

ignores such a consideration is condemned beforehand. A proposal that Incumbents should be appointed to their charges for only a limited number of years is impracticable. In the first place, it would require a fundamental change in the law of Church property, and it is hardly possible that any such change could be brought about, at least without such an amount of unanimity on the subject as seems inconceivable. It is better that we should see this clearly at once, since any attempt in this direction will lead only to waste of time and disappointment. Moreover, if we are to move the whole body of the clergy once in three or five years, it will certainly be of absolute necessity to provide each parish or mission with a furnished parsonage house. It would be a monstrous thing to impose upon the clergy the necessity of removing all their goods and chattels many times in the course of their ministerial life. It is not, as it seems to us, by force of law, but by the good sense and good feeling of all concerned, that a measure of this kind can be carried out; and any efforts made must at first be of a tentative character, preparing the way for something which may commend itself to the practical experience of the Church. Would it not be well, then, as a beginning, to have a small committee—say six in number—composed equally of clergymen and laymen, presided over by the Bishop? The function of the committee should be entirely consultative and advisory, the final decision in all cases being left to the Bishop. To this committee information might be conveyed confidentially by clergy and laity alike. A clergyman might let it be known that he was open to an exchange with another clergyman. A layman might point out that things were not going well in a certain parish; and communications might then be held, in a confidential manner, which might result in a re-arrangement of work acceptable and beneficial to all parties. It is unnecessary at this point, to go further. Doubtless the subject will receive much consideration, and we shall be glad to hear the judgments of those who have earned a right to speak upon it.

IN MEMORIAM.

On Maundy Thursday evening, about 10 o'clock, there entered into rest one of God's saintly ones, Mr. George Hallen, of St. Mark's, Parkdale, son of the late Rev. George Hallen, sometime Rector of Penetanguishene, in the 77th year of his age. For the greater part of the season of Lent Mr. Hallen has been confined to his bed, at times suffering intensely, but throughout it all with marked patience, though he himself declared "it was so hard to be patient," and frequently asked for prayers that he might have grace to endure patiently. His was a truly humble character. About ten days before his death he asked to be allowed to make his confession, saying that, he wished to receive "the benefit of absolution," and "the act of confession before another humbles one so." On the following day he received his last communion, and on the night on which our Blessed Lord instituted this Holy Sacrament he fell asleep in "sure and certain hope of the resurrection to eternal life." His life had been spent in

the service of the Church. Passionately fond of music he devoted a great portion of his time to Church music, having been organist of the churches in Dundas and Ancaster, Peterboro, Oakville, and other places. Up to the last he frequently played at the week day services in his Parish Church, having done so as lately as at the celebration of the Holy Communion on Ash Wednesday. Mr. Hallen leaves a widow and two children, a son and daughter, to mourn his loss. Miss Hallen is now organist in succession to her father at St. Jude's Church, Oakville, her brother having a farm in Manitoba. The loss which the Parish Church experiences in Mr. Hallen's removal from the scene of this present life is keenly felt by all who knew him in the congregation, but this loss is more than compensated by the living hope that he now rests in Paradise awaiting a glorious resurrection at the last day. Well may we say, "Let me die the death of the righteous, and let my last end be like his."

THE THREE HOURS' SERVICE.

It appeared at one time as if the "Three Hours" would become in the majority of Anglican churches the principal service on Good Friday, and there seemed many reasons why it was desirable that it should be so. With its frequent breaks for meditation and prayer, and with its few simple hymns, it is practically less fatiguing than a plain matins without music but with a sermon, and the mind is better able to grasp the great lessons of the Passion from the short addresses than from a long sermon. Some priests object to celebrating on Good Friday, and unless there is a celebration the communion office must be cut in two in order that the Gospel may be read and the people hear the story of our Lord's crucifixion—whereas, in the "Three Hours" the Gospel account of that great event can be introduced, and the whole attention is riveted upon the commemoration of the scene on Calvary. It is a pity that the use of this service should hitherto have been confined to only a few in the Church. We believe it could with much advantage be used by all.

CHURCH BAZAARS.

In the rush and hurry of the present day it is often found that the definite principles which underlay our religion are overlooked, and the end at which we aim, right and desirable in itself as it may be, is held to justify the means whereby we seek to attain that end, although such means may be anything but consistent with the end we desire. To take one instance, it is certainly desirable and necessary that money should be raised for various Church purposes, but it is certainly wrong to use such means to raise that money as are in vogue at present. The Church bazaar or sale is as a rule simply a means of getting money by extortion. Articles are priced at three or four times their fair price, and one is asked to purchase at these absurd figures "to help the Church." Those who make and sell these articles take credit to themselves, and are given credit by others, for helping the Church financially, whilst the purchaser goes home with the feeling that he or

she has been unmercifully swindled in the name of religion. The whole system seems to us false from the beginning; gifts to the Church should be made as gifts, and not be tainted with the idea of purchase and sale. The system tends to make people lose sight of the first principles of religious offerings; it is not offering to God in any way. We trust that the clergy who have the matter in their own hands, will set their faces sternly against this demoralizing practice and will simply refuse their consent to congregations attempting to raise money for Church purposes by means of bazaars or sales. They, and they alone, can stop it if they act promptly and firmly, and we hope that they will do so, so that this scandal may no longer hurt the cause of the religion of Him who cast the money changers out of the Temple.

LITURGICAL SERVICES.

The general tendency towards some form of Liturgy among the various religious bodies is certainly very noticeable, and curiously the most decided steps in that direction are being taken in Scotland, where from past history and tradition one would least expect it. The progress of the Scottish Established Church towards a somewhat elaborate form of liturgical worship is very marked, but it is not only in the Established or Presbyterian bodies that this trend is seen. In Paisley there is a Baptist church with a surpliced choir, and in a Glasgow Congregational church, a liturgy is used, the Psalms are chanted, daily services are held, and over the Communion table stands a large gilt cross. Whilst the advance in this direction is not so strongly marked elsewhere as in Scotland, it may still be detected everywhere, and it looks as if the time would come when the only places of worship where the old bare Puritan service will be found, may be in some Anglican churches who still fondly cling to the parson and clerk duet common in the days of the Georges.

REVIEWS.

The Anglican Revival. By J. H. Overton, D.D. Price 2s. 6d. London: Blackie. Toronto: Copp, Clark Co., 1898.

Here is a second volume of the Victorian Era Series, on a most important theme, treated by a singularly competent hand. The Anglican Revival is not synonymous with the Oxford movement. The one came "virtually to an end, the other goes on." In his first four chapters Dr. Overton sketches the three stages of the movement up to the Secession of Newman in 1845. The story of this period has been often told by Newman in his *Apologia*, by Sir W. Palmer, by Mr. Mozley, by Dean Church, and others; yet those who are familiar with such valuable sources of information may yet be helped to a comprehensive view of the whole by Dr. Overton's narrative. In the fifth chapter he considers "Oxford after Newman's Secession," when the work was taken up by a number of men, some of them not so well known as they ought to be—Charles Marriott, J. B. Mozley (but little known even to High Churchmen of a later generation, until Mr. Gladstone made him Professor of Divinity at Oxford), the Haddans, Mountague Bernard, besides Pusey and Keble, who had been in the movement from the beginning and the latter of whom may be said to have begun it. In the next chapter we come to the participation of Cam-

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