

course, form a basis for the future legislation; but it is evidently in its present form too crude and indefinite to be adopted as it is. In view of the sensitiveness sometimes felt, the terms "innovation," "novelties," "irregularities," ought to be accurately defined. It might for instance be an innovation to build a church when there was none before, or for a clergyman to use the whole service appointed in the prayer book to be used for morning or evening prayer, when some portions of it may heretofore have been ordinarily omitted. And then all we can say is that the more of such innovations the better.

The subject demands very careful consideration, which it will most probably receive before the Synods meet again next year.

In the Toronto Synod, at the suggestion of Rural Dean Lett, the consideration of the proposed Canon was deferred till then.

COMMON SENSE.

As an illustration of the course to be taken when a clergyman is anxious to promote the welfare of his people, without indolently acquiescing in the ignorant prejudices of the age, the English papers inform us that at a meeting of the congregation of St. Thomas, Hemingford road, Islington, the Vicar, the Rev. George Allen, in declaring his practice of preaching in his surplice, according to the now general custom, stated that he did not see why, if ways and means could be found, they should not have a surpliced choir. He said that a good many of the congregation desired it as well as himself. He regretted the excesses of the ritualists, but the other party were not free from blame, and he deplored the excesses of both. He was a downright Church of England man, and he wanted to have good old-fashioned, Church-of-England Prayer-book teaching, and the adoption of the surplice as the only vestment used by the clergy in the church, would be a token that they did not belong to either party. A love of music had been developed in most parts of the civilized world, and after cultivating this taste for six days in the week, it always seemed to him a strange thing to ignore it on the seventh. As he had said twenty years ago, ritualism would never have arisen if men had not set themselves against the musical instincts of our nature. He had known many instances of young people being drawn away to ritualistic churches by the singing. It was not because he was a ritualist, but because he was not a ritualist and had the most determined antipathy to anything of the kind, as well as because he wished to prevent any of his congregation becoming ritualists, that he wished a surpliced choir, and if ways and means could be found, he hoped it would be established.

This, from an Islington clergyman, may to some people sound a little strange, simply because it is not the usual mode adopted to cure a supposed evil. Ordinarily it seems to be thought

the best way to correct one extreme by adopting that which is precisely opposite, and which may be just as bad, or perhaps worse. But Mr. Allen evidently thinks that such a course would express neither the true nor the common sense view of the case. The fact is there are several practices, involving, so far as we can see, no imaginable principle whatever, except as matters of decency or propriety. Some of them were omitted from pure laziness or indifference during the apathy of the last century, and the re-introduction of these things is, to those who have not been accustomed to them, the introduction of novelties. They have perhaps come to be viewed as party badges. But if they were adopted by all sections of the Church, they would cease to be distinctive in any way. They are most likely used by one section as mere matters of decency or propriety. They involve no possible theological or ecclesiastical principle; that can be expressed in the words of any known language; and in the interest of uniformity and peace, in the interest of the Church, the Islington Vicar's solution of the difficulty is as sensible as anything we know of. It would appear to be a satisfactory mode of making the best use of such means and appliances for the advancement of the Church that might possibly be made use of for other purposes.

CONGREGATIONAL SINGING.

We are glad to meet with any accounts which tell of an increased feeling in favor of the united voices of a whole congregation, joining in songs of adoration and praise to the great Object of all our worship—especially in quarters where it might not have been expected. The practice stands closely connected with congregational praying, with this proviso that it is immediately in advance of it. We do not believe in that theatrical exhibition of one of the fine arts which is given in singing solos, and adopting an operatic style of music in the House of God, such as we sometimes meet with. We view singing as at least an essential part of the service and worship in which the whole congregation should unite in the adoration of the Great Supreme; whether that singing be adopted in the simpler and more popular mode of chanting Psalms, or in the more conventional and more difficult style of rendering modern hymns. If it be said that high art, as well as that of a lower character, should be dedicated to Almighty God, and that no congregation can be educated so as to give the highest kind of music in its more perfect and its best artistic form, to this it may be replied that the Church has furnished an opportunity for the best trained choirs to devote the very highest class of music to the honor and glory of our Divine Master in the Anthem appointed to be sung after the Third Collect; so that all the other singing of Psalms and hymns during the service should be as much congregational as possible.

We were led to make these remarks

from a statement among the news from Ireland, as given in the *Guardian*, that on Whitsunday the large organ of the Cathedral of Waterford was made use of, after very considerable additions, at an expense of about £500. The sermon was preached by the Bishop of the Cashel Dioceses, Dr. Day, who expressed a hope that the result would "not be to promote the fine singing of the few who were to be listened to by the rest," but rather that the entire congregation might be induced to join in praise.

The essence of worship which a created being owes to its Creator is adoration. And adoration has ever been considered to be best expressed in the voice of song, the language of melody. And if common prayer, prayer offered by a whole congregation, is desirable to be cultivated, how much more is common praise! Nor may we forget that prayers are very appropriately rendered, either in the chanted Psalm, or in measured verse, which may be set to music and offered by a multitude of worshippers assembled in one place, and mingling their prayers and praises to Him "whose Temple is all space."

LIBERALITY.

An instance of liberality and a practical exemplification of devotedness to the cause of Christianity, such as does not occur every day, has just been announced. The Rev. John Griffith, D.D., has munificently contributed to the Society for the Propagation of the Gospel, £1,000 sterling; to the National Society for the education of the poor in the principles of the Established Church, £1,000; the incorporated Church Building Society, £1,000; the Society for Promoting Christian Knowledge, £1,000; the charity of the corporation of the Sons of the Clergy, £1,000; the Additional Curates' Society, £500; the Friend of the Clergy Corporation, £500; the Clergy Orphan Corporation, £500; St. Augustine's Missionary College, at Canterbury, £500. Dr. Griffith has besides contributed many thousand pounds to the work of restoration now in progress in Rochester Cathedral, in which, till recently, he held a canonry. Such acts of munificence should be well known—not for the sake of the donor—but to show that the Church has some vitality within, and to incite to similar acts of benevolence in proportion to the ability possessed.

THE EASTERN QUESTION.

Lord Derby received a lecture on the 16th inst from the Christian League, and he administered one in return. A memorial from the deputation of the League set forth that all Europe sympathizes with the oppressed Christians, while England stands alone in supporting their oppressors, thus meriting the taunts that their Christianity is profession, and their love of liberty empty boast. They begged that the English Government in the interest of peace will withhold their support, both moral and political, from