

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 14, 1888.

[No. 24.]

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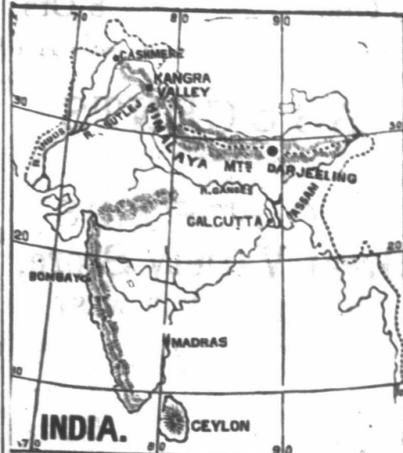
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The soil is a sandy loam, with, in some places, a clay sub-soil, so that after the hardest rain the streets in a very short time are clear of surface water. The ravines on the east and west, extending to the lake, afford a splendid and natural drainage. If you wish to give your family the benefits arising from a residence in a high, dry and healthy location, on large lots, with park and lake close at hand, and surrounded by first-class buildings and good neighbours, do not delay securing several of these lots.

Taxes are only Six Mills in the Dollar—Prices Low—Terms Easy.

These lots will increase in value during the next few years as rapidly and as surely as lands have in Parkdale during late years. The general verdict of all who inspect the estate is that here is a second Parkdale, with this advantage, that the location is higher and dryer, with the park between it and the lake, rendering the situation less bleak and damp, and consequently more healthful. The distance, is nothing, for close by is the railway centre of Ontario. Trains are constantly going and coming to and from the city and all parts of the continent. The street car line must be extended this far at least. Railway works and factories are springing up on every side, but not near enough to these lands to be any nuisance. The sales are subject to a condition that there shall be no nuisance created or allowed to exist on any part of the lands. Everything is being done with a view to making this a first-class suburb. All know that investments in Parkdale and West Toronto Lands during late years have paid splendidly. An investment in these lots is certain to bring large returns soon.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 17...FOURTH SUNDAY AFTER TRINITY.

Morning—1 Samuel xii. Acts ii. to 22.

Evening—1 Samuel xiii. or Ruth i. 1 Peter ii. 11 to iii. 8.

THURSDAY, JUNE 14, 1883.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

FIRST CANADIAN

CHURCH CONGRESS.

HELD AT HAMILTON, 7TH AND 8TH JUNE, 1883.

Hamilton, the cathedral city of the diocese of Niagara, contains nearly 40,000 inhabitants; of these about 7,000 profess to belong to the Church of England. In the year 1875 the diocese of Niagara was set apart, Dr. Fuller, Archdeacon of Niagara was elected Bishop and consecrated on 88. Philip and James Day in that year. There were then four churches, now there are six, with seating accommodation for 3,500 people. Of the clergy who then were ministering in the city only one remains, the Rev. R. G. Sutherland, M.A., rector of St. Mark's.

The very Rev. the Dean of Niagara, who laid the foundations of the church in Hamilton, still lives, but is on leave of absence in England.

Christ Church, the mother church of the city, and the cathedral, is situated on James' Street north, not far from the railway.

It is a stone structure, of somewhat stumpy exterior, owing to its unfinished condition. The interior however is in good taste.

There are in it some fine windows of stained glass, and it possesses a powerful organ of good tone.

The altar is low, and unworthy of the large and well proportioned chancel. The acting rector, the Rev. Dr. Mockridge, is a modest Churchman with plenty of work in him; he is always an instructive and at times an eloquent preacher. There is here a weekly celebration and a surpliced choir.

Since his coming to the parish Dr. Mockridge has been enabled to attract many to the church, and has by his teaching and example elicited large

and increased offerings towards the reduction of the heavy debt which weighs upon the mother church.

He has also provided a mission church for a district until then much neglected in the northern part of the parish.

This church is wholly paid for, and is ministered to by the Rev. W. Massey, M.A., under the Rev. Dr. Mockridge's supervision.

The parish of St. Thomas, the next in seniority, was set apart some thirty years ago, although the church is of more recent date.

The Rev. W. B. Curran, M.A., Hon. Canon of the Diocese of Saskatchewan, rector, is a Broad Churchman, genial in manner, and popular especially with the young men of his congregation.

As a preacher he is brief, pithy, and to the point in his addresses.

The church is very handsomely decorated with polychrome and possesses a fair organ presided over by J. E. P. Aldous, Esq., B.A., Cantab, who read a very judicious paper at the Congress.

The great feature of Rev. Canon Curran's parish work is his Young Men's Association. That is his delight, and in its steady growth year after year he finds his reward.

The Church of the Ascension, designed by the late Mr. Cumberland, is a cruciform structure of gothic architecture, seating about 800 people. It lies under what inhabitants of the ambitious city call the "Mountain," and is surrounded by the residences of the wealthy. The present Rector in Advent last succeeded his talented brother the Rev. Canon Carmichael now of Montreal. Coming so recently from a London curacy, the Rev. Hartley Carmichael, M.A., (Dublin University), brings with him the fresh air and the broader experiences and the wider culture of the world's metropolis.

If he belonged to any party in the Church we should class him amongst the constitutional Broad Churchmen. Although only some seven years in orders he has already published a volume of sermons, which exhibit proofs of critical study and independent thought.

Each of these three parish churches possesses a separate building used for Sunday-school and other purposes.

All Saints' Church, situated on the corner of King street west, and Queen street, was built by the late Hon. Samuel Mills, in the year 1873. For some years it was worked by the Very Rev. Dr. Geddes and his curates. In 1878, however, the district around it was erected into a separate parish, of which the Rev. Lestock DesBrisay is rector. This gentleman has gathered around him a large and increasing congregation. He possesses a well balanced mind, is no party man, and if asked would probably describe himself as a "Prayer Book Churchman." His preaching is mainly expository, and is of the kind that will educate and build up the people committed to his charge.

St Mark's parish was set apart in 1877, when the present rector, the Rev. R. G. Sutherland, M.A., was appointed. He is a High Churchman and maintains weekly celebrations and daily service. There is cassocked and surpliced choir. Mr. Sutherland is of that genial disposition and has that pleasant address which do much to commend

his divine message, conciliate objections and draw out the love and fidelity of his flock. We were glad indeed to hear him say that one of the happiest results of the Congress already seen was the drawing nearer together the clergy and laity of different schools in sympathy and confidence.

The church is of no architectural pretensions, but its interior is of unmistakably "Catholic" character. The Altar, the prominent feature, is well elevated, with wings or curtains at either end. Coloured stoles are used, and there are on the table a cross and vases of flowers.

This church, and St. Luke's, the mission church of the cathedral, have their seats free and unappropriated. The others have rented pews, but in mitigation it may be said that the pews have no doors. In five out of the six churches Hymus A. & M. are used; and in the other (St. Thomas) the S. P. C. K. book is in vogue.

The Hamilton clergy pull together in all matters connected with their sacred calling. If they differ it is not openly. Frequent meetings cement the bonds of fraternal charity, and enable them on all important points to exhibit to the world a united front. This is their praise, and it as deserved as it is rare.

The first Congress in connection with the Church of England in Canada, held its opening session in the school house of the Church of the Ascension on the 7th inst. This is one of the best decorated Church school-rooms we remember to have seen, everything being in such good taste and free from tiresome conventionality.

At the request of the Synod of Niagara to the Lord Bishop last year, asking him to take measures to summon a congress of members of the Church of England to consider in amicable converse the living questions of the day, a meeting was called in September last, when the following gentlemen were appointed a committee to make arrangements for holding such congress in the city of Hamilton: The Venerable Archdeacon Dixon, of Guelph; Rural Deans Bull and Holland, Dr. Read, Dr. Mockridge, and the Revs. R. G. Sutherland and W. B. Curran. Dr. Read was chosen chairman, and Dr. Mockridge secretary.

The committee felt that it was somewhat presumptuous for so small a diocese to lead the way in so important a movement. Since, however, older and stronger dioceses hesitated, and time was passing, they determined reluctantly to make a beginning. If their anticipations were in any degree realized a larger and more representative committee could, they believed, be got together from those attending the Congress, and so the second Canadian Congress at least would be worthy of the Church which it hoped to assist by its discussions.

From the notice paper of the proceedings it was evident that the subjects chosen for illustration were sufficiently varied. Some indeed are of intense interest to the members of the Church.

The foundation of an Anglican Sisterhood in Toronto next year lends point and interest to the papers upon Woman's Work in the Church, a subject upon which the learned and vigorous secretary, Rev. Dr. Mockridge, it is well known, holds very decided views. Again, the relation of the Church to the mother Church in England has assumed a somewhat alarming importance, in view of a recent Privy Council judgment upon the South African case.

It might, perhaps, have been expected, that what are called burning questions should have been allowed a place on the programme; but the interest manifested showed that the selection of subjects had been satisfactory.

Among the prominent gentlemen present were the following:—The Right Rev. Dr. Coxe, Bishop of Western New York; Rev. Dr. Kramer, Rev. Dr. Wilde, Rev. Canon Dumoulin, Rev. Prof. Clarke, Rev. F. Courtney, rector of St. Paul's Church, Boston; Rev. Dr. Wilson, Rev. Provost Body, Rev. Canon Curran, Rev. Dr. Mockridge, Rev. Dr. Brown, Buffalo; Rev. Canon Caswell, Rev. Canon Beal, Rev. Dr. McNabb, Rev.

Canon Worrell, Rev. Canon Houston, Archdeacon Nelles, Rev. Messrs. O Booth, R. G. Sutherland, H. Carmichael, A. J. Broughall, R. H. Starr, J. Langtry, J. P. Lewis, Dr. McCarroll, Thos. W. Patterson, A. H. Baldwin, W. J. Mackenzie, T. Geogehan, W. S. Moreley, J. S. Cole, G. O. Mackenzie, F. Whittaker, New York; and Messrs. L. H. Davidson, Q.C., T. While, M.P., Adam Brown, John Hague, J. A. Worrell, J. Aldous, B.A., Rev. C. Ingles and many others.

After opening prayers Dr. Read, chairman of the Congress committee, in a few graceful words sketched the history of the Church Congress in England, and bespoke for the present attempt the favourable consideration of the audience.

The Rev. Dr. Mockridge was elected secretary, and the Lord Bishop of the diocese took the chair. In a short address he remarked upon the ambition of the diocese of Niagara in being the first to come forward in a movement of this kind in Canada. Many such congresses had been held in England and the United States, and had proved successful. He hoped that any gentleman who wished to speak on any subject would have no hesitation in giving in his name to the secretary, as all were allowed to say a few words, which he hoped would be of infinite good to the Congress. He then called on the Rev. C. W. E. Body, Provost of Trinity College, Toronto, to proceed with the first paper, that on Clerical Education. He said that every Christian minister should have a thorough clerical education, as on it depended the success of the Church, and many evils had arisen in the past from the fact of the ministers not being properly trained. On account of this it had been resolved that every candidate for the order of the ministry should be required by the Bishop to take a course of instruction in a theological school. By this course all that was not in accordance with divine rule was taken out of the student, and he was prepared for the great and noble work of the Lord. The reading and study of the Scripture brought the student to feel as if he was receiving the Word directly from God as in the old times. The history of the Church and its doctrine was second only in importance to the study of Scripture. The test of a doctrine is its history, and the student of doctrine and Church history could not help but have his mind widened and deepened by its study. The idea that a theological teacher trained his student in a cast-iron track, was all wrong, as there was a great deal of liberty of thought required in the proper study of theology, so that he may be led to a true devotion to God. There is a great necessity for careful instruction in all the branches of pastoral work, which call out the sympathy of the student, making him wish to do something to encourage. He hoped that sympathy and co-operation of the people would be enlisted with the colleges, and that their work might go on and prosper.

CLERICAL EDUCATION.

BY THE REV. C. W. E. BODY, M.A., PROVOST TRINITY COLLEGE, TORONTO.

Clerical education may perhaps be defined as the engrafting upon the best and most liberal general culture, of the special training requisite for the minister of Christ. It falls clearly into two divisions—general and special education, the first embracing all the preparatory culture upon which the latter is based.

Here, at the outset, let me vindicate for education its rightful and adequate meaning:—the drawing out or developing of all the general faculties of our nature, not the acquirement of intellectual knowledge merely, which is often but the smallest part of a true education. The Christian minister should be, as far as may be, an ideal man, with every faculty trained and developed, not a mere seminarist, but full of power of intellect and spiritual contact with his people; a man of deep, vigorous, not narrow-minded piety, of a well cultivated mind; large-hearted, so as to be able to judge fairly, and to care for, the several departments of human life and thought; and, if possible, of strong, robust physique: such is undoubtedly the standard we should set up for one who is to be an example to the flock, a leader in the army of God.

But upon this general education must be reared an adequate special training, which is more particularly the subject of this paper. We of the Church of England have, in a period now happily almost entirely past, been singularly behind in the matter of the special training of the clergy. It requires no eagle eye to trace the fruits of such neglect in much of the self-willed, misconducted

working, vacillating and conflicting teaching among our clergy, with the inevitable consequence of a lack of ardent, self-sacrificing love for the Church, or of clear, definite acquaintance with her teaching, on the part of the laity. Hence come most of the evils which we in this Canadian Church have at present to deplore.

An English clergyman, writing in a recent number of the *Contemporary Review*, repeats with some satisfaction a remark of the late Archbishop Tait as to the inadequate test of a man's working powers furnished by a Bishop's examination—that a friend who went up for examination with himself, whilst showing a lamentable ignorance of Bishop Browne's learned work on the Articles, afterwards became, to use his own language, one of the strongest horses in the London Diocese. Alas! the sad sequel points the moral only too clearly. That clergyman was one who, after employing his undoubtedly high talent for nine years in the ministry of the Church, withdrew on account of the condemnation of Mr. Voysey for denying the Godhead of our Lord, congratulating himself that he was well out of it, and, according to his own letter quoted by his friend, made use of his personal friendship with the Archbishop to endeavour to turn him into a neologian.

This is but one case in hundreds in which the most talented amongst the clergy, simply for lack of preparation, become the greatest hindrances to the Church's work. What wonder if, with facts like these before our eyes, theological colleges for the definite training of the clergy have been established in so many parts of England, whilst at a recent conference of all those concerned in the training of candidates for Holy Orders, whether as professors in the University, or tutors in theological colleges, or examining chaplains of the bishops, it was resolved to petition the bishops to require from all University graduates a more systematic training than that which is at present given in the Universities by the Professors of Divinity, and that the preparatory training of non-graduates should in all cases extend over three years. I may mention that, at the University of Trinity College, we have for graduates a two years post-graduate Divinity course, and for non-graduates exactly the time of three years recommended for adoption in England, the first of which must be spent in Arts' work only, in all cases. In this respect, therefore, we are actually maintaining the standard which it is sought to adopt in England.

The importance of special preparation being then admitted, we have next to consider its nature. Our Candidates for Orders need a special training, intellectually, spiritually, practically.

To take these points in detail. The theological teaching should be thorough. There are times of critical sifting in every department of thought—especially religious thought. Time was when the vigorous citation of a text of Holy Scripture, albeit often applied in direct defiance of its proper meaning, or at least the authoritative appeal to a dogmatic formulary silenced all argument and controversy. Now, the case is far different, and, believe me, there is much that is cheering and hopeful in the contrast. We believe that by this fiery test our Lord is purging away the dross from the fine gold of the Apostolic faith, and thus breaking down the merely human system of shibboleths and traditional theories, which have all too long stood in the way of the unity of the body of Christ. Still, if there is much ground for humble hope, there is no hope for the Church which cannot lay her theological foundations broad and deep, which fears the appeal to the Apostolic Scriptures, interpreted in the light of Christian history and teaching.

The accurate critical study of Scripture is more than ever indispensable, as the solid foundation of all theological tenets. The students must be taught to study their New Testament, not to find out the thousand conflicting opinions of commentators without end, but to gain the conviction that, when studied in the light of their historical setting, and with the same accurate scholarship which we bring to other studies, but which has too long been deemed unnecessary for the study of Divine revelation, the words of Scripture become living words, so that although we do not as yet grasp

their whole force we cannot mistake their meaning. In a word, as the battle of human interpreters is silenced, we pass into actual conscious fellowship with the apostolic writers, nay, we listen to the Holy Ghost Himself, speaking to us through those divine words which gain ever-increasing fulness of meaning from every advance of human knowledge, and every successive experience of the Church's life. The gradual development of the canon of Scripture must be thoroughly apprehended, men must fully recognize the various types of doctrine which were given by S. Paul, by S. Peter, and by S. James, as each having a distinct place in the fulness of Christian truth. At least some idea may be gained of the manifold complexity and impregnable strength of the historical evidence for the authenticity of the several books. As it proved in the 16th century, so is it ever, the accurate, devout study of the Holy Scriptures in their original tongues, will renew the spiritual, giving power to the preaching, and guard from doctrinal error the mind of the preacher.

Second only in importance to the study of the Scriptures is that of the history of the Church and of doctrine. All genuine Christian doctrine must be rooted in, and grow naturally out of, the original deposit of truth embodied in the Apostolic Scriptures; and as a further test, verifying our application of the first, it must at least implicitly have formed part of the teaching of the Church all through the ages.

The student of Christian history will trace the unvarying course which all doctrinal controversies have run. First, the difficulty is felt as to the reconciling of what seem contradictory truths, then attempts are made by heresies, on either side, to get rid of the difficulty by cutting the Gordian knot, and denying in greater or less degree, one or other of the two truths, the Church meanwhile occupying a position midway, although not yet having gained the connecting link by which these truths are finally brought into perfect harmony.

Let the Christian student trace out thus the history of the doctrine of the Holy Trinity, for example, and he will gain a conviction of its truth, as well as an insight into its beauty, which will never leave him. Perhaps no passage is more touching in that sad book, Newman's *Apologia*, than the passage in which he mentions, as the reason which actually caused his secession from the Church of his fathers, a view of the Church of the Nicene age which a wider acquaintance with the history would have shown to be inadmissible. The test of a doctrine is its history: this is a principle of fundamental importance. It was the unquestionable maxim of the Church of old, doubly sacred to us, because it guided the English Reformers through the doctrinal perils which beset them, to the firm rock of the historic, apostolic faith, which we prize as our dearest heritage.

One word may perhaps be said as to the practical lessons of the past history of the Church; the light which it throws, in each case, upon the causes of her influence or her failure, and the practical wisdom which may thence be gained for the needs of the present time. The study of Liturgies in connection with our Book of Common Prayer falls under the same division, and is exceedingly important, both as testifying to the substantial unity of Christian faith and worship, and as throwing a flood of light upon the principles of our own Reformation.

The student thus grounded in Holy Scripture and in the history of the Church, will be in a position to proceed intelligently to the study of the doctrinal standards of the Church, and of the writings of her greatest sons. By this method of approach his devotion and loyalty to the Church will be deepened, as he finds her doctrinal standards corresponding to the results already arrived at in his previous study, whilst he will carefully distinguish in relative importance the broad fundamental and authorised principles of our Church from the extremist platform of any narrow sectism within her pale. The theological training will be at once devotedly loyal to the Church, and yet above the vitiated atmosphere of party strife. No more erroneous conception of the proper province of a theological school could,

in my judgment, be found, nor one more calculated to weaken the confidence of the Church in it, and divide its support, than the idea that a theological teacher's office is to mould the young student's mind in one cast-iron groove, to narrow down his thoughts or reading to one ready-made system. Such a course seems a cruel wrong to the student, certain ultimately to fail in its object, and in the meantime to cause infinite distraction and weakness in the Church.

On the contrary, a theological teacher should ever seek the gift of prophetic power to discern in what direction the harmony of the controverted opinions is evidently to be found; and by directing his students towards this point, to prepare the way for an ultimate reconciliation. Of all the forces which tend to the peace of the Church, the strongest should be the influence of the theological college.

Outside influences, previous training and surroundings, will all operate powerfully towards the perpetuation of party feeling and strife. Within the walls of a theological college let a holier and healthier influence prevail. Here let all that calm judgment, broad and liberal culture, accurate knowledge and loving piety can effect, work together to impress upon the young student a deep loyalty to the Church in which he is a minister, and a single-hearted, well-instructed yearning for truth and peace in regard to the questions which, from time to time, vex the Church.

To meet the special needs of the day, however, a wider training is needed than that of Biblical, Patristic or Dogmatic theology, precious as these things are. The Christian student must claim all truth as belonging to his Master, and when rightly understood, as conducing to His glory. The laws which govern the universe are the expression of the mind of God; all research that augments our knowledge of these brings us nearer to Him, and contributes to the study of theology—upon this broad basis must be reared the special study of Apologetics, which the circumstances of our times make specially important. Ere leaving this subject, may I respectfully urge upon examining chaplains and the Bishops of the province, the advantage of setting at least some selected subjects for detailed study in addition to the general knowledge required. It is doubtful whether these examinations might not be made a little less wide, and a more thorough test of knowledge in selected subjects. I hope that the labor of many of the clergy, at least in the diaconate, may be made thus more systematic than it often is.

To turn to another aspect of our subject, it has been well said that one chief function of a Theological School is to deepen and strengthen the spiritual life of its students. After all, the man is the measure of the minister. The chief weapons of his warfare are not learning or eloquence, but prayer and a life lived very near to God. That great leader of the Evangelical revival in England, Richard Cecil, says, in his *Remains*: "The leading defect of Christian ministers is the want of a devotional habit." Especially in a country like our own, where division of labour is often impracticable, and manifold calls of duty are continuously pressing, the clergyman needs the safeguard of such a habit carefully formed to protect his own devotional life. In this matter much may be done by the authorities of the college, by providing frequent opportunities for worship in various ways, setting a high ideal of the Pastoral life before the student, by Greek Testament readings, and in other ways, encouraging private devotional reading, and the like. But perhaps still more can be done by the candidates themselves in the promotion of voluntary associations, especially of an informal character, for devotional objects, or for various departments of practical work. An association for Intercessory Prayer is perhaps of sufficient importance to claim special mention, as an encouragement to that special intercession which is the very life of spiritual work. The occasional visits of old graduates, of Bishops, and others eminent in various departments of the Church's work are always valued, and do much to keep alive the spirit of enthusiastic devotion in the years of preparatory study. I have but little time to do more than mention the necessity of careful training in various departments of Pastoral Theology

Homiletics, Pastoral Care, Sick Visiting, as well as in elocution and delivery.

Much valuable help can be given by eminent clergymen who will give an occasional lecture upon some one department of Pastoral work on which they are specially qualified to speak; e. g. upon important questions like that of enlisting and utilizing lay-help and the like. Simultaneously with this; the calling out of the sympathies of the students with the actual wants and difficulties of men, by their undertaking some definite practical work—e. g. the teaching of a Bible class, district visiting, holding mission-services, and the like is exceedingly desirable. Such work should be systematically organized and under careful loving supervision. The clergy can also give valuable aid by making it a special duty to select and encourage men of piety and promise to come forward for the ministry. There is need of much care on the part of those who have the responsibility of admitting candidates into the Theological School. How infinitely easier would their task be, if they could limit themselves to those who had been for years definitely consecrating themselves to this object under the guidance of a clergyman.

May God mercifully pour upon our church the spirit of loving sacrifice, that a more ample supply both of men fitted for the work, and of means with which to provide for their training may be cheerfully given, and may he unite and strengthen those upon whom is laid the responsibility for training the labourers for their work in His vineyard.

Rev. J. S. Cole, B.A., of Bracebridge, then took up the subject. He said the end of all clerical education was the deepening of spiritual life, and in order to be a successful clerical student one must have his spiritual life deepened and strengthened. A man is the result of what he is at birth, but also of what he is made by training. The system of training in theological colleges should be selected, there being certain subjects which are the test of individual talents, and a subject that will develop intellect will also test it, and the subject for which a person is suited should be the one in which he should be trained.

The Rev. Dr. Wilde congratulated the chairman upon the large attendance at this inaugural meeting of the Church Congress. He pleasantly pointed out a typographical error in the programme of the Congress, by which the title of the first paper was made to read, "Clerical Education." This was, he said, a happy error. It could construed to mean that the main object of the Congress was to draw out the clergymen present—to draw pithy five-minute speeches from them.

Rev. G. C. Mackenzie, of Grace Church, Brantford, then read an address on "The Attitude Churchmen should Occupy towards Popular Literature and Recreations," of which the following is a resume:—

There are many popular amusements which we all conscientiously approve of and readily admit. The term includes recreations for body and mind not only harmless, but positively necessary and beneficial, while there are more which we must unhesitatingly condemn and do our utmost to counteract.

The history of England tells us that during the reign of the Tudors, when the national character was gathering strength, the only popular amusements openly encouraged by authority were those which associated skill with pleasure. Out-door healthful exercise with relaxation, hunting, running, leaping and wrestling were esteemed manly amusements. The love of out-door games of our own day and land are no doubt a heritage from those times. Cricket, football, lacrosse, running and boating, all motion in the open air, under clear skies, is the finest and keenest recreation possible to a healthy-minded, full-blooded man, and when it is not so regarded it is because neither mind nor body are in a normal condition.

So far as these out-door pleasures can be kept distinct from the curse of alcoholic drinks, and that bane of our popular amusements—the treating system—they cannot be too highly prized and encouraged.

But unfortunately now the announcement of a boat or foot race—quite as much as that of horse racing, brings together a class of the so-called sporting community, not so much for the old English love of manly exercise, but to ply that most degrading vice of betting and gambling. There can be no two opinions as to the curse of gambling, whether it be in its first apparent harmless beginning at the gentleman's whist-table, or more developed at the gambler's haunt, once rooted, cancerlike, its work may be slow, its result is sure—the destruction of all that constitutes true manhood. While sympathizing with most heartily, and encouraging all out-door manly exercises, the drinking, and betting, and gambling must be condemned in the plainest and most unmistakable terms.

Is this not a work for the philanthropist and patriot, to rescue the manly sports of our land from being subverted by degrading vices?

There are many places of popular amusement attracting their votaries every night in all our towns and cities—theatres, billiard rooms, gaming tables and public dancing assemblies, all with their attendant drinking saloons, concerning which the Christian pastor and parent should have no indefinite opinion nor utter any uncertain sound of warning.

Let all that can be said in favour of the imaginary theatre as exalting virtue and reprobating vice, and the play containing a moral, yet we must not forget that lesson. In conveying truth almost everything depends upon the medium; literal truths coming from false lives and feigned lips, reach no man's heart. The claim of the ideal theatre as a school of morals, I fear, is practically a false one, not because it is necessarily immoral, but because it cannot, from its own nature, be a teacher of morals. The truth cannot proceed from that which is false. There are those who sincerely desire and believe in a reformed stage as a means of doing good. They are the few; the mass who patronize and support the theatre, desire no reform, nor would they patronize any reformed play-house.

It is a matter of fact that though the Kembles, the Siddons and Maceady played Shakespeare in a London theatre, it was to largely unappreciative audiences and unpaying houses.

But, it is claimed, the theatre represents an art and society never drops an art; the stage has stood for 300 years and shows no sign of decadence.

The crucial question remains, may Christians visit the theatre? I should say if at all, very occasionally. When the play is pure and has some true worth, when the acting has the merit of art, and the place is respectable in its associations, then perhaps, no logical principle forbids it. But if theatre going become a habit, and the average play an attraction, surely the mental status is weak, the moral sense low, and the taste somewhat depraved. When the higher life is realized, I imagine the theatre is rarely, if ever, visited, the expulsive power of a new affection has lifted the life from the sensuous to the mental and spiritual.

Of billiard rooms, gaming tables and public dancing halls, the writer has no experience, beyond the knowledge that money, time and morals are thrown away night after night in these places, money that parents, wives, children, need; time that could and ought to be better spent, morals that once gave promise of a noble and useful life, but are now dribbled away in amusements that develop no true manhood. These are not recreations but stimulants to deeper indulgence; for the more wasteful and destroying to the powers of life the amusement, the more deadly the stimulant, the more certainty of the victim's final ruin.

The mothers and daughters of our land have it largely within their power to check these evils by making bright, sweet and happy homes. If a man is a bread-winner woman should be a home-maker. The true woman can compass it in two rooms as well as in a dozen, upon small means as well as upon ample. But to do this, many of the modern pursuits of our sisters and daughters must give place to the cultivation of more homely arts—a true home is one of God's institutions for the saving of man. There the over-taxed body and mind will find its best and truest indoor recreation, with social converse, the reading of agreeable books, in music, in the cultivation of flowers, the production of simple works of art—all these are within the reach of the most moderate income.

With respect to social dancing, from my experience and observation, I cannot unreservedly condemn it. The evil is in the late and long hours, and the time, and thought and expense thrown away upon dress. Here again Christian matrons have it largely in their power to work a reform, by returning to the sensible and pleasant old-time hours for their social gatherings, say from eight till twelve. Then under the roof of a friend, and among the society of those known and esteemed, the social dance may be regarded as a very beautiful and simple amusement. But the hall at which a door-keeper takes tickets bought in the market, where the company is mixed, and the hours are for all night, is plainly no fit place for a pleasure, so pure, so natural, so home-like, so liable to abuse as dancing. Southey tells the story of the Rev. Mr. Smith, rector of Linton about 100 years ago, who paid twelve guineas for learning one dance in France, and when riding through his parish or elsewhere, he would alight, tie his horse, and dance a hornpipe or two in the road to the astonishment of any who happened to pass.

What of card-playing? This is particularly delicate ground. The abuse is immense, and yet they supply a use. The wise way perhaps is to separate the use from the abuse by some principle of common sense. As a household amusement what can be more innocent?

It is said that boys who have been from the first accustomed to cards commonly outgrow them or hold them in small esteem.

Stolen bread is sweet, and many a boy has been morally broken down by the temptation to play an innocent game that was prohibited as sinful at home. Gamblers, it is said, do not come from households in which cards are among the trivial sports of childhood. It is claimed their fascination evaporates with the dew of youth. As a means of gambling, as a waste of time, they cannot be too sharply condemned.

But the old maxim applies here, what may be harmless to one may be a snare of ruin to another.

Rev. Mr. Lewis' paper on the above subject will appear in a future issue.

Mr. Davidson said the subject before them was one of the living questions of the day. Recreation there must be and light reading there must be also. He rejoiced that the priests of the Church had spoken so clearly and so temperately on this matter. He thought that the young could not be prevented from reading novels. Let them be taught to refuse the evil and choose the good. Here was a good opening for lay work. Let them write and publish literature that would live and grow and teach.

Canon Houston, speaking of card playing, related some instances of good being done, and the young remained at home in the evenings by card playing.

Alexander Gaviller, Esq., was introduced by the Bishop as one of the most earnest lay helpers he possessed in his diocese, and said a few remarks to the same effect.

Mr. Gaviller expressed his delight at being present on this occasion. It was peculiarly pleasing to him to see the laity meeting with the clergy in this Congress. One weakness of the Church in the past had been that the laity had not sufficiently co-operated with the clergy.

The Rev. Dr. Read thought that the test of recreation was—could you ask God's blessing upon it?

The Bishop of Western New York said that popular literature was effervescent, fleeting; but there was a literature which would last till time should be no more. The English Literature was ours. Let our people be taught to know that literature from Dan Chaucer down to dime novels would perish; the young that the Church of England had produced a class of literature which was not only popular in the best sense, but deeply instructive, elevating, refining, and strengthening as well. If a man thoroughly understands what English literature, in its essence, is, he would become a member of the Church of England.

Mr. Adam Brown then read a paper upon "Lay Co-operation." He believed in giving respect to the clergy, but he deprecated a respect of such a kind as kept his brethren of the laity from offering their earnest aid to their leaders in the Church. The Church consisted of laity as well as clergy, and each order had its own work. The Sunday-school was a sphere in which men could lend efficient help. Women were easily found, but men too often shirked the opportunity offered them here. Then again, about money matters, no clergyman ought to be worried about such things. Such work fell naturally upon the shoulders of the laity. The funds of the Church generally, especially the widows' and orphans' fund, should be the special care of those who had benefitted by the lives and teachings of their husbands and fathers. Don't wait for opportunities to do great things; look for work; don't expect that work will come to look for you. "The poor ye have always with you." Let the laity take hold of the poor they know, and not feed them but help them to feed themselves. The temperance work was another department in which lay co-operation was needed. No man could be a blank in life; he must be, as Dr. Chalmers said, a blessing or a blot.

It being one o'clock the Congress adjourned.

At 2.30 the Congress reassembled, and the chairman called on Rev. A. H. Baldwin, who read a paper on Lay Co-operation. In the early Church the educational training of the youth had to be entrusted to the heathen schools. In the Church of England the opinion seemed to be universally prevalent, that whatever was done in the parish must be done by the clergyman himself. A graphic description of modern lay work followed. The action of the English Bishops of Lichfield and London, and the views of the Convocation of York and Canterbury were laid before the Congress. The position of the Church of England in the cities of Canada compared with its position in the country villages was alluded to. If laymen were authorized more extensively to read the service and preach in the sparsely-settled districts, many would be retained as members of the Church who now reluctantly left it. The parish of Woodbridge, in the Diocese of Toronto, was an example of the benefits of lay action under good supervision. Rev. O. P. Ford had shown what real work could be done through the instrumentality of lay workers. He advocated the establishment of deaconesses in preference to the system of sisterhoods.

R. Freeman endeavoured to show why the church retained its hold upon its cities, while it lost so many of its people. Speaking as a lay reader, he would have preferred having been examined and formally set apart for the work before undertaking it. He described a Sunday's work in the country as a lay reader, and said that no labouring man went to bed more thoroughly tired than he did after reading the service and trying his hand at a minister's ordinary day's work. The feeling existed among the members of the Church that a lay reader was not worth listening to; why not then ordain them as deacons? Such a step would lead to numberless difficulties.

T. White, Montreal, then took up the subject. He said the growing interest taken in church work by the laymen was very cheering. He could remember the time when to pay pew rent and make the responses was considered the whole of a layman's duties. Infidelity could be more vigorously met if laymen were trained, taught, and urged to enter into conflict with it. He argued from the interest taken in the Congress that lay co-operation would still increase and be found of greater assistance to the church.

Rev. Dr. Mockridge urged the extension of the diaconate as a valuable mode of lay co-operation. The lay reader would be all the stronger for the grace of orders.

Mr. Brooks, of Dundas, said that each member of a congregation should be set to work, a parish should be divided into sections, each section confided to the members of the congregation, and thereby visited and accounted for to the priest of the parish.

Mr. Davidson, of Montreal, was of the opinion that lay readers should never be allowed to preach, as there were stores of sermons in English literature on which they could draw; nor should divinity students preach; let them wait till they were set apart for that purpose.

The fourth paper, The Revised Version of the New Testament, was then taken up. Dr. Wilson, of Kingston, was the first speaker. The work of revision was done by the wisest and best men of the year 1881; men admitted to be among the most competent of the age. Two-thirds of the revisers were members of the Church of England, men who had been taught to respect the edition of King James as the best and most perfect in the world. They had before them to help them the concentrated wisdom of ages. These men have made use of the Greek text in aiding them, and also the best version of English text, which had been handed down for more than 1,000 years. Any reasonable man, if he read the rules laid down by the convocation for their guidance, could not think that the men had done anything but their clear duty. The objections made to the revision of 1881 are almost identical with those made against the edition of 1611. The abused version of 1611 is the honoured and respected version which is now said to be the best in the world. The revisers of the New Testament would be the last ones to say their version was perfect. Yet there was in it what every one admits to be improvements in the King James version. There certainly are passages which yet were considered doubtful. The speaker here compared a number of translations of 1881 with those of 1611, showing the former in every case to be much preferable. As a student of the new version, he thought it should not be authorized till the Old Testament had been revised, and not then till it had been examined, but it would ultimately be adopted and would not hurt in the least by having to wait for a few years, as other versions had done. A few years' trial would show which version was the best, and if the old was preferable let it be retained.

He specially drew attention to the distinction now first recognized between the Aorist and the perfect tenses and showed the theological drift of the change. He would, however, although himself endorsing it, hope that it would not be thrust upon the Church. Let it grow upon the Church. It would commend itself in due time to public use.

The Rev. Hartley Carmichael, M.A., said the A. V. was dear to our people. Why so? Had not the language something to do with it? It was the outcome of the great era of English poetry. We need not hope for another Elizabethan age. The present version lacked the rhythm and grace of the old. Yet the improvements in the R. V. far surpassed its defects. He was strongly of opinion that what was needed was a revision of the revision. One good thing, however, had been accomplished. Men had been led to see that what we must reverence was not the text of the Bible, but the meaning of the text. There was such a thing as idolatry of the Bible. This would be almost impossible in the future.

The Rev. W. F. Mackenzie, of Milton, drew attention to an alleged inconsistency in the R. V. in translating the word *baptismos*.

The Rev. John Gribble was strongly impressed with the help the R. V. gave to the clergyman in his study and in his Bible-class.

The Bishop of Western New York said to make necessary changes was originally the task set to the

revisers. Had they kept to that? The Church of England had a marvellous version; not the work of one man—such as Luther's, great as it is—not to be looked on with suspicion, a bond of union.

Rev. Hartley Carmichael said that the present Bible was the one that had been read in our churches and families for years, and had commended itself. It was the outcome of a period when English literature was at its highest, and its language seemed to be more suitable and pleasant than the new version. He thought the revisers had gone out of their way to replace the language of good old with modern English, the former being in many cases just as effectual as the latter. Yet the revisers were to be greatly honoured in that they had corrected errors and that the number of preferable alterations greatly outnumbered the objectionable. But he thought that the new revision should be again revised, and where it was to the same effect the old wording retained.

The Rev. W. J. Mackenzie arose more for the sake of receiving information than making a speech. He had spoken to many people in reference to two passages, one in St. Mark and the other in Hebrews ix., in reference to baptism.

Rev. John Gribble wished to draw attention to the change of certain words which he considered of much importance, one being the change of charity into love. He thought love was for the better, as charity was a rather cold word; too much like putting one's hand into his pocket for five cents for a beggar.

Bishop Cox was sorry that Mr. Gribble had closed his excellent address by the remark on charity. He said that he had been led to understand, before the revise had been undertaken, that nothing but necessary alterations would be made; in fact that had been promised but it had not been performed. The new revision had a tendency to destroy the grand Old Version, which in all countries was considered the best book ever translated, and the language of which, if lost, could never be recalled in its beauty. If the new version was adopted by the Church of England, they would now be faithful; it must be adopted by all the Catholic Churches of Christendom at once, and not by any one. He would be faithful to the old till the whole Catholic Church, as a body, adopted it.

The fifth paper, How to Meet Modern Doubts and Difficulties, was then read by Dr. Kramer, of New York. Modern doubts and difficulties should be met in a kindly spirit and candid consideration. We must not be afraid of the truth in any case, but meet all questions with an intelligent mind. To be able to meet such doubts one should have a general knowledge of their operations on the mind. The theological colleges of the day do not seem to train their young men so that they are able to meet these doubts. In helping any individual to reach God we should begin by meeting the doubter's conscience. There is no way of reaching the Son of God as easily as through his pure and spotless life, which is greater than the miracles or teachings. It is not advisable to preach much on the subject of doubt, as it might have a tendency to promote doubt. It is desirable to keep silence if we cannot say something that will be for good to the hearer, and if one is only half prepared to speak he had better wait a while till he becomes fully prepared. We preach for others' safety and not for our own. And it is better to keep any doubts rather than give them in the hearing of those who have doubts of their own, and thus add doubt to doubt. God only required that one should believe in order to have eternal life, and if the doubter could be reached by honestly meeting his doubts, he could be led to believe.

These doubts and difficulties, he said, are chiefly rationalistic and scientific. Rationalism and scientific criticism should be met respectfully, as a warrior meets a foeman worthy of his steel. The spirit in which honest doubts are met should be kindly and sympathetic. It is necessary for the Christian minister, in these days, to acquire a fair knowledge of the different phases of scientific unbelief. It is courageous reading that the age requires of us. It is to be feared that many of our modern theological seminaries do not permit their students to venture out into the ocean of thought, but merely to teach them how to swing a censor, or to warble pretty sermons for the delectation of devoted women who are behind the times, and effeminate men who have not the physical strength to be sinful or the mental stamina to be sceptical. After a careful and able analysis of the principal phases of scientific doubt and unbelief, the speaker said he did not believe it wise to preach too often against prevailing infidelity, partly for the reason that too much dwelling on the one subject may endanger the foundations of our own belief. A preacher should always preach what he believes. Conviction carries conviction with it. The best plan, when a preacher cannot honestly do his thorough work, is to keep silence. It is wrong to break silence when one is only half prepared to speak. It is necessary sometimes to wait until we can obtain the pure conception. Our talking under such circumstances can only unsettle other

minds. We should thank God that the old doctrine of plenary inspiration, which so hampered honest thinkers, is gone, and that we can read the Scriptures with the Holy Spirit aiding us and gather their meaning for ourselves. In dealing with the doubts of inquirers it is wise to find out how much and what they believe, and help them to build their superstructure of faith on that. An inquiring soul should not be forced into spiritual life, but it should be allowed to gradually develop.

It being 6 o'clock the Congress arose, to meet at 7.30, in Christ Church Cathedral.

Christ Church Cathedral.—At 8 o'clock a service was held in the cathedral, the first part being a choral service, in which the choir sang very well, and the playing of the organist, W. E. Fairclough, was particularly enjoyable. The sermon was preached by Rev. F. Courtney, rector of St. Paul's church, Boston, Mass. He chose for his text the words of St. Matthew xvi. 8, "Can ye not discern the signs of the times?" Men are always fancying that they have reached a time and state of things when change was no more, and when their actions were stable. They are always banding themselves together to form companies with rules and laws, so in the matter of religion there is continual change, sometimes for the better, sometimes for the worse. An illustration of such change may be found in the appointing of a king over Israel, which was a mark of the onward course of the Jewish nation. So there was change in the laws of worship from the system of sacrifice and burnt offering to the system of self-sacrifice. From the religion of Deuteronomy to the religion of the 51st Psalm. "The old order changeth giving place to new, and God fulfils Himself in many ways." And so it was and would be though all time. All systems have their day and then cease to be; old orders change and give place to new, but God rules all at His good pleasure. All these changes produce crises of more or less importance. What are the signs of our times? One of the signs of the present time, and a sign of much good, was the earnest desire for unity. The time is fast passing away when one sect would rise up and say they were better and nearer to God than all the others together, and the feeling of partyism was beginning to crumble and decay. The question of holy orders was one which was receiving a great deal of attention, and the one who would devise a means by which the three great branches of Catholicity could be brought into closer unity and the questions between them settled, would confer an untold benefit on the Church. Another sign of the times was the growing love for the truth. All people are beginning to admit of the existence of Jesus Christ as the head of all truth. There was a time when every letter in the Bible, every dot of the "i" and every cross of the "t" was considered as being inspired, but such was not now the case; people were beginning to receive the changes made with advancing of the times. Another sign was the acquiring of power by the people, those who had been kept down and not allowed to occupy the place to which they had a divine right. Another is the submitting of everything to the test of usefulness. This very church congress is welcomed because it is useful, because here men can talk together without fear of being said to be talking for a vote, but that all might learn usefulness in suppressing that which was evil. Every organization was judged by the amount of usefulness it did. Another important sign is the determination to grapple with the startling evils of the day, such as intemperance and all such evils by which the best of young men and women were led astray. All these things have a relation to one another, and must be taken together; hence the necessity of the combined efforts of the people of God, and the necessity of their being able to see the best way to grapple with these evils. Another great sign of the times is the looking of the people for the coming of Christ; and who can say when that coming will be, or in what way. While our hearts are troubled and we are glad on account of the evil which prevails, we are cheered by the words, "He is coming," and it brings peace and comfort to our hearts to know that sorrow shall end, and we shall be with Jesus in glory.

Extra copies, five cents each containing report of Church Congress.

SECOND DAY.

The Congress resumed its sitting in the Church of the Ascension school-house at 10 o'clock a.m. The attendance was even larger than on the previous day, and the discussions were of the most interesting nature. The chair was filled by his Lordship Bishop Fuller of Niagara.

HOW TO MEET MODERN DOUBTS AND DIFFICULTIES.

BY REV. JOHN LANGTRY, M.A., TORONTO.

It is evident to every one who thinks that there have sprung up in these modern days many and widespread doubts, not only about the truth of Christianity, but as a natural sequence of their producing causes, about the very existence of God; and that we are in the midst of a crisis in the history of the Church and of the world, the solemnity of which has hardly any parallel in the past. It is not twenty years ago that a 19th century atheism was pronounced, by one generally accepted as a competent authority, as a thing simply impossible. Now it stalks abroad bold and defiant in every Christian land. Twenty years ago the man who acknowledged himself an atheist would have been shunned as an intellectual monster—a living contradiction of every instinct of reason and conscience. And now unbelief in one form or other—and often in the lowest forms—is proclaimed upon the house-tops. Buildings are erected and set apart for its propagation. It is commended in innumerable publications, tracts, journals, magazines, newspapers, novels, and scientific books, and the results it has already produced are appalling to contemplate. Christlieb, one of the foremost of German apologists, in viewing the outlook as it presented itself to him ten years ago, said the ravages of unbelief had become so wide-spread in his native land, that in Berlin and Hamburg, as recent statistics show, only from one to two per cent. of the population are regular church-goers, while in the larger towns of Germany the proportion seldom exceeds 9 or 10 per cent, and in the majority of cases is far lower. "In the towns," he says, "whether you visit the lecture rooms of the professors, or the council chambers of the municipality, or the barracks of the soldiers, or the work-shop of the artisan, everywhere in all places of private or public social gathering, you hear the same tale. The old faith is now obsolete; modern science renders all belief in it impossible. Only ignoramuses and hypocrites profess to adhere to it any longer." "Still more," he says, "is this the case among the educated and half educated classes in Roman Catholic countries. France presents the crowning spectacle of this shame, giving expression to her national unbelief by insults publicly heaped upon religion, and proclaiming her atheism by sending agents about to the schools, to tell the children not to mind what they may read or hear about God, for there is no God at all to fear. In Italy the great majority of educated people have not only silently broken with the Church, but openly avow their unbelief, and the masses, as was evidenced not long since, have shewn themselves only too ready to follow their leaders. For hundreds who read Strauss in Germany, tens of thousands in France and Italy devour Renan. In Spain and Portugal the breach is widening every day. Belgium, which, when Christlieb wrote, was regarded as the most Catholic country in Europe, has risen up in open rebellion against the Roman Church, the only form of Christianity of which it knows anything. Switzerland has voted out of its creed the foundation doctrine of Christianity—the Godhead of Christ. Holland has practically done the same. Austria and Russia are both eaten with anarchist associations, which are eager propagandists of the boldest atheism. In England and in America the condition of things is far better than on the Continent of Europe. But alas, the evil is even there wide-spread and appalling. In one year over twelve millions of infidel publications of various kinds, not including newspapers, issued from the London press alone; 640,000 of these were purely atheistic; and to these must be added the immense number of immoral publications, amounting, as has been carefully estimated, to be 29,000,000 copies a year, making a larger aggregate than all the publications of the Bible, Tract and other religious Societies put together. The perusal of these, which would not continue to be published were they not read, must powerfully contribute to spread infidelity and immorality among the masses of the population. In the United States and in Canada thousands of copies of the grossest kind of assaults upon the faith, such as have issued from the pen of Voltaire, Paine and Ingersoll, are being circulated among the masses; while the more concealed, and for that reason the more deadly, assaults of scientific and literary writers are finding their way into almost every household. That a crop of doubts more or less definite has sprung up amongst us, from this source, threatening the same appalling ingathering as has been reaped in France and in Germany, needs no lengthened arguments to prove. The evidence of its

existence is all around us, is felt in almost every parish in the land, and is working disastrous results in many lives where there is yet no outward sign of its growth.

How we are to meet and avert this pressing peril is beyond all dispute the paramount question of the hour. Before we can attempt an answer we must first consider what is the character and what the cause of this general revolt—this growing apostasy? If we examine it carefully we shall find that however multifarious and varied in its outward aspects, it has yet one general tendency and character; and that tendency is, as Guizot describes, towards the denial of the supernatural. This tendency meets us everywhere, and finds its full and unblushing expression in Renan, who says we must not meddle with the supernatural; we must get rid of it altogether. And we cannot but observe that under the influence of this tendency the drift of modern thought is to make the world, the cosmos, into a principle and centre of all things, and so expel God from the universe, and the thought of God from the minds of men. Modern thought conceives the system wherein we live and which we help to constitute, as the result of physical forces, material in nature, mechanical in action, though ultimately conditioned by the various organisms they have produced—a theory which is the direct contradiction of theism, and which sweeps away the very foundation of any ethical or religious faith. And yet modern thought is not atheistic with deliberate and conscious intention. It is constructive rather than critical in spirit. It aims at distinctive creations, and its negative attitude towards faith is simply the consequence of loyalty to its own principles and methods. And so, as has been said, modern doubt, even when it stands in sharpest opposition to the ancient faith, is grave, earnest, religious; and can neither be rightly understood nor wisely criticised unless by spirits as grave, earnest and religious as its own.

If we seek for the producing cause of this state of things it will be found mainly, I am persuaded, in the brilliant scientific achievements of our century. They have been so continuous, so imposing, so comprehensive, and so beneficial, that they have naturally fascinated and almost absorbed the attention of the generation, until the process by which they have been reached, and the temper of mind they foster, tend to assert a preponderance over every other sphere of thought which threatens to uproot the very principle of faith. Science, in its strict application, admits no assurance of things only hoped, and can allow no conviction of things incapable of being tested by the senses. Its claim at every step is for verification—verification as is constantly insisted upon by plain and practical sensible tests. All else is to be put aside as unworthy our attention. And so a general discredit is quietly and deliberately cast upon the whole fabric of our creed as something which, whatever may be said for it, has no adequate basis on which to rest, and that the welfare of mankind is to be pursued by rigidly restricting our belief within the limits of that which can be sensibly verified; and this result, to which scientific inquiry has mainly led, finds a powerful seconder and a ready soil for its growth in the absorbing secularity of this age, the consuming pursuits of material interests and pleasures, which leave the world no time for these solemn interests, to which the scientific spirit would give the go-by.

But besides this general drift and character of modern thought with its ever new and absorbing interests and discoveries, there are clear and specific grounds of doubt and difficulty that have grown out of the discoveries that have been made in every branch of scientific research.

1st. When astronomy proved that the long accepted Ptolemaic system must be rejected, it was at once assumed that Holy Scripture, which describes the phenomena of Nature—as all books not professedly scientific still do—in popular language, according to their outward appearance and not according to their ascertained reality, was committed to that theory and must be rejected as untrue. That objection has been pretty well dropped as unfair, but for it has been substituted another which maintains that the still unproved nebular theory presents to us a view of the origin of the worlds in direct conflict with the teaching of Holy Scripture.

2nd. It has been assumed that physical and physiological science have proved the impossibility of the resurrection, and so has swept away at one stroke the whole foundation of our hopes. For as St. Paul says, "If Christ be not risen, then is our preaching vain and your faith is also vain."

3rd. As geological science made progress, it was assumed that the lessons taught by the strata, as to the age of the world and the time occupied in the introduction of the various genera and species of plants and animals; the existence of pain and death; and the fact that the serpent was in bodily form what it is now, before man appeared on this scene, were in direct opposition to the teaching of the Book of Gene-

sis, and to some systems of the interpretation of that book they are no doubt in opposition.

4th. Not long since it was confidently asserted that the sciences of philology and ethnology, in opposition to St. Paul and the earliest records, prove that all men had not sprung from one common stock. That position has now been practically abandoned, and it is admitted that all discoveries in these fields of enquiry point to a common origin of the race. Scientific thought is moving on its own independent lines in the direction of what seems to be the teaching of H. S. All that is contended for now is that the changes that have taken place in bodily structure, mental habits and language require a much longer period than the assumed Scriptural chronology seems to allow.

5th. The science of Biology, with its now widely accepted doctrine of evolution, has awakened widespread doubt in many minds. That theory, as you know, represents all living things as the result, not of creative will, but of natural growth and expansion. The law of this growth and expansion is supposed by one class of thinkers to be an inherent property of matter; by another class, to have been imposed by God upon matter, or to be the outcome of the truth that in God we live and move and have our being, and that by him all things consist. The attitude of the scientists will differ as heaven from earth according as he assumes the one or the other of these positions to be true. It is well for us, however, to remember that evolution is still an unproved theory, not an ascertained fact. A theory, too, against which objections lie that seem to me, on scientific grounds, to be absolutely fatal to its claims.

6th. In addition to this, however, it is maintained that there is an irreconcilable difference between natural science and the Scriptures in their general view of the operation of God. The one refers everything to His agency; the other proves everything that it touches to be the result of natural causes.

7th. It is maintained that the conclusions to which all true forms of philosophic thought naturally lead are opposed to the teaching of Scripture as to the character of God, His mode of operation, and the morality which he is there represented as enjoining or at least sanctioning.

8th. It is maintained that the objections which grow out of a critical study of history are absolutely overwhelming. These objections divide themselves into two main branches. The one confines itself to a critical examination of Christianity taken by itself, the authenticity and genuineness of the Sacred Books, and the origin and growth of its doctrines. Strauss and Bain lead the way in these assaults. Their theories and arguments have been circulated among the people by Renan, whose book has been translated into every language in Europe, and by many popular writers in Germany and in England. Of the thorough searching examination and confutation of their statements and theories, which may be found in the replies of Neander, Tholuch, Uilman, Ebraud, only a few theologians have yet heard. The other division of this assaulting army confines itself to a critical examination of Christianity as compared with other religions, and it claims to have discovered that they are strangely alike in their origin and history; that there is nothing in Christianity down to the most minute details in the life of its Founder, that does not find its counterpart in some previously existing system.

Such in the main, as far at least as I have been able to ascertain them, are the producing causes of modern doubt. The cumulative force which they have acquired, by being all presented at the same time, will be easily understood. The doubts and difficulties which, taken together, they have produced are many and great. The different divisions of the assailing force are well drilled, and in their own conviction, at least, securely posted. They can no longer be passed by as of no consequence, or sneered out of existence. The thinkers who, on one or other of these grounds, are urging what seem to them grave if not insuperable difficulties in the way of faith, must be met by thought, and not by being prayed at or preached at, or by being commanded to believe or exhorted to repent. In short, if religion is to conquer modern doubt, it must not fear to face and attempt the solution of its problems, it must, without shrinking, challenge a comparison of its solution and thesis. And it must do so in the spirit that appeals to reason, prepared to abide by the decision. Now it is a great strength and encouragement to us to know that in undertaking this task faith is doing no new thing. It has done it before, and can do it again. Dr. Pusey said that some time before his death, he had not met with any recent objection to Christianity with which he was not familiar fifty years ago. And yet the new work is not a mere repetition of the old. Human thought, as knowledge progresses, is ever changing—widening with the progress of the times. Our religious belief cannot be separated from our conceptions of the universe; as the latter grows larger and truer, so the former must be transfigured and exalted that it may live and thrive in the true light.

But what a task does this impose upon us who by our office are set as the defenders of the citadel, the guardians of the Faith. To be able to meet the difficulties that are oppressing many honest souls, and to remove their doubts, we must make ourselves familiar with their producing causes. And to do this it will be necessary for us, not indeed to become practical experimental scientists in all the field of modern research, for that would be impossible, but to make ourselves acquainted with the results of scientific discoveries, and the theories that have been based upon them.

Without this we shall not be able to sympathize with the doubter or to win his confidence; most of all, we shall not be able to point out, as may unquestionably be done, the utterly baseless character of many of the theories that now pass current as scientific, or to show the utterly unsupported assumptions, upon which many of the doubts and difficulties that are being felt really rest. To accomplish this result it is not so hopeless as at first it looks. And yet it is no easy task. It involves study, downright, hard, systematic study too, on the part of the clergy and other leaders of public thought. But that is a most essential part of our solemn ordination obligations. In my judgment there never was a time when men of ability, men of study, men of learning were so deeply needed for the ministry of the Church, as now. There never was a time when we who are in that sacred office were called with so loud and imperative a voice as we are now, to give ourselves to study. It is the paramount duty of the hour. It comes before everything else except the exercise of the devotion al life. The priest's lips should keep knowledge. And now that the bonds of authority are everywhere being loosed, now that there are men in the Church and in the neighbourhood who are doing all they can to teach the people, not that the clergy are to be highly esteemed in love for their works' sake, but that they are to be highly suspected and watched, for no other reason than that they are the ministers of Christ; now that knowledge of every kind is being so rapidly and so universally diffused, we have need to take heed that many of our people do not outstrip us in knowledge, and that we do not fall under their contempt for our lack of information, our inability to understand their difficulties or to help them out of their doubts. And yet, as you will readily infer, it is not knowledge alone that is needed—that may satisfy our own minds. But our office, as it is conceived of by the English Church, and, I think, rightly conceived of, is above everything else, the office of teachers. And we must not only set ourselves to know, but we must set ourselves to teach our knowledge to the people. Teach them again, in the first instance, positively what are the grounds of our belief in the existence of God, and of the truth of the Christian religion. This will itself remove most of their doubts, and it will form an entrenched citadel into which they may retreat when pressed hard in the field, and be safe from the most furious assaults of the foe. And then we must be ready as far as possible, not only to give a reason for the faith that is in us to every one that asketh us, but to give a reason also why there should be no unfaith in them, by being prepared to solve their difficulties and remove their doubts.

But I can fancy some hard worked town clergyman or country missionary asking in dismay: Am I then to withdraw my own mind and the minds of my people from the practical and devotional aspects of Christ's religion, and occupy them with its controversial and apologetic aspects? Instead of preaching the Gospel of Christ, am I to occupy myself in setting forth and answering scientific doubts and difficulties? I say, God forbid! The great remedy for modern doubts and difficulties is just that which was the remedy for ancient doubt and difficulty, and that remedy is just this: Preach Christ, and Him crucified. It was this that won the world at first. Before this Greek philosophy and barbarian superstition fell. "*In hoc signo vinces*" is as much the talisman of victory to the Christian preacher to-day, as it was to the Great emperor in the year 315. The great mass of men have no great power of reasoning, and are not greatly influenced by purely intellectual considerations; but they have hearts to feel, and those hearts bear witness to Christ, and are won by him. God has written and engraven His law upon our hearts. He has given us moral and spiritual perceptions. He has planted a conscience within us. And that conscience and those perceptions, even in the untutored mind, recognize in Christ, when he is set forth as the crucified among them, that which responds to their own cravings, which embodies and unfolds that of which they have been helplessly striving to form some adequate conception. The cross of Calvary. The offering up of the spotless Lamb of God has met that sense of unworthiness, of sin, and of the need of forgiveness and grace, which lies deep down in the hearts of all men; and so through the ages it has drawn all men to Him. And yet, when I say that the preaching of Christ is, after all, the best way to meet and quell the doubts and difficulties of

modern days, I do not mean what usually passes for the preaching of Christ; I do not mean mere declamation about Christ; I do not mean the preaching of some Christ, who was born, not of the Virgin Mary, but of our own imagination. I mean the preaching of the Christ of God. The holding Him up, the exhibiting Him before men as He is set forth in the H. S., and in the creeds of the Catholic Church—as the Son of God become for us the Son of man. Not the proclamation of certain doctrinal subtleties, but of Christ Himself, the Crucified, the Ever-living, Ever-present Head and Lord of our Being. Christ as He is exhibited in the worlds which He spake, in the works which He did, in the miracle which he performed, Christ as He is seen in history, as He is seen in the lives of the saints, as He is known in our own experience. It is that, Christ in you, which, like an electric spark, goes straight to the hearts of men, and flashes light into all its darkened chambers. And so the best, the most effective way to meet modern doubts is to preach Christ earnestly, ye who are called to preach, and to live in Christ earnestly all of you, to be yourselves His living epistles. You will remember that the doubter in their startling book entitled "Modern Christianity,"—a civilized heathenism—is won to Christ, not by arguments, but by one a priest of the Church, who realized in his life what the religion of Jesus requires us to be, who spared not Himself, but was in labours most abundant, and who made men feel that as soon as he saw them he lifted up his heart in prayer to God for them, and the ideal is a true one. It is this exhibition of Christ that will reach the heart and conscience and satisfy the reason of the world. He is the one only ideal of humanity, the perfect and pattern man, who possesses a divine power of attractiveness which can penetrate to the innermost depths of the human heart, and exercise there a mighty moral and spiritual power. Mr. Lecky, himself a now believer, in his "History of Morality from Augustus to Charlemagne," says: It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exercised so deep an influence, that it may truly be said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of all the philosophers and than all the exhortations of all the moralists that ever lived. This has indeed been the well-spring of whatever has been best and purest in the Christian life; amid all the sins and failings, amid all the priest-craft and persecution and fanaticism which have defaced the Church, it has preserved in the character and example of its founder an enduring principle of regeneration." Every statement of this passage is capable of abundant verification. Christ embraces in Himself all philosophy, all morality, all law, all that is truly human and all that is Divine. He is the great Miracle of the universe; the one all perfect revelation of man to man and of God to man; in Him are hidden all the treasures of wisdom and knowledge. His life and character, seen, contemplated, realized, are themselves an incontrovertible proof of the supernatural, the divine, and will lead all honest hearts to a belief in the Incarnation. For they will feel that if he was not the Son of God, He was nothing but a Jewish peasant; and they will feel that the ignorance, narrowness and prejudice which this supposition necessarily implies, are utterly inadequate to account for the production of a character which, in its wisdom, goodness and holiness surpasses all the attainments, not only of all wise men, philosophers and saints, but which stands, at an infinite distance, above the loftiest conception of human genius. Therefore, while we use all diligence to enable us to meet doubters on their own grounds, to explain their difficulties and to remove their doubts, let us hold up Christ—Christ the crucified, Christ the risen, Christ the ascended, ever-living, ever-present Lord.

Prof. Clark, of Trinity College, Toronto, remarked that in the very able paper to which they had listened yesterday afternoon, they had been reminded of the necessity of sympathizing with the doubter. He quite coincided with that counsel; but he thought it was equally necessary and desirable, in these controversies, that they should sympathize with believers; and there had been a lack of this considerateness towards Christians who might not agree with ourselves in the paper to which he had referred. They had been warned not to attempt the defence of untenable positions, lest their guns should be turned against themselves; but there was an opposite danger of withdrawing our battery so far back as to endanger the safety of our own army. Most of us would rather have our guns turned against ourselves than so work them as to destroy a portion of the army of God. While he agreed with very much which the first speaker (Dr. Kramer) had said, he could have wished that other types of Christian thought had been dealt with a little more tenderly. It was easy to speak of the "maukishness"—that, he believed, was the word employed—of the Evangelicals, and the narrow-

ness of the High Churchmen; but a contemptuous tone towards others did not advance the cause of Christian truth. Dr. Arnold had described the Evangelical clergyman of his time as "a good man with a narrow understanding, a defective education, and small knowledge of the world." The description might be true as far as it went. We had learnt many things which were not known to those who lived before us. But some who knew the history of Christianity during the last century and a half would speak disrespectfully of the Evangelicals, while some of us would confess that we owed to them our own souls. He must add, too, that he had heard with some regret the applause which had followed Dr. Kramer's reference to plenary inspiration. He quite believed that what was called "verbal inspiration," was now properly abandoned; but there was a sense in which the plenary inspiration of the Bible could still be defended, and was held by men as learned and as able as those by whom it was impugned. All this he would say without denying the interest or the ability of the paper which he criticized. But he thought it important that the other side of the subject should not be over-looked.

With regard to the remarks of his friend Mr. Langtry, he must say that he could not take quite such a despondent view of the state of unbelief as he did. Those who remembered the state of things in the time of Bishop Butler, when, as that great writer remarked, people had come to think that the truth of Christianity was not worth discussing—would hardly think with despondency of the present state of things. It was true that the present form of opposition to the Gospel was probably the worst that the world had ever seen, being a form of atheism under the name of agnosticism; but it seemed to him that in the very badness of this opposition there was an element of hopefulness. If they considered the history of unbelief since the days of the English deists, they would see how every attack which had been made upon the truth of Christianity had been a failure, and had been a confessed failure—had been successively abandoned, each system being followed by another which was itself abandoned. There had been, in fact, three great attacks upon the Gospels the first that of rationalism, proceeding from the system of deism; the second that of the mythical theory, proceeding from the pantheistic side; and the third what they might call the scientific, proceeding from agnosticism or sheer atheism. Each of these attacks had been delivered with the same confidence; each had been forced to confess its own failure by making way for another. Take, for example, the treatment of the life of Christ. Paulus considered the divine record from the rationalistic point of view, admitting its substantial truth of the narrative, but denying its supernatural character. It soon became clear that this theory could not be sustained, and so it had to give way before the mythical theory of Strauss, which was loudly declared to be a complete and satisfactory explanation of the phenomena of Christianity on a naturalistic basis. It cannot be doubted that this theory obtained a very wide acceptance. But what has been its fate? It is well known that Renan undertook his *Vie de Jesus* under the influence of the views of Strauss; but as he proceeded with his studies he found himself constrained to abandon them, at least, to a great extent, and to return to a modified rationalism. What was still more remarkable, the work of Renan had such an influence upon Strauss himself that in his last *Leben Jesu* (an entirely new work) he partially abandoned his mythical point of view, and in some measure returned to the rationalistic. Perhaps the saddest exemplification of the downward course of unbelief was found in the "Confession," which Strauss published not long before his death, under the title of the "Old Faith and the New," in which he showed that he had passed from pantheism to sheer, unmitigated atheism.

No doubt this was the worst form of unbelief, but it was not the least hopeful form. For it was quite certain that mankind would not permanently acquiesce in a system which did not recognize a god. He wished there was time to illustrate this statement; as it was, he would only remind them of all human experience as proving that the race to which we belonged had need of God, craved for Him, could never find rest but in Him. It was as true of me and thee as of the Psalmist, that our heart crieth out for the living God. We can take up the splendid words of the great Augustine and say: "Thou hast made us for Thyself, and our heart is restless, until it rest in Thee."

Rev. O. J. Booth, of St. Catharines, said that just as most Christians could not give a very good reason for the faith that is in them, so atheists also could not give a reason for the faith, or the lack of faith, in them. He continued to show the hollowness of the contentions of agnostics, and the lack of satisfying hope which they all felt.

Rev. W. J. Mackenzie said that if ministers were not prepared to defend the truth and answer objections they should not mention the subject at all. It was possible to fight scepticism on its own grounds. Materialism had taught that mind was the result of animal organism. Tyndal and others had been experi-

menting to show that life could be produced out of dead matter, but these experiments had never been successful. The life which existed in a material body could exist after that material body had crumbled, and thus they almost proved the immortality of the soul. He continued to speak at some length on the modern theory of "substantialism."

WOMAN'S WORK IN THE CHURCH.

REV. A. J. BROUGHALL, M.A., TORONTO.

What is it, and what is it not? It extends to almost every kind of work done for God and for Christ's sake. It is both the supplement and the complement of man's work in the Church, and touches nearly everything therein except the public ministry of God's word and the administration of the sacraments. That "life is duty" is a principle which runs through the whole of woman's existence as well as man's. A woman's calling is to be a "help-meet" to "order and comfort, and adorn" her home; and in and through this mainly she is called to "bless, enlighten, and purify society."

But there is a more extensive field than home in which she may claim to work. Here she has "rights" which none will deny her. Here her peculiar virtues and powers, her tact and skill and devotion, may find ample scope, viz., in the systematic nursing of the sick, the care of the young, the rescue of the degraded, and the many other important details of parochial work. Women have gifts for service peculiar to themselves, and it has been pointed out that the qualities which mark women peculiarly are the very qualities which prevail over evil; and she who possesses the qualities would seem to be the fittest to exercise them. It is acknowledged by all that works of philanthropy and usefulness to her fellow creatures are eminently her sphere; and that to do good may be properly considered her legitimate vocation. "The young women," says S. Paul, are to "marry, bear children, guide the house," etc. That is, they are to make good wives and mothers, to be, as far as possible, useful parishioners, ready, according to the ability and opportunity given them, to aid in every good work. And yet how little is done in view of the pressing needs of the Church. In view of the prevailing vice, and misery, and ignorance, and impurity, and drunkenness, even in Christian lands, how little can be done by those whose first place is home, and who must primarily be occupied in the manifold duties which the terms "husband" and "children" involve.

There is no doubt that "the perfect life is the married life." But there are multitudes of women who do not marry. Some will not, others cannot. What work is there for them to do? We say, find it in the Lord's vineyard. We naturally think of the good which is left undone, and the wide range of work lying before us to be done, and we long for some efficient organization which may grapple with the difficulty. Here would seem to be an answer to the question which is often asked, "what are we to do with our unmarried sisters? What are they to do with their lives?" As members of the Christian Church we are not to look at the subject merely as a question of social interest or of political economy. We are bound to consider it in the light of Christ's kingdom. The question with us, if we are in earnest, rings out loud and clear above all others, "how are we to do God's work, and do it most effectually? How shall we get workers, and how shall they best succeed in accomplishing what we are so fond of singing about—'raise the fallen, rescue the perishing, care for the dying?'"

We have been familiar to a greater or less extent with Bible women, with district visitors, with women who can even conduct large Bible classes as well as men. But experience shows that with all the assistance obtained from such sources, much remains undone. The surface is only scratched, the need lies deeper. The Church has need of other agencies besides these in fighting the powers of darkness. She needs trained agencies, helpers whose whole time is devoted to Church work, and who are fitted for the task by previous instruction and discipline.

"Like a mighty army moves the Church of God." Volunteers, however admirable in every way they may be, cannot be expected to fight the battles of Christ almost unaided. We need the various branches of the service as in a regular army. Indeed, our desultory parochial workers would be made more efficient by the presence of trained helpers. Consistency and strength would be infused into volunteer efforts by the example and direction of one or more who had been trained for the work, and who devoted all the time to it professionally and of course.

And in the New Testament we have hints as to how the want is to be supplied. St. Paul tells us that in the dispensation of the Spirit there are varieties of ministrations or services; that after the duly appointed ministry, the order of the clergy—God has set "helpers" in the Church as one means of edifying the Body of Christ. Looking at the Apostolic epistles I think we are justified in concluding that women were, somehow or other, embraced in these helps; they constituted an important factor therein. Certainly we read of three

classes of devoted women as existing in the Church from the earliest times, the deaconesses, the widows, the virgins. Side by side with the ordained ministry there stood these consecrated women, whose qualifications for office are stated in the pastoral epistles, *mutatis mutandis*, to be much like those required of presbyters and deacons. Of course we have no details as to their mode of life or their plan of operations, whether they lived alone or amidst the ties of home life, or whether they were gathered together in communities more or less formally constituted. It is the way of the New Testament to hint at a system already in existence rather than to sketch one out; to give principles of procedure rather than details; and to speak of offices and duties in general rather than lay down minute regulations. But there can be little doubt that theirs was a consecrated life, that they formally devoted themselves to the service of the Church, and that they proved to be very efficient instruments in extending the Redeemer's kingdom.

However, coming to our own day we see that, with the revived spiritual life in the English Church, much attention has been paid to the subject of woman's work. Both in England and her dependencies, and in the United States of America, the institution of deaconesses and of sisterhoods has been revived, and they are now extending in many directions. The bishops of the Church are in favour of one or both. Such important bodies of men as the Lower House of the Convocation of Canterbury, and the General Convention of the Church in the States, have passed resolutions in favour of sisterhoods. The same was done a few years ago by the clergy of one of our Canadian dioceses. And in view of our own needs one might say that a very pressing want in the Church is *duly organized* woman's work. We are, as it were, without our right arm. "Systematic giving" is the motto of the Church now—let us add to it "systematic working." Much might be accomplished by one member of a family (when she can be spared) devoting herself to Church work in her parish, as was often done in the early Church; or by one or two godly and zealous women without any family ties, spending the whole of life thus in assisting the parochial clergy, as is sometimes the case in our own day. But we want some organization, some system, diocesan or otherwise, in order to utilize to the fullest extent the material which may offer from time to time for this purpose. It is not possible to emphasize this point too strongly. On every ground, on the ground of reason and principle and experience and solid facts, on the grand of the sore and crying needs of the Church, it is necessary to insist on the fact that there is need of a permanent and pervading organization for alleviating the many evils which beset us; and such an organization implies system, preparation, and training. Long ago it was remarked in England that "both in town and country we are deeply suffering from the want of organized female agency in works of charity and religion." Now one point which I would suggest is that, if possible, this organization should rest on the basis of community life. In this, as in other things, the need of combination is felt, and must be felt more and more. Union is strength, and union is essential to success. "Two and two" was the principle acted on by our Lord, and He knew what mankind wanted. To serve God through the service of our fellow beings there is needed the strength of community. In *Longman's Magazine* for January, 1883, the author of "John Halifax Gentleman," writing on the subject of sisterhoods, argues strongly in favour of this position. "The mass of women," she says, "are not clever enough, or brave enough, to carry out anything single-handed. Like sheep, they follow the leader; they will do excellent work if any one will find it for them, but they cannot find it for themselves. How continually do we hear the cry, 'I want something to do; tell me what to do, and I'll do it!' Of course a really capable woman would never ask this; she would, under no circumstances, be idle, she would find her work or make it. But for one such, capable of organizing, guiding, ruling, there are hundreds and thousands of women fitted only to obey, to whom the mere act of obedience is a relief, because it saves them from responsibility. To them a corporate institution . . . is an actual boon. It protects them from themselves—their weak, vacillating, uncertain selves—puts them under line and rule, gives them the shelter of numbers and the strength of a common object. It is astonishing what good can be done by a community, who, as individuals, would have done no good at all." Again she writes:—"Of course, if all women were strong enough to live and work alone, to carry out their own individual life and make the best of it, without leaning on any one else, there would be no need for sisterhoods. But it is not so. Very few women can take care of themselves, to say nothing of other people. Some say this is the fault of nature, some of education, a centuries-long education into helpless subservience. Whichever theory is right, or perhaps half right and half wrong, the result comes to the same. Therefore, for such the life in community is eminently desirable. It provides shelter under the guardianship of a capable head; companionship, for only the strong and self-dependent are able to endure, permanently, their own

company—and perhaps even for them this is not always good; it gives them objects on which to expend their barren and shut-up affections; and lastly, it supplies work, that definite and regular work which is the best solace for sorrow, the best safeguard against temptation, the only efficient help to that ideal condition of 'a sound mind in a sound body,' which all women should strive for to the very end of life." (pp. 309, 312).

The Bishop of Peterborough (Dr. Magee) has recently invited the ruri-decanal conferences to state their opinion as to woman's work in his diocese, issuing the following question:—"Is it the opinion of your conference that a diocesan organization should be formed to promote this? And if so, does your conference recommend an organization of deaconesses or of sisterhoods?" The Rev. Dr. Pope, late warden of Bishop Cotton College, Bangalore, South India, who was a missionary for forty-three years, at the York Conference last year spoke strongly in favour of sisters being engaged in the Zenana work in connection with Christian schools and colleges in that country, which institutions are destined to play a most important part in Christianizing that land. Bishop Quintard, of Tennessee, has declared that he could not do without the sisters to aid in the work of his diocese; and the Bishop of Bloemfontein, in South Africa, feeling the imperative necessity of such an organization, sent his Archdeacon to England to obtain the nucleus of a sisterhood. With him it is a marked success, and it is the joy of his heart. It is possible that many missions in foreign lands might not have proved comparative failures, had trained female workers from the out-set formed part of the mission band. In almost every quarter of the globe the subject of woman's work—a far more suitable topic than woman's "rights"—is coming to the front. It is claiming the anxious thought of the Church. And to many it is a matter of congratulation and deep thankfulness, that, in the Diocese of Toronto, measures have for some time been in progress, and funds are being raised, for the establishment of a Canadian sisterhood. In the early days of Christianity women's peculiar gifts were needed to extend it among the Greeks and others; it has long been felt that these same gifts are needed now in India and elsewhere. And doubtless it will be discovered in time that the same thing holds true of any country whatsoever. It will be found that as woman's help is required in extending the Christian Church, so her assistance must, in many ways, be sought, on a larger and more systematic scale than it is now employed, if Christianity as a living pervading principle is to be retained in our midst.

Another point which deserves attention is, that any organization which may be formed, ought to be in the Church and of the Church. It is of woman's work *in the Church* that we are speaking. In the Church, not in the world, is the sphere contemplated. Perhaps the restriction is not accidental; it is of the essence of the thing. The work of a Christian woman, her mission, lies in her home, in the houses of the poor, by the bed of sickness, among the dissipated; not on public platforms, or at the bar, or on the hustings. "Her calling," as Dr. Dix recently observed, "is on Christian lines, in Christian institutions, and under the inspiration of Christian ideas. There she can do good. She is not needed elsewhere, except to help stem the flood which aims at sweeping Christ and the Church away." And religion, genuine piety, must be the moving principle with her. This is the essential basis. The work must be done for the love of God and for the love of man for Christ's sake. Thus only can it be well done. Doing good should spring from being good. And order, too, is an essential in the society. Order, heaven's first law, must direct every movement. The work should be supported and regulated by the Church; it ought to be under the sanction and direction of the bishop or his deputy. The observance of this principle would be found to be necessary in this country at least. It has worked well in other countries. For example, in Bloemfontein, the arrangement is that the community shall be connected with the cathedral as a diocesan institution, and shall be under the immediate supervision of the bishop or his deputy. The rule of the community must be sanctioned by the bishop; and the members of the society are to receive orders or directions only from the authorities of the diocese, and not be under the rule of a foreign superior.

It is easy to see the beneficial results which would flow from having an order of women thus devoted to Christian work. Where the system has been tried, marvellous assistance has been given to the local clergy in seeking out cases of temporal and spiritual distress, in attending the sick in their own homes, more especially in cases of epidemic, in teaching poor women how to nurse invalids and how to cook, in promoting the regular attendance of children at school, in co-operating with the charitable associations, in superintending mother's meetings and sewing classes, and in exercising a good influence over grown-up girls in service and in factories. And not only so, but there is the additional benefit that these institutions have stimulated a large amount of voluntary work which

otherwise would have lain dormant; and not stimulated only, but concentrated and directed it, and thus proved a blessing to the souls of many co-workers.

As regards the sisters themselves, experience has shown that the effect of the system on their own life has been most happy. In many a case the faculties seem so consecrated as to be lifted up into God, and the whole life absorbed in Him. Freshness and zest have been imparted to Church life. It has been shown that women are still found who willingly respond to the Saviour's appeal, and distinctly pledge themselves to "leave houses, and brethren, and sisters, and children, and friends, for the kingdom of heaven's sake." "Jesus only, all for Jesus," has been their motto. Ease, pleasant surroundings, even spiritual luxury in the shape of a beautiful church and hearty stirring services, to say nothing of temporal comforts and attractions, have often been given up in order that a City of God might be reared in some remote wilderness. And this consecrated life, in whatever corner of the Church it is manifested, must exert a wholesome influence. It will be one striking proof that modern Christianity is something more than a civilized heathenism. It will prove a tonic for men's flabby faith and feeble works, and will certainly be helpful to any who desire to do still more for their Lord.

Saintliness, or self-consecration, or self-denial, is not so common among us as is desirable. But where such a character exists, it is a witness for Christ, an incentive to increased zeal and devotion on the part of others, and a witness of the life which is come.

CHURCH MUSIC.

J. E. P. ALDOUS, B.A.

It would scarcely be in the province of a paper like this to attempt a diffuse history of church music, from the very earliest times in which mention is made of the singing of congregations of people during worship, down to the extensive selection of church music which is the outcome of the musical development of the last few centuries.

I must content myself with briefly noticing the principal points in this long history and draw from what records we have of the past, and from the experiences of the present some practical ideas to help in the arrangement of our worship-music of to-day.

The first mentions of music are so bare and fragmentary as to be useless except as mere statements that shortly after the world's birth musical sounds were recognized as distinct from mere noise. The knowledge that "Jubal was the father of all such as handle the kinnor andugab, harp and the organ," is far from signifying that the king of instruments so dear to the modern organist is of greater antiquity than the flood. The word "organ" here is an unsatisfactory translation of a word designating some instrument of exceedingly rudimentary character, and probably of the pipe class. Although the word "organ" is used in the Septuagint also as a translation for three different words *Psalterion*, *Horganon*, the two former being almost incontrovertibly proved to have been instruments of the string family; so that really the term can be taken in no literal sense at all.

Of the music vocal and instrumental of the Jewish worship the information is too vague for me to take up your time discussing it. Any who are sufficiently interested to care to spend an hour or two on the subject I would recommend to read the scholarly article in Dr. Smith's dictionary of the Bible, also in Dr. Smith's dictionary of Christian Antiquities, as well as a very excellent work entitled "The music of the Bible" by Dr. Stainer, of St. Paul's Cathedral, London, England.

S. Ambrose, Bishop of Milan, in the latter half of the fourth century introduced into his diocese the first Church music of which we have any account, and though this account is very meagre we can form some idea of the effect. The tunes, if such they could be called, were excessively simple and so very limited in compass that some people consider it can have been little less than reciting. But several antique authorities speak in such terms of the music of that day that we cannot but believe that their Church music was veritable "song." And the hymns of S. Ambrose are themselves so metrical as to confirm this opinion.

The first definite and intelligible account we have is of the music adopted by S. Gregory, and while I cannot ask you to follow me through the various scales or modes, as they were called, of which he made use—The Dorian, Phrygian, Lydian, Mixolydian, with other modes derived from them—I will draw your attention to a few points which bear particularly on modern Church music.

One very important point to notice that the chants and tunes of those days were comprised in a very small compass; so that whether the general character of the tune were joyous or otherwise it would be easily within the compass of any voice. Many of our hymn, tunes and chants of to-day are much in error in this respect. Our melodies are too apt to rely for their attractiveness and effect on the number of notes covered rather than the manner in which they are arranged. We often find the reciting note of a modern chant out

of reach of some voices while S. Gregory's reciting notes were always within reach of all.

There can be no doubt that the music of S. Ambrose was both congregational and stirring, for S. Augustine says: "How I did weep in Thy hymns and Canticles, touched to the quick by the sweet attuned church! The voices flowed into my ears, and the truth distilled into my heart, whence the affections of my devotions overflowed, and tears ran down, and happy was I therein." It is difficult to attribute to mere musical speech however employed such effects as these, even upon the rudest and least instructed people, much less on a person like Augustine accomplished in all the learning and arts of his time.

With regard to the use of harmony, or the harmonious combination of different notes, it is pretty conclusively proved from ancient authorities that it was unknown before the eighth or ninth centuries of the Christian era. Notwithstanding the frequent mention of large gatherings both of singers and instrumentalists it seems fairly certain that they were all singing or playing in unison, *i.e.*, notes of the same sound, though pitched in different octaves, as for mens' and womens' voices, or for different instruments; or as we must admit in some cases all singing impromptu, *i.e.*, each a tune of his own invention. It is fortunate for the musically sensitive not to have lived in those good old times.

It concerns us more immediately to try and gather from history what was and what was not intended in olden time to be the position and use of music in divine worship. There can be no doubt that in the old Jewish dispensation music had a very prominent part, not only music in which all the people could join, but also the music performed by the trained musicians only, in which the rest of the worshippers participated only as listeners. At the opening of Solomon's temple this was unquestionably the case.

CONGREGATIONAL OR CHOIR SINGING.

The much vexed subject of congregational singing as opposed to choir singing is one on which there are so many and various opinions, that it does not become me to dogmatise but only to offer a suggestion or two and a few of my own ideas on the subject. If there is to be singing in the worship of God, as there has been from time immemorial, or since worship first began, surely it is meant for all to join sometimes. If we are met with the objections that those who have no musical ear or no vocal ability, or are deficient of both give by the inharmonious sounds they produce considerable affliction to those who are musically sensitive, I think it is the duty of the latter, perhaps even might be looked upon by the Almighty as an act of devotion to suffer the temporary annoyance rather than interfere with the worship of an unmusical brother. If his musical ability is of a comparatively low order, it is his right, nay his duty to praise the Lord with the best of his ability; and no one of greater musical refinement has a right to say "that is inharmonious and cannot be worship." We are no judges of what is pleasing to the Lord; indeed He tells us in the plainest language that it is the praises of the heart and not of the lips that are acceptable, wherefore the sincere and hearty praise of the incompetent musician is worthier worship than the best vocalization if unaccompanied by the feelings of the heart.

The existence of well trained choirs of good singers has called forth a quantity of exquisite Church music, which cannot be partaken in by the congregation, and the rubrics afford the requisite authority for some of the musical portions of the service being conducted by the choir alone. It is distinctly as much an act of worship on the part of the congregation to follow the singing of an anthem by the choir as to sing a hymn themselves; for music is not only made to please or be thought pretty; it is to work upon the emotions and elevate the spirit; and anthems or services written in a spirit worthy of the undertaking cannot fail in having a healthy holy influence on those who take part in it by listening.

While we have to meet as I have attempted the objections of those who would close the lips of the unmusical, and thereby offer hindrance to free congregational singing, perhaps greater obstacles to the proper use of music in divine service, are those who are constantly opposing this that and the other what they call "dangerous innovations," or frequently "the thin end of the wedge," because they either have not faced the question at all, or if they have, only in a biased frame of mind, and with only imperfect information on which to base their opinions.

We have, as I have pointed out, not only the authority of our rubrics, but the warrant of the Scriptures (in the record of the dedication of the temple), for portions of the service being performed by trained musicians to the exclusion of the congregation except as listeners.

While many people, persistently ignoring this authority, consider it atrocious that they should be expected to listen to music rendered by the organ and choir alone, there are positively many who object, and that strenuously, to the use of music where authorized by the church for the whole congregation. The rubrics enjoin that the Psalms shall be "said or sung," the Litany shall be "sung or said," the Creeds shall be

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"said or sung;" and if any importance is to be attached to the position of the words, the Nicene creed and the Litany are to be "sung or said."

I have been unable to discover whether there is any canonical authority for a full choral service whether as regards the intoning of the clergyman's part or the singing of the responses by the people, but inasmuch as with or without rubrical authority a full choral service is the form adopted by those of advanced Church views, (I am of course not speaking of Cathedrals), the alarmists and obstructionists that I have already alluded to, who are always very low church in their ideas, imagine in their ignorance that the introduction of music in any uncustomary place in the service is an advance in ritual which cannot fail to land them in the ranks of Rome, and allow their reason to be clouded by their prejudice to the complete disregard of where or when music is or is not to be used.

There is no warrant for singing the responses to the commandments, a custom so common as to be thought nothing of by people who are horrified by the mere idea of singing or even intoning the creed, which is enjoined. Where the congregation respond heartily of their own accord there is no need for musical responding, but where the congregational responses are almost inaudible, at best only an indistinct murmur, I cannot help thinking that hearty unisonal responding from the choir, with perhaps harmonized accompaniments from the organ during the Creed and Lord's Prayer to keep up the pitch and ensure it being done decently and in order, is most likely to lead the congregation unconsciously into a more hearty participation in their own part of the service.

As regards the acceptability of the worship, we know it matters nothing to the Lord whether the people sing or whether they speak their praises, so long as the lips express the sentiments of the heart. Indeed it seems natural that in those parts of the service which partake of the character of prayer or reflection rather than of praise, a hearty response with the natural voice is more in place than singing, but surely singing is better than monotonous and lively mumbling. As a rule musical people and educated musicians are apt to lose sight of this fact, because music means and says more to them than to the ordinary public, but it is a question one should try and consider in a public spirit, not from either a musical or an antimusical standpoint.

SURPLICED CHOIR OR OTHERWISE.

We hear often discussed which is best, a surpliced choir of men and boys, or a mixed choir of ladies and gentlemen. I say most unhesitatingly, where there are sufficient funds to maintain a surpliced choir; i.e., pay all the members, and to provide for the musical education, vocal training, and choir practising of the boys, a surpliced choir is preferable. I do not wish to raise the question of clothing the choristers in white or otherwise, but merely mean a body of paid singers, men and boys.

In discussing this question people always refer to the exquisite singing of Cathedral choirs in England and think that the same should be adopted here, regardless of the fact that each of the choirs they allude to costs hundreds of pounds yearly, not only to pay the members, but to train the boys. In old country choirs of any excellence the boys are trained in music from childhood, their voices are cultivated like ladies' voices; they practice every day and sometimes twice a day in addition to their two daily services and choir practices. Compare with this the boys' choir in this country. In most cases two practices a week and two Sunday services, little or no music teaching, very rarely any real vocal training. What can be hoped for from this? There is a great tendency in children, especially in this country to use the chest register of the voice entirely. They naturally use this for the lower notes of course, and as the melody rises they force this up to the destruction of their own voices and of the ears of the listeners. The higher they get the more they scream, and the more certain they are to get out of tune. The only chance for a boys' choir to be successful is for the boys to have their voices individually trained to a certain extent at any rate, and for them at least to be all acquainted with the rudiments of music instead of being in the habit of learning most of the music by ear. There seems to be a peculiar fitness to Church music in a well trained boys' voice, which is counterbalanced by the peculiar unfitness for leading others in worship of the discordant screaming of a boy who has no idea how to use his voice.

CHANTING.

The expressions of some of my opinions on the subject of chanting will I fear call down on me the wrath of a great many, while I take great pleasure in it myself, and have always found it a source of pleasure to those who are participating. I cannot help thinking it exceedingly ungregorian. There are so many different pointings and so many different speeds of singing the same pointing that it seems to me impossible for any one who has not practised with the choir to do more than get in a few syllables here and there. The very nature of the case, that is, the taking of syllables up to a certain point to one note, and then fit-

ting the rest to three or five notes, as the case may be, seems to me to be a premium on disorder and muddle. It has of course the authority of extreme antiquity, and is to this day adhered to probably more for that reason than any other. From a musical point of view chants whether Anglican or Gregorian are unsatisfactory, for they are the attempt to make the best of a bad business. Words which are not rhythmical have to be sung and music of irregular form is made to sing them to. The Anglican chant is deficient in respect of the division of the phrases into proportionate length, to say nothing of the obvious weakness of the frequent repetitions of such short musical phrases as ordinary chants. The Gregorian chant disregards another requirement which the gradual development of musical knowledge has proved essential, namely, the even proportion of the notes themselves. The fault of Gregorian music to my mind lies not in the melodies, for they are for the most part grand, but in the very point which Gregorian lovers claim as an advantage. They say it expresses the sense so much more; by which they mean, that you are not tied by bars or counting on the relative length of notes, put accents and pauses where required, cut notes short where they are unimportant, and so on. This makes it of course little more than speaking in tune. Any one can put an accent where he thinks emphasis due, and as we know "*quot homines tot sententiae*," as a congregation is made up of many individuals who have not practised together, there will be various ways of emphasizing and consequent confusing.

The divisibility of music into certain divisions of time had not been discovered when Gregorian music started and has been ignored by its adherents ever since. From the time of the discovery of the laws of perspective we have given up drawing objects as if no such laws existed, or rather we see that representations of objects drawn in disregard of the laws of perspective are not representations at all but burlesques. So in music, to continue the manner of singing practised before the adoption of musical measure in the 13th century seems to me to be wilfully ignoring the progress of musical art, and perpetuating the barbarities of former ages. If we adhere to the gothic architecture of the designers of that period it is because no one has been able to produce anything approaching their designs in beauty of form and detail. But music is the latest of the arts, and is only now reaching its fullest development. Why then persistently ignore the discoveries of these late years, that form and time are necessary for musical composition and offer to the Lord in worship music that can no longer be considered music but as harmonious speech.

One great argument used in favour of Gregorian music is that the tones are the direct outcome of the old temple music. By all means then let us use them if they are musically beautiful as many of them unquestionably are; but make them conform to the laws which have been evolved by the advance of time and which are nothing more than a delineation of what is or is not pleasing or edifying to the ear and the musical sensibility.

For congregational singing something of decided rhythm and measure is wanting. A large body of worshippers are never heard lifting up their voices in such unity or with such glorious effect in chanting the Psalms and the canticles, as when singing some well-known hymn tune, and the reason is obvious:—The measured tread of the hymn keeps all together and almost impels every one to join, especially when the tune is familiar; while the unevenness of the divisions and the multiplicity of the syllables to be dealt with in chanting carry with them an element of an uncertainty that makes hearty singing impossible.

These remarks may sound as if I advocated the abolition of chanting, which is far from my mind. I have merely stated the reasons of its ungregorian nature; but I think it might be made congregational if the chanting were slower than it actually is, if one pointing could be adopted; if the congregation could be induced to provide themselves with pointed Psalters like those used by the choir, and so all could be certain of using the same kind of book and finding the same in other churches.

HYMNS.

In the matter of hymn singing, there are such a numerous array of hymn books that anything like uniformity is here, I am afraid, out of the question. The three principal books, H. A. & M., Church Hymns, and Hymnal Companion to the Book of Common Prayer contain almost all the most familiar hymns, and in most cases the tunes usually connected with them.

I strongly advocate singing always the tune chosen for each hymn in the book adopted unless there is some much better or more popular tune, or one peculiar to any church. This will always give the congregation the opportunity of following the tune and joining in the singing of the hymns.

The hymns should always be chosen by the clergyman, so as to ensure their being in keeping with the subjects of the service and sermon, but with the cooperation of the organist or with the understanding that he is at liberty to change any that are impracti-

cable or inadvisable from a musical point of view. Hymn tunes only should be used that are of a strictly devotional character. I hold it to be unworthy of our Liturgy if not insulting to the Lord to use in His Church light gaudy tunes that are made to catch the ear of the public like the airs of a comic opera. Such music is as unworthy of any good composer as it is out of place in the Church of God. But some allowance must be made for children's hymns, yet these need not be adopted in the services of grown up people.

ANTHEMS.

Anthems are authorized by the rubrics and by antiquity, but their character should not be too florid. They should not be too long for an ordinary service, and should be always chosen if possible to suit either the day or the subjects treated of during the service.

SOLOS.

The use of solo singing during service is open to question. I think myself that if performed in the right spirit, it is elevating in a high degree, but it too often degenerates into mere display for the vocalist. Of course this whole subject is viewed in two very different aspects—from the side of the musical and of the unmusical worshipper. The former will tolerate—may wish—for a great deal that the latter will consider uncalled for and out of place. Who shall arbitrate between them, and decide how far each is right? As a rule the musical are much more ready to give way to the objections of the unmusical than these latter to accede to the wishes of those who would have more music. Before closing my paper I must say a few words from the organ stool, so to speak, about the organ and the organist.

ORGANISTS.

I maintain that there is just as much importance in the selection of appropriate organ music for use in church as of suitable hymns and anthems. It is very hard indeed to draw a line as to what is or is not sacred music or music suited to the services of the Church. There is much music written to secular words, sometimes even to comic words, that would have a most devotional influence if one were ignorant of or could forget the original words or associations of the music. Again, there is unfortunately much music written to sacred words that is preeminently undevo- tional and unsuited to sacred words and sacred places. In purely instrumental music the division of sacred and secular can only be made by judging of the frame of mind the music is likely to engender. I have myself often played in church a march from Weber's opera "Der Freischutz" knowing well that if the church authorities knew I was playing operatic music I should be asked to vacate my seat. But they thought the music sounded very solemn, so it was all right. I am very strongly opposed to the use of noisy or brilliant pieces during the offertory. If a voluntary is played then it should be exceedingly quiet and of a character likely to help reflection rather than to interrupt and attract attention, too much to the display of the player and the instrument. Oratorio choruses and solos, organ fugues and sonatas are most suitable for service use. People are far too apt to want the organist to show off concert pieces in church time. Let him have occasional concerts to produce the more elaborate compositions for the organ, but by all means let the organ music during service be unobtrusive or at least of a character to harmonize with the rest of the services, and let the members of the choir as well as the organist remember that they are not there to display either themselves, their musical ability, or the art they represent, but either to lead the rest of the congregation in those portions of the service in which it is their duty to join, or when the people join by listening only, to carry their hearts heavenwards on wings of music and make them look forward to the time when all will join in wondrous harmony around the Great White Throne.

CHURCH MUSIC.

BY T. DAWSON JESSET, ORGANIST OF CHURCH OF THE ASCENSION, TORONTO.

Church Music embraces so large a field that, although a vast number of books have already been written concerning it, still many more might be. To give a sketch of the history of Church Music from the earliest known period down to the present day would occupy more time than I am able to give or you would grant; indeed, it would be more easy to put Lake Ontario into a scent bottle than to give a complete history of the music of the Church in the time allotted me. I will, therefore, only call your attention to a few practical points that are presented to my notice in conducting the musical part of the service week after week.

The division of opinion among Churchmen as to what should constitute the proper performance of our service is most disastrous to the unity and strength of the Church. All who have her welfare at heart must deplore the differences that exist, and it is a subject well worthy our thoughts, as to how we can each assist in the good work of bringing Church services to a higher level of worthiness and uniformity. It will be of no use

our simply looking on, but we must all use our energies and influence to awaken the minds of the people to this most interesting and vital question.

If we approach the matter, not in a spirit of fault-finding, but rather with a steady determination to be an assistance whenever and wherever we feel that help is needed, we should then see how easily rough places could be made plain and difficulties hitherto considered insurmountable would disappear.

It is to be feared that the power of music, both as a help and guide to true Religion, has been for a long time, not only underrated, but neglected. It is with gladness then that we see so vigorous an effort now being made to raise sacred music to its high and true position as one of the teaching elements of our Church.

If we study the history of Church Music in the old land we shall be deeply impressed with the fact that, as our Church rose out of the oppression of a foreign power in the time of Edward VI. and Elizabeth, her sons were inspired to compose music of the highest beauty specially adapted to the changed ritual of her new and free life as the old Church of England!

The art of music generally has made rapid strides during the last few years, and the services in our cathedrals were probably never better rendered than they are now.

One cannot but feel however that wherever improvement is being made in Cathedral services, that the musical part of the services is taken out of the hands of the people, and divine worship is merely conducted by the few who constitute the choir, they being the only persons who can sing highly elaborate modern music. There are two distinct styles of service in our Church: the cathedral and the parish church. In the former it is necessary to have the music so performed that it can be listened to with pleasure and profit; for the usual arrangement of a cathedral is not convenient for congregational worship, owing mainly to the position of the choir; they being separated from the people by a choir screen, on which the organ is frequently placed. But the necessity of having music in which the people can join has been found in many of the cathedrals in the old country.

The Archbishop of York felt that something must be done to enable the people to participate in the service. A powerful organ was erected in the nave of the minster, especially adapted to accompany a large number of voices. Seats were also arranged for the choir, which was increased to more than twice its ordinary strength. On Sunday evenings there is a congregation of from six to seven thousand, and the effect of this vast number singing some well-known hymn is grand, solemn and over-powering. Hundreds have visited York solely because of the magnificent singing! There is no reason why our services in the parish churches should not have the same stimulating effect of drawing the people together in divine worship. In the ordinary parochial services, I maintain that the music should be of a character that will allow of everyone joining in without difficulty, and it is to this end that our endeavours must be directed. In our parish churches we do not expect to attain any very high artistic proficiency, and the music ought to be what they can sing, still there is room for improvement, and the great want at present felt is a good hearty, congregational service to bring Church music home to the people and it is to this point I beg your attention.

How to obtain such services is a matter that must necessarily interest every one who takes an interest in Church work. It is therefore with a deep feeling of thankfulness that we see so many interesting themselves in the subject and co-operating to render our service worthy of our religion, and worthy of the only historical Church which gives to all her members a share in the divine public worship. In order that the congregation may be able to join with both heart and voice in the service, the music must naturally be of such a class that they can easily sing it, and not be of a florid cast, such as only a perfectly trained choir can perform. Unfortunately there are too many churches where the music is so ornate, that the people are left out of the service altogether.

I have felt exceedingly sorry to notice in many churches an absence of general responding on the part of both choir and congregation. In one church that I visited some little time ago, I was grieved to see the cold indifferent manner in which the service was conducted. The Psalms were said in an indistinct kind of mumble by a small portion of the choir and hardly at all by the congregation, and at the end of each prayer there was a dead silence instead of a loud hearty reverent "A-men." Surely this state of things should be remedied? But the question is put "How is it to be improved?" to which the answer very plainly is "by the choir and congregation assisting in making the service more hearty by each one faithfully performing his or her part assigned to them in the Prayer Book, for unless they determine faithfully to do this, no effort of any other kind will succeed in bringing about the desired state of things.

How offended would some people be if one were to tell them that they were indifferent Christians. Yet what else, unfortunately, can too many of them be

called? They certainly attend church once at least, if not twice on Sunday, and they stand up and sit down almost mechanically, but they leave all the responses, nay, even the canticles and hymns to the choir, and at the end of the blessing they rush out of church as if glad to be free once more.

I have often heard people remark as they were leaving the church, "how poor the singing and responses were to-day." I would have liked to ask them, "Did you individually try to improve it by singing and responding yourself?"

Surely a congregation ought to be aware that it is not only a privilege to be able to take part in the worship of God, but an imperative duty. People do not attend church merely as spectators; they come, or should come as worshippers, and consequently ought to take their proper position as such and as the Church ordains. We attend not as a mere act of duty, but for an individual offering of prayer and praise to Almighty God. It was never intended that others should perform these sacred offices for us, and we shamefully neglect such duties and privileges when we never take part in any act of worship, but allow others to perform what we ought to do for ourselves.

Those who advocate the introduction of more music into our services, so as to make them more attractive, are met with the cry, "Oh, you want to Romanize the Church of England," and great horror is expressed at the thought. Now one of the most distinguishing features of the difference between our Church and the Church of Rome is this: that while we of the English Church are permitted, and indeed directed, to take part in the service, the Romanist is compelled to leave everything to be done by the choir and priest. What do these people do are so afraid that we wish to Romanize the Church of England? They attend church, and have a prayer book in their hands in which full directions are given as to how and when they are to join in the singing and responding, yet they leave the singing and responding entirely to the choir, where there is one, and where there is not, it is left to the clergy; thus, those who cry out against musical services adapted for the whole people are actually copying the very thing that they cry out against, and are bringing our services into line with Rome! I hold that one of the strongest protections against Rome is training the whole people to sing the service of our church, as when they could never endure the silence and inaction of sitting to listen to a priest and choir worshipping for them as their deputies as in the Romish services I have said that the music of our services should be an exponent of the teaching of the Church as to the position of the laity in public worship, but how contradictory to the boast of our Anti-Roman Catholicity is the universal surrender by a congregation of their rightful participation in the ministry of song.

The prevailing misconception of the position of the choir is that they alone are to perform the musical portions of the service and not the congregation, thus making themselves a separate body. They should therefore be taught that they are there as a part of the congregation, yet set apart to lead and assist the people in the worship of God, and that they overstep the limit of their functions when they sing such music in those parts of the services in which the people are called upon to join as the congregation cannot sing.

A special opportunity seems wisely to have been granted in the Rubric after the third Collect at Morning and Evening Prayer, which says, "In quires and places where they sing, here followeth the anthem." For we find no other recognition of a musical function separate from the people as part of the office of public worship.

There can hardly be a doubt in a Christian's mind that thankfulness has an equal part in our lives with prayer; then why should we be prevented giving public thanks to God in hymns of praise by a choir having such music as gives to them a monopoly of this sacred duty and privilege.

The order of our Morning and Evening Service is exceedingly simple, and can easily be followed, no one can possibly have an excuse for inattention and neglect.

If we take our Prayer Book in hand and look carefully through the Morning and Evening Service we find that the congregation take personal part in all the responses, Canticles and Hymns, and the music to these should be of a simple nature, so that they may be readily learned and remembered by the people. The Canticles should be sung to chants, whether Anglican or Gregorian matters little, as it may soon be known which a congregation will sing the best and most generally. Services, as the fuller settings of the Canticles are called, are only fit to be sung in cathedrals where the services are more of the meditative than congregational style, the music being of such a difficult nature that the people cannot take part in it.

These services being intended to be devotionally listened to, should be rendered in the most faultless manner by first class choirs.

Music to be heard only should be perfectly sung or its imperfections will destroy the peace of worshippers.

In the Roman Catholic Church music has an exceedingly prominent position. It is executed by high class artists, and the effect of some of the Masses so given, is almost beyond description.

I heard of a gentleman who was formerly a Roman Catholic, but who had seceded and joined the Church of England. He went one day to a neighboring Roman Catholic Cathedral, where he was so strongly affected by the beautiful music that he told a friend afterwards that he almost felt induced to return to the Church of Rome.

I merely quote this to show how thrilling is the influence of really good sacred music. I do not see why our services should not be made bright and attractive to the people, and I would beg those who have power to interest themselves in this good cause, feeling sure that they will find their endeavours amply repaid in the ultimate result.

I feel convinced, after some little practical experience, that one way to fill our churches is to make our Church music hearty and congregational. I have heard people say after they have attended some churches where the singing was performed by a competent choir: "Yes, it was all very nice and good to listen to, but I was totally unable to take part;" and they naturally felt that they had been mere spectators and listeners in the service because the music was such as they could not sing.

One great reason of the uncongregational nature of most of our services is the want of a general hymn book.

Now I am aware that this is a subject that has been advocated before, and I do not see why such a book should not be arranged and accepted.

There are hardly two churches in a town where the same book is used. When a stranger therefore visits another of our churches, he finds words and tunes of the hymns entirely different, and with which he is unfamiliar; thus he is prevented singing, and instead of realizing the glory of unity in One Body, he feels uncomfortable and a stranger.

Hymn singing is so important a branch of the service that the attention of organists and choirmasters should be specially directed to making the musical feature a delightful and profitable study. In the selection of hymns care should be taken that words and music are consistent one with the other. Some of our lovely hymns are utterly spoiled by being set to music of an unsuitable nature. It is not necessary, in order for a tune to be popular, that it should partake of a secular character.

I remember an old country rector who was exceedingly fond of congregational services, and tried all in his power to get his people to join heartily in the singing, but without much result. At last in despair he came and asked me to set the music of "We won't go home till morning" to the words of one of his favourite hymns, as he thought they would be sure to know that; but I don't think that would be a wise plan to follow as a rule.

I do not think that any one can hear such compositions as the "Messiah," "Creation," "Elijah," or any of the grand masses without feeling deeply impressed and spiritually enlightened, and so it ought to be with our hymns, we should feel strengthened for the fight of life after singing the glorious hymns of our Church.

The musical world is flooded with hymn tunes and chants of all sorts, good, bad, and indifferent, but it is an easy matter to select tunes of a superior class to the usual trashy nonsense that is constantly being perpetrated.

The hymns most known are those to which the music has been specially set to the words, and have not been chosen simply because they happened to be of the same metre. The music of hymns such as "Sun of my Soul," "Abide with me," and others, will always be associated with the words, and any other tune to them simply be considered as an interloper.

There is a great desire on the part of many people to have what they call "pretty tunes," but I would ask all those who have the welfare of the Church at heart to studiously avoid, and discourage the introduction of such trash, for if our hearts and minds are to be lifted Heavenwards by the means of sacred music, these pretty tunes are not the things that will ever elevate our thoughts beyond the composer.

I do not know what our service would be like without hymns, it would be as bread without salt, tasteless and insipid. To hear some of our hymns sang devotionally by a choir and people, is, I believe, both instructive, inspiring, and strengthening to the Christian mind and heart, I do not think that the sermon should be the only thing in the service that we are to take lesson from, or that should be of comfort to us, if it were so the performance of the rest of the service would be a mere waste of time.

The old idea was that the last verse of a hymn should be sang as loudly as possible, no matter what the words were, thus often marring the whole effect, but we are getting to see the importance of hymns being sang as the sense of the words dictate, and it would be of great help to congregational singing were this to be firmly impressed upon the people.

I have always endeavoured to get the congregation to sing the hymns according to the sense of the words, but at first met with much opposition, as I was frequently told that they could not sing to the "loud and soft"

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style, as they called it. However I met each objection by asking them if they would only look at the words of whatever they were singing, and take in the sense of them, they would find that instead of being difficult, it would really be easier and would give greater significance to the sentiment of the hymn.

With regard to anthems, I think they are useful in giving something to the choir of a more difficult nature than would be found in the usual form of service, thus keeping up their interest, and there is no reason why the congregation should not also join in this part of the service. In many of the Cathedrals anthem books are provided so that each person may take one, and join with the choir in the chorus parts.

Perhaps someone may object to this, and say that the good singing of a choir would be spoiled by the bad on the part of the congregation; but there is no reason why they should not be able to sing it just as well as the choir, that is the part where the full choir are singing, for of course the solos could not be sung by the congregation.

If it be necessary for a cathedral choir to be so perfect, why should it not also be for our ordinary parish choirs? We are not working for our own glory, but to the glory of God, and all our ends and aims should tend towards that.

Too little attention, I fear, is, as a rule, given to the general effect of a service, and the lesson it should teach overlooked.

In some churches, so long as the anthem is well sung, the organist or choir-master cares very little about Canticles and hymns. One organist told me that he thought hymns a perfect nuisance, and that they were calculated to spoil a choir. I only hope that there are none present who will agree with that theory. You may be certain that if a choir cannot sing a hymn with due expression, that they will hardly be able to do justice to higher works. The law holds good in Church music, he that is faithful in little will be faithful in much.

One thing that must not be neglected is the careful practice of all the music that is to be sung on the Sunday. Very often the choir say, "Oh, we don't need to practise this or that, we know it," and the result is that they sing it very indifferently, for they have not studied the words as well as the music! Knowing the time alone does not constitute knowing the Hymn or the manner in which it should be sung! I would ask members of choirs to try and be regular at every practice, for the effect of those who have studied on the practice night is marred by others attempting to sing on the Sunday that which they have not sufficiently practised.

Members of a congregation also should try and be present at such practices, so that when they will be familiar with the way in which the chants and hymns are to be given on the Sunday. I notice that the people who grumble most about the singing at church, are those who never attempt to take an active interest in the matter, or have any talent for either singing or judging.

Church Congresses are useful in every way, but never more so than when they stimulate the people into activity in Church works, of which the study and practice of Church music is end.

In conclusion, I would beg each and every one to exert all their powers and interests in the good cause of congregational services. I will conclude this imperfect paper with the elegant words of the late Canon Kingsley:—"Is not the righteous man recompensed on the earth every time he hears a strain of noble music? To him who has his treasure in heaven, music speaks about that treasure things far too deep for words. Music speaks to him of whatsoever is just, true, pure, lovely and of good report, of whatsoever is manifold and ennobling, of whatsoever is worthy of praise and honor. Music, to that man, speaks of a divine order and a divine proportion; of a divine harmony, through all the discords and confusions of men; of a divine melody through all the cries and groans of sin and sorrow."

It is the custom of the clergy to commence their sermon with a text, being only a layman I reverse the order, and my text is, "Let the people praise Thee, O God, yea, let all the people praise Thee. Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing."

Dr. Courtney then spoke as follows, "On the Spiritual Life."—It is well after feelings have been excited in our discussions, in which, no doubt, there has been more substantial agreement than superficial dissent, to close the Congress with words not less earnest, but quieter, less disputatious, with a tone of devotion rather than discussion, so that we may all go away feeling our spiritual life deepened and flowing on in a deeper stream. We, I trust, shall all go out to-night, each one to his chamber, and pray for forgiveness of all done or said amiss in our meetings, and that henceforth we may more and more live for Christ.

Deepen the spiritual life? Now, life is the anti-

thesis of death; the Christian is one who was dead in trespasses and sin, but is now alive unto God by the Holy Spirit being given to bring the soul into connection with God through Jesus Christ. So St. John speaks of the life of Jesus Christ, Who is our life, as manifest from the beginning, manifested unto us. The basis, then, of spiritual life is union with God, and Jesus Christ is the only means of such union, for He has declared the Father, He has declared unto us the things of God. Spiritual life is a life changed to holiness by the Holy Ghost, Who is the Lord and Giver of life, through Whom we are now born and brought out of self unto God. That is the way we are put into possession of this life. The things of the Spiritual life are revealed to us by His spirit, the deep things of God, so the deeper knowledge of God we have the deeper flows the stream of spiritual life. "This is life eternal, to know Thee the true God." What means may we take to have this life deepened. The Bible reveals the nature of God, hence is called the Word of God. Our knowledge must be of the Spirit and the Word, by meditation. Now meditation is beyond rules and methods, just as they are. One meditates one way, one another. The thing is to take some revelation and quietly, as an old divine says, "chewing the cud," and realizing in practice the Collect "read, mark, learn and inwardly digest" the word of God—that is meditation. Then comes communion with God. "Truly our fellowship is with the Father," kept up by the Holy Ghost, teaching us what to say in prayer, and how, as it were, to lay open our souls for His influence to impart strength, so that we may be able to stand, like Luther in the Diet of Worms, or like Elijah, saying, "As the Lord liveth before whom I stand."

Then beyond these private means of spiritual growth, there are two public ones. The first is hearing the Word preach. When in Baptismal service the injunction is given to bring the child "that he may hear sermons," it is not objectless, for the preacher should take the Bread of Life, and breaking it say to each, this for you and this for you, as their needs are, and those who hear should be as the young birds, with their mouths ready to take the food given to feed their spiritual life. Next, there is the feeding upon Jesus Christ in Holy Communion. "Except ye eat the flesh and drink the blood of the Son of Man there is no life in you." "Whoso eateth, etc., hath everlasting life." Whatsoever benefit the Body and Blood are to the Church, that benefit is then and there given to the faithful in the Lord's Supper. The spiritual life is refreshed and strengthened in the Eucharist as the natural body is by bread and wine. So the spiritual life by these means, leaving behind the past, grows out to the future, striking out its powers to right hand and to left, with terms still, until all these mistakes and all our errors are corrected, and we pass on at length through the gate of Resurrection to the life for evermore.

Dr. Courtney then pronounced the benediction.

(We will publish the remaining papers in the following issues of the CHURCHMAN.)

THE LATE CHURCH CONGRESS.

The Toronto *Globe* has this kindly notice:—"The members of the Anglican Church of Canada, both lay and clerical, are to be congratulated on the success of their late Congress in Hamilton. The proceedings were rendered more interesting than they would otherwise have been by the presence of several distinguished visitors from the United States, and especially of Bishop Coxe of Western New York, whose name is now a household word in Canada, where his presence is ever welcome. But the best features of the Congress did not depend upon the presence of visitors. One of the most pronounced was the manner in which the clergy and laity of our own dioceses mingled together in the reading of papers and the discussion of topics. In this respect the Congress of this year marks a distinct advance, as also in respect of the spirit of toleration and liberality of

sentiment displayed in the proceedings. The topics taken up were partly theological, but chiefly of a nature relating to church organization and work. It is quite impossible for a number of earnest men gathered together from many and widely differing localities to confer with each other on such matters without improving their own capacity for usefulness both as churchmen and as citizens. Like members of other Churches, their object is to combat and lessen the evil they find in the world, and the success of the Congress at Hamilton suggests one important way of preparing for the never-ending conflict.

MR. OMMANEY AND THE MAGISTRATE.—The Court of Queen's Bench has directed a mandamus to be issued requiring the magistrate who refused to grant a case to Mr. Ommany, to show cause why the matter should not be heard in a higher Court. The Magistrate very wrongly, in the opinion of all quiet people, dismissed a charge made against a Warden for brawling in church, on the ground, which was none of his business, that the ritual was not "Protestant."

BISHOP SANDFORD AND ST. JOHN'S CONGREGATION.—A largely attended meeting of the congregation of St. John's Episcopal Church, Edinburgh, held in the Masonic Hall, Edinburgh, the Rev. Dr. Sandford, Bishop-designate of Tasmania, was presented by the Hon. Bouverie F. Primrose, who presided, with a cheque for £1,200 and a silver vase, as also a silver tea set for Mrs. Sandford. The vase bore the following inscription: "Presented by the congregation of St. John's Church, Edinburgh, to the Rev. Daniel Fox Sandford, LL.D., along with the sum of £1,200, upon his appointment to the Bishopric of Tasmania, in testimony of their appreciation of his constant and self-denying devotion to duty during his ministry of twenty-eight years amongst them, and in token of their attachment, regard, and esteem for himself personally." Mr. Bouverie Primrose, after referring to the services Dr. Sandford had rendered to the Church of St. John, said that as showing the rev. gentleman's association with their church and with education, he must bring to their recollection that he was the son of Sir Daniel Sandford, who was Professor of Greek in the University of Glasgow, grandson of Bishop Sandford, who so long held the incumbency of St. John's before Dean Ramsay, and brother of Sir Francis Sandford, and cordially united with him in promoting the education of the community. In acknowledging the presentation, Dr. Sandford said he viewed it as in no sense merely personal to himself. His grandfather was the first Anglican clergyman raised to the Scottish Episcopate, as he himself was, he believed, the first clergyman of the Scottish Episcopal Church who had been raised to the Anglican Episcopate; and in this they had evidence of the close union that existed between their branch of the Church in Scotland and the great Anglican communion throughout the world, which it was in all their hearts to maintain and extend to the utmost of their power. Further, he was but reaping now that which Dean Ramsay, whose curate he was for eighteen years, had sown in that congregation and in himself. He was glad of this presentation because it showed that they were aware of his wish at least to serve them. He should like to add that they were in the midst of many divisions which kept Christians apart, and that, next to the interests of his own congregation and his own Church, he had been most anxious that they should work in harmony, so far as they were in a position to do, with the other Christian bodies in this country. He had never had a wish to widen the breaches which divided them from each other, and he wished to take that opportunity of saying that the desire had been more than met on the part of the Presbyterian ministers of the city. He should be very sorry to think that the Scottish Episcopalians were aliens or exotics in this country, but rather consider that they had a position and standing in it, which they should vindicate by showing that the interests of the Scottish people, as a people, were dear to them, and that they did not wish to be further separated from them than their convictions of the truth absolutely required and demanded. On the motion of Sir George Warrender, Bart., a vote of thanks was awarded to Mr. Bouverie Primrose for presiding.

Now's YOUR CHANCE!—Do not fail to see the display of jewellery at WOLTZ BROS & CO'S, comprising a fine collection of finger and ear-rings, brooches, ladies' sets, silver bangles in many new designs, hair ornaments, bracelets &c. &c. The stock of Sterling Silver goods and Electro-plated ware never was so large and is undoubtedly the finest in the city. The best Watches and purest Diamonds are to be found at the GREAT DIAMOND AND JEWELLERY HOUSE, 29 King St. East, Toronto.

Children's Department.

SAVE THE FRAGMENTS.

Some years ago the dust and shavings from a book-bindery, where gold-leaf is used to make the titles on the backs of books, were sent to the goldbeater's to be burnt out. And how much gold do you think was found from the little particles that had fallen on the floor? Why, a lump that was valued at \$100,—enough to buy 400 Bibles. The shavings from the edges of books in the same bindery sell for from \$3,000 to \$3,500 a year for paper rags.

If boys and girls would save the fragments of time, and devote them to reading and study, they might become learned and wise. If they would save the fragments of money, they might become wealthy and useful. If they would save the fragments of opportunity, they would do a great deal of good.

It is as right to become economical and saving as it is wrong to be miserly and mean. Save to give, and give to save. Then you will say, as a good man did, "What I kept I lost, and what I gave away I have."

A GENTLE MAN.

"Be very gentle with her, my son," said Mrs. —, as she tied on her little girl's bonnet, and sent her out to play with her older brother.

They had not been out very long before a cry was heard, and presently Julius came in and threw down his hat, saying, "I hate playing with girls! There's no fun in them; they cry in a minute."

"What have you been doing to your sister? I see her lying there on the gravel walk; you have torn her frock and pushed her down. I am afraid you forgot my caution to be gentle."

"Gentle! Boys can't be gentle, mother; it's their nature to be rough and strong. They are the stuff soldiers and sailors are made of. It's very well to talk of a gentle girl; but a gentle boy, it sounds ridiculous! I should be ready to knock a fellow down for calling me so!"

"And yet, Julius, a few years hence you would be very angry if any one were to say you were not a gentle man."

"A gentle man! I had never thought of dividing the word that way before. Being gentle always seems to me like being weak and soft."

"This is so far from being the case, my son, that you will always find the bravest men are the most gentle. The spirit of chivalry that you so much admire, was a spirit of the noblest courage and the utmost gentleness combined. Still, I dare say you would rather be called a manly than a gentle boy."

"Yes, indeed, mother."

"Well then, my son, it is my great wish that you should endeavour to unite the two. Show yourself manly when you are exposed to danger, or see others in peril; be manly when called on to speak the truth, though the speaking of it may bring reproach upon you; be manly when you are in sickness and pain. At the same time be gentle whether you are with women or with men; be gentle towards all men. By putting the two spirits together, you will deserve a name which, perhaps, you will not dislike."

"I see what you mean mother, and I will try to be what you wish—a gentle-manly boy."

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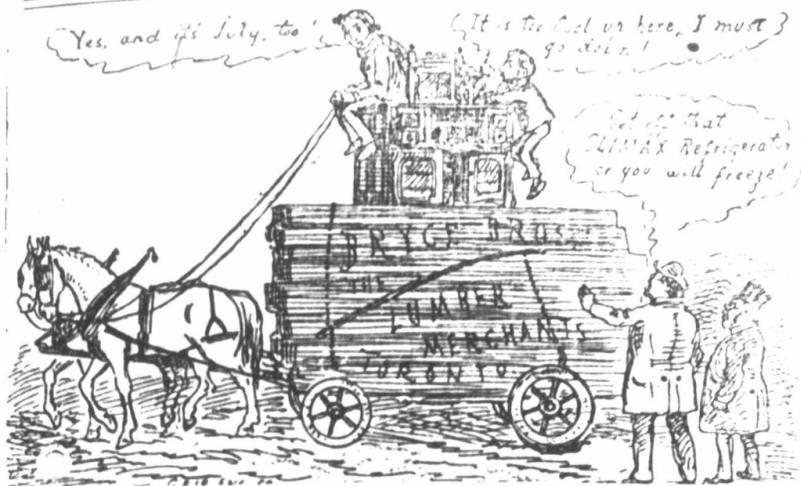
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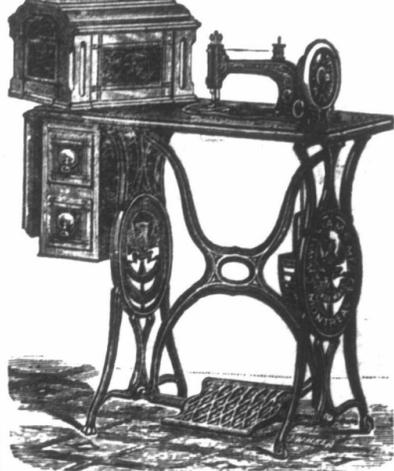
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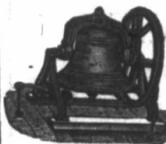
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Each watch sent on a week's free trial and the full amount returned to any one dissatisfied, all delivered safe and free to the purchaser, carriage paid by us with key, instructions and guarantee inclosed with each watch, the dollar taken in payment at its full value of 4s. 2d. against our English prices.

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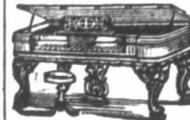
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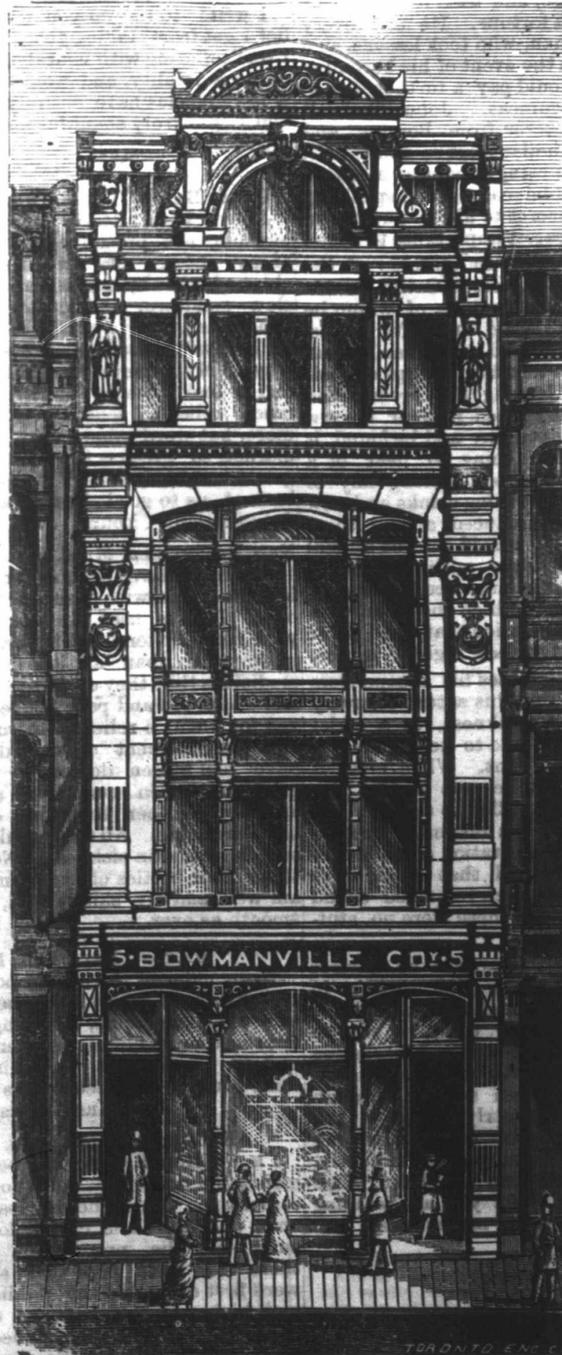


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The great actor, Cooke, when dying, told his friend and faithful attendant, Broster, that, although he could make him no bequest in money he would give him something worth money. He then advised Broster to set up as a teacher of elocution, and to impart to his pupils, on condition of a large fee, and a solemn promise not to divulge it, the secret of his (Cooke's) extraordinary powers of voice and its unflagging quality, which was to carry on respiration through the nostrils, so as not to dry or irritate the delicate organs of the voice. Broster took this advice, and used it so well as to retire with a fortune. He made every young clergyman, who took lessons, sign a bond that in the event of his becoming a bishop he would pay a further fee of one hundred guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer on public reading and speaking, disclosed the secret to all his pupils as a thing of the greatest importance to them.

Mr. Pitman gives an epitome of the experience of Mr. George Catlin in his travels among the Indians, of whom he visited one hundred and fifty tribes. Everywhere he found the Indian woman careful to press together the lips of their children after leaving the breast, and before being suspended in their narrow cradles in the open air, and he found it to be a very rare thing to hear of a death during childhood among any of the tribes, before strong drinks and new diseases were introduced among them by the whites. It is said that no animal but man ever sleeps with his mouth open, and that the lungs need a degree of rest from labor which they get with the moderate inhalation that, with a low pulse, attends perfect nightly repose.

Mr. Catlin attributes his escape from malarial fevers, and his actual recovery from pulmonary weakness, to a strict observance of the rule to keep the lips and teeth closely shut. When he went to the wilderness he was feeble. He found himself compelled to sleep in the open, dewy air. His one main precaution secured the restoration of his health and vigor. He found that all Indians had good teeth, which remained sound to old age, and that there were no stutters among them.

In his closing paragraphs he advises that mothers at home and teachers in seminaries should make nightly rounds as long as necessary, to put a stop to the unnatural, dangerous and disgusting habit of sleeping with the mouth open. No one who has been snoring through the night feels properly rested in the morning. Keep your mouth shut, my young readers—when you read silently, when you write, when you listen, when you are in pain, when you are walking or riding, and by all means when you are angry.

In China the names of children are given according to circumstances associated with the time of their birth. If a child is born at midnight, its name may be Midnight; if the season be rainy, the child's name may be Rain; if births occur on the birthday of some relative, that relative's age may be the name of the newly-born, and so there are names of Thirty, Five, Fifty, One, and other numbers. But there are even more curious names. If the parents desired a boy, and a girl is born, her name may be Ought-to-be-a-Boy.

SOMETHING FOR EVERYBODY.

Read, Mark and Inwardly Digest.

ASHBURNHAM, MASS., Jan 14, 1880.
I have been very sick over two years, and was given up as past cure. I tried the most skilful physicians, but they did not reach the worst part. My lungs and heart would fill up every night and distress me very bad. I told my children I never should die in peace until I had tried Hop Bitters. I took two bottles. They helped me very much indeed. I took two more; and am well. There was a lot of sick folks here who saw how they cured me, and they used them and are cured, and feel as thankful as I do.
MRS. JULIA G. CUSHING.

BATTLE CREEK, MICH., Jan. 31, 1880.
I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys, called Bright's disease by the doctors.
RODNEY PEARSON.

WALHEND, KANSAS, Dec. 8, 1881.
I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia, dyspepsia, nervous debility, and woman's troubles. A few bottles have entirely cured me, and I am truly thankful for so good a medicine.
MRS. MATTIE COOPER.

CEDAR BAYOU, TEXAS, Oct. 28, 1882.
I have been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees of disease to a slow sundown, and doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty doses, and found much relief. I sent to Galveston for more, but word came back, none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to good health, and we are duly grateful. Yours, J. P. MAGNET.

NEW BLOOMFIELD, MISS., Jan. 2, 1880.
GENTS—I have been suffering for the last five years with a severe itching all over. I have used up four bottles of your Hop Bitters, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, I am well, and my skin is well, clean and smooth as ever.
HENRY KROCHER.

MILTON, DEL., Feb. 10, 1880.
Being induced by a neighbour to try Hop Bitters, I am well pleased with it as a tonic medicine, it having so much improved my feelings, and benefited my system, which was very much out of tone, causing great feebleness for years.
MRS. JAMES BETTS.

KALAMAZOO, MICH., Feb. 2, 1880.
I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never before done with any other patent medicine.
J. J. BABCOCK, M.D., & Druggist.

KAHOKA, MO., Feb. 9, 1880.
I purchased five bottles of your Hop Bitters of Bishop & Co. last fall, for my daughter who had been sick for eight years, and am well pleased with the Bitters. They did her more good than

all the doctors or medicine she has taken, and have made her perfectly well and strong.
WM. T. McCLURE.

GREENWICH, FEB. 11, 1880.
Hop Bitter Co.: Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They saved my life, and I am grateful. LEROY BREWER.

GREENWICH, N.Y., Feb. 12, 1881.
Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them.
HENRY KNAPP.

LONE JACK, Mo., Sept. 14, 1879.
I have been using Hop Bitters, and have received great benefit from them for liver and kidney complaint and malarial fever. They are superior to all other medicines.
P. M. BARNES.

CLEVELAND, O., Oct. 28, 1879.
My better-half is firmly impressed with the idea that your Hop Bitters is the essential thing to make life happy.
B. POPE, Secretary Plain Dealer Co.

SPRINGFIELD, ILL., Sept. 3, 1880.
Gents—I have been taking your Hop Bitters and received great help from them. I will give you my name as one of the cured sufferers. Yours,
MRS. MARY F. STARR.

GRENADA, MISS., Nov. 3, 1879.
My daughter, now a young mother, is using your Hop Bitters, and is greatly pleased with the beneficial effects on herself and child. D. D. MOORE, Proprietor New South.

SANDERTON, PA., Nov. 6, 1879.
DEAR SIR,—I have used four bottles of your Hop Bitters, and they have cured me. I had diarrhoea, dyspepsia, and chronic inflammation of the bowels, and was giddy in the head and nervous.
FRED. THUNBERGER.

PAULDING, OHIO, Feb. 2, 1880.
Gents—Have used two bottles of Hop Bitters in my family, and think them the best medicine ever made.
GEO. W. POTTER, Banker.

BATTLE CREEK, MICH., Jan. 31, 1879.
Gentlemen—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and they afforded me almost instant relief. I am glad to be able to testify in their behalf.
THOS. G. KNOX.

TEACHERS' LIBRARY 10 books, Bible Dictionary, Commentary, Compendium of Teaching, etc., etc.; small, but very readable print; wire-sewed, in postal card covers. Contents similar to books which, in ordinary form, cost \$5. to \$1.50 each. The ten books for \$1.50, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

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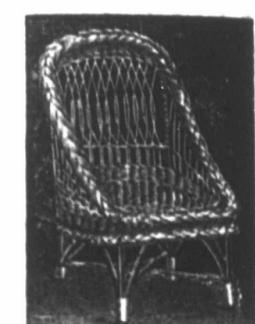
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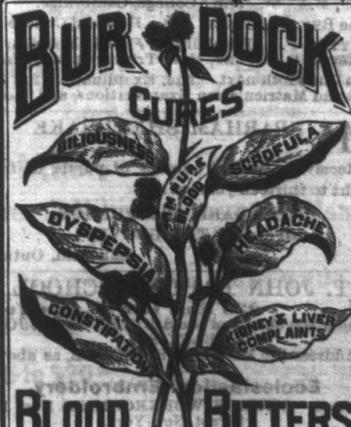
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