

feeble, to help my bishop in securing to the diocese the cathedral upon which he has set his heart."

REVIEWS.

CHURCH CLUB LECTURES. 1896. *Lauda Sion*. Price 50c. New York: E. & J. B. Young & Co. 1896.

The Church Club of New York is, we are informed, a very important organization in more ways than one; but one good work which it does should be cordially recognized by all members of the Anglican communion. Year after year this club arranges for the delivery of a series of lectures on subjects of interest to Churchmen, and publishes them, well printed and nicely bound in red cloth, at the insignificant price of 50 cents. And this is not all or the best of their work. As a rule the lectures are delivered by thoroughly competent men, bishops, professors, doctors, and other eminent and learned and leading theologians. The present is the ninth series, and under the title of *Lauda Sion*, it deals with "The Liturgical Hymns of the Church." It would not be easy to find a subject more interesting to religious minds; and here it is dealt with throughout its whole extent, and by able writers. First comes the Psalter, by D. J. P. Peters, of New York; next the Eucharistic Hymns, by Bishop Hall, of Vermont; then the Hymns of the Daily Office, by the Bishop of Indiana (Dr. White); next the Hymns of the Ordinal, by Bishop Potter, of New York; and finally, the Te Deum, by Dr. Huntington, of Grace Church, New York. The subjects are of obvious interest; and the names of the lecturers are a guarantee for the excellence of their work. Some of the lectures are really treatises in a condensed form; and many a clergyman may be glad to take them as the basis of a similar set of lectures for his parishioners.

THE AMBASSADOR OF CHRIST. By James, Cardinal Gibbons. Price \$1. Baltimore: Murphy. 1896.

Cardinal Gibbons, R.C. Archbishop of Baltimore, is well known as a learned and conciliatory expounder of the Catholic Faith, in such a sense that it might be Roman or Anglican. Of his very interesting book on the "Faith of Our Fathers," probably the removal of a page would make it acceptable to the English Churchman, or even to the ordinary Protestant. If so much cannot be said of the volume before us, yet this we may say, that no clergyman of any Christian communion will be able to read this book without being deeply impressed, and almost certainly benefited. "A pious, learned, and zealous priesthood," says the Cardinal, "is the glory of the Church of God. By our personal holiness we work out our own salvation, and edify our neighbours; by our erudition we enlighten them; and by our zeal we make them partakers of the precious heritage of Christ." We cannot imagine any clergyman reading the first chapter on the Excellency of the Christian Priesthood, without being stirred to desire a higher grade in the life of grace. Here is a pleasant story. The Boatman on the Lake of Geneva used to address St. Francois de Sales, his bishop, as "Father." The Bishop of Belley rebuked him, and bid him say, "My Lord." St. Francois replied: "Let them call me Father, for they love me as such. How much more good does that do my heart than to be called *Monsieur*!" In this book there are thirty-one chapters in all, so that we cannot even mention the titles of them. But they are admirably arranged, and the subjects treated with insight and force. Some of them we may mention. A Divine Vocation, Truth and Sincerity of Character, Self-respect and Human Respect, Humility, The Ambassador of Christ and Knowledge, Study of the Scriptures, of the Fathers of Theology, of Canon Law, Preparation of Sermons, Catechising, Sick Calls. There are a good many books which may be recommended to the parish priest. We hardly know a better than this one of Cardinal Gibbons.

MAGAZINE.—*The Etude*, vol. xx., Jan., 1897, a musical paper published monthly for teachers and students of music, by Theodore Presser, 1708 Chestnut street, Philadelphia, is an excellent paper, and full of interesting and instructive notes. The musical part is, as a rule, very good, and generally includes works of the old masters, and those of our more modern ones. The year is begun with eight; one of the best, in fact, the best in this month's number, is the "Scar Dance," *Der Scharpentanz Scene de Ballet*, by O. Chaminade, who is well known as one of the most brilliant and clever of our modern writers. Amongst others are the "Serenade," by Camille W. Zeckwer, Op. 8, No. 1, and "Cabaletta," by Theo. Lack, Op. 88, and several others of a light and pretty order. There are also two songs, "My Little Sweetheart" and "In the Shepherd's Fold," the latter a Scriptural song, by Lillian Tate Sheldon, and being the better of the two. As to the letter-press, as usual it is full of valuable thoughts, suggestions and advice to teacher and pupil, and we are not surprised to read that more subscriptions were received last December than in any previous month.

THE MISSIONARY FIELD.

"The business of a Church is distribution, not accumulation."

"The missionary interest of a Church is the test of its discipleship."

An average contribution of five cents a week from our 600,000 communicants would fill the mission treasury with a million and a half of dollars every year, but only about one-third of this amount is given.

The man who does not believe in missions—foreign or domestic—who does not want to have their needs brought constantly to his attention, must be prepared to take heroic measures with himself. He must give up the Lord's Prayer; he must forget the Catholic Creeds; he must put away the Prayer-Book; he must close his Bible; he must go no more to the Lord's table, to be reminded of the one "full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." Who is ready to pay such a price?—*St. Andrew's Cross*.

The last annual report of the Rev. Mr. Yen, the leading native clergyman of the China Mission, contains the following: "The outlook has its hopes and fears. In the direction of hopes I note that the people at large begin to feel that reforms are imperative in Government education and social tone. To think so is better than not to think at all, as running water, however turbulent, is better than a stagnant pond. There is a strong probability that soon a sentiment will grow that a reform in character is more imperative than reform in material things, and that this requires another kind of religion than what the country has. In the direction of fears, as far as this district is concerned, there is a growing thirst for wealth, fast living, impure worldliness. Our young Christians are exposed to dangers, and non-Christians turn a deaf ear to the proclamation of the Gospel. The servants of God, however, do not and ought not to lose courage, but to toil on with a vision of the time when 'the heathen shall be given for His inheritance and the uttermost parts of the earth for His possession.'"

The *Mid-Continent* reproduces this from the *London Spectator*: "If there is a fact of which philanthropic collectors are certain, it is that those who plead the superior claims of kinship or citizenship or neighbourhood rarely give to any object whatever; that in fact, the restriction of benevolence within a circle which of necessity continually draws in, ends in a singularly hard, because apparently reasonable, form of selfishness. The men who open their cheque-books for foreign missions are the men on whose shoulders the burden of the home missions also rests. . . . They are moved, in fact, by the idea of need, not by the idea of relationship. The habit of con-

sidering always the nearness of a claim dries the heart up; the value of propinquity comes to seem greater than ever, until at last the only object of just solicitude is found to be one's self."

The *Megumi* (Grace) Women's Society, composed of the wives of clergymen and catechists and other women workers of Osaka, reported certain tracts prepared, published and distributed in connection with their mission work. These tracts are short, clear statements of the Gospel; and have printed upon one page an invitation to the Church services, giving place and time of services. The latest of their publications is a translation of the "Collects for the daily use of the members of the Woman's Auxiliary to the Board of Missions." It is a very attractive leaflet, containing not only the four collects of the original, but an additional special intercession for, first, the Emperor, and next, all the people of this land, and for the descent of the Holy Spirit upon all men. At the close of the meeting, copies of this tract were presented to the delegates and assembled friends, with an urgent request that they should join in the noon-day prayers for missions. —*The Church in Japan*.

THE BISHOPS OF STEPNEY AND CHICHESTER ON THE ROMAN QUESTION.

The Bishop of Chichester was rather afraid some of the younger amongst them were growing up in ignorance as to the leading points of the Roman controversy. They should remember that the controversy was not dead—it would come up from time to time, especially in the present day, when they saw the claims of the Church of Rome urged upon them in a manner, and in a temper, at least in some quarters, to which they had been long unaccustomed. It was, therefore, a matter of the deepest importance that they should have as far as possible a clear and distinct understanding of the leading points in the discussion.

The Church of England had nothing to fear from an appeal to history, but had everything to gain and nothing to lose from it. Clearer and clearer it came out, as they examined the ancient records, and listened to the voices of ancient testimony, that the English Church was the Church implanted here in the early Apostolic days by the providence of Almighty God, with a three-fold order, with the true Apostolic teaching, and that, through varying fortunes and great vicissitudes, she had been the Church of this land ever since that time. Let them for a moment remember how much they owed to the early planting of the Church. They were, he believed, this year to hold the Lambeth gathering a little earlier than usual, in order to celebrate once more the landing of St. Augustine on these shores. But they must remember that when he came, he found the old British Church of this land, though it had been beaten back into the west and the south, the real living Church with a three-fold order, and with the Sacraments and teaching of Christ and His Apostles. These were matters which they should hold dear—their heritage and their birthright. They would submit to no foreign domination, they would bow their necks beneath no foreign yoke. They were, an integral portion of the old Church of God, and that which God had committed to their charge let them try faithfully and manfully to hand down unimpaired to those who would come after them, and who would maintain that which Christ intended to be planted here—the early Catholic Church of England.

The Bishop of Stepney said that so far as the question of the validity of the Anglican orders was concerned, he did not regard that as a controversial one. That was simply a definite, positive, historical investigation, and whatever others thought about it was really no vital concern to them—they had simply to satisfy themselves. But he should have something to say with regard to the position from the earliest times of the Church of England as an independent, national, self-contained, and self-governed concern. Of the undoubted right from the earliest times of the Church of England to arrange its own rites, ceremonies and services, they had evidence such as no