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and of probable persecution, when confiding to S. John's guardianship a then widowed and disconsolate parent, the expiring Saviour said unto His Mother, "Woman, behold thy Son!" and to the Disciple standing by, whom He loved, "behold thy Mother?" Language can at best but feebly convey all that the deepest love would have implied in the trust then so feelingly delivered; but may we not presume that He who as "God" was "love" itself, inferred in this short address to her, who was so dear to Him,—See—here is a son who will love thee indeed, for My sake, and will supply towards thee on earth that place which I can no longer be permitted to share? And in the charge to S. John,—See—here is a mother—one whom, I am assured, thou wilt henceforth treat, for My sake, as if she actually stood towards thee in the relationship of a parent! How well S. John fulfilled this last injunction we have his own assurance, and we need no other. "From that hour," he says, "that disciple took her unto his own home."

At an age when temptations strongly urge us to deviate from the prescribed line of duty; when, as yet, an untried world is holding out its lures to the thoughtless; and the judgment is commonly too incredulous to prize this Scriptural declaration that "all the things that may be desired are not to be compared to" Religion, the only and true "wisdom," S. John found the assertion fully verified, they "that seek her early shall find her." He gave himself, heart and soul, to "the things which belonged unto his peace;" and as, in youth, he was the constant and most affectionate friend of his Saviour, so, in manhood, he sought no other distinction than that of being "the Disciple whom" his Master "loved."

REVIEWS.

BISCUITS AND DRIED BEEF. By L. H. M. Milwaukee: Young Churchman Co.

This book gives an excellent sketch of the many little annoyances and hardships of a parish life, and "how the rector of St. John's managed to owe no man anything." It should be of deep interest to churchwardens, superintendents, teachers and all who uphold the duties connected with the church and its surroundings. Would recommend it to Sunday school libraries.

The relation which price bears to quality in literature is made obscure by the Christmas *Cosmopolitan*. Stories by Rudyard Kipling, Wm. Dean Howells, Mrs. Spencer Trask, Mrs. Burton Harrison, and Albion W. Tourgee, are interspersed with poetry by Sir Edwin Arnold, Edmund Clarence Stedman, and James Whitcomb Riley, while through the number are scattered illustrations by such famous artists as Remington, Toche, Reinhardt, Turner, Van Schaick, Gibson and Stevens. A series of portraits of beautiful women of society illustrate an article on The Relations of Photography to Art; a travel article by Napoleon Ney, grandson of the famous Field Marshal; one of the series of Great Passions of History, to which Froude and Gosse have already contributed, and half a dozen others equally interesting, go to make up the attractions of the number. The *Cosmopolitan* people say: "We might charge you more for this number, but, in all frankness, could we give you better material, better illustrated, if we charged you a dollar a copy?"

MISSIONARY MEETINGS, AND HOW TO MAKE THEM MORE EFFECTIVE.

BY THE REV. SEPTIMUS JONES, RURAL DEAN OF TORONTO.

What do we mean by a missionary meeting? It seems to me that, ordinarily, we regard it as something different from a missionary sermon, or a missionary service. The missionary sermon is an address based on some text which unfolds some missionary principle springing from the root principle of Christianity, viz., that we are made Christians, not simply for our own benefit, but in order that we may follow the example of Christ, who lived not unto Himself, but came to seek and to save that which was lost. And we must ever bear in memory that we shall have neither the desire nor the power

to follow His example unless first we "be made like unto Him" in heart and mind through the power of the Holy Ghost. "Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, commanding them to observe all things whatsoever I have commanded you." The communication of Christ's omnipotent power to His Church, and His realized presence with believers, with its joy and peace and sanctifying influence, is made to hang upon this missionary spirit and missionary enterprise; for it is immediately added, "And, lo, I am with you always, even unto the end of the world." The persistent pressing home of such missionary sermons is an essential preparation for an effective missionary meeting. Any enthusiasm caused by a spirited missionary meeting will otherwise be only the temporary galvanizing of a corpse, pastor or people. You will get no steady work out of a galvanized corpse. "He that hath ears to hear let him hear." A missionary service, as I think we understand it, is one of prayer and song and thanksgiving, which is all attuned to the missionary spirit, and to the missionary text. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth (ekbale, cast, or hurl forth, by the Almighty conviction and impulse of His Spirit) labourers into his harvest," Matt. ix. 36-38. The missionary service emphasizes the truth that prayer with thanksgiving is the engine appointed by God for bringing down upon His Church that Holy Spirit of Christ which alone will truly move men and women to the missionary work, qualify them for it, or sustain them in it.

Unless this spirit be in pastor and people, no great results can be expected from missionary meetings. "Them that honour Me I will honour." But, next, as to our idea of the missionary meeting itself. While it should partake of the spirit both of the sermon and of the service, its distinctive features are found in such missionary texts as the following: John iv. 35: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." "And when Paul and Barnabas were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles," Acts xiv. 27; xv. 4. Here you have two distinctive features of an effective missionary meeting. First, the setting vividly and in detail before the mind and heart of the brethren the actual scenes of spiritual destitution, and the grand opportunities presented here and there for proclaiming the Gospel, and for saving the lost by bringing them to Christ, and gathering them into the fold of His Church.

Secondly a true, interesting report of what God has wrought in various places by the ministry of missionaries sent forth. The most effective report is that which is brought by a Paul or a Barnabas, or other heroes "who have hazarded their lives for the name of our Lord Jesus Christ," Acts xv. 26—men and women fresh from the field, filled with that missionary spirit which is the inspiration of their lives, and whose labour and self-denial shame us in our comparatively inglorious case. Failing such living witnesses, we must look for men and women filled in some measure with the same missionary spirit, who are habitually interested in missionary work, diligent readers of the latest and most reliable missionary intelligence, and who have the power of telling the story with skill and force and unctious; men who are connected with active missionary organizations in their own parishes, which remit, in proportion to the means of the people, large missionary contributions. Mere eloquence from the lips of one who has none of these qualifications will never add any real efficiency to any missionary meeting. But when great missionary principles are briefly but cogently impressed, and real needs are pointed out, and real and detailed information is interestingly given, and the whole is sanctified by prayer and en- thusiased with hearty praise, though no great orator may grace the scene, the attention of the people will be gained, their minds will be informed and their hearts touched, the best results must follow, and you will have an effective missionary meeting. But let me say a few words as to the preparation for an effective missionary meeting, and the actual conduct of it. You should put honour upon it, offer prayers for some weeks previous that it may be a success, ask especially your missionary bands and your praying people to remember missions in general, and your approaching missionary meeting in particular, in their private and family devotions. Preach beforehand one or more missionary sermons. Get your workers, the churchwomen especially, to invite persons to the meeting; and in some cases, and particularly if there is to be a famous speaker, handbills might be sent round from house to house. Have a

special practice of missionary hymns, and invite the congregation to join in it. Get out a strong missionary choir. As to the meeting itself, why must a missionary meeting be always prefaced with the full order of evening prayer and the set lessons, whether appropriate or inappropriate? Oh, that we all had a little sanctified common sense! This is a special meeting called for a special purpose, demanding special methods. A few suitable prayers really prayed, and a dozen verses of Holy Scripture well chosen, hymns of an evangelistic and missionary character, form the best setting for a missionary meeting: but from the showy solo, and long elaborate anthem, often very little to the purpose, may we mercifully be delivered! The W.A. litany distributed through the hall helps to hearty prayer. When the hour of the meeting has fully come, begin. Wait for no chairman. The unpunctual chairman is as a millstone round the neck.

Let the parson lead the devotions, but let him keep out of the chair. Put in some good honest layman who will not talk. A talkative chairman who just manages to spoil the several topics assigned to the speakers who are to follow, or who spends ten minutes in telling you that he intends to be brief, and then wastes ten minutes more in flat common-places, to say nothing of the superfluous remarks interjected by him when introducing the several speakers, is a grievous stumbling block in the way of a successful missionary meeting. Missionary meetings are killed by beginning late, and ending after the people wish they were safe in their beds. Three speakers are as many as can be well borne by any ordinary audience. Every speaker seems to think that every speaker should be short except himself. Have a time table and live up to it. Get out your bell, and when the time is up ring down (I was going to say) the Archbishop of Canterbury himself. Long speeches are a sin; and the bell will often deliver from this sin your brother who would like to stop, but cannot see how to do it. Two or three verses of a hymn between the addresses are better than a dozen. I believe in having a collection at a missionary meeting, but be sure to see that proper arrangements are made for having it taken up and reverently presented. Cards with pencils attached, distributed through the hall, are often found very effective. Finally, let me say a word about the speakers. The best thing for the country is a deputation of two or three appointed by authority, who shall travel together and take a series of meetings, say, for a fortnight. They gather strength as they go, and cost less in travel. And let them, as a sacred duty, prepare, first, generally through the year, and, second, especially before the tour. The materials for missionary addresses might be thus grouped:

(1) Missionary principles. (2) Missionary facts in the home, Canadian, and foreign fields. (3) Appeals for help, by prayer for labourers to be sent forth, by forming and reviving missionary organizations, Gleaners' unions, P.M.A., W.A., and C.C.M.A., and the like, for help by money, etc. A method which I have tried and known to be very successful is as follows:

A, B and C are appointed by authority as a missionary deputation to address a series of meetings outside the cities. Let each and all prepare carefully (1) a missionary sermon; (2) three twenty-minute addresses on home, Canadian, and foreign fields; (3) a twenty-minute appeal for help—in men, means, parochial organizations, and the like. Let A, B and C speak in rotation. Thus the order for several successive meetings would be A B C—B C A—C A B, and then begin again on the fourth night, A B C, and so on. For a grand rally, let the convener set each man at what he does best. All three may freely borrow from one another's speeches, so long as each keeps to the topic assigned him on that particular occasion. On an emergency, A, B or C will be able, single handed, to cover the whole ground. Thus, instead of lame apologies and vague generalities and stale anecdotes, and still staler fragments of old sermons dumped down impromptu and higgledy-piggledy, at an intolerable length, upon a yawning and long suffering audience, by men who have read little, thought little, worked little, given little, cared little, and, it may be, prayed little, for the mission cause during the year before, you will have living men with something to tell, and able to interest others because they are truly and intelligently interested themselves. Pray, work, prepare, be alive, and look alive, and, by God's blessing, you will have, in the best sense, an effective missionary meeting.

The Archbishop of York is taking steps to obtain, through his clergy, information of a precise nature relative to the Church and its endowments, with a view hereafter of bringing such information before the people, in order that a correct judgment may be arrived at on the subject of Disestablishment and Disendowment.

An address delivered before the Chapter, Dec. 3rd, 1894, and published by their request.