

spirit and Christian sympathy amongst the laity. At the close of his address, which was heartily applauded, Canon Macnab read a message of fraternal greeting from the Brotherhood chapter of St. Albans Cathedral, Toronto, to the B.S.A. in England, and assured the meeting that the members in Canada would feel intensely encouraged to bear of the enthusiastic spirit already awakened by the order in England. On Sunday, Feb. 1st, Canon Macnab preached in St. Margaret's Church, Oxford, and after the service was asked by the vicar, Rev. R. Hartley, to address the men of the congregation who were desirous of forming a probationary chapter in the parish, and to instruct them in the work and objects of the Brotherhood.

THE PLACE OF MUSIC IN WORSHIP.

Dean Hart, of the cathedral at Denver, Col., has published in the columns of a prominent Church weekly a letter on "The Place of Music in Worship," which takes what seems to be a very pessimistic view of the subject. Says Dean Hart:

" . . . Being of a musical turn myself, and always having felt that whatever we give to God ought to be of the very best, for more than thirty years I have always had in my churches excellent choirs. For fifteen years here in Denver we have had a musical service as refined and ornate as any I have ever heard, and at the end of these long years, I ask myself, What is the result?—and I am compelled to say that it is disappointing. I am conscious myself—and we all argue from our own point of view—that the best of music, well rendered, lends great assistance to truly spiritual worship, but when I ask myself: Will such music induce that service, or do anything to convert those who hear it, leading them 'out of darkness into light, and from the power of sin and Satan unto God'? I reply unhesitatingly: It will not; or at least, within the area of my experience it has not. And this is not my opinion only. The largest order of deaconesses in London, the most consecrated women, whose lives are constrained by the love of Christ, have come to the conclusion, from years of observation, that a choir is a positive detriment to spiritual worship. This is a very serious conclusion to reach, but I am convinced that they are right.

"It is said that good music attracts people to church. People who are thus attracted had far better stay away. It can only increase their condemnation, and, moreover, such people are perfectly worthless in rendering any support to the church they thus attend. Their presence is a spiritual hindrance, and with their money they never part. I have seen pews of them, well-dressed people, sit throughout a whole service, simply enjoying what they came to hear, and passing the offertory plate with a look of wondering surprise that it should ever be presented to them. This has been so constantly the case that I have long ceased to advertise any of our services in the papers, for such advertisements only catch the eye of people looking out for entertainment, which is the great curse of the presentation of religion in our day.

"Perhaps it may be said that my experience has been unfortunate; but one of our soloists we brought over from England, after seven years' residence here, thought he would like a change of climate to New York. He was soon appointed to one of the leading choir positions of the city. When he returned here, he said he had never worshipped God since he left, and that the choir of which he had been a member had been wholly devoid of religion. In his last choir, the bass next to him was a Jew, and the organist was a drunkard and a libertine, so that other people have had the same experience as myself."

Not long ago a missionary was telling the story of Jesus to some Eskimo in North-west America. One man said, "Tell us about that; that is good news." Then a very old man spoke, saying, "It is the fault of the white people that we did not know this before."

THE MISSIONARY FIELD.

We are, most of us, very far as yet from really acting on King David's principle, "Neither will I offer unto the Lord that which shall cost me nothing."

During the last visitation of the various stations in Uganda, Bishop Tucker spent nearly four months in travelling, and confirmed no less than 2,052 candidates.

In some respects Cairo and not Mecca is the centre of Mohammedan influence. As witness its 300 to 400 mosques, and its great University for the training of missionaries.

Instead of an annual tide of sentiment, missions were intended to be a necessity of Church life; not a mere addendum, but a test of loyalty to the risen Lord.

A church in St. Louis, whose house of worship was wrecked by the cyclone, once contributed to the support of a native school in Burma. Now the Burmese pupils in that school send \$25 to aid the church in rebuilding.

When Frederick IV. of Denmark learned from a letter of the spiritual destitution of Tranquebar, the story touched his heart, and he sent for his aged chaplain, Dr. Lutkins. "Who will go and preach the Gospel to the poor souls at Tranquebar?" was the question which greeted the old man as he entered the royal presence. After a moment's pause he replied: "If no one will go, O king, send me."

Miss Beatrice J. Allen, of the English Church Mission at Nagasaki, Japan, writes: The Japanese need the message of the Gospel so much, for under all their outward civilization and apparent lightheartedness there is in the time of sorrow or pain the yearning that every human heart must feel for "the Rock that is higher than themselves." It is pitiful to hear a dying girl say, with her eye full of tears, "Me! I cannot pray at all; I do not know how." Or to listen, as I do sometimes by the hour together from my study window, to the monotonous tap-tap of the Buddhist drum, which a Japanese explained to me was an accompaniment to prayer. "If they are in trouble," said he, "they will stand and beat that drum all day, saying over and over again the same words." How vividly it brings to one's mind the scene on Mount Carmel when "there was neither voice nor answer nor any that regarded." The sound of that drum is to me like an unconscious cry from the stricken heart of humanity for some one to come and take them by the hand and show them the way to the only One that hears and answers prayer, the Saviour of the world.

Bishop McKim writes in the *Church in Japan*: "The last mail from San Francisco announced to us the death of Miss Mary Mailes, who for 12 years had been a member of the Japan Mission. For more than seven years Miss Mailes was my fellow-worker at Osaka. This Mission has never had a more devoted, self-sacrificing labourer. Her devotion to the women and children among whom her lot was cast, was impressive. Her large, loving heart was very manifest in the motherly affection and care so lavishly given her 'girls'—an affection warmly reciprocated. The news of her departure will be received with profound sorrow by her Japanese friends. She bore the pain and suffering of her long illness with Christian fortitude and patience, and looked forward to the end with complete composure."

Dr. Walker, the missionary Bishop of North Dakota, in his last annual report says: "It is one of the comforts to us all, clergy and laity, in North Dakota, that the stress of the times seems, through God's helping Spirit, to have turned many hearts that were careless, some lives that were reckless, away from sin and unto Christ. Man's necessity has been indeed God's opportunity. Amid the care and disheartening experiences, which have been indeed many during the year, these striking fruits of labour have given courage

and cheer to our hearts when they were prone to be cast down. Our work among the Indians has gone forward, but not with as much growth as I could have wished. Lack of money is the cause. A resident missionary acquainted with the people's language is the need. We were unable to furnish the salary because contributions were not forthcoming. It is a sad hindrance to the work."

REVIEWS.

THE INTELLECTUAL LIFE OF THE PRIEST—ITS DUTIES AND ITS DANGERS.—By A. W. Little, L.H.D. Price 15 cents. Milwaukee: Young Churchman Co. 1897.

This is the report of a lecture delivered before the students of the Western Theological Seminary and elsewhere; and we can quite understand that it should have been heard "with approval" and more. The lecturer had a double aim—on the one hand to insist on the importance of knowledge, and therefore of diligent study, for the minister of Christ; and on the other, to point out the dangers of what has been called intellectualism. These are two things highly necessary to be kept in mind, and Dr. Little's book gives sound counsels on both.

THE SCHOOL OF LIFE.—By Theodore F. Seward. Price 50 cents. New York: James Pott & Co. 1896. Toronto: Rowsell & Hutchison.

If any one wants a proof of the extent to which the doctrine of evolution is transforming modern thought, religious as well as scientific, he need only peruse the volume before us. The old mechanical deistic theory of a God outside the world is nearly dead. "The divine immanence hypothesis changes our conception of God from an arbitrary monarch upon a throne to a benign sun in the heavens." This idea is carried through in the discussion of providence, creation, divine government, spiritual life, etc. Finally, evolution is considered in reference to the Bible, the fall, human depravity, and other subjects. On foreordination, for example, the author says: "Evolution is foreordination. It is God's way of foreordaining a race of beings for His eternal service and companionship. If we examine a bird we can read its history in its structure. Every portion of its being shows that it is foreordained to be an inhabitant of the air. Thus also with a fish . . . examining in a similar way the spiritual nature of man," and so forth. The book is written with ability, insight and vigour.

VALERIA: THE MARTYR OF THE CATACOMBS.—By W. H. Withrow, D.D. Toronto: W. Briggs.

Here is a little book which may be cordially recommended for various reasons. In the first place, it contains a very interesting story—"A Tale of Early Christian Life in Rome." In the second place, it is excellently adapted for Sunday reading, since it is full of lessons bearing upon Christian life, without giving the reader a chance of being wearied. Finally it conveys a great deal of information respecting the period of the Church with which it is concerned. It is well known that Dr. Withrow has, for several years, made a special study of the early Christian Catacombs, and has written a considerable work which has become an authority on that subject. It is, therefore, almost superfluous to say that "he has been especially careful to maintain historical accuracy in all his statements of fact; and in the filling up of details he has endeavoured to preserve the historical keeping of the picture." We may, however, add that in this respect he has been very successful.

CHRIST IN THE NEW TESTAMENT.—By Rev. Thos. A. Tidball, D.D., with introduction by Rev. S. D. McConnell, D.D. 12 mo. Pp. 357. 50 cents. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

The topic and treatment are most opportune, and in small compass we find the result of much reading put into a very readable form. It is the history of the origins and canon of the New Testament, but does not go into the details of