

should endeavor to put an end to. The only security for the permanent deliverance from this evil is the restoration of the unity of Christendom, which, based on the broad foundation of the one faith and one form of Church government held from the beginning, will admit of great freedom of method and pious belief in non-essentials in the full and complete embodiment of the Christian law of love.—*Lord Nelson in Church Bells.*

BOOK NOTICES.

CHRISTUS CONSUMMATOR.—Some aspects of the work and person of Christ in relation to modern thought, by Dr. B. F. Westcott (Macmillan, 1886). Dr. Westcott does not tell us that these sermons or essays are the outcome of prolonged studies on the Epistle to the Hebrews, of which the principal outcome will be the publication, within a few months, of a Commentary on that Epistle. Dr. Westcott's friends are aware that the learned Professor of Divinity at Cambridge regards this as second to no work which he has yet accomplished; and it is now expected with great interest. All the special studies by which the writer has been led to the conclusions set forth in the volume before us, will doubtless be found in the Commentary. In the meantime, a ready and eager perusal will be accorded to this pioneer. Dr. Westcott may be occasionally a little obscure, but he is never commonplace—he is never a repeater of other men's words; he is a genuine student, and brings forth things new and old, in many senses of that expression. So it is in the present volume. Doctrinally all is old. Dr. Westcott holds the Catholic faith. Yet even in eliciting doctrinal truth from the practical writings of the New Testament, he follows methods of his own which invest the study with fresh interest. The difficulties with the Christian Hebrews, arising from the changing circumstances in which they found themselves, are reproduced in our own days; and those aspects of the Incarnation which responded to the needs of the class contemplated in this great Epistle, are no less adapted to meet our own.

The clergy will do well to meditate and assimilate the profound truths of this volume. If they can turn them to no immediate account, they will find themselves enriched by the process, and endowed with new insight and stimulus.

The whole of the volume, with the exception of the last section, was preached in the form of sermons in Westminster Abbey. "In them," the author says, "I have endeavored to guide others to lines of thought which I have myself found to lead to that same hope which we can reach through patience and through comfort of the Scriptures." "The broad lessons of the Epistle to the Hebrews appear to me to show how much that seems to be loss in regard to our religious circumstances proves to be gain by turning our minds from things temporal and provisional to Christ Himself." This conviction led to the adoption of the form which the book has received.

COMMENTARY ON ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS, by Dr. F. Godet, vol. i. (T. & T. Clark, 1886).—Readers of Dr. Godet's previous works will be prepared to welcome this new contribution to the exposition of the Sacred Scriptures of the New Testament. There are, indeed, few writers belonging to other Communions of whom we should be readier to say: "*Quoniam talis sis, utinam noster esses.*" Dr. Godet is a Professor at Neuchâtel, belonging to the Communion there known as the Independent Church. It is well known that the "established" churches of Switzerland, notably that of Geneva, had become unevangelical and largely Socinian. The very halls in which Calvin taught were occupied by men who denied the Atonement and the Godhead of Christ. The revival of religion led by Malan, Gausson and others, speedily extended through all the Protestant cantons, and gave rise to at least two evangelical secessions from the established Church.

The evangelical revival in Switzerland, like that in England, was of a highly Calvinistic character; but in both countries it has now passed into a more churchly phase, without losing its distinctive form as a protest against legalism and in behalf of salvation by grace. Dr. Godet is one of the most eminent, perhaps the most eminent, of all the representatives of this movement and school.

His two comparatively small columns on the Old and New Testament are excellent and every way helpful. His commentary on St. Luke holds the first place among expositions of the third Gospel. Of his commentary on St. John, Dr. Westcott says that he made chief use of it in the latter time of his work in his own commentary. Of the exposition of the Romans, the present writer can testify that, after reading all the principal commentaries on that great Epistle, he had no hesitation in giving the palm to Godet.

It is for the sake of clergymen and laymen alike, who may be seeking for guidance in the study of the New Testament, that we make these general remarks. As regards the new work on 1 Corinthians, although in some respects different from its predecessors, we can give it no lower place. This Epistle, as every one knows, deals with practical questions in a far greater degree than any other of St. Paul's writings. With, perhaps, the exception of the careful argument on the Resurrection in chap. xv., there is no very continuous statement on the subject of doctrine. But the practical questions of the first century, different as they are from our own, are analogous to those which arise out of our own difficulties. There is hardly a situation in the early Corinthian Church which is not reproduced, in a somewhat different form, in our own.

For this and other reasons, the commentary will be useful, not only as an exposition of an interesting document, but as a guide to our own life, individual and social. Dr. Godet's critical method is unchanged. While going, to a great extent, with the modern school of textual critics, he refuses to bow down before the two great uncials with the unquestioning devotion of Drs. Westcott and Hort. On the whole, we agree with his critical conclusions, which very seldom differ from those of the Revised Version. As regards his exposition, it unites the critical, the theological, and the devotional methods in a very happy manner; and makes us feel that they ought never to have been divorced. Dr. Godet has made use of his principal predecessors, Meyer (whose commentary on 1 Corinthians is peculiarly excellent), Beet (good and scholarly), and Edwards (whose work has been recognized as of first rate excellence). He does not seem to know Canon Evans' work in the "Speaker's Commentary"—one of the best things in that collection. When the concluding volume appears, we will draw attention to special instances of exposition, and notice some points in which we are inclined to differ from the eminent expositor.

THE GOSPEL ACCORDING TO ST. LUKE, with introduction, notes, and maps (chap. i., xii). By Dr. Thomas M. Lindsay (T. & T. Clark, 1886).—On previous occasions we have spoken in high terms of Messrs. Clark's *Handbooks for Bible Classes*, and, although the writers are Presbyterians, except in the works which deal formally with the standards of their own communion, we seldom meet with anything that we have to reject on confessional grounds. The present volume is, as far as it goes, excellent, and quite sufficient for ordinary English readers of the Bible, and for teachers of Bible classes. It begins a very full introduction on the Gospel and its author, on its characteristics and its relations to the other Gospels. There is an excellent analysis, a good separate note on the parables and miracles recorded in this Gospel, and a genealogical table of the Herod family. The notes are brief, yet not bare. They are suggestive and helpful, and generally adequate.

AN ESSAY ON CHURCH MUSIC.

Delivered before the "Ontario Music Teachers' Association" by Mr. G. B. SPP, Organist of St. Paul's Cathedral, London, Ontario, on Dec 30th, 1886.

Mr. President; Ladies and Gentlemen.—Having been asked to read an Essay on so important a subject as

Church Music, it is, I assure you, a task of no easy matter, to treat it with the importance that is due to such an undertaking; considering the limited time that is allotted, and so vast a field of material to cope with; requires a power of concentration, not alone to make it interesting to the hearers, but to do it full justice.

I can only attempt to give a brief description of the essentials requisite to define the sanctified relations of God's most holy Word, in His Temple here on earth.

To treat this question in other than a practical way, would, I presume, be of little interest to my musical brethren, many of whom are, in an ecclesiastical sense, of varied opinions. To those I have been brought up to, however, as regards the theory, I will give as brief a synopsis as possible, touching only the main points, and pursue the practical portion as far as my ability will permit.

As literature is so cheap and abundant, and so easily procured, the deeper theoretical portion of the subject, if not acquired already, can be done so at a trifling expense.

The main object of our attendance at these meetings, is to give our practical ideas, in order that those present can cull what is useful, and reject at will, what does not suit.

We are acquainted with so many styles of Church Music, including the Puritanical style of Psalmody, the Anglican Cathedral service, and Anthem, the classical type of the Catholic Church, including the Masses of Hadyn, Mozart, Cherubini, and Beethoven; the German Chorale, the lighter French style of Lambillotte, and the Moody and Sankey rythmical swing of melodies, attractive to the Masses, with such a variety to deal with, I shall leave it to those, who have been trained to worship accordingly, to carry out their system of praise, if devoutly applied, will receive from the Omnipotent the blessings asked.

Having been trained to the Anglican Cathedral service from my earliest years as a chorister, and afterwards assisting at the organ in Lismore Cathedral, to my present position in London, Ont., naturally my inclinations would tend to that form of worship, yet I find no fault with any other religious body praising God according to their devout instincts, and therefore claim their indulgence while I advance my opinion, in accordance with the views of my own faith.

We shall divide Church Music into three distinct parts:—The Chant, Hymn, and Anthem; subdivided into the Congregational and Ornate portions of the service, Chants and Hymns comprising the first mentioned, and Anthems the latter.

Of the Chant I shall first speak, as without doubt, it is one of the oldest forms of Church Music, used from time immemorial, and wherever the words alternate singing is mentioned in ancient records, chanting is meant.

We have two forms:—the Anglican, and the Gregorian.

The Gregorian, consisting of five parts:—the Intonation, the first reciting note or dominant, the meditation, the second reciting note or dominant, and the ending. But the growing tendency is to shape out the rhythm of the Gregorian Chant, by accents or bars treating it in the Anglican form.

The Anglican Chant is of two kinds:—the single and the double, the former of two strains, the first of three and the second of four bars in length; the latter is two singles in one, also called halves, and sung alternately by the two sides of the choir.

The enemies of chanting have been very severe against it, and have regarded it as essentially Popish. The objections entertained by the disciples of Wyckliffe, and in later time, by those of Calvin, were expressed in bitter terms, and had the effect of abolishing the traditional use of it from all churches during the last century, with the exception of the Cathedrals alone.

However, a change has been effected, and the unclean thing handled without any serious result.

Dissenters have adopted it and no longer condemn it. Dr. Channing thought it the most purely Protestant music. Dr. Newman Hall felt it a homage to the Bible calculated to make the Word of God better known, appreciated and loved. Others would by no means have it abolished, and a little work entitled "Euphonia," designed to acquaint non-Conformists with the principles of chanting, states in its preface, "The objections entertained by many to the ancient practice of chanting, having been much diminished, that a growing feeling in favor of singing portions of the Bible in the very words of Scripture, rather than through the medium of metrical versions exclusively."

These facts lead us to feel that chanting is being generally recognised by all who profess and call themselves Christians, and no longer will it be stated as belonging to a peculiar type of religious opinions, but rather, as forming a simple but impressive mode of worship.

Next in order, Hymns, of the past and present. The hymn, without doubt, is one of the most

important p mentioned a time to give calls for.

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