

true, how was it that they always managed to know so much about the needs of their parishes? A little work done parochially and well was far better than the recent schemes which had been put forth. The Church was in touch with the people. At a recent confirmation in Poplar a lady, well known in London society, knelt beside some of her poorer sisters to receive that sacred rite. That lady was formerly known as an avowed Agnostic, and at last was brought to the holy fold and partook of blessings in company with some who were called the submerged. They must go on with the work, well knowing that they had the Lord's promise that 'righteousness should cover the earth.' [applause]

The Rev. W. J. Sprigs Smith [St. Paul's, Bermondsey] gave an interesting description of his midnight and early morning walks along Blackfriars and other bridges. He and the friend who accompanied him did not discover the class of persons which had been alleged congregated there. He was of opinion that the statements which had been made in a certain book were a slander upon the Christianity of England [applause]—*Church Review*.

THE BISHOP OF LINCOLN ON THE CONTINUITY OF THE CHURCH.

The Bishop of Lincoln on the 16th Dec. last officiated at a dedication service at St. Andrew's Church, Lincoln, Eng., when a new memoria chapel was opened. The chapel, which is situate on the south side of the chancel of the church, has been erected to perpetuate the memory of Canon Vernon Woolaston Hutton, late vicar of Sneinton, who for many years worshipped at St. Andrew's, and worked in the parish. It will be used for week day services, early celebrations of Holy Communion, and for classes and guild meetings. In an address which the Bishop gave from the text, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," his lordship said they had not yet had that full restfulness and peace which God intended them to have in the Church of England. There had been many things to disturb them. One thing which some people had needlessly been disturbed by was this: they had said, "Are we the Old Church? Have we got the one true Church which was first founded in this country? Had not the Reformation started a new Church?" He wanted not to flinch from any amount of trouble that might come upon them more or less through looking into questions. They had been deficient heretofore in the study of the history of their Church. There had not been sufficient instruction given. They had been ignorant, and in their ignorance they had become afraid and timid. It was not the fault of the people. Partly, and indeed very largely it was, he thought, the fault of them (the clergy), and one reason of that was this: for many, many years the ruling of the Bishops with regard to the study of history by their candidates for Holy Orders was of this kind—they required the young candidates for Holy Orders to read and bring up for examination the first three or five centuries of the history of the Church, and then to make a jump of a thousand years until they came to the Reformation. The meaning of reformation was, as they knew, reformation. It was not to make a new thing. When railways were first introduced into this country they did not speak of railways as having been reformed, but they spoke of them as being introduced. But if now railways were to be worked by electricity instead of by ponderous locomotives they would speak of that as a reformation in railways. If they reflected, therefore, they would see that the Reformation was not the creation of a new Church, but it was the pushing away of those abuses which

had grown up in that thousand years—the pushing them away and the maintaining of the old Church which was from the first. He would read an extract from the work of one of their greatest historians, Professor Freeman—"It is certain that no English ruler, no English Parliament thought of setting up a new Church, but simply of reforming the existing Church." That was the summary, as it were, of one of their most learned historians. What he would ask of them was to try to give their time and take their share in the burden of diffusing sound and true knowledge as to the real nature and history of the English Church as being by God's mercy as true a part of the one Holy Catholic Church in which they expressed their belief in the Creed as was any part of Christendom.—*Church Eclectic*.

LENTEN NOTES.

The present season of the Church directs the thoughts to Christ crucified.

What are the rewards of a well kept Lent?

A knowledge of one's own personal weakness; increase in moral force; greater self-control; a satisfaction in having kept it as we had resolved to keep it; the joy of Easter Day; the approval of our conscience.—*Cohoes Parish Record*,

How little real self sacrifice enters into Christian duty! How few people are content to give up anything connected with their own comfort for the sake of helping on the work of the Church. Selfishness is the sin of sins, fight against it every moment during Lent, and Easter will have a great victory to celebrate.

Thus saith the Lord, consider your ways; O that they were wise, that they understood this, that they would consider their latter end. It is the object of Lent to repeat this cry year by year.

One of the crying sins of the day is worldliness which will not allow thought or time for any of the duties of religion.

Following after the things of the world, pleasure and folly and fashion, the heart has soon no room left for the dear Son of God. By giving way to the world we lose our Christian influence, worldly people frequently have much more correct views than we should perhaps expect of what is and what is not consistent with a Christian's profession and they usually in their hearts despise those who while making a profession of Christianity live practically on the world's own level.

The needs of the soul are real needs and unless they are supplied by prayer and reading and sacrament, the spiritual life must die. What can the world give that can compare with eternal riches? What can a man give in exchange for his soul?

Remember the effect of your influence upon others. As churchmen and churchwomen the honour and dignity of Christ and His Church are committed to us, and there are many enemies ready to scoff and sneer at us if we are not faithful to our trust.

In our intercourse with the world we shall select those opportunities in which we shall least find ourselves involved in a worldly atmosphere—those occasions on which the characteristics of worldliness are least displayed, and in which heretofore we shall be least in danger of compromising ourselves. In fact we may indicate the line of true Christian expediency thus: We shall ever seek in our intercourse with the world to obtain the maximum of influence with the minimum of compromise or of anything that may be taken for compromise. We shall seek to increase and extend our influ-

ence over worldly people by habits of courtesy and friendliness; but we shall shrink from condescending to any forms of conduct that may diminish our real influence or involve any concession to a worldly spirit.—*Aitken*.

Duty to the Church requires of us all the earnest support of all the works undertaken for the good of the parish by its rector. His best endeavors are frequently of no avail, because they do not receive the expected support from those from whom he has a right to expect assistance. If a service or an instruction is appointed for any special purpose during Lent it should be loyally attended, not only for the sake of profit to oneself but for the sake of influencing others to listen to teaching which in these days is most needed.

Make Lent a time of self-denial in all those respects and the season cannot fail under God's blessing to bring health and strength to the soil.—*North East*.

CLERICAL ELOCUTION.

The art of elocution, though well worth the study of all, is especially a very necessary part of a clergyman's equipment for his work. Everyone has experienced the sense of irritation which is caused by slovenly reading and speaking, and has probably wondered why clergymen of all people should despise the aid of elocution. The first essential for a reader is a distinct articulation. When that has been attained, the modulation and management of the voice require attention. It is no unusual thing to hear the lessons read in a distressingly high and monotonous voice, which goes far to obscure both the meaning of the matter read and the beauty of its form. We are far from wishing to advocate staid effects, or exaggerated expression. But there is a happy mean by which the due reverence and dignity can be combined with the necessary amount of expression. And surely especial care should be given to the rendering of Our Lord's own words wherever they occur, though strangely enough this point, which would seem to be the natural outcome of reverential feelings, is often neglected. Preaching demands a still further training in the rules of elocution. Unhappily the art of pulpit oratory, as indeed of public speaking altogether, has been much neglected in England. French orators on the other hand, owing to a careful and thorough system of training, are unrivaled for the grace and finish of their delivery. One of their number, the Abbe Baintain, in his *Art of Extempore Speaking*, gives most valuable hints on the management of the voice and the use of fitting gestures. The point to be aimed at is not the imitation of another's manner, but the careful cultivation of one's own. Too close imitation of another is sure to result in a manner evidently artificial, though on the other hand it is the greatest possible advantage for beginners to hear fine speakers, and so form a standard to work towards. A persevering study of good models and of the rules of elocution, will not make every man a great orator, but it will make his reading and speaking pleasing to his hearers, it will remove all those odd and crude mannerisms, which are so inexpressibly wearisome to a congregation, and will add much to the dignity and impressiveness of the service. We are glad to find that in the Diocese of Grahamstown, 'reading aloud' is part of the prescribed examination for Deacon's Orders.—*The Southern Cross, Africa*.

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