

We want young men to become active workers in it.

A society having a centre, and ramifying in all directions, has a great advantage over merely parochial organizations. The interest is not all centered in the one parish or city where the association exists, but being a large body, anything which affects one part of that body is felt in all of the other parts; sympathies are enlarged and a spirit of fellowship is awakened, and such things must have a good effect.

The success of the Girl's Friendly Society suggested the idea that a society for young men having the same general foundation, though necessarily different in detail, ought to fill a place which was not then being filled. The first branch was started in 1879 in England, and an association was formed which became known as the Young Men's Friendly Society. Immediately grasping the idea, the clergy of England took hold of the scheme, and the growth has been steady and encouraging. In 1882 the Society showed 110 branches, 21 affiliated societies, 1 200 associates and 5 000 members. The last annual report, that for 1889, gives the figures for 1888 as follows: 451 branches, 103 affiliated societies, 3,991 associates, and 25 348 members.

The Society was started in America by the formation of a parochial branch in 1882, in Philadelphia, Pa. The rules of the English Society were obliged to be altered so that they should be suitable to the difference in social life, but the main objects remained unchanged. Other branches were formed, and are now combined and known as the Young Men's Friendly Society in America.

The President is the Rev. R. A. Mayo, Baltimore, Md.; the Vice President, the Rev. Jas. D. W. Perry, Germantown, Pa.; the Central Secretary, Mr. M. Campbell Stryker, Baltimore, Md.

The object of the Society is to promote purity, temperance and general morality among young men of all ages; to help them to lead Christian lives, and to have a sense of responsibility for the welfare of each other, and to protect them from evil influences when they move from home.

"The organization is very simple and elastic, and is easily adapted to the various requirements of different communities and social conditions. The general interests of the Society are administered by a Central Council, which is composed of all rectors and associates, together with delegates elected, one from each branch. By this Council is elected a central president and central secretary. Each parochial branch, being under the direction and control of its rector, has a president and a secretary, and may elect any other officers and committees. A parochial branch consists of associates and members. Associates who direct and sometimes do the work are called working associates, those who are merely contributors to the treasurer are known as honorary associates. Working associates must be communicants of the Church. Members are young men over thirteen years of age, admitted with the approval of the branch associates. Younger boys may be admitted as probationers.

"Any member in good standing, on changing his residence or on removing temporarily to another community, is entitled to a letter of transfer issued by his own branch, to secure for him the privileges of membership in some branch, which may be in or near to the place to which he removes. This has been found a very attractive and valuable feature of the Society, specially as such transfers are made between America and foreign countries.

"Guilds and societies of young men existing for similar purposes may become affiliated with the Young Men's Friendly Society, by appointing one of its own officers, who must be a communicant of the Church, to represent it as an associate at the annual meeting, and by

consenting to receive any member who on removing into the neighborhood may be recommended to it by either his own branch or by a general officer of the Society."

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

LEAFLETS FOR CHURCH SERVICES

To the Editor of the Church Guardian:

SIR,—In your issue of the 5th inst., appeared a letter, which I have read with some interest. The writer 'Ektenesteron' desires to draw 'those without into closer bonds in the fellowship of the Apostles.' To accomplish this object he advocates the use of Morning and Evening Prayer Leaflets. He hopes by the use of this 'leavening agency' to popularize the services of the Church and to render them more generally acceptable. This scheme has been in operation in the Church of the United States for some time, with what results I cannot say, but your correspondent thinks they have been good. An attempt was made to introduce them into Canada but it failed. He wishes the attempt to be repeated, and invites discussion.

When the Leaflets were being issued in Canada they were in use in the church here, and my experience with them did not impress me very favorably. A generous member of the congregation, in order to help their introduction paid for sufficient copies to furnish about one for each sitting. The congregation certainly responded better for a few Sundays, and for that I was thankful. But I could not help feeling that the gain was more than counterbalanced by the ludicrous spectacle presented by a congregation of worshippers each holding in his hand a white pamphlet strongly suggestive of the election quibbles. It was decidedly undignified. And when a change in the service required the turning over of a leaf the rustling of the paper and the flashing of the leaves was anything but edifying. This would not be so noticeable if their use could be confined to the strangers. But there is one objection to this. The discrimination makes the strangers conspicuous, and this is what they chiefly object to. Again, there is this objection to the use of the Leaflets by the whole congregation. It is not well to allow the regular members of the congregation to fall into the way of substituting them for the Prayer Book. The Prayer Book is the Church's standard of worship, and in this place it must be held.

About the Leaflets there is an individuality which is not without its danger to the Church's authority. All things considered I was not sorry when the attempt to introduce them into Canada failed for want of patronage.

It is no doubt true that the Prayer Book keeps many persons from the services of the Church. But the fault does not lie so much with it as it does with the people of the Church, not excepting the clergy. Let the clergy teach and the people learn the position of the Prayer Book in the Church, and its value will increase to them immeasurably. The next step, a more general use of it will be easily attained. When outsiders see that Church people have a lively appreciation of their privileges they will be more easily led to seek them for themselves. Contrast the ideal congregation with the average existent one. The ideal is that every member shall take a hearty, intelligent part in the worship of the Church—that they shall all move as one person—that they shall all speak as one voice. The average existent is what? Is it necessary to describe it? There are always a devoted few who do their duty. Of the majority what shall I say? They seem to prefer to worship by proxy. But if they may do this I fail to see why we may not go the whole way and follow in the lines of the Roman Catholics and dissenters.

It does not require much application to learn the order of the services in the Prayer Book, and if church people would see how very beautiful and helpful it is, and they would be inclined to make the small amount of sacrifice required to learn its use.

Let us begin by applying the remedy to our own wounds. Teach the people what the Prayer Book is, how it is arranged and why it is so arranged. Let them see that in using it they are acting agreeably to the word of God, both in doctrine and practice. When this is done but little insistence will be necessary to make it really a Book of Common Prayer. Begin in the Sunday School. Put away all the 'orders' that are in use for opening and closing and return to the Prayer Book. Vary the service. One Sunday let it be Morning or Evening Prayer—another, Litany—another, Holy Communion—shortened, of course, but not always keeping to the same parts. For Lessons read Psalms of day, Te Deum, Benedictus, Manificat, giving each its proper name and always spending five or ten minutes to explain some part of the service. Use paged Prayer Books, so that the page may be given if necessary. But it is astounding how quickly the children will learn and how interested they will become. You will be delighted by seeing many of them staying to the Church services and setting a valuable example to their elders about them. Children often teach their parents more than their parents teach them. In this way your teaching is extended.

Again, let the clergyman not be afraid to stop in the middle of the service if he finds the people not responding and say to them, if it be the creed for instance, 'Now my brethren, the Church requires that you shall all join in saying this creed. It is your creed as well as mine. Let me hear every voice.' If this be done a few times there will be a marked improvement.

To sum up. It is a more intelligent and general use of the Prayer Book by the Church people themselves that we want: when we have this, they that are not of this fold will seek admission and will not think it too much trouble to learn all that is necessary to enable them to join in the services.

JOHN GIBSON.

Norwood, March 11th, 1890.

THE MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

SIR,—The letters which have appeared in the three numbers of the CHURCH GUARDIAN criticising my criticism of November last upon the article styled 'The Making of the New Testament' (which for convenience I will refer to as 'The Article') calls for some notice from me.

My critic is very indignant and uses strong language. This I would readily forgive to one taking up a lance in defence of a friend. But after all there can be nothing personal in it, as we are entire strangers to one another; it is only part of the argument, and is usually understood not to indicate a strong cause.

Besides, if I have myself fallen into any of the faults charged upon the Article, I ought to be glad to be corrected, for I hope it is the truth we are seeking, and the subject is a serious one. Indeed, the more the position which the Holy Scriptures held in the early Church is searched into the better, for so much the more clearly will the authority which the English Church as distinguished from the Roman assigns to them be vindicated. However, my letters have now undergone a searching examination at the hands of a sufficiently keen critic; let us see with what result.

It is necessary to recall the statements to which I took exception; I here set them down in the very words of the author:

1. 'The Church was established, its organization complete, and the best part of its mis-