

parental dictum and advice seems to be, "My son, money is the principal thing; therefore get money;" and with Hebrew redundancy they add, "With all thy getting, get money;" because money means, and is, to the American power. With it he can purchase political and social position obtain pleasure *ad libitum*, multiply possessions, and procure, in short, the gratification of every lawful, and also, alas! every unlawful, desire. No nation worships the great composite idol of gold, silver, and copper, whose pleasing or saddening, promising or threatening revelations are on the face of the bank book, and whose temples are the banks and exchanges of every city and town, with greater zeal and persistency than do our American cousins. One grows positively weary of the commercial atmosphere which pervades this whole country. It is safe to say that two Americans holding converse together are invariably discussing the question of dollars and cents.

(6) And what shall we say upon this last and very serious difficulty, the dearth of candidates for the holy ministry? Strongly did the bishops in their last General Convention address to the Church plead with the American parents, and with the youth of America; the former to influence their sons, the latter to give themselves to the sacred ministry of the Church. As we look within the halls of her Church universities, such as Sewanee in the south, or her theological colleges, such as the great seminary in New York, and see even such numbers as these present, we may well exclaim, "What are these among so many?" and, with hearts heavy at the prospect, turn aside and pray the Lord of the harvest to send forth more laborers into His harvest.

(There are many minor difficulties that we might mention before concluding this point, such as the Sunday newspaper, to which they grow accustomed, and within herself the Sunday trade and travel, her select vestry system.)

I did not promise you at the outset a lecture, all the parts of which would fit in with one another, and follow with any consecutive order. Indeed, I announced that its character would be that of a series of notes, all strung together under the non-committal title of "An Hour with the American Church," and so I do not feel that I will be breaking into any continuity of plan, or breaking faith with you, my hearers, if, in conclusion, I touch upon two more points, and only two, which no address on the American Church can reasonably ignore. I mean (1) The *American parochial machinery*, of which the conspicuous centre is the parish or church house; and (2) The *American standard prayer book for the public worship of the Church*.

(1) It is now growing to be a recognized fact that no parish of any importance can get on without its parish house—a building used for a variety of purposes. On the first floor there

is a general hall for public meetings, capable of being enlarged or made smaller by the use of rolling doors. On this floor, too, the rector generally has his study—a comfortable room, with a door opening on to the street, where he may be found at certain hours of every day. This is a plan that the wives of the clergy must cordially approve of, as it saves a great deal of grumbling on the part of the "domestic help" in the matter of answering the numerous calls at the rectory church door. The rector's study is to him what the office is to his business brother. People are accustomed to this, and, as a consequence, go to the study rather than to the house with their wants and needs. A handsome church house, such as we may see in Chicago, contains not only the rector's study fitted up with every modern convenience, including an electric bell by which he summons the sexton or vergers to show people politely out, but also upstairs are the parish library, reading room, committee rooms, and downstairs, in the basement, in some instances, a gymnasium for the use of the young men of the parish. These parish houses are open all day, and far on into the evening. Where there is a staff of clergy besides the rector, scarcely a single evening passes but one or other of the clergy are in attendance to welcome those who drop in for recreation. The library has its librarian committee, the reading room its committee, the gymnasium its committee, meeting regularly at stated intervals. In short, the parish house is the modern Y.M.C.A. and Y.W.C.A. (for the women also have their rooms, and rights, and privileges in the house) in miniature, with the advantage, however, that it is in contact with a Church life that inculcates distinctive and positive teaching, and holds thereby those who are baptized and professed members of the Church. The parish house is found to solve some of the difficulties of modern society. Its cheerful interior, and the warm welcome it extends to the wayfarer, as well as the regular worshipper, constitutes it a strong rival to the numerous places of questionable recreation which a large city possesses. The church building, the parish house, the mission hall, in some poor and densely populated part of the parish—these are the three factors around which all enterprises of a religious nature centre, and from which Church influence flows to elevate the people. Typical parish houses may be seen in St. George's parish in New York, in the Epiphany parish, Chicago; in the Bishop Harris Memorial parish house of Ann Arbor, where it is found to be greatly patronized and appreciated by the State University students. Since I have been convinced of the usefulness of this agency in the American parish, I cannot help feeling that in our own Canadian Church, where the conditions of our people are in so many points similar, the erection of parish

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