#### PROTESTANT TESTIMONY.

(From the New York Examiner.) the influence of the High Church

party. It is our purpose to suggest a few of them, including under the term High Churchmon all who were identified with the Oxford Tractarian

church, placed undue influence on the element of instruction to the neglect of worship. The influence of this re- in the Church. action is still telt. We have been going to church simply to hear a sermon. The whole service has been conducted with reference to that sermon; we have forgotten that the same God who is pleased "by the toolishness of preaching to save such as are saved," has said: "Whoso offereth praise glorifieth me." The High Churchman has called renewed attention to the importance of worin the growing frequency with which methods of directing our activity. the Lord's Prayer is recited in concert and the Psalms read responsively.

Further, our worship has been enriched by the attention which the High Churchmen have paid to hymnology. Their masterly translations from the Greek and Latin are everywhere known, everywhere loved. Taking up the hymnal compiled by Dr. Robinson and Dr. Mac-Arthur, I find fifty or sixty hymns due to this source. In Dr. Robinson's latest book the percentage is much higher. They are sung also in Sunday-schools and social meetings. Gospel Hymns and Sacred Songs are the antipodes of Hymns Ancient and Modern, yet it is not without its indebtedness to the latter. These statements mean more if we remember the quality of the hymns which the Tractarians have given us. To them we owe such translations as "Jerusalem the Golden," and "Jesus, the very thought of Thee." They have given us "Hark! hark my Soul," "Sun of my Soul," and "Abide with me." Many more could be named, which deserve, and will in time win, almost as great favor.

Co-operating with these hymnists were a number of most able musicians to whom our psalmody is greatly indebted. Prominent among them are Monk and Dykes, Hopkins and Gauntlett. By them many of the hymns just mentioned have been wedded to tunes of the highest musical beauty, which in expression are exactly suited to the words. The High Church musicians have embodied, though not formulated, certain vital principles of psalmody. Their hymnals, for instance, do not contain extracts from Zampa and Der Freischeutz; nor do they, like some, hold it as a means of grace to

K. D. C. cleanses and strengthens the stomach without weakening and destroying the tissues.

"make the soul dance apon a jig to heaven.

Their music is always well adapted to the words. As far as possible There are things in which all Pro- their tunes are either written specitestants may gratefully acknowledge ally for hymns, or fitted to them by general custom. They are tunes which satisfy the severest taste, yet touch the popular heart; tunes which yield the palm, if at all, only to the German charale as an expres-

movement.

Prominent among our debts to the Tractarians is the restoration to our and Modern," has reached the enorchurch services of the idea of worship, mous sale of 50,000 copies! No words can speak more loudly than The reformers, reacting naturally words can speak more loudly than from the custom of the Roman this simple fact, of the way it has won the hearts of the people and of the value of the book, as a teacher

But Tractarianism has influenced work as well as worship; it has inspired noble efforts to help the poor and the degraded. It is a wellknown fact that the most potent in-fluence at work in evangelizing the outeasts of London is the labor of the High Church clergy. This influonce has crosse I the ocean, and is felt throughout the land. Not only do our High Church friends show us ship, and this idea is gaining ground an example of activity, but they in all our churches. It is exemplified could teach us much as to the best



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