duty the toad and the serpent are disturbed, this is to be expected. But let the man who protests against right because it interferes with his ease or gain, remember that he thereby shows his colors, and declares that he is on the wrong side. He must not blame the minister because he is unable to make the crooked tally with the straight. The Lord's prophet can be neither a trickster nor a time-server. He dare not cry, "Peace, when there is no peace" (Ezek. xiii. 10). "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. xviii. 19).

(4) Respect their comfort. — (a) Rectory.—Any parish which abounds with comfortable homes does not respect the office of a clergyman unless it will provide him with a comfortable and well-appointed residence. (b) Vacation.—As to vacation, school teachers receive from six to eight weeks. They need it, they deserve it, and I am glad they have it. But does not a clergyman's calling, with its heavy strain, also demand rest and change? Is it not a shortsighted policy which fails to provide for this reasonable want; for the parish would reap the benefit of the better work which the clergyman could perform, and the clergyman would be cheered and strengthened by the kindly Christian spirit which provides for his need. (c) Income.—And a proper respect for a clergyman's office will prompt a congregation, where it is able, to provide for his decent maintenance. The subject of income is so distasteful that most clergymen prefer to suffer in silence rather than speak. But our text includes this, and it shall therefore receive attention. Laymen look on while they "feather their own nest" and leave perhaps thousands to their children, and let their clergyman struggle on as best he may, worried and hindered in his sacred work by anxiety to barely pay his debts while he lives, and

leave nothing to his family when he dies. And if through meagre income, for which easy-going laymen are responsible, he should be unable to pay his debts, great is the outcry raised. People are scandalized. It is said his usefulness is gone. Well, who took it away?—the people who denied him the necessary income for his position and work. When by their calling clergymen are debarred from employing their intellect and energy, however great, to the making of money, those who place them in such a position and accept their services are bound in all honour to see that they have an income at least approaching what their ability could have won in other walks of life. It was ordained in Israel that he who tarried by the staff should have a share equal to that which he received who went down to the battle. (I. Sam. xxx. 24). And St. Paul laid down the principle that "they which preach the gospel should live of the gospel" (I. Cor. ix. 14). This is no compliment or favour; it is only simple justice, and if acted upon clergymen would be saved from the spirit which sometimes openly sneers at them as leading a life of idleness, or secretly withholds from them the support which is as clearly their due as that received by other useful members of society who do not derive their income from direct toil or traffic. Young men without families or a house to keep up, not having public position to maintain, without the demands—charitable and otherwise—which necessarily come to one in the clergyman's position: these receive as book keepers, typewriters, commercial travellers, etc., an income nearly equal to, sometimes exceeding, that of a clergyman. Many other callings do not require the qualifications of scholarship which are demanded of a clergyman; no such standard and type of character is exacted of them as of ministers, and yet, despite all this, they are often far better paid. And when, as too often happens, an appeal to its own selfish interests is necessary before a parish can rise to its duty, it has at least no room to plume itself on a very noble or progressive spirit. All this is unjust, and wherever it prevails it is a disgrace to the laity and a standing proof that they have not yet learned to appreciate the office and services of a clergyman. I fail to see why a clergyman, more than any other—i.e. in a Christian community—should not be enabled to educate his family and lay by something for old age, so that he would not be left dependent upon the charity, so-called, of the Church. The clergyman is sometimes received as if it were a compliment to him to be allowed to do the work of the parish. It ought not to be forgotten that the compliment sometimes lies on the other side, for many a parish has held itself too cheap, as it has found to its bitter cost.

(5) Respect their work by union and co-operation. — (a) Union.—It does not add to a minister's joy to find his people failing, through dissension, to practise the precepts of the gospel of peace he was ordained to preach; and a refined consideration for his office and calling would, among other reasons, prompt to harmony in a parish. I heard the Bishop of Algoma say he would not stay a week in a parish that was not united. I know of a clergyman who has not been able to unpack his goods because he has not been given a proper house to live in—the lack being largely owing to disgraceful want of unity among the people he came in his Master's name to help and bless. Church members ought to have more self-respect than to arrogantly flaunt their private and social differences in a clergyman's face. Our text says, "Be at peace among yourselves." People should have more honor than to continue compelling their minister to reap what he did not sow. They ought not to either directly or indirectly try to draw him into side issues and thus impede him in his Master's work. Must he expend his energies in laboriously climbing to the position which, belonging to him, should be freely and lovingly accorded him? Must he, as it were, wrest from either an unenlightened or an unwilling people the homage due to his office and calling? Shame! People have no more right to thrust their petty social differences, which he did not cause, in the way of a clergyman's work than they have to ask him to do their washing. It is gratuitous insolence. What interest has he in these low matters? When a clergyman undertakes the heavy work of a new parish, fair-minded people will grant him a free field. He ought not to be haunted and harried by the ghosts of his predecessors, either successful or unsuccessful. People of sense, who desire the welfare of their Church, and through that the highest good of themselves and families, will not hinder their clergyman in the work of the Lord by their poor selfish grievances. The by-play of partyism may be very entertaining to people of a certain cast of mind—it affords opportunity for pride, worldliness and self-will to assert themselves; but while people are being amused their clergyman's reputation is held cheap, his heart is being burdened, and the Church for which Christ was willing to die is left to languish. And timid, weary souls, yearning for and sorely needing the benediction of God, are driven from the Church where they ought to receive it, by the wolves of

passion and strife. The Church, that ought to be a mother to nurse them, becomes a fiery furnace to blast and consume them. Oh, wherever such a spirit has been allowed to hinder the Church in her holy work, ought not the tears of contrition to well up into the eyes, and one great sob of penitential confession before God break forth from the congregation that the sin may be forever washed away? Partyism is "carnal" and contrary to Scripture (see I. Cor. iii. 3-7.) It opposes the minister's ordination vows. One question asked by the Bishop of the minister at his ordination in our Church is, "Will you maintain and set forwards, as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are, or shall be, committed to your charge?" Ans.: "I will so do, the Lord being my helper." What a crushing comment on the non-spirituality of any congregation, when it is said the clergyman had great need of nerve to control them—nerve to control those who, like the unruly horse, have not learned to control themselves, or to do their simple duty! Is that Christianity? To refuse co-operation in the Church's great work because of some petty social grievance is wrong. To hold back from doing the Lord's will because it crosses our will is a sin. Such a course betrays a misconception of the nature and object of the Church. It is childish and undignified—like little children on a playground, who, when the game doesn't go to suit them, put their little fingers in their little mouths and sit down and look on. It is unchristian; and if not sincerely repented of and abandoned, it may provoke Him who died for His Church to visit the offence with the rod of His chastisement. When we approach the Church we should all remember that we approach holy ground, where, unless we are lost to all instincts of decency and reverence, we ought, like Moses, to "put off our shoes from off our feet." As for giggling, nodding and whispering in the house of God, it has always seemed to me an indication of want of intellect—certainly of good taste, for ladies and gentlemen do not practise such conduct. If carnal and worldly passions must flaunt their gorgeous colors, they should find some other place for the exercise than in the church. There they are utterly out of place, and good taste as well as religion ought to banish them. And after the period of peace which has now marked the course of this church, I would not like to stand in the place of that man or woman who would be the first to disturb the existing harmony. No true clergyman can ever be a partisan, and no set, circle or faction in any parish has the slightest right to expect it. He can recognize only one party in his church, and that is those who will sink petty and selfish interests in their desire to exalt Christ and His cause, and do His blessed work.

(b) Co-operation.—The congregation that desires a minister to come into their midst to build up their Church, and to so make their cause his own as to give them his education—which cost years of toil and thousands of dollars—his time, energy, prayer, study and labour, are in duty bound to do all they can to make his home and life pleasant, and to co-operate with him to the very best of their ability. Too often a minister is put into the scales and weighed to the nicety of a scruple before people will make up their minds to do their duty by kind co-operation. By and by, when they have subjected him to a sufficient strain, if they think he will "do," they sluggishly begin. They cheer his heart by no sign or expression of appreciation. They inspire and stimulate him in no way—unless it be with the spice of occasional fault-finding. Perhaps the work fails—then it is said the minister was a failure, when it was the congregation that was a failure. The work is theirs as much as his. The members of a church should be as anxious for the upbuilding of their congregation as the minister. They and their families are the principal partakers of the benefit, for when he leaves he hands over and presents to them the results of his care and toil and sacrifices.

"Esteem them very highly in love" by respect for their independence, their reputation, their right of speech, their comfort, their work. May I earnestly ask you to give to my successor all this—to hold up his hands in every way, and thereby promote his, as well as your own, best interests.

I desire publicly to thank those kind workers who, during my four years here, have so ably assisted, by God's blessing, in placing St. James' Church in a more prosperous condition and higher position than it has held for many years.

That it may not only retain its present standing, but also go on to better things, and that God's richest blessing may rest upon you all, is the prayer and desire of my heart.

The Bishop of Arkansas has made the canonical request for the election of an assistant Bishop, if found practicable and desirable by the diocese. Efforts are now making to materially increase the episcopal endowment fund, with that end in view