

it a shame to any wealthy congregation whose church is situated in a wealthy neighborhood where there are no poor people, not to have at least one Mission chapel. But there are many cases in which we think, the cost of building such churches might be very much better spent. Many churches are situated in neighborhoods not far removed from poorer neighborhoods, and in such cases a Mission chapel is quite unnecessary. The hours of service, and, possibly, the style of service, which suit the rich do not suit the poor; and there is no good reason why mission services might not be held in those churches before or after the hours at which they are occupied by their present congregations. If the cost of erecting a mission chapel were devoted to the endowment of a missionary curacy connected with the church, the cost of maintaining an effective mission in the church would be reduced to a minimum. At the same time the wealthy congregation would enjoy a means of spiritual growth and development not easily to be over-estimated. Many of its members would become deeply interested in the mission work, and the reflex influence of their labor and devotion would be felt in every part of their own congregation. Ere long they would feel that the mission, too, was part of their own congregation. The mission people would come to feel that the church belonged, not to a few wealthy people, but to God and therefore themselves. In short, the proprietary chapel would begin to be a genuine parish church.

The *Southern Churchman* says:

A modern fault in reading the Church service is rapidity, and when the rapid reader comes to the Confession, or Lord's Prayer, or the Creed his rapid reading prevents the congregation from joining in with devoutness. Indeed, so far as benefit to the soul is concerned, he had better not read at all, but remain silent, and let Creed and Confession be made in silence. The rapid reader of Creed and Confession is of disservice to his congregation. We could wish that, like Moses, he were slow of speech.

One can read so as to drag the service. This is the fault on the other side. But we cannot be too often reminded that those parts of the service, in which the congregation join audibly with the minister—the Confession, the Lord's Prayer and the Creed—must be read much slower than the other parts of the service, or we shall make our congregations undevout.

After all, the secret of good reading, (with manifest faults corrected) consists in not thinking about it at all; thinking only of God to whom we speak. A devout man, leading the devotions of a congregation with a devout spirit (manifest faults corrected), will read well and make his congregation devout. In the meantime, cannot all of us try to read the Confession, the Lord's Prayer and the Creed slowly, distinctly and devoutly?

Magnificent service it is. In all the world nothing like it for truth, wisdom, sobriety and grandeur. And shall we spoil it by undevout and careless and rapid reading?

(And we will add by equally careless undevout drawing.—Ed.)

FAMILY PRAYER.

No service is more important and impressive than that which daily calls a family together to acknowledge God as our Creator and Preserver. Parents and children and domestics assemble and reverently hear God's Word read, and then unite in praise and thanksgiving to our Heavenly Father for His providential care and His loving kindness to each one of the household and all others; and then how delightful for a whole family unitedly to ask of Him, who loves all His children, a divine protection and guidance in all the work and interests of life.

We can think of no service more pleasing to our Father above—and upon which the angels look with more delight—nor which can be more salutary and blessed in all its influence upon old and young than just such a family service as this. And we only wonder that any Christian family can be content to live without it. If God be our Father shall we not honour Him by worshipping Him and asking His blessing upon our families?

Of course, the proper person to lead in such a service is the father. He is the divinely-appointed head and priest of the family. But if for any reason this cannot be, then let the mother, or some other member, take his place. But, by all means, let the family altar be established, and let the service of prayer and praise be daily offered to the God and Father of all.—*Parish Visitor.*

MAGAZINES.

RECEIVED FOR OCTOBER.

THE October *Century* closes the 36th volume and 18th year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman.

The opening illustrated article of the number is a paper by Richard Jefferies, on "An English Deer Park," with illustrations by Alfred Parsons and Bryan Hook. Theodore Roosevelt closes his Ranch series with an anecdotal paper on "Frontier Types," the text being expanded by a number of Remington's studies of Western character and incidents. Another illustrated article is on "American Machine Cannon and Dynamite Guns."

But to most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's descriptions of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System. *Century Company N. Y.*

A paper on "Garibaldi's Early Years," by William R. Thayer, in *The Atlantic Monthly* is an exceedingly thoughtful and graphic account of the adventurous Italian's life from 1807 to 1854, when, after five years of exile, he was permitted to revisit his native country. Other notable articles are "Iceland, Summer, and Winter," by W. H. Carpenter; "Pasture Herb and Meadow Swath," by Sophia Kirk; "In a Border State," by Patty Blackburn Sample; "Esoteric Economy," by Agnes Repplier; a poem entitled "My Fatherland," by William Cranston Lawton; and "Boston Painters and Paintings," the fourth article on that topic furnished by William Howe Downes. *Houghton Mifflin & Co., Boston.*

The Church Review—Rev. Henry Mason Baum, N. Y., Editor, announces new arrangements, editorial and financial for 1888-89, which it is expected will render it still more useful than in the past. Amongst these is this: that a corps of about fifty writers will be selected each year from among the Bishops, Clergy and Laity representing the various phases of Churchmanship and Theological opinion in the Church. Amongst the writers already secured are The Presiding Bishop (Dr. Williams, Connecticut), and Bishops Doane, Huntington, Coxe, Dudley, and Seymour; and a host of leading men amongst the Clergy. The *Review* is the only Church magazine devoted to purely original articles, and it enters upon its 41st year with a programme which ought to command hearty support from Churchmen generally. In this number the opinions of such well known divines as Rev. Arthur Brooks, A. C. Hall, S. McConnell, H. Y. Satterlee, Geo. R. Vandewater, and Wilberforce Newton, are given on the questions "Are Parochial Missions valuable aids to the material and spiritual growth of Church Life? And how ought they to be conducted."

There is also an admirable review on the "Study of the Christian Fathers," by Rev. A. Lowndes, which we hope to reproduce in great part.

Littell's Living Age for the week ending Oct. 6th, contains Chaucer and the Italian Renaissance, *Nineteenth Century*; My Treasure, *Blackwood's Magazine*; A Winter in Syria, *Contemporary Review*; John Ward, Preacher, by Archdeacon Farrar, *Longman's Magazine*; Mr. Forster and Ireland, *Blackwood*; The Services of Catholic Missionaries in the East to Natural Science. *Littell & Co., Boston.*

Our Little Ones and The Nursery closes its 8th volume with this number, which for matter and illustrations leaves nothing to be desired. Judged by its record in the past no mistake can be made in subscribing for it. The Russell Publishing Co., Boston.

The Pansy is intended for older children than the preceding and is simply splendid. The girls of the family will thoroughly appreciate every number. *D. Lothrop Co., Boston.*

The same publishers issue *Our Little Men and Women*, which we should say would occupy a place between the two preceding; but boys and girls alike will enjoy the stories and pictures in this monthly.

The Kindergarten—referred to in our last number of this paper—is published by A. B. Stockman & Co., 161 LaSalle street, Chicago.

The Illustrated London News—for Oct. 6th and 13th, are extremely good numbers. The latter contains, amongst other illustrations, views of the Melbourne Exhibition. Views of The Floods in Italy; of the Austro-Hungarian Military Movements, &c., and that for the 6th, "The Opening of the Parnell Commission"; some beautiful sketches of Glastonbury; and touching illustrations of some of "The London Poor." The American edition is issued in New York; 10c each, or \$4 per annum in advance. *The Illustrated News Co., Potter Building, New York.*

We would call the attention of our readers to the advertisements of Jas. Pott & Co., New York, of Sunday-school Library and Books for Churchmen. See page 11 and 12.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

A Liturgy grows into the soul, There is the secret of its power among us. There is why, to Churchmen, extempore form seems so dead and barren. The spiritual life of every Churchman has crystallized round these solemn sentences. They are not words only. To him they are things.—*Bishop Thompson.*

A Rector in Minnesota, U.S., writes, renewing subscription: "I do not know of any paper which I would sooner put into the hands of my people. I wish I could induce every family in the parish to take it. They would, I am sure, become better Church people, and more consistent Christians if they would do so."

A Subscriber in Ontario Diocese writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

A CLERGYMAN in Toronto Diocese writes asking for 100 copies of CHURCH GUARDIAN, No. 23, for distribution, and adds: "the last number (23) is the best you have yet issued. THE TONE OF YOUR PAPER IMPROVES, and it seems to me, ALL THE TIME."