

propriety of the Choir entering the church together, in a body, like the clergy. The practice which is so common for the members of it to drop in, one by one, at any odd moments, some generally after the service has commenced, and the recognitions and whisperings, and bustling about, the finding of places and arranging of music books which invariably accompany this practice, are very unseemly and distracting to the congregation, who are compelled to witness them.

Unfortunately, a prejudice has existed in the minds of many persons against a surpliced choir, because they have imagined it a sign of High Church doctrine and ritual: no doubt this prejudice is fast passing away with the similar one which prevailed against the wearing of a surplice in the pulpit.

I have never been able myself to see any necessary connection of either of these customs with what is called "party." More than twenty years ago, in the town of Brighton, England, where the two extremes of party were represented, I remember there was not a church where the choir was not surpliced; so little was this conceived to be a party badge.

In later years, such prominent leaders of the Evangelical side as Bishop Ryle, Archdeacon Garbett, and Dean Close have conceded the desirability of Choirs being surpliced, and have publicly in print avowed their approval of the custom.

I may add that at the Provincial Synod of 1877 the late Metropolitan, Bishop Oxenden, expressed at length, in the House of Bishops, his strong approbation of surpliced

Choirs on very much the grounds I have stated.

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### FIRST MISSIONARIES IN BRITAIN.

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At the Council of Pisa, in the year 1417, the following question was seriously debated: Is the British, the French, or the Spanish Church, the oldest? The decision was given in favor of the British Church. That decision was confirmed by Councils held afterwards at Constance and at Sens.

Cardinal Pole stated in Parliament, in the reign of Queen Mary, that "Britain was the first of all countries to receive the Christian Faith." The British Historian Gildas, says that Christianity was introduced in Britain in the last year of the Roman Emperor, Tiberius Cæsar; that is, in the year 38, A. D. Robert Parsons, the Jesuit, says, "It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans."

Put these statements together, and mark the conclusions to which they lead. The British Church was not founded by Missionaries from France or Spain, for it was of earlier date than the Churches of those lands. It was the oldest Church of the West: it was planted very early, a very few years after the Crucifixion of our Lord; its Missionaries came, not from any European country, but from the East.

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THE Episcopal Church of Scotland has grown from 72 charges forty-five years ago, to 202 at the present time.