

he may think it well to bring them together, and organize them into shape as one or more congregations. That rests with him. He may see fit to vary his methods in regard to this matter from time to time.

#### QUESTIONS OF EXPENSE

may well enter into calculations in regard to the expediency of these measures. What are these several individuals able to do in combination towards the expenses of combining? Will their doing so help or hinder most the *highest interests* of the majority? Will their souls be proportionately benefited by this combination, or the reverse? He may—logically—from time to time “take stock” of their condition in regard to this point. Is their “meeting” doing them good or harm? Are they incurring expenses which trench upon their proper support of the most important charges upon their resources? This question is really a very serious and very fundamental one with many congregations and their several clergy—who are *primarily* responsible for the whole management of their parishes. They cannot shift the burden on any or all their churchwardens, or other officials. Under which plan can they best discharge their cure of souls?

#### CLERICAL INCOME IS THE FIRST CHARGE.

Common law and common sense unite in demanding that the actual cure of souls should be as fully supported as possible. This is the essential and main consideration. Whatever militates against this must be wrong—at least inexpedient. The fabric and its maintenance, the expenses of sexton, organist, choir, etc., are necessarily only *very secondary* considerations. It is absurd to put them for a moment on the same level. Whenever a case has come into court at all bearing upon this point, civil law has always—even in the case of dissenters—recognized the correctness of the ecclesiastical principle. The “living agent” has the first claim. The fabric and its services must go if they stand in the way of this essential first charge. The only point to be decided in the first instance, is, whether the claimant has his position by proper authority. That being proved, he must be supported with all the might of the adherents.

#### “PROPUTTY, PROPUTTY”

is the only obstacle to general consent to this view of the question. Men are so accustomed, in these days, to insist on the maintenance of property that they are apt to disregard or ignore higher claims. The idea of sacrificing a building for the sake of a parson does not, at first sight, strike them as strictly sane! The fact is that—in ordinary transactions—we are prone to forget the *soul* altogether, and reckon all people by “bodies.” If the bodies are congregated, so much the stronger is this disposition—the case seems strengthened by numbers! To keep these numbers together and please them seems to the ordinary secular mind to be the most important thing. Only in this way can we account for the extraordinary “jumble” made of the various parochial expenses so often, without the slightest attempt to compare their various moral, spiritual, or secular connections.

#### IT SHOWS WEAK TEACHING.

There must be something “rotten in the State of Denmark” to permit of such a glaring perversion of first principles. One meets the peculiarity, too, in such unexpected quarters sometimes. Just as self-styled Catholic Churchmen are often heard to speak of Bishops and priests in a disrespectful manner, usually by them attributed to those who are more fond of being termed “Protestants”; so

their actions correspond. They have not profited by their teaching, however “correct” in tone. One may be pardoned in doubting the power, if not quality, of that teaching—when it *breaks down* so woefully under pressure. Good teaching should be able to stand better at least; it did not sink very deep—and perhaps the soil was not very receptive!

#### COMPETITION IS RESPONSIBLE

—competition in choirs and musical services, fine buildings, handsome “appointments,” etc. This rivalry is very keen at the present day, and easily leads people astray. The pressure of expense becomes too great. They look round for a “Jonah,” and the parson fills that character—as it seems to them—very appropriately, at least *conveniently*, for the rest. With the parson's proper support goes the proper “cure” or care of their souls—oh, their *souls*? One almost hears them whisper, what are they? At least what have they got to do with parochial affairs? It were to be wished that we could get back more in the region of first principles—at least keep more closely to them.

#### A CYCLONE

which would sweep away all our fine churchss might not be—practically—such a bad thing. Occasional disendowment may be necessary, in a way, for spiritual health. Spiritual deadness may be regarded as a rough—but not sufficient—justification for secularizations of Church property. Some such idea seems to have taken possession of Gladstone's mind in the disendowment of the Irish Church—no doubt, improperly. He seems to be trying to make it fit the case of the Welsh Church now—with still less justification. Still, it is worth while noticing whether the Church's unfaithfulness to herself may cause her to drift. It is a case in which “an ounce of prevention is worth a pound of cure.”

#### PROPORTIONATE GIVING

might cure, or tend to cure, the disorder or disease of secularism which seems to have invaded and infected the Church. If men got into the habit of putting religion *first* in pecuniary matters, they would recover sound ideas on the general subject of the universal supremacy of the *soul* under all circumstances. They would not then be so likely to confound clerical support with “speculations” in property or musical services. Organists and sextons would be considered “subordinate,” not only in authority, but in all respects. The amount, or degree, of proportion does not so much matter, perhaps, though even that would be influenced gradually, if not at once. Religion, if recognized as first in *place*, would naturally come to be recognized as first also in *degree* of consideration. With Christians, mere “tithes” could never satisfy the sense of the “fitness of things.” Jewish liberality could not suffice to limit higher gratitude and greater knowledge. When shall we find Christians consistent in this?

#### FAMILY PRAYER A NEGLECTED DUTY.

BY THE REV. A. W. SNYDER.

Preceding the Psalter, in the Book of Common Prayer, are Forms of Prayer to be used in families. It is an order, we fear, but little observed. It cannot be the fault of the prayers themselves, for they are excellent. Nor would it matter if some other form should be observed instead. There are many excellent manuals for family devotion. Those of Bishop Wainwright and of Dr. Goulburn are especially good. There is no excuse for the devout Churchman, who, being the head of a family, fails to have daily family devotions.

It witnesses to the too often forgotten fact that the head of the house is responsible before Almighty God for those of his household; that he is a priest in his own house; that as such he should instruct his family in the Faith, and in duty towards God and men; for himself and for his, claim a daily forgiveness; make an ever-renewed consecration; ask a daily sanctification, offering before God a morning and evening sacrifice of praise and thanksgiving. Daily reading of Scripture and daily prayer, in the presence of the assembled household, will prove one of the most effectual means for fulfilling one's duty, as a Christian teacher and priest, to those under his own roof. It will be a holy and blessed memory to the children, to their latest hour on earth. When scattered through the world, as they soon will be, their thoughts will oftenest recur to the old home and hearth-stone in this connection; in memory, often going back tenderly to the times when their father or mother used to sit among their children, reading from the Holy Book; and when, as a family, on their knees before God, they asked His guidance and protection. No other teaching will be so effectual; none so lasting; none so associated with all that is tenderest and holiest and most potent to restrain from evil, and to guide into the paths of peace. Christian parent, neglect not this duty and this privilege! It is something you can do. In doing it, you will have the blessing given to that Mary who did what she could, who, in that she did what she could, had the priceless commendation of her Lord, that wheresoever His Gospel should be preached, her loving act should be spoken of for a memorial of her. So shall we, too, in doing what we can, inherit the blessing. When we are dead and gone, our children will remember it, and think of it often. Of us, it will be a most constant and effective memorial; and to them, a perpetual admonition and benediction. Yes, it will be a memorial of us in that hour when, in the presence of the Judge, it shall be said, “Give an account of thy stewardship.” What, if from neglect of this duty, some one of those dearer to us far than our own life, should be separated from us forever in the life everlasting?

#### REVIEWS.

THE MUSIC REVIEW; C. F. Summy, Chicago. This monthly distinguishes itself by providing its readers with specially translated articles from European journals of art; of this class in the July number is “Objective Expression in Music” from the French. Indian music is further written on and other subjects of interest. The music is a solo and quartette adapted from Schubert, called “Jesus, lover of my Soul,” and following which are the London letter, etc.

THE ETUDE; T. Presser, Philadelphia. The list alone, without comment on the contents of this popular music magazine, would be quite lengthy. Of special interest are “Mechanical Aids to Piano Practice,” Wagner's “Life” continued, etc.; besides, full-sheet sized music pieces are always included.

#### A FUNERAL SERMON.

BY FLORENCE E. STRYKER.

The sudden sound of the city clocks, striking the hour, vibrated through the room, and the Rev. Samuel Von Antwerp, the good rector of St. Timothy's, slowly laid down his pen and pushed the closely written sheets of manuscript from him. He arose from the table and walked to the study windows. It was a miserable day in early May, and the rain was pouring steadily down. The brown-stone houses opposite the rectory looked damp and gloomy, and the bare branches of the trees in the square swayed in the wind. The clergyman sighed, for he must venture out despite the weather to attend a funeral at the other end of the city. He had to leave his pleasant study and the work on his book that he loved so well; this book, a scholarly History of the Prophets, took much of his time and care. He was writing a chapter now on Isaiah, a critical study, and he felt all the excitement of the search and the delight of authorship.

Still, go he must, so the worthy gentleman bade good-bye to the quiet room and sailed out into the bleak, wet afternoon.

While on the electric cars, he began to think of