

The Church Herald.

1871-72.

PUBLISHED EVERY THURSDAY.—TWO DOLLARS PER ANNUM.

A Compendium of Literary and Ecclesiastical Topics of the Day.

THE EDITORIAL DEPARTMENT

Contains articles from the pens of our ablest writers, on leading Ecclesiastical and general questions.

THE RELIGIOUS DEPARTMENT

Contains a Weekly Account of Church Progress at Home and Abroad, and of Ecclesiastical Events occurring in the Dominion and throughout the United States; Missionary Intelligence, &c., &c.

THE LITERARY DEPARTMENT

Contains Original Essays—Historical, Biographical, and Descriptive—Sketches of Travel and Adventure; Entertaining Tales, and Selections from the standard writers of the present and the past.

✠ The Editor respectfully invites the co-operation of Churchmen throughout the Dominion. They may render valuable assistance by forwarding concise reports of matters relating to the Church, which may take place in their respective localities.

✠ Our Correspondence Columns are open to all matters affecting the Church, and the opportunity thus afforded for men to meet on fair and neutral ground, will, it is hoped, be productive of lasting good. Preference will be given to letters signed by their authors.

N.B.—The large and influential class amongst which THE HERALD circulates renders it a desirable medium for advertisers. The rates of advertising are—

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CHURCH PUBLISHING COMPANY'S OFFICES,
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THE CHURCH HERALD.

The recent alteration in the form of our journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian*, it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

By a steady adherence to these principles, and by a constant endeavour to maintain a high standard in all departments of our journal, we hope to produce a newspaper useful to the Church and acceptable to Christian readers.

TO CORRESPONDENTS.

MIRIAM.—Many thanks for your letter, but as we not long since gave a very full account of the institution therein described, we must decline its publication.

"A DEACON'S" letter on the Trenton conversion is deferred for the present.

Calendar.

Sept. 23.—St. Michael and All Angels.

Oct. 1.—The Se. anteenth Sunday after Trinity.

Oct. 8.—The Eighteenth Sunday after Trinity.

Oct. 15.—The Nineteenth Sunday after Trinity.

Oct. 18.—(Wednesday). Saint Luke the Evangelist.

Oct. 22.—The Twentieth Sunday after Trinity.

Oct. 28.—(Saturday). Saint Simon and Saint Jude.

Oct. 29.—The Twenty-first Sunday after Trinity.

The Church Herald.

TORONTO, THURSDAY, SEPTEMBER 28, 1871.

CHURCH SERVICE IN THE CATHEDRAL OF TORONTO.

We published in our last number a letter from a correspondent, advocating in a good spirit and, as we thought, with great force, the introduction of choral service into the Cathedral Church of Toronto, so that it might be—what the cathedrals in the mother country are—the centre and pattern of the worthy performance of divine service in the diocese. Nothing, at first sight, can appear more suitable to the requirements of our mixed nature than the devout employment of all the resources of art, architectural and musical, to lend beauty to our churches and solemnity to our worship. That even the most spiritual of mankind are greatly affected by impressions received through the senses is too much a matter of every day and universal experience to need any illustration. And on the other hand, art has always attained her highest perfection, as well as her greatest purity, in ministering to the service of religion. This is true even of heathen art, the best of which in all ages and countries, from the temples of Egypt to the Parthenon of Athens, and from the Parthenon of Athens to the Mosque of Cordova, has been religious. Far more is it true of the architecture, the music, and the painting of Christendom.

But when we plead for a recognition of this power of art in elevating the spirit above the grosser things of sense, and placing it, as it were, on the first step of the ladder which leads from earth to heaven—when we propose, or second those who are proposing, to lend greater warmth and beauty to our church services—we are met by objections which unfortunately cannot be treated as irrational or unfounded. Church art has unfortunately become identified with doctrines and movements from which it is perfectly separable, but which seem to have made it their own. In the ritual of the Church of Rome, the centre of the whole, the object up to which every part of the service and every gesture of those who perform the service lead, is Transubstantiation. The same must be said of the Ritualism which has been introduced into a few churches of our own communion, by an extreme party which is constantly throwing off converts to Rome: for when the Host is adored, distinctions between the doctrine implied in the adoration and that of the Church of Rome, though they may seem real to those who employ them, are in truth verbal, and nothing more. Hence any changes in the service which seem in the least to point in a Ritualistic direction, are naturally objects of suspicion to Protestant congregations. And this feeling must be respected. We have not the slightest wish to say one harsh word respecting the conscientious convictions of any Christian, or of any school of Christians. We know too well how much good there is in all, how much evil there is in all, and how great, in this age of controversy and perplexity, is the liability to error to which all alike are exposed. We know too well how inevitable it was that in the great awakening of religious life after the torpor of the last century, infinite diversities of opinion and sentiment should arise. We know too well that the revival of religious life is cheaply purchased even at the expense of these diversities. We shall therefore always be the advocates of reasonable comprehensiveness, provided there be no want of frankness in the avowal of opinions or objects, no attempt to train the church furtively on towards an unavowed revolution, in a word—no Jesuitism. But it is ob-

vious that Transubstantiation, whether under its own name or under an *alias*, whether professed in the plain language of the Church of Rome or tacitly indicated by the adoration of the Host, is a tenet which those who do not believe in it cannot possibly tolerate as a part of their own worship. To tolerate it as a part of your own worship when you do not deliberately believe in it, is not only to accept, against your conscience, the whole circle of Romish doctrines of which Transubstantiation is the centre, but actually to be a wilful accomplice in the periodical performance of a false miracle. It is difficult to conceive a form of apostasy more offensive to the God of Truth, or more destructive of spiritual life in him who is guilty of it.

Members of our church are therefore well warranted in repelling any alterations of ritual, on whatever pretence they may be made, which point to Transubstantiation, or which tend to the suicidal self-exaltation of the clergy. Suicidal we call it, because a glance round the countries in which Romish priestcraft has prevailed will show that, disastrous as the effects have been on the Christianity, the morality, the material prosperity of all these nations, the heaviest strokes of retribution have ultimately fallen upon the clergy themselves, and that the deepest anti-clerical feeling is found in the lands once under the sway of that typical embodiment of priestly ambition as well as of fanatical cruelty, the Inquisition. Good taste will also combine with genuine piety in repelling any fripperies of ecclesiastical millinery and upholstery, any puerile reproductions of mediæval ceremony and costume from the solemn service of God. But, with these qualifications, there seems to be no good reason why beauty and melody, with all their powers, should not be cordially enlisted as auxiliaries in the worship of Him who created them, and who, it may be supposed, did not create them in vain, or merely to feed the bodily sense and add to the allurements of the house of worldly pleasure. A great change has passed in this respect over the circumstances of the Church since the period of the Reformation. At the period of the Reformation, spiritual life had almost been quenched by the formalism heaped around it by the Roman system. A natural, and for the time, most salutary reaction against formalism set in. Even the iconoclastic excesses, the traces of which in the cathedral windows and the ecclesiastical monuments of England now excite in us such bitter regret, were excusable, perhaps more than excusable, at the time they were committed. It was the spirit rending the grave clothes with which superstition had bound it, careless of their costliness and their exquisite embroidery, so long as by casting them off it could recover life and freedom. It was natural and congenial to the Church at that time to worship in the most unadorned edifice or on the open hill-side, and to adopt a purely spiritual form of worship. But that crisis over, and the special enthusiasm of that time having subsided, the ordinary conditions of religious life returned, and the ordinary needs of humanity resumed their sway. The revolt against formalism, remaining stereotyped when the object of the revolt had been achieved, itself degenerated into a formalism, and a formalism of a very dreary and oppressive kind. Even those Protestant Churches which were founded, so to speak, on iconoclasm, and which long made absence of architectural ornament and nakedness of ritual almost as much a part of their faith as the Church of Rome makes tapers and processions a part of hers, have begun to feel that they cannot permanently reject with impunity the help of beauty and melody in the uplifting of the heart to God. Congregationalists now build fine Gothic churches, and Presbyterians have adopted the organ, and are beginning to avow the necessity of beauty and dignity of language