

mission room, cottage meeting or any other service, except by express invitation of the incumbent.

8. That as soon as possible some suitable form of service be formulated, and when approved, be printed for the use of the association.

9. That a synoptical report of the work done by the association be presented to the council at each quarterly meeting by the hon. secretary.

10. That the association will not know nor mix itself up with any differences in mere matters of ritual, one way or the other, and will avoid all controversial subjects in its proceedings and addresses, as far as possible.

11. That the Council and monthly and all other, if any, meetings shall commence or close with prayer, or may close with the Doxology.

I need only add that the success of the association was such that as the honorary secretary I was asked to meet the rural deans and clergy of several other rural deaneries, accompanied by other senior members, to explain our mode of procedure, the result being the formation of several other rural-decanal associations, and eventually in the formation of a Layhelper's Association for the Diocese of Ripon, with the Lord Bishop (then Dr. Bickerstall), as president, myself and several of my colleagues being selected by his Lordship as members of the Diocesan Council. As a further mark of his Lordship's approval, he specially granted to three of my brothers and myself a diocesan lay reader's license. My own I still hold among many other highly prized documents.

I have given the code or constitution from memory, and while I do not vouch for its *ipsissima verba*, I do vouch for accuracy in substance and fact. Up to the time of my leaving Leeds, and the Diocese of Ripon, to fill an important diocesan secretaryship under the Bishop of Manchester, the association was pursuing a useful work in aiding many an overworked clergyman in the densely populated parishes, sometimes over 20,000 souls in the manufacturing districts of the dear old Mother Country.

I may further add that none could be admitted as a member unless proposed by one cleric and two laymembers at a monthly meeting, and in addition must have a recommendation from his own clergyman, and if approved was elected at the next monthly meeting.

As lay helpers' associations have become much more general in the Church in the Mother Country, and lay readers are generally recognized as co-workers, in their degree, with the clergy, and not only so, but if I am rightly informed, the same or similar kind of association is likely to spring up in connection with the work of the daughter Churches in the various colonies—the foregoing account, though crude and imperfect, may aid somewhat in the formation of such associations as well as in formulating their constitution. I shall be glad to answer any enquiry about the subjects in the columns of the CANADIAN CHURCHMAN.

REVIEWS.

THE EVOLUTION OF CHRISTIANITY. By Lyman Abbott. 8vo. Pp. 258. Price \$1.25. Boston and New York: Houghton, Mifflin & Co.; Toronto: Williamson Book Co. (Ltd.)

The volume is carefully thought out and put into good form, so as not to irritate by antagonistic statements, but rather to reason and explain. It does not touch upon the origin of things, but only follows the method that God seems to have appointed for the working out His ends. In this light it is very interesting reading, and the subject well distributed in nine chapters, which embrace such topics as "The Evolution of the Bible," "The Evolution of the Church," "The Evolution of Christian Society," "The Secret of Spiritual Evolution," &c. The world and the Church are regarded as undergoing a course of evolution from less to more, and from simpler to the more complex. This is not from natural or inherent force belonging to nature, but from a resident force that nature has received from a personal and intelligent Being, so that the evolution progresses according to definite laws, and works up to a definite end. In Jesus Christ, God is incarnate, giving in Him the perfection of humanity, that when our education on earth is ended, "in all the regal splendor of His character, and with all the justice

and purity and the love which constitute His divine glory, we shall be like Him, and God will be in us, as in Christ, the all in all." The story of historical evolutions during the last eighteen centuries of Christendom is very valuable, and the whole volume is an important contribution to literature and theology.

EARNEST THOUGHTS FOR EVERY DAY. By the author of "Thoughts for Weary Hours." New York: T. Whitaker; Toronto: Rowsell and Hutchison.

This charming leatherette is full of choice earnest thoughts, and must be very helpful if each article is taken for a distinct meditation. Some of these are recognized as taken from our favourite authors, but the result is the same, and we can very highly recommend the collection. Interspersed are to be found a few Collects, and the choice here is very judicious, not too many and always suitable.

THE TEACHING OF JESUS. By Hans Hinrich Wendt, D. D. Vol. I. Price 10s. 6d. Edinburgh, T. & T. Clark; Toronto, Presbyterian News Company. 1892.

Dr. Wendt's great work has been received with so much enthusiasm by readers of German that its translation into English was a matter of course, and we are glad that the work has fallen into such competent hands as those of the present translator. Dr. Wendt attempts to do for the teaching of Jesus that which Neander declared to be impossible for himself—namely, to approach it with entire freedom from prejudice (presupposition). No one can question the penetration or the profundity of Dr. Wendt's exposition, and teachers will do well to provide themselves with a copy of this book. We must, however, warn the inexperienced that the Jesus of D. Wendt is not the Christ who is confessed by the Catholic Church. Read with discrimination, however, the book will be of great value.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. By Rev. John Macpherson, M.A. Price 10s. 6d. Edinburgh, T. & T. Clark; Toronto, Presbyterian News Co. 1892.

The Epistle to the Ephesians has been recognized by thinkers like Coleridge as the most profound of all the writings of St. Paul's; and even those who don't thus discriminate will not doubt its great value. Mr. Macpherson gives us an admirable commentary on this epistle, and one which is equally valuable to students of the Greek Testament, and readers of the English Bible. The introduction is careful, learned, and thorough. No writing of importance on the subject is overlooked. Mr. Macpherson has no doubt of the Pauline authorship of the epistle. He gives good reasons for that opinion. He does not, however, agree with Lightfoot and Godet that it was a circular letter. It was, he thinks, in the first place at least, addressed to the Christian Church at Ephesus. In the introduction Mr. Macpherson gives an excellent account of the contents of the epistle.

The commentary is the best of all that we have consulted. It is more concise, and, at the same time, more scholarly, than Eadie's, which is the only English commentary that would take nearly the same place; and it is fuller than Mr. Moule's excellent work in the Cambridge series. The author shows a thorough acquaintance with all the latest English and German commentaries, and makes a judicious use of them. If we must, in any degree, offer a criticism, we should point out that Mr. Macpherson is slightly biassed by Calvinistic modes of thought, although these are not offensively obtruded. He gives an excellent account of the literature of the subject. We are looking for Bishop Lightfoot's long promised commentary on the Ephesians; and, until this comes, we cannot do better than use Mr. Macpherson's.

MAGAZINES.—The Critical Review (July). This publication continues its useful and invaluable work in a thoroughly satisfactory manner. It has a double use—in the first place, it will enable students to know what books they should purchase; and besides, it will give to those who do not wish

to purchase a very fair notion of the contents of the most valuable recent publications on theology and philosophy. Among new books of value and interest noticed in this number are the new editions of Tyler's Primitive Culture, Kanlen's Assyria and Babylon, Davidson's Ezekiel, Ryle's Old Testament Canon, Canid's Essays on Literature and Philosophy, and Minshead's Elements of Ethics. The Expository Times (July) has a great deal of matter of practical usefulness to teachers of religion, whether clergymen or Sunday School teachers. There is an excellent article on English Literature in its religious and ethical aspects, some very good Expository Papers, the usual Great Text Commentary, Notes of Recent Exposition, and Exposition of the International Lessons.

SOCIETY OF ST. OSMUND.

This society, which was only organized in 1889, but already shows large growth and expansion, lately celebrated its third anniversary. Saturday, the 16th July, was the Translation of St. Osmund, according to the Sarum Kalendar, and on that and following days the Holy Communion was celebrated with intention for the objects of the society in seventy-five churches of England and abroad. For the first time in the history of the society it was found possible to have a Solemn Eucharist, which was celebrated on the 18th of July, at St. Michael's, Shoreditch, one of the ancient homes of Sarum ceremonial in England, of which the Rev. H. M. Evans, one of the members of the council, became vicar some nine months ago. The congregation was larger than it could reasonably have been expected, and by far the greater part of it was composed of men. The service was rendered with full Sarum ceremonial, carried out with correct details. The chief minister was the incumbent of the church, the Gospeller being the Rev. H. G. Worth, and the Rev. W. Loundes the Epistoler. The organ was played with consummate skill and taste by the Rev. G. H. Palmer. Mr. F. Abdy Williams, Mus. Bac., conducted, and the cantors were Mr. H. B. Briggs, of the Plainsong and Medieval Music Society, and Mr. F. W. Goodrich, first secretary of the society. The music was the St. Dunstan's Mass, "Rex Splendens" (recently published by the Plainsong and Medieval Music Society), and was Gregorian throughout. The Book of Common Prayer was strictly adhered to, save that there was no sermon. The service began with the Prayer-book Litany, which was sung in procession.

The annual general meeting took place at 8 p.m. at the Church House, Dean's Yard, Westminster, under the Presidency of Sir Theodore C. Hope, K.C.S.J., C.J.E. The report stated that there were now on the roll 210 members, against 150 at the corresponding date of last year. Several communications having reached the society as to extending its work in the colonies and foreign parts, the council determined to appoint four local secretaries in various provinces of the Church. Mr. W. E. Lyman, of Montreal, and the Rev. E. Tennyson d' E. Jesse, of Grahamstown, South Africa, had consented to act for their respective districts. Several letters having appeared in the Church papers regarding the issue of a Sarum Directorium, the council had determined to compile such a work. It would be prepared with great care, but a considerable time must elapse, and the number of members be largely increased, before the council could hope to go to press. Since the issue of the last report six lectures had been given, and arrangements were being made for a course of papers to be read at some centre in London during the winter months. During the past year a very large number of letters had been received asking for information upon details of ceremonial, and it was evident that clergy and those interested in the services of the Church were beginning to recognize the value of the society. The council wished to suggest to members to always advise references to the society when the restoration of the legal ornaments both of the Church and of the ministers thereof is contemplated. Mr. W. Antrobus Luning, the hon. secretary and treasurer, then made a brief statement. He said that the society was making real progress, and he had the pleasure of announcing that the Ven. T. Bedford Jones, Archdeacon of Kingston, Ontario, and Mr. Maclean, the new Dean of Argyll and the Isles, had recently become members. The society was spreading in all directions, and in addition to the hon. corresponding secretaries who had been appointed for Canada and South Africa, he hoped shortly to be able to say that Mr. Mercer, at Zanzibar, and Mr. Fitzwilliam, in Australia, had accepted similar appointments in their respective spheres.

Sir Theodore Hope, the chairman, then in a few words introduced the Rev. F. S. Warren, B. D., Rector of Bardwell, Bury St. Edmunds, who read a most able and interesting paper upon "The Kalendar