

up to greater and more earnest efforts in reclaiming the fallen, in searching for the wandering, and in promoting every design which tends to the practice of reverence and love.

It has ever been my earnest desire and prayer to act on such principles; and if in the prosecution of these I have seemed to any of you to exceed the bonds of a sober judgment, I trust that you will understand that I have not acted without much weighing of the subject in all of its parts. As Bishop of the diocese I only claim what seems to me to be an essential part of the Episcopal office, to mediate between conflicting opinions and to give complete toleration and support to all that may fairly be considered as within the limits of the Church in the Province of New Brunswick. A narrower line that this does not commend itself to my judgment; and I am ready to bear patiently whatever amount of censure may be thrown upon me for having adopted it. More than this I need not say; less could hardly be said by one who has the courage of his convictions, and who desires to embrace in the circle of his charity and his prayers, schools of thought which differ, and methods of action which vary but which are consistent with the hearty love for the ark which contains us all. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

#### LESSONS OF THE ROYAL JUBILEE.

The occurrence of the Jubilee year of the reign of Her Most Gracious Majesty Queen Victoria is pregnant with interesting and instructive lessons for us, both as British subjects and as Churchmen.

Royal Jubilees have been rare in this or any other nation. Only three English sovereigns, before Victoria, have ever reached the fiftieth year of their reigns, and, by a curious coincidence, each was the Third of his name. They were Henry III. (56 years), Edward III. (50 years), and George III. (60 years); but it should be noted that Henry had a minority of nine years, and for another period was practically dethroned by his barons. Edward likewise had a minority of three years; and the last nine years of George the Third were occupied by a Regency. Thus, if her Majesty should survive about a couple of years more, she will really have reigned longer than any of her predecessors.

The long reigns have all of them been famous. Thus, the miserable civil wars of Henry led to the invention of the House of Commons, which met for the first time in 1265; and Henry was the builder of the choir, transepts, and the three eastern bays of Westminster Abbey, a work as notable in art as the creation of Parliament is in constitutional history. The reign of Edward the Third not only illumined our military annals with Cressy and Poitiers and other famous victories, but by the Statute of Provisors it began to assert the freedom and independence of the Church of England. There was, however, a marked difference between the two reigns. Henry III., himself a feeble sovereign, gave place to the greatest of the Plantagenets, or perhaps of all our kings since the Conquest; but the reign of Edward III. ended in disgrace, and he was succeeded by one of the weakest of his race. The reign of George III. was as crowded with events as it was long; but after all, it may be doubted whether its interest much exceeded that of the fifty years through which

we have just passed. Notwithstanding the fond hopes which some enthusiasts had cherished that the opening of the Great Exhibition would inaugurate the reign of perpetual peace, the civilized world has never witnessed more terrible wars. It is more pleasant, however, to contemplate the vast strides which have been made in the wealth and power, the prosperity and well-being of the empire.

A comparison between the state of things in 1886 and 1837 would take a volume to do it anything like justice, but we cannot omit a few words on the advance which has been made in Christian civilization. The close of the Georgian era left the Church of England almost at its lowest ebb. Up to that time all the movements in the direction of revived life appeared to be made under the influence of some strange centrifugal force which soon hurried it beyond the pale, and the break-down of the ecclesiastical machinery in all its parts seemed complete. Then, by the mercy of God, the Oxford School appeared on the scene, and the result may be seen not only in the deepened piety of individuals, but in the complete rehabilitation of the Church. Since 1837 the number of clergy has been more than doubled; the new and rebuilt churches are counted by the thousand; and the sums expended on the old ones which remain would have provided at least an equal amount of decent accommodation for Divine worship. The home episcopate has been increased by six new sees; the North American bishoprics have grown from two to nineteen; the Asian, from two or three to twelve; the Australian, from one to thirteen; and the West Indian and South American, from two to seven. In New Zealand and the Pacific eight sees have been created; in Africa fourteen, and in Europe one. In the United States the number of Bishops has grown from sixteen to fifty-nine.

But the crowning glory of the reign of Queen Victoria has been the revival of true Catholic Churchmanship in the Church of England, and the refounding of the Church herself in the veneration and affection of the people.

This Jubilee year brings with it much to be thankful for; let us keep it in a spirit of gratitude all the year through. Let us never be weary of reminding ourselves and others of what the reign of her Gracious Majesty has seen achieved for the Church and Empire; let us use what has been gained as a reason why we should thank God and take courage; but, at the same time, let us

'Think nought done while aught remains to do.'

#### CHURCH MUSIC.

I want to say a word to the Council on the subject of the music of the Church. It is a very important subject, since so large a part of our service may be musical, and since the Hymns and Chants not only form a pleasing feature and afford a grateful variety in our worship, but contain also, in familiar and beautiful form, the most precious truths of the Gospel of our Saviour Christ.

These Hymns and Chants are for all, and when a large part of the congregation is practically barred from using them, or systematically discouraged in trying to do so, there is

great impropriety committed, and great injustice done, not to speak of music that is light and unseemly. It is far often the case that its newness or its difficulty practically excludes the greater part of the people from joining in it.

If the Book of Common Prayer is to be looked upon not only in the nature of a guide in public worship, but also in the light of a compact between all who mutually accept it, we may well demand, in behalf of a large part of those who worship in our churches, that they be not thus dobarred in taking part in the services. Many have suffered and still suffer from the evil of which I speak. Oh, the weariness, on this account, of some services I have attended. Oh, the dreadful break in the continuity of the services, and the low ebb in the tide of devotion when so many have had to stand dumb, while a few persons were monopolizing the magnificent verses of the Te Deum, or one of the sweet Psalms of David. The trouble arises, I think, not so much from an irreverent spirit as from a misapprehension of the whole object of the music which is introduced into the body of our morning and evening prayer.

Only a few months ago I heard one of our most distinguished and active Bishops say that he was afraid that the chants had often proved a great hindrance to the progress of our Church. I believe that he was right; for in my judgment no elaborate or artistic rendering of them, if it exclude the bulk of the people, can possibly afford the edification, or equal the unrivalled charm of Congregational Worship. I gave it as my deliberate judgment, and that after varied experience, that especially in a new field like ours, that our services are often made wearisome to the very persons we are most anxious to attract and influence. How often have I stood myself painfully waiting, and not failing to see the impatience of the mass of the congregation while a few persons were making such intricate progress through the words of the Chants, that almost every feeling of devotion was lost in a natural anxiety as to whether they would safely reach the conclusion.

Although this is confessedly a most difficult matter to deal with, yet the minister must face the responsibility and not allow so important a part of the public worship of God to be so often shorn, as I fear it is, of all its power. I do not desire the Council to take any action on this part of my address, but I do desire, in all seriousness, to bring this matter to the attention of the Clergy, and to beg them that they will try to promote the spirit and edification of our services by greater care over the music which the Church puts under their care.—*Selected*

Materialists are always in trouble. They build theories on nothing, and change with the seasons. They glory in facts, and build largely on imagination. They boast of logic, and bridge chasms by assertions to conceal their poverty of connecting links. They leap from nothing to matter, and from matter to life though an unbridged gulf divide them. They evolve the highest from the lowest, and yet ridicule the thought of the Highest creating the lower. They assume the eternity of matter, but deny the possible eternity of mind. They imagine force before substance, yet discard the Almighty and Infinite God. They scorn the faith of the Christian, but build on their own imagination. They confess their reasoning unsatisfactory, and still plod in the dark, insisting that facts must justify them, though unable to find them. They treat living as if it were the offspring of dead matter, though no case of life out of dead substance is recorded. Thus they flounder, imagine, guess, dogmatize and end where they begin, in Agnosticism. We need not fear their bite, for they knock out their own teeth; Christianity will not suffer, for it rests on a Rock.—*Selected.*