

The Church Guardian

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Special Notice.

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CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of Our Lord.
 " 2d—Second Sunday after Christmas.—
 (Notice of Epiphany).
 " 6th—Epiphany of Our Lord.—(Athanasian Creed).
 " 9th—First Sunday after Epiphany.
 " 16th—Second Sunday after Epiphany.
 " 23rd—Third Sunday after Epiphany.—
 (Notice of Conversion of St. Paul).
 " 25th—Conversion of St. Paul.
 " 30th—Fourth Sunday after Epiphany.—
 (Notice of Purification).

DEANS AND CANONS.

From the frequent letters and inquiries in the secular and religious papers concerning the precise position, legal and social, of Deans and Canons in a Colony such as Canada, it would appear that a general desire exists to ascertain the true status of these dignitaries; and, as the time is opportune, seeing that no personal questions are involved, the following considerations are offered in the hope that the readers of the CHURCH GUARDIAN may find them of interest.

Naturally the question divides into two parts: 1st. The validity of the appointment of Deans and Canons; and, 2nd: The scope of their duties. The latter inquiry will be in order after the first is established. As a matter of fact, in Montreal, the power of appointment has hitherto been exercised by the Bishop alone, and the same custom prevails in the other Colonial dioceses. This procedure is peculiar to Colonial Churches, for Bishops in England have not that power. The appointment to Cathedral stalls was never in the English Bishops. This was not a usurpation by the Crown from the Bishops for the Crown always claimed the presentations, and, though they were in dispute or in abeyance during the Papal supremacy in England, they were resumed in full by the Crown at the Reformation. From which consideration it appears undoubted that, in the Church of England, the right to nominate Deans and Canons resides solely in the Crown.

This view is confirmed by the history of these dignities in Canada. Bishop Fulford created the first Chapter in the year 1853, and expressly stated that he did it by virtue of his patent from the Crown. Now as the Synod Act was not passed until 1857, and the Synod was not organized until 1859, the theory that these dig-

nitaries hold office in any way from the Synod is disposed of. The Synod found a Dean and Canons at Montreal and has never legislated upon the question. As to the prospective right of the Synod to regulate these appointments, that may become the subject of further inquiry.

Clearly the Bishop in these appointments acts for the Crown by authority of his patent. The Bishop of Montreal has, or had, two patents. The latest in date, that of Metropolitan, is perhaps no longer in force. That, however, need not be argued, for it contains no mention of the powers in discussion, but refers in that respect to the previous patent; that of 1850, conferred upon Bishop Fulford and his successors. That is the document upon which Bishop Fulford acted, and in it was his authority.

The patent of 1850 must then be referred to and on analysis it will resolve itself into the following divisions:

1st. Recital and revocation of former patents previous to 1852.

2nd. Erection of the See of Montreal; specification of Christ Church as Cathedral, and nomination of Bishop Fulford.

Then follows the essential part of the patent, as regards the present question; for the powers of the Bishops are enumerated and among them is the power to create Cathedral dignities; but all these powers were especially delegated to Bishop Fulford, and to his successors when they are nominated by the Crown and consecrated by the Archbishop of Canterbury. The second Bishop of Montreal was not nominated by the Crown, although he was consecrated in England. The present Bishop was neither nominated by the Crown nor consecrated and ordained by the Archbishop of Canterbury. Therefore, such powers as exist by Royal Patent do not pass to him. The delegation from the Crown ceased with Bishop Fulford. The following extract will make this plain:

"And we further do by these presents expressly declare that the said Bishop of Montreal and also his successors having been respectively by Us, Our Heirs and Successors named, appointed, and by the said Archbishop of Canterbury canonically ordained and consecrated according to the form of the United Church of England and Ireland, may perform all the functions peculiar to the office of Bishop within the said Diocese of Montreal, and for a Declaration of the Spiritual Causes and Matters, etc., etc." Then follows the specification of powers.

It seems plain, then, that just where this citation commences the Patent ceases to be of any effect, as regards a Bishop who is neither nominated by the Crown nor consecrated by the Archbishop of Canterbury. The former part of the Patent is hampered with no such conditions; but, as to the powers specified, the conditions are antecedent and essential to their existence. Such Deans and Canons, then, as were appointed by Bishop Fulford have of right the precedence due to their respective dignities. As to those appointed by his successors the precedence is by courtesy only. All the powers of a Bishop, we need scarcely add, do not rest on Patents. There are the inherent powers of the Episcopate based on the New Testament and the testimony of ancient authors; and the powers vested by the Synod under the Synod Act. The appointment of Deans and Canons cannot rest upon the first named basis. Nor

can it rest upon the Synod Act for that provides that "the Bishop, Clergy and Laity may meet in their several Dioceses and make regulations, etc., for the appointment, etc., of any person bearing office." In this case, however, the appointment is made by the Bishop alone whereas the Act says that the Synod shall make regulations for appointments. Now the Synods have not legislated upon the matter.

It would seem then essential, if precedence is to be given as of right to these dignitaries, that an amendment to the Constitution should be made providing for their appointment, and stating their duties, which must differ very widely from those of the English dignitaries of similar name. * * *

TWELVE HINTS TO CHURCH CHOIRS

By the Rev. G. R. Wynne, M.A., Rector of Killarney; author of "Twelve Hints to Churchgoers," "Twelve Hints to Church-Workers," Etc.

(Church Tracts No. 11.)

Jesus Christ said:—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—St. John iv, 24.

It has been well said that "a voluntary choir is organised goodwill."* How much the Clergy and the Churches owe to those who, gifted with melodious voice and correct ear, give their steady and regular aid in leading the musical department of the worship of God, can scarcely be expressed in words. But none should consider that they place clergy or congregation under a compliment by helping in the choir. We should all feel glad to bear a part in rendering the service in all things what it ought to be. It is an honor to lead the praise of God. And, we write to urge on the members of our Church choirs the fact that they are ministering in holy things: that they are engaged in a spiritual office: that they are employed to lift the hearts of the congregation heavenward, as well as to lead their voices in praise. They sit in the choir not to indulge a taste for sacred music, or to exhibit their powers, but to offer glory and honor and worship to the Most High God, through Christ our Lord.

In the few hints which we shall give to the members of our choirs, we are actuated by a true desire that their service in the Church may be not only pleasing to the congregation, but profitable to themselves and honoring to God. It should be a source of true joy and thankfulness to be allowed the privilege of leading the public worship of the Almighty, and it is not an office to be lightly undertaken, or when undertaken to be irregularly and fitfully performed. Let all readers of this little tract bear with us when we speak of the inward and outward duties pertaining to Church singers.

I.—SPIRITUAL QUALIFICATIONS TO BE POSSESSED.

1. As the office of a choir is to praise God in heart strains, it is deeply to be desired—we had almost said it is necessary—that this office should be discharged by spiritually-minded persons alone. A person who is unholy, who secretly lives in any indulged sin, has no business in a church choir. His own conscience should exclude him. He should not wait to be removed. He should, if his heart be not totally hardened in hypocrisy, retire of his own choice, lest he be hereafter judged by God for this special sin, *hypocrisy*—which Christ denounced beyond all others.

In church we want not merely *sacred* music, but *holy* music, and let it not proceed from lips accustomed to use words profane, or coarse or sinful. It is blighting to God's worship if the choir contain any, whether men or women, who are there in this false position—impenitent,