

the "captains" preaching for ten minutes while standing on his head.

The BISHOPS OF ROCHESTER and GLOUCESTER and BRISTOL also expressed their dissatisfaction with the moral aspect of the movement.

The BISHOP OF HEREFORD stated that he was convinced that the work which was being done in his diocese was a very pernicious one, and he read the copy of a bill issued by the "Army" containing most extravagant language.

The BISHOP OF CHICHESTER also added to the complaints of the action of the "Army," and the BISHOP OF EXETER said that there was sufficient evidence to justify the Church in declining to work with the "Army."

Eventually it was decided to discharge the committee, and it was reconstituted on a new basis, to consider if the Church should take any steps to meet the need in respect of the present unsatisfactory spiritual state of large masses of the population, especially in the large towns.

PAPERS BY AN ORGANIST.

No. 1.—ON UNITY IN THE CHURCH SERVICE.

BY H. G. COLLINS, ORGANIST ALL SAINTS', TORONTO.

THE Church, according to Scriptural authority, has laid special emphasis upon the facts on which the Christian Gospel is based, by bringing them prominently out in the arrangement of the ecclesiastical year. Those in charge of the details of services can materially aid and strengthen this teaching by judicious and well-studied selections of canticles, hymns, and anthems, appropriate to the special instruction of the day, and of music that accords with and fitly illustrates the words.

Touching the music it may not be out of place to remark, that secular music, up to the time of the Reformation, principally emanated from the Church, and was consequently solid and good. Take, for example, the old English Madrigals, for there were no composers of note, who were not employed and had not been trained within the Church's fold, and within the sacred limits of the chancel and choir. Now the case is different; secular music is all-pervading and much of it is light, frivolous and sensuous; there should, therefore, be the most jealous care exercised that the courts of God's house are strictly preserved from music simply intended to please and not to enoble. By judicious choice of these variable parts of the service open to change, the dullest congregation becomes impressed with a sense of unity; the instruction intended to be conveyed is forced upon their attention again and again; but how does it often happen? We have canticles out of their proper season, hymns selected at random, anthems the same, and the less said of the appropriateness of the organ music the better.

Let us take two particular Sundays in illustration. On Septuagesima Sunday the first lesson assigned for morning and evening prayer, are on the creation, the second lessons treat on the new heavens and earth. The Epistle is on the heavenly race, illustrated by a reference to the Greek games, and the Gospel is on Church work. Here are grand themes. The canticle *Omnia opera* should certainly be sung, as it has special reference to the creation. The hymns should continue the theme:—what could be more appropriate than the following: 294, "The strain upraise of joy and praise; Alleluia;" 295, "Songs of praise the

angels sang;" 292, "Praise the Lord, ye heavens, adore Him;" 168, "There is a book, who runs may read;" 227, "For thee, O dear, dear country;" 228, "Jerusalem the golden;" 233, "Jerusalem on high;" 429, "O heavenly Jerusalem." These numbers are from Hymns Ancient and Modern, but any hymn book could supply a good selection. Then, if there is a well-trained choir, the anthem might be, "The heavens are telling," or "Achieved the glorious work," from HAYDN'S Creation; or if the choir be not so ambitious, some simple anthem bearing on the subject might be sung.

With regard to organ voluntaries, there is not the same necessity to be particular, as the congregation as a whole are not generally conversant with airs from the Oratorios, but there are still quite a number who would greet with pleasure and mentally acknowledge the appropriateness of many airs from the above-mentioned work on this Sunday. The writer remembers how Dr. MONK, the organist of York Minster, was always accustomed to play, on this day, the "Representation of Chaos," and how this was looked forward to and thoroughly enjoyed by numbers of the professional and amateur musicians of the old cathedral city.

Let us take one more example—Palm Sunday. Here there seems to be intended a two-fold impression. The first lessons give a description of the great storm in Egypt, the plague of locusts and the announcement to PHARAOH of the last most dreadful visitation of the Almighty in the destruction of the firstborn, thus showing God's power and His punishment of sin and disobedience. The second lessons, the Collect, Epistle and Gospel all refer either to the crucifixion of our Blessed Lord, or to the memorable scenes immediately preceding; thus strongly bringing before us sin and its punishment, and the great sacrifice provided for mankind. With such wonderful subjects and thoughts, what appropriately beautiful hymns, what anthems and organ music could not be chosen? It is needless to particularize; but reference might be made to the great "Hailstone Chorus" from Israel in Egypt; "Hosanna in the highest,"—STAINER; "Blessed is He that cometh"—CALKIN; "O Lamb of God"—GOUNOD; and the beautiful and touching music in the Messiah. Who should be at a loss? Thus would direct teaching be sustained, there would be a feeling of unity, nothing would break the flow of the theme, but the singing and the organ would assist in carrying out the impression and render the service perfect in design. This appeals so strongly to the mental judgment, and is besides so feasible and practical, that the writer trusts that both those who select the hymns and those who have charge of the music in our churches, will first find out the special truths taught and facts recorded in the Collect, Epistle, Gospel, and lessons for the day, and then as far as possible arrange that the musical part of the service shall accord.

With regard to the canticles, it may not be out of place to remark that the *Jubilate*, the *Cantate Domino*, and the *Deus Misereatur* were not in use in the ancient Church where they now are; they were not even in CRANMER'S "English Liturgy" of 1549, but were added afterwards, to avoid repetition when the alternative canticles occurred in the lessons for the day. The *Benedicite* or the "Song of the Three Children," taken from the Greek continuation of Daniel, chap. iii. is of very ancient use in the Church service. This canticle was retained by CRANMER in 1549 and was appointed to be used during Lent instead of the *Te Deum*, though this

injunction was afterwards removed and its use became optional.—This canticle can only be satisfactorily set to a chant, and in "The Book of Common Prayer noted," which was published in 1550, the chant given for it by MARBECKE, is the same as that in the Sarum Breviary, and is peculiarly suitable.

During the Lenten season, and also during Advent, being in both cases, seasons of preparation, the proper canticles for use are the *Benedicite* and *Benedictus* in the morning service and the *Magnificat* and *Nunc Dimittis* at Evensong.

"IN FELLOWSHIP."

BY EARL NELSON.

THE keystone of the Christian belief was the Resurrection of Christ, and hence of our bodies also. And those who hold this firmly, as the early Christians did, must live in the reality of the fellowship of the world unseen.

The fellowship on earth was in the first ages, by the community of goods, made as complete as it was possible for any fellowship to be. But to any true believer in our Blessed Lord and his Resurrection the fellowship with the world unseen must be quite as complete and real as the other.

Our Lord, in answer to the Sadducees, showed that this was the faith of the true believer under the older Covenant, God ever having revealed Himself to them as the God of Abraham, of Isaac, and of Jacob. And the great I AM THAT I AM, from everlasting to everlasting could not be the God of the dead but of the living. But these early Christians had some of them seen, and all of them had heard, the witness of those who had seen and talked with our Blessed Lord after He had risen from the dead. Some of them had heard from His own mouth the assurance that when He ascended up into the heavens He went to prepare a place for them, and they had just witnessed the fulfilment of His other promise in the pouring out upon them the gift of the Holy Ghost. Hence it was the natural sequence of a real belief in our blessed Lord, and in the teaching of the Apostles concerning Him, that the union of the Church at rest and the Church militant should be complete and most intimate, all forming into one body under Christ the risen Head.

It is evident from the lives of the first martyrs that have come down to us; from the extant Apologies issued at the times of persecution; from the direct testimony of heathen historians; from the Epistles of the New Testament and the Acts; that the first Christians lived a life of faith in the full realisation of the unseen world around them; to them things spiritual were very real, although unseen by mortal eye, or unfelt by personal experiences. They realized that heaven had indeed been opened; that the angels of God were ascending and descending upon the Son of Man. "They endured as seeing Him Who is invisible." In suffering martyrdom they did but go up higher, fighting for the faith as in the presence of that great cloud of witnesses who were not dead but only gone before. They realised that they had indeed "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of the just men made perfect, and to Jesus the Mediator of a new Covenant, and to the blood of sprinkling that speaketh better things than that of Able."

The very errors which subsequently grew up out of these beliefs, and the fear of which has so terribly clouded over and weakened the faith of Protestants in the reality of the unseen world, supply the strongest proofs of the reality of the original pure belief upon which the errors were founded. For we who look upon them as errors, or those who hold them to be but natural developments, may equally use them as proofs of the existence of the original belief. The exaggerated teachings about purgatory; the sale of indulgences; the trade in masses for the souls of the faithful—all used as a means for amassing worldly wealth and worldly power—are in themselves as anti-Christian as anything we can well imagine. But this is no reason