

singing inspired words to recognized "gems from the opera;" in still another, it is simply inoffensive; but now and then we hear a service that lifts one soul almost into the gates of Heaven. It is not your "Silver Streets," "St. Thomas," and such like "tunes," but the music of the Church, written by her gifted sons and daughters, designed solely to give musical expression to certain parts of the service and to a definite hymn. There can be no tune equally appropriate to different hymns; the words and the music must go together. Where is there another tune for "Jerusalem, the Golden?" Yes, there are other tunes of the same metre, but none of the same sentiment. Our music is as much ours as our service, and none other can or should have a place in our service-books. If any question this, they have not had the opportunity to hear a typical Church service.—J. G. Gilchrist in Iowa Churchman.

CHANGE OF MINISTERS.

Frequent Ministerial changes are the fashion of the times. Vestries and parishes do not look upon the change of a minister as being in any way a serious matter. Custom has made it a light thing—a natural thing. Without considering that a change may have a damaging effect upon the congregation and be doing a continuous injury, parishes have come rather to enjoy the frequent accession of new men. The novelty pleases them. They like this ecclesiastical flirtation. They are pleased to win the new man to their affections, to be most agreeable to him, to show their best side, and to do all they can to encourage and cheer and keep him for a little while. Then they require a new subject, with whom the waxing and waning may be repeated.

After a year or two, some slight differences between minister and a few people meanwhile showing themselves, or the congregation failing to increase as rapidly as was expected, steps are immediately taken to remedy the evil in the only direction that seems to occur to the ordinary mind, brought up under the system of frequent changes. Those steps are towards getting rid of the minister.

How different in many cases the result would be if the men and women would cease talking about the petty things they are magnifying and massing against their minister and would say instead: "We will support this minister, heart and soul, in the approvable parts of his character and ministrations."

In short pastorates the minister is not allowed time thoroughly to make the whole of himself known.

A congregation does not in a few months learn what they approve in a minister and what they are to forgive—for a minister is seldom perfect; there are always some things to be overlooked and pardoned. And there are many good qualities in a minister which a congregation does not estimate at their full value at sight.

We have known small parishes to dismiss clergymen for some fancy of theirs concerning their unfitness, and have seen the same clergymen, a few years later, occupying prominent parishes. The little wise parishes—more busy about faults than perfections in their pastor—were not able to appreciate the simplicity and directness of the large men who ministered to them.

So, too, the writer could name clergymen, long since regarded as fixtures in their parishes, who passed through, at one time in their ministry, a period of trial and doubt with their congregations. Their congregations had not at the end of two or three years found out the value of their men. Fault finding for a time was uppermost. The sermons were too long or too

short, or not with fire enough, or too rapidly were delivered. Or the voice was too feeble, or too loud, or the Service was not rendered in a satisfactory way. Always some fault. But slowly the fault-finding died out, and what was really in the men came to be appreciated and they remained, and the congregations would not part with them. Difficulties are cured by sinking petty objections and waiting.—Church News.

THE ACQUIREMENT OF HEBREW.—It is one of the most cheering signs of progress in Theological instruction that the study of Hebrew has become more general. Not only is it being taken up by individuals as an essential part of their own culture, but Colleges have grown more alive to the need of supplying competent instructors in it. Formerly, Hebrew was looked upon as a luxury, to be enjoyed only by those who had exceptional advantages for study, and unusual capacity for acquiring languages. It is now beginning to be seen that not only is Hebrew not difficult to learn, but that no one can pretend to be a theologian who does not know something of the original tongue of the Old Testament.

No clergyman or theological student in the Dominion need be without an adequate acquaintance with this most interesting and necessary part of theological study.

The Hebrew Correspondence School is an institution which ought to be more widely known in Canada. I beg to strongly endorse its system, from a personal knowledge of its merits, and from a conviction that by its means a thorough and accurate acquaintance with the Hebrew language may be with certainty attained.

There are four courses of lessons, each consisting of forty papers: the Elementary, the Intermediate, the Progressive, and the Advanced. These lesson papers are forwarded weekly to the student, who works through the appointed tasks, and the recitation lesson at the end of each paper is sent to the teacher for correction.

A student who will conscientiously study the lessons will find himself advancing easily and delightfully, and the pleasure and benefit he will derive from being able to use his Hebrew Bible will more than compensate him for the daily hour he must spend to acquire this power.

The Principal of the Schools is Prof. W. R. Harper, Ph. D., who may be addressed at New Haven, Conn., U.S.A., and who will be pleased to give any further information. The price for forty lessons is only \$6. The School also instructs in Aramaic, Arabic, and Assyrian.

F. PARTRIDGE.

Halifax, October 11th, 1886.

MISSIONARY BROTHERHOODS.

A Paper read by the Rev. J. M. Davenport, of St. John, N.B., at the meeting of the Domestic and Foreign Missionary Society of the Church of England in Canada, held in connection with the Provincial Synod, on Friday, September 16th, 1886:

It must be evident to all men that this is an age of great religious revival and activity. No matter in what direction we look, whether to the Eastern or Roman Church, to our own Church, or to the various dissenting bodies around her, we find increased mental and spir-

itual activity. Everywhere questions of fundamental importance to religion are being discussed and new efforts made to fulfil to the uttermost, according to men's lights, the first injunction of Jesus Christ to His Apostles, "Go into all the world and make disciples of all nations." Many and valuable have been the suggestions made and carried out from time to time on all hands, with regard to Missionary enterprise. Immense sums of money have been raised (if we take the aggregate) and many devoted, self-denying men and women have been found to carry on Christ's work among the heathen and among those also who have wandered in search of a livelihood far away from Christian homes. The constantly increasing efforts of our own Church in this Province are but an index of what is going on in all parts of Christ's mystical Body throughout the world. For this blessed revival we render grateful thanks to God. Of course it was only to be expected that in the friction of so many minds of various opinions a good deal of superfluous heat would be eliminated. Burning questions have arisen from time to time which have driven men into opposite camps, but still on the whole it must, I fancy, be admitted that open discussion on such topics has helped to clear our religious atmosphere. We are all more tolerant now than we were of one another, and more apt to judge propositions and practices on their own merits, than by the bias of unreasoning prejudice. None of us now dare to say, "thus" and thus only shall the Church's work be done "because I myself can work in no other way." On the contrary, most of us are now ready or disposed to welcome any new agencies, or to revive old ones which promise to be really efficacious for the work in hand. I have but to mention in illustration of my meaning the growth of Sisterhoods in the Church of England during the past thirty years, and the high estimation in which they are now held in many quarters, where once their name was cast out as evil. I feel certain that the heroic self-sacrifice of the few devoted women attached to our Sisterhood in this city, displayed during the recent deadly epidemic which devastated it, will never be forgotten by the present generation, not only in this place, but throughout the Dominion. They did a work for Christ then among the plague-stricken, which married women, or women of society could not have attempted, and so proved to all men better than the most eloquent advocates of their cause, that the Church has great need of their services, and also in the particular form in which they offer them. I doubt not that the Canon proposed by your Committee upon Women's work which advocates the official recognition of Sisters and Deaconesses in the Church will receive your enthusiastic approval as a reparation in some sort for the scorn cast upon them by many of their fellow Churchmen (if not by members of this Synod) in the past.

By these preliminary remarks I hope to clear the way for a candid, unprejudiced consideration of the motion I have in hand. I trust that the mention of the name Brotherhood will not now excite murmurs of "Romanism!" "Compulsory celibacy!" "Works of Supererogation!" and so forth, as once the detested name of Sisterhood excited. Most intelligent Churchmen now-a-days have ceased to confound the two terms "Catholic" and "Roman Catholic." They can now lift the solid grain of truth from the chaff of error, and are too wise to cast away the one with the other. As they will not reject the three Creeds because Roman Catholics recite them, so they refuse to deprive themselves of really Catholic practices as once our fathers did in a panic, because Roman Catholics have either perverted or adopted them.

(To be Continued.)

The truest mark of being born with great qualities is being born without envy.