

a truthful people; but that this is not the true standard, which should rather be, are we, as a nation, truthful in comparison with His requirements?

Truth in Theological Controversy.

Canon Gore reminded his hearers that we have been passing through a period of theological controversy; and, on this head, added these notable words: "Christians surely in their zeal for the truth should know that truth is moral as well as theological. It is a terrible thing in controversy for the truth to show any degree of recklessness as to whether the particular imputation made is strictly not more than true in the particular case in which it is made. It is an awful thing, in contempt of the strict truth, to pour a vague atmosphere of suspicion and infamy over a whole class of people."

God Present Everywhere.

In a passage of rare beauty of language, after reminding his hearers of the special presence of God, where two or three are gathered together, and in the commemoration of the Passion of His Son, and the Communion of His Body and Blood, he added: "These special presences of God, the intensified presence of God for special purposes and under special circumstances, all these are but to lead us out into that universal presence of God, Who is through and in all things, the whole earth being full of His glory. God is everywhere. If you mount the top of a hill and look quietly out on the scene of beauty under the sunshine or by the setting sun, what is it you see there as the whole of nature lies before you—that nature which, while it works as a machine, is also sleeping like a picture—what is it that is there, as all things are so fused and glorified into sweet nature that it seems hardly material at all, too glorious in its spirituality—what is it? It is literally true, nature is but the thin veil through which the uncreate beauty of the Eternal Spirit is speaking to your soul. God's beauty is showing itself in all the beauty of the world, God's power is working in all the power of the world, in all the great forces of wind or water or electricity. It is but parts of the one whole power of God which is at work, ultimately filling men's minds, men's characters. By that sacred strange gift of free-will, men pervert and distort God's gift, but the power of thought is but the echo and reflection of God's thought, and men's will of God's will, and human character of God's character. God is everywhere; God is in all things. True worship is nothing else than this—it is seeing God in all things and all things in God. All elements of beauty, all elements of power, all traits of worthy character in men about you, are but so many thin veils through which the eternal love and beauty and power and goodness of God are speaking to your souls, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." Heaven is His throne, His high and intensified presence is there, but earth is His footstool, and Jerusalem, for all the strangeness of the conduct of its inhabitants, is the city of the great King."

On Choir-training.

How is it that the voices of so many of the boys and men in our Church choirs sound so harsh and unmusical? One reason is patent to every practical musician; they have too little, if any, individual training. Usually at choir practices the organist occupies the organ stool instead of the conductor's seat, and practices the full choir together, with a full organ accompaniment, paying no attention to individual voice training, or the teaching of the separate vocal parts. A choirmaster, who really knows his work, in teaching boys to chant psalms or canticles, will not rest satisfied till each boy can sing a verse alone, and unaccompanied. It is only by such individual training that due variations of light and shade, good intonation, and clear enunciation of the words can be attained.

Choir Monopoly.

Why should the organist and choir have the monopoly of the Church music? Their proper sphere is to lead, not to silence, the responsive devotions of the congregation. We are rapidly getting rid of the select quartette party, but we have not yet mastered the art of choral congregational singing. Efficient members of the congregation should be invited and welcomed to attend choir-practice, to learn the trick of pointing the psalter, and of part singing in the chants and hymns. Obviously the church is not the best place for this, where a school or any other building or room can be had.

THE REFORMATION SETTLEMENT.

Whether there was in England any event or series of events that might be described as the Reformation Settlement, is a matter of dispute, and we need not care to discuss it. Certainly there was a series of ecclesiastical changes, both in the setting forth of Christian doctrine, and in the ordering of Christian worship, which must have had, and which were intended to have a certain significance; and although these changes did not proceed in a certain manner, straightforward, but advancing and receding at different times, yet there was not only a tolerably consistent principle acting in them, but there was a certain result attained, and finally embodied in our Prayer-book and Articles; and this result may be fairly enough described as the Reformation Settlement. At the present moment, we are far from a universal agreement as to the meaning of this "settlement," and each party is endeavouring to give its own opinion of its meaning, so that we may hope that, before long, we shall come to some understanding as to the limits of doctrine and ritual observance within which we are required to move. We have now before us a volume of considerable pretensions and value, entitled the "Reformation Settlement,"* by Dr Malcolm Maccoll, rector of one of the London city churches, and Canon of Ripon, Canon Maccoll is well-known to English

*By Dr. Malcolm Maccoll, price 7s. 6d. London and New York: Longmans; 1899.

Churchmen as an ardent and thick and thin supporter of Mr. Gladstone. He speaks of himself as not being a politician, which reminds us of the words of Horace: "Risum teneatis, amici?" Mr. Maccoll is a Gladstonian, a Radical, a Home Ruler, and not a Politician! Well, but he is not a Politician here, except indirectly, and in subservience to his main purpose. But in this respect he knows how to use political arguments. Now, we mean to give some little attention to Mr. Maccoll's book, not with merely polemical or critical designs, but as furnishing occasion for a discussion of several subjects which are of present and permanent interest and importance. And we mean to do so, on the one hand, as being willing to learn from Mr. Maccoll, who can teach us a good deal, and, on the other, as being on our guard against occasional subtleties and sophistries, for he can be both subtle and sophistical—quite unintentionally, we are sure, for his whole book is pervaded by an atmosphere of sincerity and frankness. But, however valuable qualities of this kind may be, they do not infallibly protect their owner from error, and they are not unlikely to give him an amount of authority with the unwary to which he has no real right. The author begins with an able and lengthy letter to Sir William Harcourt, reviewing some past relations between politics and Church matters, which need not here detain us. He makes a good point when he speaks of the foolish fervor under which the Ecclesiastical Titles Bill was passed, and the "crisis" through which the country is now passing. Practically the Canon prophesies, which we have no intention of doing, "before the event." One very common argument he makes use of, by no means new, and not very convincing when we come to think it out. It is this—that there was quite as great a stir and even more tumultuous rioting, forty or fifty years ago, when preaching in the surplice was first introduced into London and Exeter. Look! says Dr. Maccoll, and see how it was in those days and what people think of it now! Then a surplice to the Protestant mob was like a red rag to a bull; and now practically everyone wears the surplice in preaching. Quite true. And what is the suggested inference? That things which are now objected to and protested against will be common practices by and by. Is this a sequitur? We hardly think so. Because legal practices which had fallen out of use are objected to as innovations, shall we therefore allow any amount of illegal practices to be introduced, counting upon their finding their way into common use? Surely not. As Mr. Maccoll remarks, the Tractarian reformers continually pleaded that the law allowed or even required what they did. It is at least certain that many things now done are not formally sanctioned by the law. When the writer says, or quotes others as saying, that the people are now in favour of beautiful services, and that many are resolved to have them, we believe he is in the right. The Anglican, and even the Evangelical or Low Churchman, is not contented with the dull, dry, monotonous services of fifty or sixty years ago. The sur-