

has succeeded in placing his author adequately before the public, and his own name high in the ranks of Canada's foremost literary men. The collecting, arranging, and apportioning space are all of them testimonies to the editorial skill bestowed upon the work and we have to congratulate the Church on the fact that one of the few Canadian books that will live has been from the pen of her greatest missionary and from the editorial workshop of one of her most brilliant young ministers.

Dykes on Public Worship.

RECENT Dundee papers give reports of the meeting in that city, on the 14th Nov, of the Presbyterian Federal Council representing the Presbyterian Church of England, the United Presbyterian Church and the Free Church of Scotland. After a short business meeting in which measures were taken to follow more closely members and adherents of the Scottish Churches removing to England or Wales, in order to prevent them from being lost to Presbyterianism. The remainder of the time was devoted to Conference on such subjects as co-operation in Home Work to prevent unnecessary duplication of Agencies, the maintenance of suburban churches and of city churches in districts growing poorer, the relation of Foreign Missions to commerce, and on the improvement of public worship. At a large evening meeting in Kinnaird Hall addresses were delivered by Dr. Monro Gibson of London on "Christianity and Commerce"; by Rev. J. B. Hastings of Edinburgh on the problem of retaining young men in the Church, and by Prof. George Adam Smith of Glasgow on "Christianity and Industrial Questions." This last was an earnest appeal for further action to ameliorate the condition of the working classes which he regarded as still very far from satisfactory, and capable of much improvement by intelligent civic action.

Perhaps the most notable paper of the Conference was one from Principle Dykes of London on Public Worship in the Presbyterian Church. There was, he said, a fairly widespread conviction that in spite of the changes which the Presbyterian services had recently undergone they still stood in need of further improvement. The service of 50 years ago was one which would not suit many of their congregations of to-day. A swift and great change had taken place in the conduct of congregational praise, but he dared say some of them were of opinion that praise reform, in advanced churches at least, had already gone as far as it needed to go. In the other portions of Divine service they had made much less striking progress. There was in operation a persistent, widespread, and vague craving for the enrichment of Presbyterian worship. The rapid and almost unopposed acceptance by the worshipping people of many novelties in few years was proof conclusive that their was need for reform. But changes brought about in this irresponsible and haphazard fashion might not always be the best that could be made. They might not even be in every case improvements. Individual caprice or modern taste or the imitation of other Churches might conceivably dictate innovations which were out of harmony with the traditions of their Church, or even with the supreme canons by which they held. They all agreed that reform in Presbyterian worship ought in order to be safe and healthy, to follow the lines laid down by the principles and past practice of the Reformed Churches. Their guide was not Catholic antiquity, but the primitive Apostolic Church as represented in the New Testa-

ment. In a period of rapid change, when change was not dictated by any central authority, there was a risk lest these guiding principles were overlooked—lest, in particular, the near example of a ritual so imposing as the Anglican should betray some of them into imitative forms which would sit ill upon their Presbyterian worship, like "purple patches on a hodden cloak." Reform should not be imitation, but development—the working out into more perfect and expressive shape of what the Reformed Churches had attained in the past. All changes in matters so sacred as forms of worship must be left to spread gradually and by a slow, insensible revolution in public sentiment. They could not, without grave peril, innovate in advance of their people, or force change upon them by Act of Parliament, or compel uniformity in worship where the population was by no means homogeneous. He suggested that the Service Association of the three Scottish Churches should combine to prepare a revised order which would commend itself to all these Churches as taking the place of the Westminster Directory, now common to them all. Congregations must bestow upon the conduct of Divine service a great deal more intelligent study than had heretofore been given to the subject. What was wanted was that the true principles regulating Christian *cultus* be discussed; that the characteristic notes of Presbyterian worship ever since the Reformation be studied; that the actual practice of their own Church in earlier days and of sister Churches of their order become better known; that a well-informed public sentiment be created among ministers and leading members, which of itself would appreciate the valuable in devotional forms, applying to every novelty as it arose a sound standard of estimation. The writer went on to suggest improvements upon the details of worship, and in reference to public praise said they had need to see that the use of Psalms was not displaced in favour of modern hymns, which could be best secured by encouraging the chanting of the Psalms in prose. He further advocated a monthly observance of the Communion, and held that the sacrament of baptism should be made more impressive. The next meeting of the Council is to be held in Liverpool in 1898.

Rev. Dr. Chiniquy.

In our issue of next week we hope to be able to dwell at more length on the object of this aged and honoured christian ministers present visit to Toronto. Briefly stated, he is putting forth an effort to raise the sum of four thousand dollars for the work of French Evangelization as it radiates from the French Canadian congregation in Montreal as a centre of activity. A new and large church has been built there at a cost of \$13,000 where the usual congregational agencies are actively at work. The first pastor was Dr. Chiniquy's son-in-law, Rev. J.S. Morin M.A., who has been succeeded by Rev. C.E. Ameron B.D, the present pastor, a man of earnestness and energy. Many of the people are in limited circumstances and the work makes large demands upon the beneficence of christian friends. It is to relieve to some extent the necessities of the case that Dr. Chiniquy, in his old age, has undertaken a Western tour. He attracted a large audience to Bloor street church last sabbath and next sabbath he will preach in St James square church, when no doubt his worthy cause will be liberally remembered. We bespeak the utmost consideration for the work he represents and which, as stated, will be more fully described in our columns next week.