

JUBILEE REMINISCENCES.

BY THE AUTHOR OF "CHURCH THOUGHTS."

Part II.

IN our first article we quoted from a speech on the Queen's Coronation, delivered by Montgomery. The vision of the poet failed him in foreshadowing "a reign of peace," but "a reign of mercy," the rule of Victoria has been. The eye of the seer was clear when he declared that the Victorian era "formed a link between past changes and revolutions and the commencement of a new series of events, progressive in improvement, which must speed onward to the amelioration of the entire human race." How true, too, was the poet's picture of the Queen as placed at the height of mundane glory, where he prayed, "May she hold her station for many, many years of glory and happiness to herself and people, whose happiness and glory it will be to uphold and partake of hers. The homage of the heart will give a chivalrous tone to our loyalty, and breathe the grace of amenity over the pride of service." Note, too, the prophetic insight of these words, "Should Heaven be pleased to prosper and prolong Queen Victoria's life to a period as late as that of her four immediate predecessors, what may not be expected from proficiency of arts, commerce, civilisation, and that which is the glory and defence of all, Christianity, in extending, multiplying, and enhancing their respective blessings!" It is noteworthy that as chairman of a Coronation feast for old women, Montgomery received a present of rum, and not caring to use it he asked the donor to exchange it for wine, and the author of some of the most spiritual hymns we possess, one of the most saintly men who ever lived, joined in pledging in this wine in concert with 300 old women the health of Queen Victoria. We do not enter into history or we could tell the story of such development of moral, commercial, social, religious activities in England which seemed to take a spring forward under the benign influences of the Queen like the quick transformation from winter sterility to summer beauty. The Queen soon after her accession heard that famous sermon, "Hear the Church," preached by Dean Hook. The sound was strange, she was angered by his bold words, but both Queen and people have ever since that day been compelled to hear the Church, and this trumpet summons to listen has brought all England and all Britain beyond the seas within the glad sound of the Church's voice. Poor Dean Hook lost a bishopric by his courage, but by his fidelity to principle and duty has won a place in Church annals the greatest of prelates may well envy. The Lutheran Reformation is dated from the monk's burning the Pope's Bull, the incident was made the subject of many a picture and has fired many an oratorical display. To us of the Church of England, the Church that, long centuries before the Reformation, from the earliest days snapped her brave fingers at Papal Bulls and all such impertinences, while we honor Luther's courage, we honor more the Royal Chaplain, whose

future hung upon royal favor, who, robed in the majesty of Christ's ambassador, challenged the greatest potentate on earth to "Hear the Church," of his King and her King! The Queen was trained amid traditions that made the Church a humble listener to the Crown. The reverse summons therefore stirred her royal dignity, but the challenge was from Him by whom Queens reign, and Victoria, Queen of England, has throughout her reign of glory been compelled to "Hear the Church" and to obey its voice!

NOTES ON THE UNITY OF THE CHURCH AND ITS NAME.

WHEN men are called Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropians, or by any other name, they cease to be Christians; for they have lost Christ's name, and clothe themselves in human and foreign titles. It is the Catholic Church alone which retains the true worship. Lactantius Instit. 430, we never heard of Petrites, or Paulines, or Bartholomeans, or Thaddeans, but from the first there was one preaching of all the apostles, not preaching themselves, but Christ Jesus the Lord. Wherefore, also, they gave one name to the Church, not their own but that of the Lord Jesus Christ, since they began to be called Christians first at Antioch; which is the sole Catholic Church, having nought else but Christ's, being a Church of Christians; not of Christ's but of Christians. He being One, they from that One being called Christians. None, but this Church and her preachers, are of this character, as they show by their own epithets, Manicheans, and Simonians, and Valentinians, and Ebionites. —St. Epiphanius. (Born about A.D. 320) Hær. 42, p. 366.

If you ever hear those who are called Christians named not from the Lord Jesus Christ, but from some other, say Marcionites, Valentinians, Mountaineers, Campestrians, know that it is not Christ's Church, but the Synagogue of Antichrist. —St. Jerome. (Born about 330).

If ever thou art sojourning in any city, inquire not simply where the Lord's house is, (for the sects of the profane, also, may be an attempt to call their own dens houses of the Lord), not merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the mother of us all, which is the spouse of our Lord Jesus Christ. —St. Cyril of Jerusalem, Cat. xviii. 26. (A.D. 348).

When Origen asked his Marcionite opponent, how he was a Christian, who did not even bear that name, but was called from Marcion, he retorts, "and you are called from the Catholic Church, therefore ye are not Christians either;" Origen answers, "did we profess man's name you would have spoken to the point; but if we are called from being all over the world, what is there bad in this." —Origen (Born about A.D. 185). T., i. p. 809.

Whereas there is one God and one Lord, therefore that which is at the summit of ven-

eration is praised as being sole, being after the pattern of the One Principle. In the nature then of the One, the Church, which is one, hath its portion, which they would forcibly cut up into many heresies. In substance then, and in idea, and in principle, and in pre-eminence, we call the ancient Catholic Church sole; in order to the unity of one faith. * * * But of heresies, some are called from a name, as Valentine's heresy, Marcion's and Basilide's; * * * and others from place, as the Peratici; and others from nation, as that of the Phrygians; and others from their actions, as that of the Eucratites; and others from their peculiar doctrines, as the Docetæ and Hematites; and others from their hypotheses, and what they have honoured, as Cainists and the Ophites; and others from their wished purposes and enormities, as those Simonians, who are called Eutychites. —St. Clement of Alexandria, (Died about A.D. 220). Strom. vii. 17.

There are, and there have been, many who have taught atheistic and blasphemous words and deeds, coming in the name of Jesus; and they are called by, as from the appellation of the man whence each doctrine and opinion began. Some are called Marcians, others Valentinians, others Basilidians, others Saturnilians. —St. Justin Martyn, (put to death about A.D. 160), apt. Trypho, 35.

TORONTO CONSERVATORY OF MUSIC.

WE warmly commend the Conservatory of music to the hearty appreciation and generous support of the lovers of music throughout Ontario. With all tenderness towards many teachers, who are honorably struggling to win a living out of this arduous profession, we cannot hide from ourselves that, in too many cases, the pupils are sadly imposed upon; their time, fees, and patience being wasted owing to defective tuition. Between bad teaching and good in all branches of education, the gulf is wide, and the difference to the pupil is the difference between help and hindrance, between a clog and a spur, between a seeing guide and a blind one. To a connoisseur, the first bar played at the piano, tells of the promise of success by good tuition, or of ruin by bad methods. So of the voice, and of other instruments, yes, other instruments, for the organ of the voice is a musical instrument as truly as a violin. Now the Conservatory will be a guarantee against the miserable waste, and the life-long inefficiency, and the heart-breaking disappointments, that result from erroneous methods in teaching, and in studying the various branches of the art and of the science of music. It will be we trust and expect, to the pupils what the Normal School training is to the public school children and their friends, a protection against illiteracy and incompetence in the teachers. To the teachers it will be to themselves a stimulus, and a shield against unworthy competitors. It will tend to raise the pupils' ideas, to expand his conceptions of the art, to destroy those petty notions of his ability, which arise in narrow circles, where conceit runs riot, preventing the development