

I intended to write the "Messiah." I pray those who noticed the slip of the pen to remember that "to err is human."

However, there can be no mistake about the "Creation" as rendered by the choir of St. John's chapel, Varick street, last night. Slippery sidewalks, a heavy shower of rain, and the general gloom pervading that dingy portion of the city did not prevent a vast audience from assembling to hear the great work of the Maestro Hayden.

Fully half an hour, before the service began every seat was occupied both in the body of the church and in the wide galleries, an elbowing mass of humanity stood in rows around the walls and struggled for standing room even in aisles.

The disagreeable weather and the crush quite prepared the congregation to understand and appreciate the Targo movement, "the representation of Chaos," played on the grand organ by Mr. Geo. F. Lejeune, the able organist and choir master, which preceded the opening recitative of "Raphael," "In the beginning God created the Heaven and the earth \* \* \* and darkness was upon the face of the deep," but with the grandeur of the finale of the first chorus, "and there was light," sung with due fortissimo effect, a solemn hush seemed to fall upon the multitude, and with peace came enjoyment.

This work is too well known by your readers to need any special mention of the various numbers, but it may be said that the choruses in general were sung with great steadiness and spirit, and that perhaps those best rendered were "The marvellous work," the ever welcome "The Heavens are telling," and the grand final portion of the second part, "Achieved is the glorious work."

The tenor who sang the part of "Uriel" was not equally as good as he who took "Obadiah" in the "Elijah" previously given, but the basso who sang "Raphael" was in splendid form and rendered very impressively the aria "In rolling billows," and gave great expression and sweetness to the latter part where

"Softly purling glides on  
Thro' silent vales the limpid brook."

The boy soprano who sang "Gabriel" is said to be one of the finest in the city. The notes in his upper register are certainly delightful and all listened with breathless interest to his rendering of the air "On mighty pen," which displayed to advantage the great flexibility of his voice. The passages "The cooing of the tender dove" and "The nightingale's delightful tones" were wonderfully executed, and one felt that like the chorister of Sir Arthur Sullivan,

"The angels must his dreams have blest  
To teach him such sweet singing."

The next musical service of especial interest will be at St. Chrysostom's Chapel, when the fine choir there will sing on the evening of Quinquagesima Sunday Mendelssohn's "Hear my prayer," and following that, on the first Sunday in March St. John's choir will sing the oratorio of "Abraham" by Molique.

Thanking you for your valuable space,  
I am yours, etc.,

WANDERER.

New York, February 7th, 1887.

#### ERRATUM.

Owing to an unfortunate omission of a line in setting the following letter we repeat the whole; the omitted sentence being in italics.

SIR,—An easy way to read the Bible through within the year is the following:—Leave out all the Sundays and there will thus be 313 days. In the New Testament there are 260 chapters, which together with St. Luke's Gospel and the Acts would give 52 more, together 312 chapters. The Old Testament contains 339 chapters,

so that by reading three per diem there would be ten days to spare to cover which drop out Passion week and divide Psalm cxix into four parts. I would suggest reading the Old Testament in the three sections of the Law, the Prophets and the Psalms. When one chapter can be read at family prayers night and morning, one at noon and one before breakfast, the plan is reduced to the minimum of difficulty.

Yours sincerely,

T. EVERETT.

31 January, 1887.

#### AN OPEN LETTER TO MESSRS. CHAS. JENKINS, PETROLIA, ONT., AND W. J. IMLACH, LONDON, ONT.

GENTLEMEN,—It is gratifying to see an increase of interest of Churchmen in the question of additional power in the Provincial Synod, and in that of a confederation of the Church. I have reason to believe that you are the writers of the letters lately published in the GUARDIAN signed "Layman" and "Churchman," and I venture thus publicly to greet you as co-workers with me in the revolution I have long urged in the Constitution of our Church. The letter in the *Globe* of last autumn was a powerful argument in favor of confederation as opposed to the present diocesan system of disintegration, and have grounds for the belief that these mutterings of a coming storm had influence in reproducing the resolution of the last Provincial Synod that the Metropolitan of Rupert's Land be invited to open communication with them on the subject of a closer alliance.

I observe that your efforts are devoted more especially to the increase of the powers of the Provincial Synod, while I have been striving for the larger object—that of a federation of the Church in British North America. This scheme necessarily involves yours, and yours is a step to mine. The argument in support of either will apply to both. We may, therefore, work together, each assisting the other, the result being, I have no doubt whatever, in confederation. In my frequent discussions I have not met with a single opponent—but I have met with coldness; and it is upon this point alone that I now propose to speak. This coldness is exhibited by that class which I very broadly, though not accurately, term the "Hierarchy." If in this term you include Bishops and officers of the Church, such as Deans, Archdeacons, Canons and well salaried Presbyters, it will express my meaning. The ill-paid clergy, and the laity are a unit in favor of the great change. And the misfortune for us Reformers is that under our irrational and fossil system of Church government an overwhelming power is centred in these very gentlemen. It seems too much to expect from weak humanity, even though clad in the vestment of a Bishop, that the ease, comfort, dignity and power of a diocesan shall be endangered even by his own vote. It would be difficult to induce the Senate of Canada to decree its own destruction and it would be impossible to argue the Bishops of Canada into a measure which would destroy or even seriously lessen their power. If confederation involved that task, I should not attempt its performance. I know of one dignitary who expressed himself thus, "Confederation would be a good thing, but it would destroy diocesan autonomy." These few words are the key to the coldness of which I speak. The cleric possessors of power, honor and comfortable income fear a change which might decrease these constituents of their lives, and hence their coldness. They admit that the change would benefit the Church as a whole, but they are unwilling to help it on. The feeling of duty to the whole Church comes into collision with the feeling of duty to parts—those parts being themselves—and while damning federation with faint praise, they cling with a

timorous veracity to the good things they have—fearful to run the risk of getting worse in the upheaval which confederation would involve. Now let me be clearly understood. I say with the utmost sincerity that I do not believe a more noble, self-denying, zealous, or devoted body of men composing the Bishops and Presbyters of the Church in British North America exists in any part of the globe. They, I know, are all underpaid, and they carry on the work of the Church with unexceeded zeal and industry, often under the most disheartening circumstances. That the feeling which I have described should exist is no aspersion upon their characters as Christian teachers. To expect its non-existence would be to expect an impossibility. The loss to them of the advantages of which I have spoken would be a loss to the whole Church as in every instance their power for usefulness thus, that federation would, in every case, increase and not decrease, as well as the ease and comfort or the dignity and power of the whole clergy, from the Metropolitan to the poorest Presbyter. But I go further, I fully believe that what I have, for the occasion only, termed Hierarchy, though they cannot be expected to inaugurate an active movement in favor, either of increased power in the Provincial Synods, or of federation are willing that both succeed if the laity so wish. They may stand coldly aside until the mind of the Church, as expressed in Synod by the great laic power, declares itself in favor of these changes. They may not at once offer themselves as propellers of the movement, but they will not place stones before its wheels. And who can blame them for this conservatism? The movement should begin with the laity. This element was work hand in hand with it, and as the question of money will form a commanding constituent in the scheme the laity who must supply it should be its originators.

How is this feeling of the laity to be ascertained? It is to me wrong unless I can point out a remedy for the fruit of which I complain. I am not an Iconoclast, I do not propose to break down until I can rebuild a better structure. I, therefore, propose two preliminary steps to be taken by the laity. The first is full discussion in the Church, and so far as is reasonably possible, in the secular press; and the second is this, that at each meeting of each Diocesan Synod of British North America, the laity make it a point to propose resolutions urging the Provincial Synod seriously to take these matters into consideration. The objects are so good that so soon as the wretched condition of the Church as compared with the state of other Christian bodies, is properly understood, there will arise a determination to free her from the icy embrace of the present diocesan system, and enable her to exhibit herself in her real beauty and power. Federation, and nothing else, will do this. The petty trifling which has for long years rendered the Provincial Synod a laughing stock would disappear in the presence of the truly national and imperial work of the confederated churches of British North America.

I proposed, with the indulgence of the GUARDIAN, from time to time to go over the ground I have already trodden in the *Dominion Churchman*, discussing this great question. The GUARDIAN reaches thousands who never see that paper, and I think I can prove incontestably, first, that the Church in Canada has for years been falling behind, in numbers, wealth, influence and usefulness, and that there is but one remedy—confederation.

Yours, etc.,

WILLIAM LEGGO,  
Master in Equity.

Winnipeg, Feby. 1, 1887.

A mother may have the finest culture, the most brilliant surroundings, but she is not fit for her duties unless she be a Christian mother.