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meeting of Synod for the reason thus given by him
at its seventeenth session, will further explain the
surprise felt at his being represented as opposed to
the observance of the day: "I wrote from London
to the Secretary, requesting him to summon the
Synod for the 3rd of December. On returning home
I found that that day had been appointed as the Day
of General Thanksgiving, and it would be unseemly
if the Church of England clergy should ignore the
proclamation by meeting in Synod instead of hold-
ing Divine Service in their churches on Thanksgiving
Day. I therefore prorogued the Synod for six
months."

BUXTON B. SMITH,
Acting Rector S. George's Cathedral,
Kingston, Nov. 20, 1890.

[Our remarks were based upon the references of
the Toronto papers to the Bishop of Ontario's ser-
mon. We felt that the impression which these re-
ferences were sure to produce ought to be corrected.
We are glad to find from Mr. Smith's letter that they
altogether misrepresent his Lordship of Ontario's
sentiments and teaching, which is wholly in the line
our article advocated.—ED. C. C.]

Trinity University.

SIR,—Now that Archdeacon Bedford-Jones has
spoken, it will be in order for smaller men to take up
the question. Without doubt, every institution in
Canada must be Canadian, if it aspires to hold the
affections of Canadians. It has been for years clear
to me and to others that we cannot work any insti-
tution in this country in obedience to the traditions
of another civilization. Let any Englishman who
has boys grown up, educated in the common schools
and high schools of the country, consider the promi-
nent characteristic of these young fellows. Is it not,
"We are Canadian"? And this is right.

One cannot measure the possibilities of Trinity.
Let her take her part in moulding the young life of
Canada. Every Churchman's son should be able, so
far as College restrictions are concerned, to take his
degree at Trinity. Again, the hopes of Churchmen
are built on Trinity, for we do not see at present any
other institution that can do the true work of the
Church. Protestant but not sectarian, Catholic but
not Roman, holding "the Faith," let her go forward
and fear nothing.

ALFRED OSBORNE, Markham.

"The Drink did It."

SIR,—The editorial note in your issue of 20th
November, under the title "The terrible effects of
drink," is a specimen of the misleading paragraphs
one sees so often in newspapers. With all due re-
spect, I would suggest that such a way of regarding
the "Drink question" is out of date. Drunkenness
is no longer regarded scientifically as a cause of
crime and insanity, but as a symptom of moral or
intellectual weakness. It is not true that the "drink
did it," or that the array of horrors so often paraded
are really the terrible effects of drink. We must
seek a deeper cause. There is far more gluttony
than drunkenness in the world, and when you quote
95 per cent. of crime or 70 per cent. of insanity as
traceable to "Drink," you might quote 99 per cent.
(just as logically) as traceable to gluttony—over
eating. The scriptures are full of warnings about
gluttony in connection with all sorts of impiety and
crime; every one knows how "high living," even
among total abstainers, proves an incentive to crime,
as we put it.

If the cause be deeper, then, which is it? When
a murder is committed, reasonable people do not
stop at the knife or the pistol, and say steel did it,
or powder did it, or rave about the terrible effects of
knives and revolvers. They seek for deeper causes:
motives, objects, intentions—primary causes. So in
all these terrible effects, we must not be content to
find drink as the cause. How is it that a man
allows himself to take stimulant in excess, when he
must know that he is loading himself with a danger-
ous weapon, a very sensitive explosive, which may
carry wreck and ruin to those who ought to be his
nearest and dearest? No other cause can be assigned
but a defective moral sense, a criminal carelessness,
a want of natural affection. Sometimes we hear
such a statement: when sober, he is one of the kind-
est men living, but a fiend when under the influence
of drink. All fudge; no really kind or good man
would put himself under the influence of drink,
knowing how it would lead him to act. The man who
loads himself up in that way ought to be treated on
a par with him who carries a lighted match into a
powder magazine, or carries a dirk-knife or a loaded
revolver about the streets. He should be put where
his utter disregard of the safety of his fellows will
not do harm—a criminal not because of drink, but
because he takes it!

SMILAX.

Sunday School Lesson.

Second Sunday in Advent.

Dec. 7, 1890.

Private prayer and public prayer are quite different
things; but people often forget this fact and pray
for themselves alone, when they meet together
ostensibly to offer prayers and praises as one family,
each for the other, and all for the Church. This
lesson is on *Public Prayer* and the way of conducting
it.

I. THE PRESENCE.

When "the trumpeters and singers were as one, to
make one sound to be heard in praising and thanking
the Lord," the glory of God filled the House of
the Lord." (2 Chron. v. 13, 14.) Thus did God show
by the visible sign of His presence, His acceptance
of the worship offered. Our places of public worship
are hallowed in the same way, although not visibly;
for our Lord has promised to be in the midst of those
who are gathered together in His name. (S. Matt.
xviii. 20.) If we would but realize that He always
listens to the prayers, and watches the actions of
the congregation, there would be less irreverence
and fewer wandering thoughts during the service.
Who would then dare to mock God by *pretending to*
kneel? But Christ, our Lord, has not only told us
to meet together in prayer: He has also set the
example. It was His custom to attend the synagogue
service regularly (S. Luke iv. 16); and, whenever
possible, the Feasts in Jerusalem. The glory of the
second Temple was greater than the glory of the first,
because the "Desire of all nations" came to it.
(Hag. ii. 7, 9.)

II. THE PROMISE.

God has said that the praises of men honour Him.
(Ps. i. 23), and He not only allows us to ask for what
we want, but *commands* us to do so. What is the
best and most scriptural way of praying and praising
God publicly? Is it better to use a Liturgy (or fixed
form of prayer) than to leave everything to the will
of the minister? Our Church for many reasons
claims that it is.

1. Note the warning words, "Be not rash with thy
mouth," etc. (Eccles. v. 2) How can the congre-
gation be sure that the *extemporaneous* prayer of the
minister will be reverent, and will express all their
desires, without "vain repetitions."

2. A petition addressed to an earthly monarch by
his subjects is carefully composed beforehand. Surely,
petitions addressed to the "King of kings" are at
least as important.

3. The Jewish Church used a Liturgy; and had
special prayers for marriages, burials, etc. Eight-
een Collects, said to have been composed by Ezra,
are still in the Jewish Prayer Books. The Psalms
were regularly used. (2 Chron. xxix. 30) God
Himself told them to use particular forms on cer-
tain occasions. (Num. vi. 24, 26; Deut. xxi. 7: xxvi.
5, 11: 12, 15.)

4. Our Lord sanctioned the use of forms, by join-
ing in the liturgical services of the Temple and
Synagogues. He also gave the disciples a form of
prayer, (S. Luke xi. 1) and the words to be used in
baptizing. (S. Matt. xxviii. 19.)

5. The early Church prayed "with one accord,"
(Acts i. 14; iv. 24), and used psalms and hymns
(Col. iii. 16) The custom of saying "Amen," as a
congregational response, seems to have been usual
from the very first. (1 Cor. xiv. 16. See also Deut.
xxvii. 15, 26.)

6. Liturgies were used *universally* for many
centuries.

7. It has been proved by experience that no body
of Christians can keep the faith and doctrine un-
changed for centuries *without a Liturgy*.

8. The use of "forms of prayer" makes it possible
for the congregation to "agree" in word, as well as
spirit, and so to claim the great promise attached to
united worship (S. Matt. xviii. 19).

9. When all join in using the same prayers and
praises, the "Communion of Saints" becomes an
apparent fact. All the members of the body unite
"as one, to make one sound." See the advantage of
union (Eccles. iv. 9-12)

III. THE PICTURE.

If the worship of the angels is copied on earth,
our churches are like pictures of Heaven. We join
"with Angels and Archangels" in praising God, so
our service, like theirs, must be reverent. They fall
on their faces to worship (Rev. vii. 11); let us not be
too proud to *kneel*.

God's House should be used only for His glory
(S. John ii. 14-17). This buying and selling in the
outer courts of the Temple, was very wrong; although
perhaps the Jews thought that as it was for the
sacrifices God would allow it, so do some people now
hold concerts, for charitable purposes, in their
churches.

In another way the Church ought to be a picture
of Heaven. There "the rich and poor meet to-

gether" (Prov. xxii. 12) on an equality. Thank
God, the system of "free seats" is spreading. There
should not be good seats for the rich, and poor seats
for the poor. All are alike in God's sight, and, in
church at least, no difference should be made (S.
James ii. 2-6).

Family Reading.

Second Sunday in Advent.

A SOLDIER OF CHRIST.

What is a soldier?

A man in uniform who fights. That's the
easiest sort of answer to the question, but not quite
a right answer.

For uniform doesn't make a soldier. And
merely fighting doesn't make one either. You
might fight for the sake of hurting somebody, but
that sort of fighting certainly wouldn't make you
a soldier.

A soldier must fight for a reason, and a good
reason too. An English soldier fights to defend
his country, or to take the part of some other country
which is being oppressed—a small country perhaps,
that is put upon by a big one.

Ah! yes; those are good reasons for fighting,
and not only good, but fine and noble ones as
well.

Now let us see what sort of man a soldier ought
to be.

Why surely, first of all, he must be *brave*. Of
course he must be that, not a bit afraid, not a bit
inclined to run away when he sees the enemy. (I
dare say, however, it's hard not to feel a *little*
afraid just at first.)

But depend upon it, he can't fight well if he's
got real fear in his heart—fear that the enemy is
too strong for him, and he shall get beaten.

Why it has been said that Englishmen fight so
well just because they never know when they are
beaten! If things go against them, they are not a
bit cowed, but are up again and full of pluck.
They believe they *can* beat the enemy, and that
just makes all the difference.

But let a soldier be out of heart and he will
begin to be afraid directly. And then it's all over
with him. He thinks he's going to get the worst
of it, and then in nine cases out of ten he *does* get
the worst of it. Which is a pity, but quite true
all the same.

Now what is all this to do with you who are
reading this book at this minute? Why a great
deal. For what I want to tell you is, that there's
fighting going on all round you. And the fight-
ing is every bit as *real* as that with cannons and
swords and rifles. Only it goes on for the most
part out of sight. And it doesn't make a great
deal of noise either.

But for all that, it is done by soldiers, soldiers
that have really and truly enlisted, and have a
grand Name and a grand Banner to fight under.

The name and title are, Soldiers of Christ.
And the Banner has a Cross, Christ's Cross upon
it.

And He is the Captain and Head, and every
soldier, young and old, has Him in sight when he
goes into battle. Wherever he is, he isn't far
from his Captain, but quite near.

And what is the enemy? Ah! that's summed
up in one short word, Sin. Sin wants to be
master, remember that, and so we must always be
fighting him. It's a glorious fight too, a great
deal finer than cutting down live enemies in
battle!

Well, we think about that sort of fighting
to-day, and about being a soldier in that great
Army that is scattered all over the world. Yes, it
is everywhere. Sometimes there's a brave soldier
in a little narrow street, and there's another out
at work in the fields, and another shut up in a
dull dark office. The place makes no difference.
Wherever the soldier is, he can fight. That is the
main thing.

Perhaps the best fighting goes on in out-of-the-
way corners. I am inclined to think it does—
sometimes at any rate.

We said the soldier's first requisite was to be
brave. So it is. Well, a Christian soldier must
be distinctly brave to begin with.

What does that mean?