

be permitted: Why the back-ground at on laymen of experi- the Church has not a cial question? You hands, and the laity ring you that they as and that is the end meetings were taken held in some hall or would feel free to more business and would feel more that t in it. It is an sionary meetings, as ritual and financial y man, woman and to put forth every h Christ's treasure- ssions poor asylums only inmate and re- of grudging fellow-

sheep," sounds odd and incongruous when rolled forth from the lips of a large mixed congregation of old and young. Much worse is it to put phrases full of contempt for a man's mortal state, and for the world in which God has placed him, and of the unnatural longing for death, into mouths which just before have been thanking God for mercies temporal as well as spiritual, celebrating His glory in His works, and asking to be preserved and strengthened for His service. Is it not a libel on the Divine fashioner of our environment to sing with Watts:

"Lord! what a wretched land is this,
That yields us no supply;
No cheering fruits, no wholesome trees,
Nor streams of living joy!
Yet the dear path to thine abode
Lies through this horrid land," etc.

And is it not equally shocking to invite the children of the great Father, their ears perhaps tingling with the bright injunction, "Rejoice in the Lord always," to sing again from Watts the odious strain:

"My thoughts on awful subjects roll,
Damnation and the dead."

What must a Scotch congregation have felt, in the days when each line was read out and sung separately, at being first summoned to lift up their voices in the self-contradicting assertion, "Our God shall come and He shall not," and then staggered by the equally paradoxical challenge, "Keep silence, but speak out?" But while we have reason for thankfulness that our modern hymn books are for the most part purged from gross faults of this kind, for which the perpetrators were less to blame personally than the raw taste of their age, it is a matter for serious reflection that there is still large room for improvement in the quality of the hymns that are offered as vehicles for the devotions of the congregation. As we turn over the pages of even the best of our manuals with a critical eye to the merits of the compositions gathered into them from far and wide, what a distressing number we meet with to which their lack of spontaneity and fervor, their prosiness, flatness and literary baldness—in a word, to borrow Dean Stanley's phrase, their "pedestrian style"—give the look of being merely rhymed common-places and platitudes written to order, and certainly without any impulse of that "divine afflatus" which is the life of sacred as of all other poetry! Could any competent and impartial critic, we ask, exempt any one of our three great collections from the judgment that it would gain rather than lose by the excision of half of its contents?—*Quarterly Review*.

REVIEWS.

LABOUR AND SORROW. Sermons preached on various occasions. By Rev. Canon Knox Little, M.A. 8vo., pp. 336. \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Sermons, like other forms of literature, have their peculiar caste, and can be classified according to their aim. Some are simply hortatory: some dogmatic; some controversial; some try to meet and solve the difficulties of life. Of the last class are these sermons, and the Canon is a strong, clear and effective teacher, giving us a volume of such interest and value that it must be read through before it is laid down. His topics are those that come nearest to our anxieties in spiritual experience, and anyone will feel morally strengthened by the careful study of such discourses as "The teaching of disciplined thought" and "The soul and its perplexities." The language employed is graphic and chaste: the whole tone is that of the scholar. The publisher has done justice to the collection of the famous preacher, and the volume is a pleasure to peruse. We admire the calm dignity and reverence with which the most difficult questions are discussed, and commend the collection of thoughts first to the clergyman's study and then to the hearts of the people.

ST. CHRYSOSTOM AND ST. AUGUSTINE. Studies in Christian Biography. By Phillip Schaff, D.D. 8vo., pp. 158. 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

No better choice could have been made for these biographies, than the late Dr. Schaff on these two famous men. Dr. Schaff, when he wrote, was full of his subject, and nothing can be more beautiful than his account of St. Augustine, based on the saint's own autobiography. No teacher has had greater influence in the shaping of Western theology, and no other cleric or layman has so unreservedly laid open his secret motives and spiritual history. Dr. Schaff has compiled both biographies with the closest fidelity to contemporary history, and given us portraits which we feel to be true. They are issued in a cheap form, as part of "Whittaker's Library," and even the Sunday-school library should possess the volume. The paper and type are excellent.

THE OBLATION AND THE INVOCATION, being an inquiry into their history and purpose. By Dr. R. B. Fairbairn, Warden of St. Stephen's College, Annandale, New York. 8vo., pp. 164. \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

While this is an American study rather than a Canadian, there is very much to interest anyone in the history of the Eucharistic service. Dr. Fairbairn's aim is to find in the Church's office, ancient and modern, the interpretation of her ceremonial acts, and particularly to see what is meant by the Oblation and Invocation in the service for Holy Communion. The primary object is to hear what the office itself teaches, and then to illustrate it by the writings of contemporary divines. The enquiry is careful, impartial and thorough, and the only departure from the one issue is in the last and very important chapter, where the evil is pointed out in the inferences from the medieval speculative theology. As a volume it is all that could be wished, and as a literary study it is entirely satisfactory.

The *Girls' Kalendar* for 1894, prepared by a parochial branch of the "Girls' Friendly Society in America," for the use of members of the society and other girls and young women of the Church. The Kalendar consists of twelve pages, with cover, arranged to hang on the wall. A text is given for every day in the year, and on each page are selections, spiritual and practical, chosen either from their bearing on one of the Church's seasons, or as containing some helpful thought or advice. The pictures are reproduced by a photogravure process, from the paintings of well-known masters.

We have received from the publishers, Messrs. Rowsell & Hutchison, specimen copies of "The Institute Leaflets" for the four Sundays in Advent (Dec. 2nd, 9th, 16th and 23rd), of the present year. Several changes have been made in the style and contents of the Leaflets, all of which are, in our opinion, decided improvements. The Scripture selection is no longer printed in full, but the questions are fuller and clearer; and now that the committee have decided to adopt the principle of only one lesson for each Sunday (following, in this respect, the example of the Church of England S. S. Institute), teachers can no longer complain of having more work set than can be well taught during the time at their disposal. Not only the contents, but also the paper, printing and general appearance of the Leaflets are better than ever before; and it must be by virtue of their large circulation that these useful adjuncts to Sunday-school teaching can be supplied at this very low rate (for either the Lesson or Junior grade) of six cents per annum, at which they justly claim to be "the cheapest S.S. Leaflets in the world."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

PORT MORIEN, C. B.—We have just been favoured with a visit from Rev. Dr. Partridge, of St. George's, Halifax, who was appointed the deputation to visit Cape Breton in the interests of the Board of Home Missions. It was a little disappointing to us to learn that the time of his visit was limited, because by this arrangement only two of our six congregations could be addressed on a subject of vital import-

ance to every parishioner. On Tuesday evening, Oct. 30th, after shortened evensong in St. Mary's, Little Glace Bay, the Dr. spoke with great earnestness and clearness on the respective duties of the board and people, and threw out some valuable suggestions in respect of offerings, which, we trust, will be acted upon next year. The offerings, to meet Mrs. Binney's gift, were \$6. On Wednesday evening, Vigil of All Saints, the Dr. addressed the congregation of St. Paul's, Port Morien, the offertory, for the same purpose, being \$10. We are glad to know that the Rev. Dr. was pleased with what he saw and heard of the work of the Church in our midst; and we are not surprised to learn that he has gone back to Halifax fully determined to do his best to secure an additional grant for the purpose of providing us with a curate, in order that the present work may be carried on effectually and new work opened up. Every effort will be made by our people to raise an amount equal to the additional grant which we hope to receive. On All Saints' Day, the usual celebration of Holy Communion was held in the parish church, Port Morien, at which Dr. Partridge was the celebrant. We look upon it as a great favour in having had the learned Dr. as our deputation, and we assure him that his visit to us has confirmed our high opinion, and deepened our great respect which we have always had for him. We are very sorry to hear that he has decided to leave the diocese, foreseeing as we do, the loss which the Church in Halifax (as in the whole diocese) will sustain by his absence.

ANTIGONISH.—This parish (Rev. C. Sydney Goodman, S. A. C., rector) was visited by His Lordship, the Bishop, for confirmation on Friday and Saturday, Nov. 9th and 10th. Arriving on the train from Halifax on Friday, the Bishop consecrated in the church here the following new church furniture: font (very massive, in freestone), brass eagle lectern, prayer desk and alms basin. After a shortened evensong, His Lordship delivered a most instructive address, especially bearing upon the significance of the various articles consecrated. Immediately afterwards, the Bishop set out for Bayfield. Soft snow, which had been falling all the day, much impeded travel, but the confirmation at Bayfield was punctually commenced at the appointed hour. A good congregation attended despite the inclement weather. The service was closed with a remarkably lucid and telling address from the Bishop. After spending the night at the rectory, the 3rd church in this parish was visited. Confirmation was held in the beautiful little church of Linwood on Saturday morning. The loving care and devotion of the Church people had added fresh beauties to the most beautiful little sanctuary in Eastern Nova Scotia. The new altar, a recent gift, was also seen for the first time. It is well designed, panelled in oak and walnut. The largest number of candidates were here presented by the rector for the Apostolic Rite. Great reverence was exhibited by the large congregation, and His Lordship's address was eloquent, loving and most suggestive. Great pleasure was evinced at the Bishop's visit, and several availed themselves of a personal greeting from their genial and inspiring chief shepherd.

CHARLOTTETOWN, P.E.I.—An important advance has lately been made in the work of decorating the interior of the beautiful little Chapel of All Souls—otherwise known as the Hodgson Memorial Chapel—attached to St. Peter's Cathedral in this city. The work just finished almost completes the decoration of half of the north wall of the nave. Our readers will possibly remember that there is a broad band of carved walnut along the uppermost part of the walls, intersected at intervals by the pillars and arches of the roof. Below this the walls are divided into three subadjacent parts, each separated from the other by carved walnut bands, which are also carried around the windows as casements and as frames for the adjacent pictures. The uppermost space is now filled with tiles displaying a geometrical and conventional floral design in subdued contrasting colours. Later on, terra cotta medallions are to be placed at regular intervals against this effective background. The lowest part of the walls is finished in panels of dark oak, while the intermediate spaces are occupied by the stained windows by Mr. Kemp, of London, and the paintings by Mr. Robert Harris. One of these last named, representing St. Augustine, has been in position for some time and has already been described in these columns. Two others have lately been added. The former represents St. Athanasius sitting in a chair between the columns of a vestibule and pointing to a scroll lying across his knees, as though giving instructions from it. It is the commanding figure of a vigorous man of mature years, and is full of power and manly dignity. In the second picture we see St. Jerome, the aged and rugged student, in seclusion among rocks and forest, deeply engrossed in his book, a lion crouching at his side, and a cross and a skull at his feet. The third picture brings us to the shore of an eastern bay, where St. Augustine of Hippo, vested in cope and