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BOOK NOTICES.

The Gospel according to St. John with Introduction and Notes. By Rev. Geo. Reith. In two parts of 27 each (T. & T. Clark). This is decidedly one of the best instalments of the excellent series of handbooks for Bible Classes to which it belongs. It is not indeed a very difficult task to produce a good commentary on the fourth gospel after such writers as Luthards, Godel, and Westcott, not to mention earlier labourers of merit in the same field, as Tholuck and others. But it is, after all, a work which receives high commendation when a writer can condense, in due proportion, the labours of other more voluminous writers, and so provide for that large class of intelligent students of Holy Scripture, who have not much money to buy nor much time to read the larger works.

We do not know who Mr. Reith is, nor do we greatly care. If he is a Presbyterian, as is most likely, there is very little in the Gospel according to St. John which need bring him into collision with Anglican students; and, although we are not prepared to agree with every phrase in these volumes, there is nothing necessarily at variance with the teaching of the English Church.

The introduction is excellent, even if it has little or nothing new; for nothing new is wanted, there are some good words on the relation between the three great teachers of the first age: "It is often said that the types of Christianity according to Peter and Paul, namely, hope and faith, have successfully ruled the world, but that the type of Christianity according to John, namely, love, has yet to assert its pre-eminence. Perhaps so, but it is well to remember that the love of which John stands representative is not that of a gentle feminine character, it is that of a son of thunder, it is the love which some of its objects as the supreme and only Lord of the affections, abandons itself entirely to Him; suffers nothing, no form of beauty, or of strength, or of greatness to come into rivalry with Him."

The proofs of the authorship are, in our judgment, adequate. They are the same in substance which we already have from Luthards and from Westcott. The commentary, throughout, is judicious and careful. Of course it is condensed, yet it is not dry; and we have hardly ever found a passage inadequately treated. Take, for example, the remarks in the celebrated passage in St. John's gospel, relating to the woman taken in adultery. Mr. Reith seems to us to give the substance of all that can be said in a very few lines: "The generally received opinion of this passage may be summed up in a sentence: That it is an authentic incident from the life of our Lord, but that it does not belong to the Gospel of John. It was not received as part of the book till at least the fourth century; and all the oldest MSS., with one exception, are without it. Further, the style and language are evidently different from those of the Gospel, into which it has found its way. But the representation made in it of Jesus, when placed by His enemies in the embarrassing situation, is such as could hardly have been imagined, and yet is in true consistency with the Gospel record. The striking scene when, as Augustine (who zealously defends the authenticity) puts it, the *miser* stood alms before the *miser*, is sketched from life." This is a very good specimen of the care and skill with which the work is done.

THE LATE LORD ADDINGTON.

By the death of Lord Addington the Church has lost one of its most distinguished lay men, and the world of finance and business one who for many years past has held a position of the highest honor. The deceased was an active writer on monetary questions, being justly regarded as an authority in all commercial questions. As is common in England, this eminent financier took an intense interest in Church matters. As is pointed out in a leading English paper, "he was probably one of the first laymen in the world of business attracted by the Oxford movement of over fifty years ago, and to the end he was a keen controversialist and Church defender. His library at Addington, in which he worked at home, contains the most perfect collection of pamphlets on the relation of the Church and Dissent, while the tracts of the Liberation Society and bound volumes of the *English Independent* and *Nonconformist* take up one side of the room. No member of Parliament, not even Mr. Halley Stewart or Mr. Picton, had a greater knowledge of the past history of Dissent and its present struggles; in fact, a present of his books to the Church House would be a mirror and a record of the religious struggles of the last half century."

At Addington Manor, says the London correspondent of the *Manchester Guardian*, the names of Mr.

Gladstone, Bishop Wilberforce, Canon Liddon, Canon Gregory, and on two occasions "B. Disraeli," are found among the autographs in the visitors' book. "In the parish church there was not even a surpliced choir, and Lord Addington was accustomed to read the lessons in a black velvet coat."

The deceased, says the *Church Times*, "was a staunch Churchman of a thoroughly manly type and did good service to the Church, especially on the education question, in the House of Commons. But his name will probably be more affectionately regarded, by those at least immediately concerned, as that of him who was the liberal founder of the church of St. Alban's, Holborn; and though he felt unable to go entirely with the ritual advance there, and though, unfortunately, disputes arose, nevertheless his name will ever be held in reverence as that of the London merchant who desired to devote his means to the glory of God and the good of souls in one of the very worst districts in London."

Lord Addington was a tower of strength to and amongst the friends of Church education and Church defence, he was one of the earliest friends of the lay-helper's movement which now in London has 2,000 members. Active in all philanthropic work he was too high minded to be perpetually obtruding his personal views before the public, after the manner of some eccentric, self-glorifying characters who cannot even worship God amongst their fellows, but must needs build a special conventicle for their own devotions and those of a select circle of friends.

The *Morning Post* in its leading article says:—"He was thoroughly conscientious on the responsibility of wealth, and held the profits of his successful city interests as a great trust. Many of our most thriving benevolent institutions owe much to his ungrudging liberality. He was a Churchman of the moderately high type, thoroughly loyal to the traditions of primitive times and the enactments of the Reformation, prepared also to accept and promote all wise proposals for enabling the Church to meet with more success, the various and ever-growing demands of this busy century. As such he was a great promoter of Church building, and set an example of noble liberality in the building and endowment of a splendid church in the destitute district of St. Alban's, Holborn. Applying his rare financial capacity to the resources of the Church and the administration of them, he did a great deal to repress a tendency which had set in rather strongly some thirty years ago to undertake all sorts of useful works, such as colleges, orphanages, houses of mercy, schools, and churches without sufficient funds. He had more than once gone to the rescue of institutions which had become impecunious through imprudence of that kind, and in a paper on 'Church Finance' at the Oxford Church Congress he loudly denounced the practice of 'building in faith,' which he described as a presumptive getting into debt without a shadow of justification, all the less justifiable if the object in view were of a religious kind. He was a great promoter of education, and was the especial friend of voluntary schools. . . . He attached great importance to the planting of all parts of the world, and more especially those under British dominion, with the seeds of Christianity. He valued no less the express mission of the whole Church to work for this cause, and to work in a Church-like way, upon acknowledged Church principles. He approved of the increase of the colonial and missionary Episcopate as at once the legitimate and historical method of planting Churches and localising missionary zeal. His elevation to the peerage came late in life to add the crowning grace to a long and useful career. It has always been the good fortune of the Church of England to have a succession of model laymen to keep up the true type of piety and zeal in all the good works of each successive age. . . . There is a moral certainty that he will be succeeded by others equally exemplary, and that Church and State, commerce and patriotism, religion and humanity at large, will never want a succession of grand men to hand to posterity the noblest principles of action and the loftiest aims of life."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

St. Michael's.—The Harvest Thanksgiving services of this church, Rev. Canon A.A. Von Iffland, Rector, were held on the eighteenth Sunday after Trinity, and were largely attended, the preacher on this occasion being the Very Rev. R. W. Norman, Dean of Quebec. A handsome collection was taken up, which was as usual at these services given to the Clergy Pension Fund of the diocese.

St. Matthew's.—Preparations are being made in this parish for the due observance of the festival of All Saints' (Nov. 1st) the day being the anniversary of the Lay Helpers Association connected with the church, and comprising all those who take part in any branch of Church work. The services on that day consist of a choral celebration of the Holy Eucharist at 7.30 a.m., at which it is the rule for all the members (if in their power) to be present; Matins at 10.30 a.m.; Evensong with reading or special instruction at 5 p.m., and choral Evensong at 7.30 p.m., after which the members and their friends hold a social reunion in the parish room.

Ministering Children's League.—The Countess of Meath, so well known for her endeavors to enlist the aid of children in the cause of charity and mercy, and more particularly in connection with the Ministering Children's League, which the Countess, then Lady Brabazon, founded in 1885, has been paying a visit to Quebec, and delivered a most interesting address before the members of that Branch in connection with St. Matthew's church (which she established in 1885), and to which the children belonging to the other city parishes were invited. The clergy present were the Dean of Quebec, and the Rectors of St. Matthew's, St. Peter's and St. Paul's and Holy Trinity, Levis. Her Ladyship stated that the society which was only organized four years ago, had already taken firm root in England, and branches had also been established in most of the Colonies as well as in the United States. After explaining the objects of the league, she read extracts from the annual report of 1887 which showed at the end of that year 498 branches with a membership of 23,604. Since then between 200 and 300 branches had been established on this continent alone. In England a Home for Destitute Boys was opened, and a second one for Girls was about to be erected. At Ottawa a convalescent hospital had been erected of which she and her fellow workers in England felt proud, and they hoped to establish a similar one in England shortly. During her present tour through Canada and the United States she would endeavor to extend the sphere of the League, there being already branches in Toronto, Hamilton, London, Ottawa and Quebec, and it was her intention to visit Montreal next, where there is every prospect of several branches being formed. Several of the clergy present said they would take hold of the work and endeavor to establish branches in their parishes. During her stay in Quebec the Countess was the guest of Robt. Hamilton, Esq., D.C.L., brother of the Lord Bishop of Niagara.

Trinity.—The incumbent of this church, who has been in England the past four months endeavouring to raise money for his church among the Evangelicals of that country, and whose extraordinary appeal was reproduced in these columns several weeks ago, is expected home early in November. It is said that Mr. T. R. Johnson, the lay reader who has been filling his place here, will then, on the invitation of the Bishop of Algoma, transfer his allegiance to that diocese, where he intends to prepare for Holy Orders.

MONTREAL.

MONTREAL, Oct. 24.—The appointment of Canon Fulton to the chaplaincy of St. Vincent de Paul Penitentiary is announced.

Trinity Church.—Canon Mills has made an engagement with Rev. E. A. W. King, M.A., of the cathedral, as assistant minister.

Parish of St. Matthias.—The Rector and Miss Newnham gave their second annual "At Home" on Tuesday, (22nd inst) three hundred invitations were given, a worthy number, and the number was well worthy of the auspicious occasion. The afternoon was set apart for their friends from town, and the evening was most pleasantly spent by their nearer neighbours at Cote St. Antoine. May they long be spared to carry on the various good works in which their hearts, heads, and hands are so actively and perseveringly engaged!

The monthly Clerical meeting at the Synod Office was interesting, as reports from the City Missionary and the Immigration Chaplain were of a most gratifying kind, the former setting forth the completion of the new mission church of All Saints' which has recently been consecrated by Bishop Bond and by the first confirmation service held there. The latter report showed a numerical falling off of immigrants, but the quality of the new settlers has been above that of the class of former years.

The Cote St. Antoine Branch of the Equal Rights Association are in favour of supporting any candidate