

era. After making various suggestions as to mission work, he urged the necessity of co-operation among believers. "Perhaps during this mission," said he, "some one of you may be wounded by a sharp doubt suggested by the enemy. The question, 'What does it all amount to?' in the mind of some discouraged worker. Put your arm around that wounded comrade as you would in actual warfare, and comfort and help him. Others may be wounded in different ways. Be ready to assist them at all times." In conclusion, Dr. Courtney said he should expect the workers to be present at the stated morning and evening services during the mission, and at the Holy Communion.

In the Church of the Holy Spirit, at Madison Avenue and Sixty-sixth street, the Advent services were begun with the Rev. Samuel W. Young, of England; the Rev. Edmund Guilbert, Rector, and the Rev. Henry R. Freeman, Assistant Rector, officiating. The attendance was fair. The regular form of evening service was used, and the Rev. Mr. Freeman delivered an address to young men and women. The subject of the address was Christian humility.

At the Church of the Holy Apostles the mission is conducted by the Rev. Isaac M. Thompson, of the Diocese of Quebec, Canada. He was given a reception at the rectory on Friday evening, and the service on Saturday included morning prayer at 11 o'clock, and devotional hour and an address by the missionary in the evening.

The Church of the Incarnation, Madison Avenue and Thirty-fifth street, and Zion Church, Madison Avenue and Thirty-eighth street, unite their services. The mission preachers are the Rev. R. B. Ransford, of London, England, and the Rev. Hartley Carmichael, of Hamilton, Canada. Services will be held hereafter at Zion Church at 8 and 11.30 a.m. and 3.30 p.m. daily, and at the Church of the Incarnation at 8 p.m.

At the Church of St. Philip (colored), No. 305 Mulberry street, there was a large attendance at the reception meeting, when the Rev. Algernon S. Crapsey, of Rochester, N.Y., was introduced to the members by the Rev. George G. Hepburn, pastor. The Rev. Mr. Crapsey made an earnest plea to his hearers to throw themselves unselfishly into the mission work. He desired to know personally every one of them, that he might stimulate them with his own zeal in the cause.

A religious meeting, "for working people only," the bills said, was held under the auspices of St. Mark's parish at Clarendon Hall. It was conducted by the Rev. J. E. Johnson. A sextet and the congregation sang a number of hymns to the accompaniment of a brass band. In discussing the miracle performed by Jesus, in raising the daughter of Jairus from the dead, Mr. Johnson said that Christ was a working man, and that none but a poor man could have saved the world.

The services on Sunday were largely attended at all the churches. Powerful sermons were preached, and a favorable excitement was produced. As we go to press the services continue with unabated interest, and a full report of them will appear in our next issue.

SPECIAL MISSION SERVICES.

During the late London Mission a series of services for business men was conducted by the Rev. W. Hay Aitken with marked success. These were midday services held in a church in the vicinity of the Bank of England, and the missionary preached to overflowing congregations of men only, manifesting a power that even his best friends had not anticipated. The Rector of Trinity Church has kindly granted the use of Trinity Church, at Broadway, head of Wall street, for a similar series of services. The addresses will be delivered at 12.15 p.m., by the Rev. Mr. Aitken. Only men will be admitted.—*Church Press.*

CONTEMPORARY CHURCH OPINION.

THE WITNESS AND KEEPER.—One of the Church's titles, in which she takes much pride, is Witness and Keeper of Holy Writ. That she should put the consideration of the Scriptures for the second Sunday in Advent after the general announcement of the fact of the Lord's coming, is proof of her concern that the Word of God be kept and its integrity witnessed to.

Another evidence of her zeal in behalf of the Bible is the large number of selections from it she causes to be read before the people at every service, and read, too, so that they, collected into a single harmonious service, always teach some doctrine or truth which men must needs know and believe for their soul's health. There is no body of Christians which is or pretends to be the Church of the Living God that affords near as much of the direct substance of Scripture, along with reverent, simple interpretation of it, in prayers and hymns and special services, as our branch of the Church.

In mentioning these facts we would urge each individual Christian to regard this feature of the Church's life and system, for the purpose of observing its wisdom. We do this the more emphatically because we are not sure that there is not an increase of those who affect scientific theories with which, they say, the Bible cannot be reconciled, and if not reconciled, then alas for the Bible and away with it!—*Church Messenger, Charlotte, N.C.*

A PLEA FOR THE STUDY OF CHURCH HISTORY.

—The Rev. Courtenay Moore, writing under this head to the *Irish Ecclesiastical Gazette*, says:—

It is to be feared that many of our people are densely ignorant as regards Church history. The ordinary Dissenter, indeed, seldom or never attempts to bridge the chasm between the death of St. John and the birth of Luther. It is all a sort of "blackness of darkness" to him; and he probably supposes that "drowned in idolatry" sufficiently describes the history of the Christian Church for these fourteen centuries or more. The English or Irish Churchman, from his use of the Nicene Creed, has a definite hold on Christian antiquity until the fourth century; so that to him about 400 years are cut off from the long period which is such a blank to his dissenting brother. There can be no doubt that this great ignorance of Church history has a very injurious influence upon the minds of those affected by it. There is, of course, nothing like going back to the New Testament as the well head; but a person totally ignorant of Church history almost wholly loses the idea of the corporate life of the Church, which is of necessity so sensibly present to the student of the varied past. The popular Protestant idea is not that "the Church teaches and the Bible proves," but that each person is to go to the Bible himself, and deduce from it a system of religion for himself, to which the idea of Church membership is entirely subordinated. We venture to say, e.g., that Plymouth Brethren, as a rule, are totally ignorant of Church history, for it is almost inconceivable that anyone even moderately acquainted with its bare outlines could accept such a view of the Church of Christ as they present. While the study of Church history at large is so useful, there is a special fitness in men studying the history of their own National Church. For the clergy particularly this is a very clear and definite duty.

The *Anglican Church Chronicle* (Honolulu, H.I.) thus refers to the duty of family prayer:

Are we Christians better than they? Can we not learn a lesson as to our specific duty in the one act of Christian worship which concentrates all our best religious culture in the family? Can the body of Christian believers claim that they give to family worship, the

morning and evening devotions of the household, a prominence relatively great as compared with the practice of many who deny that our Messiah is the Christ. To a deplorable extent the hallowed scenes and acts of family devotion are banished from the households of professed members of Christ. The strongest and surest mode of imparting deep religious impressions is neglected. An influence which in after life takes form to be seen and known is disregarded.

"Around each pure domestic shrine,
Bright flowers of Eden bloom and twine.
Our hearts are altars all."

Yet Christian parents fail most signally in this most important duty of family worship.

Too often it is the disposition of the father to leave this matter to the mother, but the fearful danger remains that the children will fail when they reach the age of inquiry to see exhibited in the family what they have received from the mother's single instruction. The careful praying mother works against the power of strong contradiction in a divided house, and of some child of proud promise it must be said, "his foes are those of his own household."

The family altar is the household's tower of strength, the home consecrated to God is the powerful auxiliary of the Church, and the Church must have an abiding power where the riches of the blessed Gospel are found in their fullness in the Divine institution of the Christian home.

The *Church Eclectic* for December furnishes an extract from the *John Bull* on the proposed new Marriage Law in England, of which we quote a part:—

The Duke of Argyll would have an easy task in resisting the second reading of this obnoxious measure if the question were to be decided by Holy Scripture or on any recognized principle of religion, law, or morals. On none of these is there room for argument, and none has been seriously attempted. The advocates of the Bill have but one plea—that they see no harm in it; and this is equally valid against all prohibition and against marriage itself. Christian Marriage is nothing but a lifelong prohibition on natural desires, in which the parties concerned see no harm. Mormons see no harm in polygamy. George Eliot saw no harm in living with another woman's husband, and too many see no harm in coming together "like brute beasts which have no understanding." If every one is to be at liberty to couple with whom they like, it is illogical to forbid them from separating when the liking turns to aversion.

If it were a poor man's question it would come to the front in bidding for the poor man's vote rather than on the scarlet benches of the aristocracy. But it is not so. The agitation from first to last is factitious and thoroughly dishonest. Beginning with a ring of law-breakers seeking condonation for their own guilt, it is swelled by all those who have their own quarrel—and a much wider one—with the restraint of marriage. It has been taken up by the political Dissenters, who, having long abandoned the Puritanism of their boasted ancestors, hate the Church and the House of Lords more than they love freedom of conscience. It is resisted by the Church journals of all parties; it is advocated by the Radical and Nonconformist press with equal unanimity. The *Times* opposes it in the interests of society. The women of England—we know nothing of Court ladies—are united against it. The Church of England Working Men's Society are issuing tracts against it. The Bible is against it; and the laws of all Christian churches, east and west. The *Spectator*, indeed, which affects a character for impartiality, affirms that the prohibitions in Scripture are directed against concubinage and adultery, not