

ing bitter discord and continued strife. And what does that mean? It means increasing agitation, and decreasing confidence in the diocese, of which he has the spiritual oversight. There is no alternative. The diocese cannot help itself, unless he is willing to consult it; the deposit of power to call it together at any time is with him, and belongs to his office. No Christian man could or would oppose him in taking such a course, but as Mr. Dykes points out, loyal Christian churchmen would rally round him in settling the claims of justice and equity. To continue the strife will increase embarrassment and alienate friendship; it will drive useful clergymen from the diocese, and prevent others coming in.

Parochial strife will be engendered, and intensified to a degree yet unrealized, for once this strife depends for its solution upon the Privy Council, it is difficult to know where it will end. A couple of years will work havoc, and whilst victory could not undo the evil which will be wrought, how would it be with defeat?

Those only will strive to keep loose the dogs of war, who look for gain, and not for the spiritual welfare of men or the prosperity of the Church. The calm, thoughtful, unimpassioned reader, will recognise the truth that "no action" in the present crisis, is the method to provide a legal orgie, inflicting suffering upon the clergy, cost to the diocese, exodus from the Church, and dishonour upon her Head.

Are not the clergy, the captains of the hosts of Israel in the diocese, sufficiently valorous to go forth clad with the armour of truth, and fight this legal Goliath, this giant Philistine, who for several years has stalked to and fro, insolently defying the Church of God? Lawyers commenced it, lawyers have carried it on, and lawyers will strive to keep it going, but the Bishop by calling the clergy and laity together, can hurl the stone provided by the law of Christ, which being quickened by divine power will obtain the victory, secure peace and restore life to the Church. Will not Christian men and women, all lovers of the Church throughout the diocese, urge upon the Bishop the claims of peace?

Yours truly,
S. HALL.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON
THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

OCTOBER 18th, 1885.

VOL. IV. 20th Sunday after Trinity. No. 47

BIBLE LESSON.

"The Kinsman and Deliverer."

Genesis xlv. 7; xlix. 22, 26.

Having traced the history of Joseph from the dungeon to the palace, we come in this day's lesson to see wherein he was a type of the Lord Jesus Christ. And first let us recall to our minds what a "type" means; it is a visible material form or figure of something to be more clearly revealed afterwards.

We saw in an earlier lesson of this series how a remarkable character was typical of Christ, a figure of Him that was to come. We traced out the many points of resemblance between Melchizedek and Christ. And so in Joseph's career and position there are many particulars, if we look carefully for them, the counterpart of which in a higher and nobler form we see afterwards in our Lord's history. Let us look at some of these.

(1). *He was a Beloved Son*, Gen. xxxvii. 3. Jacob no doubt foresaw the superior character of Joseph; he was obedient, and dutiful, he was pure and upright, and so was specially the object of his father's love. He was sent by his father to visit his brethren. So Jesus was the beloved Son of His Father, and was hated by a wicked world, yet the Father sent Him to visit us "in great humility." Remember who it was that was proclaimed as He came up out of the waters of Jordan, (St. Matt. iii. 17,) the "beloved Son," even the reputed Son of Joseph the carpenter, though really King of Kings, and Lord of Lords.

(2). *He was hated by his Brethren*, Gen. xxxvii. 4, 8, 18. They could not bear the thought of his being exalted over them and so they plotted his death, and how was it with the Lord Jesus? "He

came to His own and His own received Him not." He had "no form or comeliness," Isaiah liii. 2. They would not have Him as their king, but consulted saying, "This is the heir, come let us kill Him." "Away with Him," "Crucify Him." As Joseph was sold on the advice of Judah, ch. xxxvii. 26, 27, for twenty pieces of silver, so was our Lord Jesus for thirty, and by one of the same name, Judah.

(3). *He was a Predestined Deliverer*, Gen. xlv. 7. God fore-ordained all that happened to Joseph. He was sent to preserve life; the name given to him by Pharaoh was sufficient, one meaning assigned to it, "Saviour of the world." Other Saviours of the Old Testament were conquerors, who destroyed men's lives in battles, but Joseph saved thousands of lives without destroying any.

Such was the word, only in a more eminent degree that Jesus came to do, to save the whole world, 1 John iv. 14; St. Luke ix. 56; Acts v. 31; St. John iii. 17. Another meaning of Joseph's name is said to be, "Bread of Life," and does not our Lord call Himself this, see St. John vi. 35; St. Matt. v. 6; Psalm cvii. 9. To all who apply to Him, He will open His treasures and freely give without money and without price.

(4). *He was a patient Sufferer*. This we have seen in previous lessons; betrayed, sold, falsely accused, imprisoned, yet he bore it all with patient resignation. See how this is fulfilled in the humiliation, sufferings, and patience of our adorable Redeemer, as foretold in Isaiah liii, and fulfilled in the Gospels.

(5). *He was a gracious and forgiving Kinsman*. He not only forgave his brethren for all the evil they had done him, but he heaped coals of fire on their heads, by pointing out how God had overruled everything for good. Then again, though he was a great man and they were comparatively mean, he owned them, chap. xlvii. 2. So our Lord Jesus is not ashamed to call us brethren, Heb. ii. 11. Think of the forgiving love of Jesus, how He prayed for His murderers. How loving and gracious He is to us in spite of our ingratitude and sin, how He even liveth to make intercession for us.

In many other ways, did time and space permit, could we trace out the typical picture, but enough has been mentioned to show what an eminent type of Christ was Joseph. May we, when we contemplate Joseph's humiliation and exaltation, when we look at the cross, and at the throne of the Majesty on high, and see the difference between the thoughts of God, and the thoughts of men, let our prayer be.

Thou, O Christ, art all I want,
More than all in Thee I find,
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Thou of Life the fountain art,
Freely let me take of Thee,
Spring thou up within my heart,
Rise to all eternity.

Family Reading.

In a noble address to the Diocesan Convention of Minnesota, Bishop Whipple spoke thus of his observations of the wonderful activity of the Church of England on a recent visit there:

I was prepared to find great changes in the work of the Church of England. A fellow-passenger of the Wesleyan communion said to me, "You will find the old Church alive with work. Had the Church in the past exhibited the same loving earnestness, there would not have been any dissent in England. It is only a question of time when we shall all go to our Mother." I was deeply impressed with the work of the laity. Persons of the highest social position taught at Sunday and night schools. The Christian home invariably had a family altar. Laymen often read the lessons in the church, and were the counsellors and helpers of the clergy in all good work. At Mildmay Park I found over five hundred labouring men in a night school. At Rochester I addressed, at the request of the bishop, seven hundred Bible readers, district visitors and helpers, and the following day was present at a confirmation of five hundred persons. The churches in the worst districts of London were

crowded during the London Mission. The secret was that warm-hearted men and women had gone into the highways to constrain these lost souls to come to the Gospel feast. At a missionary meeting, on a week day, in Oxford, one thousand undergraduates came to welcome some missionaries from the interior of Africa.

At both Oxford and Cambridge the proposition has been made for university men of the highest social position to go down into the slums of London, not to rebuke these poor souls, telling them "it is your own fault," but to go as Christ went to seek and save the lost. Party spirit and party prejudices are dying out in England. The Church is learning her Master's lessons, and sisters of mercy and district visitors are doing the same work for the sinful and sorrowful. The Church is too busy to discuss shibboleths.

England has its sin and shame. It is an over-peopled land. There are nearly five millions of souls in London. Wherever men gather in crowds sin runs riot and death reaps the harvest. As the palace is builded on the avenue the attic and cellar swarm with souls. The parish church in London is never removed to follow a fashionable population. The endowments given by pious faith are the guarantee that it will forever remain the church of the people. At no period of her history has the Church of England builded so many churches, and every church builded must have its endowment.

DOFFING THE HAT.

The *Hatter's Gazette* has an interesting article on the ceremonies of civility connected with the hat, from which we extract the following:

"All Jewish congregations worship with their heads covered; so do the Quakers, although St. Paul's injunctions on the matter are clearly condemnatory of the practice. The Puritans of the Commonwealth would seem to have kept their hats on, whether preaching or being preached to, since Pepys notes hearing a simple clergyman exclaiming against men wearing their hats in church; and a year afterward (1662) writes: 'To the French Church in the Savoy, and where they have the Common Prayer Book, read in French, and which I never saw before, the minister do preach with his hat off, I suppose in further conformity with our church.' William the Third rather scandalized his church-going subjects by following Dutch custom, and keeping his head covered in church, and when it did please him to doff his ponderous hat during the service he invariably doused it as the preacher mounted the pulpit stairs. When Bossuet, at the age of fourteen, treated the gay fellows of the Hotel de Rambouillet to a midnight sermon, Voltaire sat it out with his hat on, but, uncovering when the boy preacher finished, bowed low before him, saying: 'Sir, I never heard a man preach at once so early and so late.' As a token of respect, uncovering the head is one of the oldest courtesies.

"Lamenting the decay of respect to age Clarendon tells us that in his young days he never kept his hat on his head before his elders except at dinner. A curious exception, that, to modern notions of politeness, but was it the custom to sit covered at meals down to the beginning of the eighteenth century. Sir John Finnet, deputy master of the ceremonies at the Court of King James the First, was much puzzled as to whether the Prince of Wales should sit covered or no at dinner in presence of the sovereign, when a foreign ambassador was one of the guests; since the latter, as the representative of a king, was not expected to veil his bonnet. Giving James a hint of his difficulty, his Majesty disposed of it when the time came, by uncovering his head for a little while, an example all present were bound to follow, and then, putting on his hat again, requested the prince and the ambassador to do likewise. 'Hats need to be raised here,' so it is said, runs a notice in one of Nuremberg's streets. 'Hats must be raised here' should have been inscribed on the Kremlin gateway, where a government officer used to stand to compel passers-by to remove their hats, because under that gate the retreating army of Napoleon withdrew from Moscow. Whether the regulation is in force at this day is more than we know."