

ist.—Keeping the clergy waiting while a long voluntary is being played. Starting the Confession, or anything else of such a character, with a loud blast on the organ. Imitating birds, etc., in the Psalms by twittering on the flute stops, or the descent into hell, in the Creed, by a chromatic run down the pedals. When the choir have fallen in pitch while monotoning the General Confession, Lord's Prayer, and Creed—putting in an Amen on the organ at the original pitch, thereby causing an intolerable jar. There can be no doubt that this last trick is the most irritating of all. Young organists, please don't do it any more; remember anything in the service that causes a jar is undevotional."

Parochial Management.

A correspondent expresses his pleasure at our recent article on the work of the Archdeacon of Peterborough. He expresses the opinion that not only should the appointments to vacancies be made after consultation with the Archdeacon and Rural Dean, but that none should be made without it. He asserts that the needs of the country are continually changing, that the boundaries of parishes need to be circumscribed or extended, as occasion may require. Consequently instead of B succeeding A, in many cases, B and C should do so, and in fact a general readjustment of work is desirable for the efficient working of the Church. He seems to think that a great deal of committee work is entirely unnecessary, and would be more intelligently and efficiently performed by the Archdeacons and Rural Deans to whom more power should be given. Our correspondent is not the only one to whom, nor is ours the only country in which the rearrangement of work is necessary. Even in Scotland the Scottish Guardian says: If the problems that are raised by the overwhelming numbers in large centres are difficult, the problem presenting itself in the matter of the small country charges is not less so. Many of those country charges were, in the days before railways, great centres of Church life. The changes that have brought about the drift of population to the towns, have brought in many cases great difficulties to those charges. These difficulties most frequently are financial, but it is not always so. The spiritual difficulties presented by the fact of a constantly decreasing, or at best a stationary congregation, the "deadly dullness" of the country in winter, the isolation, the want of companionship and sympathetic aims in members of the congregation, combine with other causes to make the lot of the average country parson as hard as that of his town brother. He wants the sympathy of members to cheer him on and to keep his enthusiasm from dying out. If the difficulties of the town and of the country can be brought into juxtaposition, and some plan adopted whereby the one "fills up what is lacking" on the other, something might be done. Both sets of difficulties have their origin mainly in deeper sources than at first appear, and both will require close at-

tenion and careful meditation before a right plan of action is determined on.

The Gloria.

Provost Staley has been objecting to an innovation dating from about 50 years past; it is rather amusing to find him adopting this course, especially as the innovation has no doctrinal significance. It is this, instead of the Gloria at the end of the Psalms, etc., being said or sung by the priest and people alternately, and in the ordinary course, the practice has become common for the choir to sing these two verses. The Rev. Alfred Brook says, in reply: The Psalms are ordered to be "said or sung," a compromise has been introduced by "saying" the Psalms and "singing" the Gloria, and, where the choir is small, the Gloria is naturally sung by the full choir; hence has arisen the modern custom of regarding the Gloria as a concluding chorus, to be "said" or "sung" together; it is certainly an innovation. Are such innovations to be avoided? Hymns are an innovation; they were deliberately omitted from our Reformed Prayer-Book. So is the usual "Altar Service," at the end of Sunday Evensong, consisting of presentation of Alms, Collect and Blessing, which is a reflection of the modern Roman Benediction service. The real issue is this: Are such harmless and edifying innovations an indication of lawlessness or a healthy sign of vitality? Rigid uniformity in details usually signifies death rather than life. There is much to be said on both sides, and it is a question well worth considering and discussing.

OUR NAME.

The legal name of the Church in this country is the Church of England in Canada. It was deliberately adopted by the Church, and though objections are made to it, occasionally, we doubt if any name more expressive of its character and field of operations could be found. It expresses our origin from and identity with the ancient Church of our Mother Land, and we all realize that the more we can be identified, not only in name, but in character and purpose with that historic Communion, and the more we can emulate her glorious aims and deeds, both in the past and present, the better it will be for our Church and country. To change a name, even if it be inappropriate, is difficult and inconvenient. Not a few in the American Church are dissatisfied with the name given it at the Revolutionary period, and many who are quite in accord, as to the unsuitable choice then made, still hesitate to change it now for many reasons, not the least being the fear that many naturally couple name and identity, and would be led to think that an old church, with a new name, implied other and more important changes. We notice that not a few people and newspapers speak of the Church of England in Canada as the Episcopal Church and call its members Episcopalians. This, however, is simply to give a nickname to a large body of Christians, for there is no such body as the

Episcopal Church in Canada. It arises from the name of the Church and manner of speaking common in the United States, and from the sectarian way of describing religious denominations by some doctrinal or other feature. The Church of England, no doubt, is Episcopal, because it has bishops; it might with equal truth be called Presbyterian, because it has presbyters, or Baptist, because it believes in baptizing all people, and not adults only. But the Church does not stand for any one doctrine or method, but for the Catholic faith. She declares the whole counsel of God, and repudiates any name which states or implies such predominance for any feature of her creed or government which would exaggerate its importance at the expense of the rest. Sometimes even in public documents this misnomer is applied, and we direct attention to it because the habit gives rise not only to ineffectuality, but is discourteous as well.

CHURCH EXTENSION.

Our "American Church News" of January 6th mentions an enterprise of the American Church, which would apply equally well in Canada. An effort is to be made by that Church to raise \$1,000,000 for Domestic and Foreign Mission work, and this sum is divided between the dioceses, and each diocese allots the proper proportion of its share to the several congregations within its bounds. This is the same system which has worked so well among the Presbyterians, who begin in their highest synods and then divide and sub-divide in synods and presbyteries, till at last each congregation is reached. The death of Rev. Dr. James Robertson, the distinguished superintendent of Presbyterian missions for over twenty years, calls attention to another matter, viz., the importance of organizers and field secretaries, who will bring the Church into contact with the people. We have only to turn our attention to the diocese of Ontario or the diocese of Huron to find such men at work. Rev. C. J. Hutton, in Ontario diocese, has, it is stated, obtained, on an average, over \$1,000 from each parish for diocesan endowment. Rev. F. E. Roy, the diocesan canvasser in Huron diocese, has accomplished similarly phenomenal work in Western Ontario. What is now wanted is the application of this system to the whole Church of Canada, so that every parish and every individual may be reached, not merely for local objects, but for the extension of the Church at home and abroad. Under the head of "Church Extension," a word may be said about the circulation of Church newspapers and the dissemination of Church literature. Church of England people do not read their own Church newspapers as they should do. The clergy can do much to remedy this neglect by presenting a year's subscription to young married couples, Sunday school teachers, and officials. The fund for such an object might (if necessary), be obtained from collections at lectures given by the rector or by united lectures. Church literature, which

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