

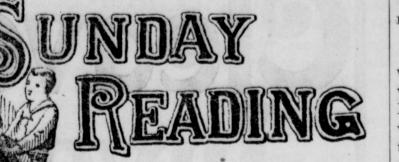
FARRAR ON CHURCH ATTENDANCE. He Advances Some Reasons Why Working

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People Don't Attend Church. "Is it a fact, Canon Farrar," inquired a Pall Mall Budget representative, "that our churches are not sufficiently filled ?"

"Yes that is true, on the whole, though in some districts the churches are very full; my own church for instance, and its neighbor, the Abbey, are packed, even at the evening and atternoon services. Still, as a rule our churches are not well attended, especially by the working classes, who, as a body, are not largely represented; in fact, it is conjectured that, throughout the country, not 10 per cent. of the poorer classes appear at church. Of course it differs very considerably in different places. This applies to Nonconformist chapels as well as to the case of our own churches."

"Can you give any reason for this state of things?"-" It is very difficult to say what is the reason. I am sure it does not neclosarily arise from the working classes being godless or unbelieving, nor does the fact of their keeping away from the services prove that they are so. Nor can it be that they have any abstract objection to the clergy as such. I was speaking recently at a congress at St. George's Hall, Bradford, along with the Bishop of Ripon, Canon Body and Canon Fleming. It was a working man's meeting, and there were quite 5,000 present. It cannot, therefore, be said that the working men are unwilling to come and see the clergy. The leading papers of the place next morning stated the first words of the Introit, in the same that if the clergy would always speak way that Refreshment Sunday is called straight out the working classes would not be always conspicuous by their absence. But this is surely a mistake, as our hearers were there without knowing how we meant to speak to them. They listened with the utmost sympathy and earnestness, and manifested great enthusiasm. Therefore it may be concluded that they have no abstract antipathy to the clergy.'



selected psalms, and the occasional substithe laity have no conception of the fatigue which a clergyman has to undergo in the celebration of the Communion when there is a large number of communicants. The and much more solemn-either the sentence which is repeated by each communicant might be shortened, or the words might be used once only to a certain number of communicants, such as takes place in the Scotch | that no thoughts about it intrude themselves churches. The present form is not of very old standing in the Liturgy: it was first applied in the second prayer book of Edward IV.; and to repeat it some hundred times becomes tatiguing to the clergyman gives them pain; they "hate to think about and wearisome to his congregation."

" But what about the sermons?" "I certainly think sermons ought not to be too long; very few are now; they should be reasonably short. A written sermon, if fairly well delivered, is quite as acceptable, alarming. They have no security for its at any rate to an educated audience, as an extempore one. The reason why clergymen prefer to read their sermons is that they consider they can give more carefully expressed thoughts, in a better form, if they write them out, than if they gave them forth extempore. At the same time, every clergyman who can do it fairly well should address the poorest audience without book. In conclusion, I maintain that wherever the shut their eyes to, and bamish all thoughts services are short and hearty, and wherever of, eternity. It pains them-it agonizes the preacher has any real message to dediver, the church will not be empty."

IN THE ANGLICAN CALENDAR.

## "Gaudete Sunday-St. Thomas' Day-The Festival of Christmas.

To-morrow will be the fourth Sunday in Advent, otherwise known as Genudete Sunday, which bears the same relation to Advent that Refreshment Sunday does to Lent. The name Gaudete is the ancient term to denote the day, and is derived from Latere. As a rule, during Advent the church wears a solemn and penitential appearance, and the services should be of an equally solemn nature, as shown by the omission of the Te Deum at mattins; but on this particular Sunday the joys of Christmas are anticipated in the services, and where there have not been flowers on the altar they may be now used, though not to excess. If the organ has been silent during Advent (as is not usual in this country) it may be played on this day.

## WHY NOT THINK OF THE FUTURE?

PROGRESS, SATURDAY, DECEMBER 17, 1892.

Earnest Words to Those Whose Thoughts Are Only of This World.

What separates you from that world which you think to be so very far off-so very unreal? The thin coat of an artery? No more! Let the thin pipe burst through which your life-blood is now coursing in the full play of health, and where, then, will your present world, so very real, be to

you? In a single second you will have tution of our Lord's two commandments for parted from it forever! And where will the ten commandments, and so on. Then that other world be which is now so dim and unreal as not to be worth thinking about? Why, you, the same living person, will be in it-in the midst of all its realities; form in use might be made much shorter and with these you shall have to do, and with these only, for ever and ever!

> But many people do not wish to think about the future. It is not so much upon their minds, as that all such thoughts are deliberately banished. It is with the eternal future as with anything which here it." This arises from the suspicion, or rather the conviction, that it cannot be a good future for them. They have read enough about it from the Bible to make it

being to them as happy as the present; and so, whether from a fearful looking for or judgment, because of their sins, or from ignorance of the means of salvation, or from unbelief in the goodwill of God as ready to save them-- the result is, that they voluntarily them-to put the question, "What is to become of me when I die ?" And the more pain the question gives them, the more they fly to the world, and occupy their minds

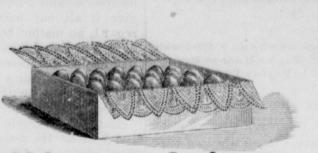
with its society, its amusements, and even its dissipation and debaucheries, to banish care and snatch a fleeting joy. Oh! my brother, from my soul I feel for you and pity you! For the sick-bed is coming, and you may be compelled to think there; and, it so, you are treasuring up ten-told agony for yourself by your present off-putting, and apathy, and wilful thoughtlessness. And should you manage, even in the time of sickness, and up to the very hour of death, to shut out the future from your mind; should long and inveterate habit enable you to succeed in the terrible, the suicidal experiment, so that you shall die as you have lived-fearing nothing, because believing nothing-can you avoid entering the other world? Can you prevent a meeting between yourself and your God? Can you silence an accusing conscience for ever? Can you hinder Christ from coming to judge the world? Can you find a rock to hide, or cover you from His presence? Can you fly from the judgement seat, and by any possibility delay or prevent a minute examination of your life, or stay the sentence which the omniscient and holy Judge shall pronounce upon you? And if you cannot do this-and it, rather, every power, faculty, and emotion of your heart and soul must one day be roused to the intensest pitch of earnestness about your eternal destiny, do you not think it wise, my brother, to think about all this now? Now, when there is a remedy, rather than then, when there is none. This suggests another reason why possibly you hate to think about the future. Not only are you conscious of want of any preparedness for it, but you do not see how it can be much better with you. You have in a word, lost confidence in God. You have no faith in His good will to you. You think of Him-it you think of Him at allas one who watches you with a jealous or angry eye, who has no wish that you should be better or happier than you are; or who. it He can save you, will not; or who, if He will. offers to do so, only on such hard and impossible terms as to make it practically the same as it there was no salvation for you. In one word, you suspect God hates you, or at least is indifferent to you-if, indeed, He knows anything at all about you, which you are not quite sure of. It it very shocking to write such things. But only because it is very shocking that any one should think or believe such things. For he who so thinks and believes is as yet protoundly ignorant of God. What is called God, is as unlike the living and true temple. But this ignorance breeds tear, and fear hate, and hate increases the fear. until the future, in which this God must be met, is put away as a horrible thing, or never thought of at all. But, why should you thus think of God, and so tear to think of the future? Read only what the Bible says of Him, and consider if and whether you can conceive of one more glorious in His character, or more worthy of your love. Peruse the history of Jesus Christ, and tell me anything He ever said or did, calculated to fill your heart with tear or hate towards Him-and remember that he who sees Him sees the father. Think of all God has promised to those who will only trust Him through Jesus-the pardon of all sin, and the gift of a new heart; with everything which can do them good. or make them happy, and say, how can this make you dislike God? Think of all He has given you since you were born -friends and relations, health of body. power of mind, much time, happy days, in-numerable mercies; and think what patience, forbearance, tender mercy, kindness, He has shown, and tell me what He done to make you dislike Him? Reflect on what He could have done and could do, if life disliked you as you dislike Him; and say how can you continue in your enimity?-- "Only believe!" Believe that God is love." that "in this is manifested the love of God, that He gave His Son to be a propitiation for our sins." Believe that "He willeth not that any should perish; that He has no pleasure in the death of sinners; that He is ready to forgive; that this is the record, that God has given eternal life." Believe all this, and pray that God's grace may teach you truly what to believe, and why to believe; and, depend upon it, when you know God and see how excellent He is, and understand His love to you, and what He is willing to make you, and to give you and, above all, be Himself to you for ever. you cannot choose but love Him; and. there is no fear in love, because fear hath torment!"-Scottish Pulpit.

No Matter What Your Years. My advice to all is: Lay out your plans for a prolonged litetime, while you are particular to be prepared to go at any time the Lord may call. Some of the best work the world has ever seen was done after the time when most people think they must stop. Izaak Walton wrote some of his best biographies after he was eightyfive. Christopher Wren kept on with architecture until he was eighty-six. Cato learned the Greek language at eighty. Hobbes, at eighty-seven years of age, translated the "Illiad." Fontenelle wrote vigorously at ninety-nine years. Monaldesco penned the history of his times at

one hundred and fifteen years of age. But I am glad for the human race that life is being prolonged. Take off of it the years we are getting ready to work and the years we are getting ready to die, and instead of lives being, as in the time of the psalmist, a hand-breadth, it got down to a finger-breadth. Beside the additional opportunity that is allowed for work by this improved longevity, there is an increased opportunity for enjoyment. It is far more interesting to live now than in former ages. What the old patriarchs did with four or five hundred years on their hands I know not. There was so little to see, life must have become awfully monotonous. There were no railroads to take them to any other place. They had no better light than a dull candle. Their next neighbors had lived there as long as from the time of the discovery of America until now.

But in our day there is so much to see and hear, as well as so much to do, that life is filled with novelties and entertainments, and while I would not ask for an earthly residence as long as that of Nahor or the shorter-lived Methusaleh, I would risk, it I had the opportunity, a couple of centuries.

But the healthiest mood and the most Christian mood is to be ready to stay or to go as the Lord decrees it, and there is nothing that I know of that can put one and keep one in such a state of composure and placidity as the Christian religion. We want to wait for sailing orders, it to move to some work in this world cheerfully to go at it, and it to move to another world, to embark with glowing expectation of safe arrival in a port where we shall be greeted by those who have gone before, and where we shall wait for those who come later .--Ladies Journal.



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Certainly not; but what do you think the clergy should do to bring the working men into closer connection with them ?"

"For one thing, I hold that they should lay much greater stress on the fact that if a Christian is a Christian he ought not to be an individual one. It would be a most advantageous thing if it could be conclusively shown to the working classes that they-should live as Christians, a corporate life and not one of isolation. They would then come to our churches quite independently of liking the services, but as the duty of Christians to come and worship in common as Christians. At the congress one of the speakers made the remark, "We don't ask why the working men do not go to church, but why the church does not go to the working men. The house-going parson makes the church-going people. There is a great truth underlying that statement. It means that if people know their clergyman socially they are far more likely to trust him and to come to church. Almost any body of clergy working in a parish who know the lower classs personally are sure to get them to come to religious gatherings. Further, it is of immense importance that the churches should be free, especially parish churches. At St. Margaret's, from time immemorial, there had been pew rents. But when I was appointed' rector the first thing I did was to abolish them. If things had been retained as formerly, these rents would have furnished a large income; but I did not think it right that they should continue to exist. I considered it was of the utmost importance that the seats should be unappropriated from the moment that the service began: and this I hold should be the case in all parish churches. Of course, the seats could not be wholly unappropriated; otherwise the parshioners would not be able to get seats. But in cases where the church is not a parish one, and where there are no parishioners, I think that all the seats should be tree and open to all at all times, just like the Abbey. But that is not all. The officials should be instructed to give the kindest and warmest welcome to all who come, especially to strangers and the poor. If this were the case, all the working classes who chanced to attend would at once feel at home, and as if welcome

guests." "That would be very different from what one experiences in most churches ?"

"Yes; and in addition the church should be scrupulously clean bright and well warmed, and as beautiful as the means of the parish will allow. The seats themselves should not be comfortless, but should be arranged so that the worshippers should go through the services without suffering personal inconvenience. It is a great mistake for the clergy to put small stumbling-blocks in the way of possible attenders. They should offer reasonable ease and comfort to parishioners and great mistake for the clergy to put small ease and comfort to parishioners and strangers, who will, consequently, be more regular in their attendance at public worship. As to the conditions of the services, it is highly important that these should not be wearisomely long. It is essential that, if people are to begin and continue to be churchgcing, the service should be shorter, brighter, less formal, and much more elastic. What we want is that we should have extended to Sundays the freedom which by Act of Parliament we enjoy on week days. As it is, the liberty granted under the Act is taken advantage of by thousands of the clergy, and therefore it is really licence. It would be obviously more proper and more in accordance with religious notions were it done under proper sanctions. In many respects the American prayer-book would furnish us with useful hints for amending our own services in minor matters-such as the re-

The colors for the day are purple in the Western use and red in the use of Sarum. The number of altar lights prescribed is two, and the same for other days of the week, with the exception of the testival of St. Thomas. On this day notice of St. Thomas, of Christmas day and of the Vigils is to be given.

The greater Antiphons, to which reference was made last week, are continued this week up to and including Friday, and are as follows: O Radix Jesse, O Clavis David, O Oriens, O Rex Gentium, O Emmanuel and O Virgo Virginum.

Tuesday will be the Vigil of St. Thomas and is a fast day. The colors for this day are as on Sunday, but where there are vespers of the Vigil the color in both cases is red. The same color, of course, applies to the festival itself, with two altar lights though four are prescribed in some Sarum calendars. There are two St. Thomas' days in this month, that of Wednesday being the red letter day of St. Thomas, the apostle and martyr, who was surnamed Didymus, or the twin. It was he of whom it is written that when doubting the reality of our blessed Lord's resurrection he was permitted to touch His sacred body. He God as any bideous idol in a heathen was martyred in India, A. D. 44. The other St. Thomas is an Archbishop and martyr, of Canterbury, whose day is observed on the 29th, though it is not referred to in all calendars.

Saturday will be the vigil of Christmas and a fast day. The color at vespers in all cases is white, with eight altar lights. It is of course a fast day. The first evensong should be said at the usual hour for evensong, and not just before midnight. At this time the penitential season of Advent is ended, and all the tokens of joy which have been laid aside are again resumed. The proper service for midnight is the solemn mass, which is the characteristic function of the festival, and it is laid down that if preceded by any office it should be pretaced by mattins. Where the Gloria in Excelsis has been attered as befits a penitential season, it now bursts forth triumphantly with all the musical accessories of the church. All the garments of joy are worn, and the Christian world, from the rising of "Glory to God in the highest, and on earth peace, good will toward men." The Christian Year. Advent tells us Christ is neat, Christmas tells us Christ is here, In Epiphany we trace All the glory of His grace. Those three Sundays before Lent, Will prepare us to repent, That in Lent we may begin Earnestly to mourn for sin. Holy Week and Easter then Tell who died, and rose again. On that happy Easter Day, Christ is risen indeed, we say— Yes, and Christ Ascended too Yes, and Christ Ascended too To prepare a place for you. So we give him special prsise After those great Forty Days. Then He sent the Holy Ghost On the Day of Pentecost With us ever to abide Well may we keep Whitsuntide, Last of all we humbly sing Last of all we humbly sing Glory to our God and King Glory to the One in Three On the Feast of Trinity,

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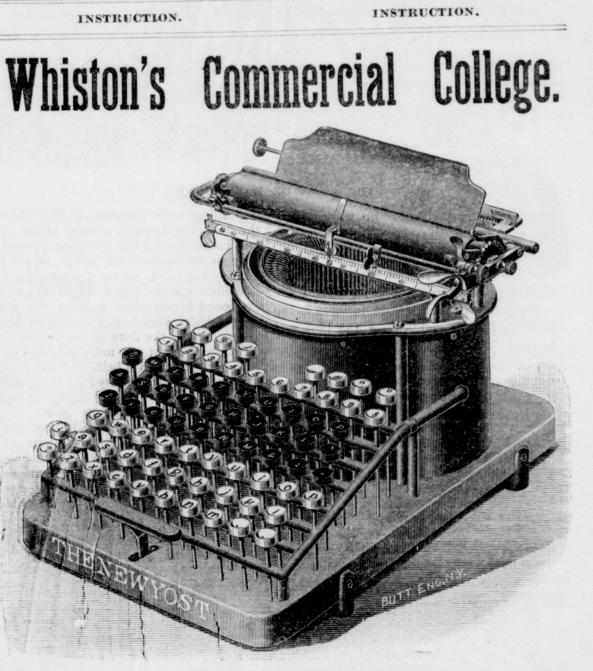
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