

al. Multitudes among us do not believe they are under any obligation to a higher power. "I have nothing to be thankful for" is an expression we hear more frequently than ever. And this arises from the fact that unbelief, which is the prevailing tendency of the day—the spirit of the age, in fact—is becoming more widely spread than heretofore.

The ready obedience of the lepers to our Lord's command is also a remarkable feature connected with the miracle recorded in the Gospel and shows that a want of thankfulness may exist in persons who are otherwise religious. The nine lepers could not, however, have thought lightly of their cure; but they were too delighted with their restoration to health to think of the Author of the benefit. The gift obscured the Giver by its very profusion. With many spiritual blessings, in our own case, their fulness is not recognized, simply because they are regarded in the gross, so to speak, as general blessings to all mankind. They are not regarded in their individual application to ourselves. It is so with the Incarnation and Death of Christ, for instance. We fail to appropriate it to ourselves individually in all its fulness; and this is, in many instances, the reason why our gratitude does not assume a personal character.

IN MEMORIAM.

THE parish of Guelph has sustained great loss in the death of Mrs. Wilson, who, though in her 70th year, was full of energy in all good works, and a devout and earnest Churchwoman, having been brought up in the Scottish Church. Only a very short time since she, in company with many who survived her, knelt before the holy table to receive the communion of Christ's body and blood—the sacred memorials of her dying Saviour's love. O how little did we think that the bread broken and the wine poured forth, were, to her, the last earthly symbols of the new wine the great Master had summoned her to partake of at the marriage supper of the Lamb. A member of the Church by education and conviction, she devoted herself with all the wonderful energy of character with which she was endowed, and which advanced years did not quench, to every good work in connection with it. "If you seek her monument look around you." The organ, so indispensable an aid to worshipping God in the beauty of holiness, and the various adornments of the Sanctuary, are memorials of her great zeal and love for her church, and of the enthusiasm her noble example kindled in the minds of many others. Tolerant towards all, while ever true to her own convictions, she won the loving respect and esteem of every section of the community. Her charity to the poor was of the widest and most comprehensive character, for she ever gladly recognized Christ in the stranger—the poverty-stricken, and the afflicted; many of whom were the special objects of her care. In the parochial organization for clothing and aiding the afflicted of the congregation she was ever foremost in action and judicious counsel. Many of her charities and acts of loving compassion were concealed from public notice, and even from her own friends. But the dark shadow of the loss falls in many directions: many hearts and homes know to-day that a portion of their brightness is gone. In truth, as has been said of another godly matron, "her sympathetic soul vibrated like a well-strung harp to the voice of distress, and responded to every appeal." But now, in God's providence she rests from her labors, and her works do follow her.

The funeral was conducted on the following Sat-

urday by the Rev. Canon Dixon; the music portion being rendered with excellent taste by Miss Nellie Foster.

METRICAL HYMNS IN PUBLIC WORSHIP.

WITH reference to the very common custom of the introduction of hymns both before and after Matins and Evensong, we would draw the attention of our readers to the Elizabethan injunction of 1559, with some of the comments thereon in Blunt's Annotated Book of Common Prayer, page lxii, &c., Cranmer was most anxious to have retained the use of Metrical Hymns in public worship, and with that view set about translating the Breviary Hymns. But he was so dissatisfied with the result that eventually he gave up the attempt. This loss was a serious one and soon made itself experienced. Fervent Christian feeling must find expression; and if not provided with a legitimate outlet, such as the Hymns of the Church were meant to furnish, will vent itself in ways irregular, and, perhaps, in unorthodox language. It is difficult to ascertain the exact time when the practice of popular hymns and metrical psalm singing established itself in connection with our revised ritual, though independently of its direct authority. Such singing was in use very early in Elizabeth's reign, having doubtless been borrowed from the Protestants abroad. For the purpose of giving a quasi-official sanction to a custom which it would have been very unwise to repress (and thus, through a sort of by-law, to supply a practical want in our authorized Public Ritual) it was ordained by a Royal Injunction in the year 1559, that, while there was to be "a modest and distinct song so used in all parts of the Common Prayer in the churches, that the same might be understood as if it was read without singing." (In other words, while the old traditional plain song, in its simplified form is to be employed throughout the whole of the service), yet, "for the comforting of such as delight in musick, it may be permitted that in the beginning or at the end of the Common Prayer, either at morning or evening, there be sung an hymn or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence (i. e., sense) of the hymn may be understood and perceived."

It was thus that the place of the anthem became practically settled after the third Collect, with which Morning and Evening Prayer at that time concluded: although it was not till 100 years after this period that there was any rubric recognition of the anthem, or direction concerning the time of its performance. When, however, at the last review, in 1661, the concluding prayers were added, the anthem was not removed to the end of the service, as before, but was still allowed to retain its old traditional place after the third Collect; and it was with a view to fixing this position that the rubric was inserted. (In choirs and places where they sing, here followeth the anthem).

Although this is the only place where the introduction of "a hymn or such like song or anthem" is definitely authorized, yet custom has sanctioned a much freer interpretation of the rubric than its words actually convey. Practical need has asserted and substantiated its claim. The truth is, however, that it is to custom and necessity, not to rubrics or injunctions, that we owe the general introduction of music, as distinct from plain song, into our revised offices. Custom drew forth the injunction of Queen Elizabeth. Injunction subsequently (after 100 years) gave rise to the rubric. But as

music originally found its way into our reformed services, independently of written authority, so, independently of written authority, does it continue. For the very necessity which received formal recognition in the anthem-rubric, refuses to be limited by the strict terms of that rubric. The anthem, in some shape or another, was a fact before ever any written authority called it into legal existence; and in like manner, hymn-singing, over and above the anthem, has been, and is, and will be an actual fact, notwithstanding its apparent want of formal rubrical sanction.

The result of all is, that while "the anthem" still retains its place as a special offering to God of the first fruits of sacred musical skill and science "in choirs and places" where such an offering is possible; the additional introduction elsewhere of suitable hymns, whether in the Eucharistic or other offices, as aids and reliefs to the services, is not only not thereby excluded, but practically and subordinately and implicitly sanctioned.

As regards the position of the hymns: The Elizabethan injunction specifies "the beginning or end of Common Prayer." So that we have three available places for "hymns or such like songs."

On the one hand, it may be thought that the hymn, at the beginning of Common Prayer, although certainly desirable and appropriate on great festivals, is somewhat inconsistent with the general penitential character of the introduction to our Matins and Evensong, and should not, therefore, be unwarily employed. On the other hand, the practice of singing a hymn before Matins and Evensong may be considered appropriate when we consider that the sentences are used as invitations, and this has been sufficiently demonstrated in the well-known traditional custom, now specially authorized in the United States Prayer Book of singing the anthem, "I will arise," at the commencement of Matins or Evensong.

CHURCH THOUGHTS BY A LAYMAN.

No. 25.

THE RELATION OF THE SUNDAY SCHOOL TO SOCIETY.

(CONTINUED.)

The following is the concluding section of this Essay:

It is only too manifest that the secular school system of this country has done much to lower the sense of parental responsibility for the Christian education of children. Society, we may say, has organized its public schools on the basis that children have no souls, that they are mere money-making animals with minds, that they are prepared for all the responsibilities and fitted for all the business of life by reading, writing and arithmetic, with a touch of algebra for polish. We are no alarmists. We see that God's purposes are fought against too audaciously by this system for it to live. We cannot believe that the Christians of Canada will for ever be willing to be taxed for schools giving an education such as would have satisfied the heathens of olden time, but which is an offence and a reproach to a Christian nation. But while the system lasts, such a necessity exists for the Sunday School as constitutes it not merely a Teacher of the young, but the Teacher and Prophet also of society at large for it is ringing in society's dull ear a demand that the children of a Christian society shall be trained up in the nurture and admonition of the Lord, and ringing in the world-stopped ears of Churchmen a summons to educate their offspring to fit them for life's duties as members of Christ and the children of God.