

3. That the music of our English service is not merely or exclusively the share of the choir. The offices of the Prayer Book are constructed upon a congregational principle; and the people have their appointed place, their share in psalm and canticle, their response and antiphon. Artistic music of the highest order, the best composers, rendered in the best possible manner, with every aid that art can add—this has indeed a place, and a chief place, in the worship of our sanctuary. But this is not, and at present cannot be congregational. It is confined to trained and disciplined musicians. But room must be left for the singing of those whose musical faculties exist, though untrained and undeveloped, they are the great majority of our congregations; and the plain chants and simple hymn tunes in which they can join should be supplemented indeed, but on no account ousted by music of the more artistic or of the cathedral type. I have often wondered why we have not instituted occasional practices for the congregations. Many would surely be glad to remain after service on a Sunday evening and try over the psalms and canticles and hymns for the succeeding Sunday. The day might even come when the chorales, so largely introduced by Bach and Mendelssohn in their oratorios, should be sung, as these great composers intended, by the people as well as by the choir. Let the people assert their right to their part in the music of the congregation, and do their best to learn so to exercise that right as to be a joy and not a hindrance and an annoyance to their fellow worshippers.

We have said that beauty, of sight or of sound, is a Sacrament of the Perfect God. But man himself, through the Incarnation of our Lord Jesus Christ, is the great Sacrament of God; made in God's image, His child and son, destined to be 'like Him' when we shall see Him as He is. Through the glory of fair colour, or the harmony of noble music, we gain indeed a glimpse of the beauty of the Lord our God. But through the splendour of noble human life, the moral and spiritual radiance of Christ like service, that fadeless beauty is most clearly seen, most nearly realised. Through such lives as those of Father Damien or Sister Dora, or David Livingston, more than all 'the beauty of the Lord our God is upon us.' Men may be colour-blind, and see nothing in the fairest picture; they may have 'no ear,' and regard music as merely the least disagreeable of noises. But no one is really blind or deaf to the beauty and the harmony of a noble life. The pattern and the flower of humanity, Jesus our Master, showed us once for all how inspiring through the moving centuries the power of such a life can be. Follow Him, O my friends! Show forth in the music of your own lives some far echo in the flawless harmony of the perfect and gentle life of the Lord. The life-long struggle with sin, the unfailing endeavour after holiness—this is the path along which the beauty of the Lord our God shines most radiantly, endures most lastingly, in the life of man.

A GREAT CHURCH COUNCIL.

'The Council for Colonial Bishoprics' is a modestly styled society, that has now for fifty years done much to 'make history' for our Church, not only throughout the greater Britain of the colonies, but beyond even its wide limits in many a foreign land. Our Church's work, outside the narrow densely peopled area of the United Kingdom, was, compared with that of to-day, exceedingly ineffective, when on the first of June, 1841, the Council for Colonial Bishoprics was quietly founded. Our Church then largely lacked the essential element of Episcopal supervision. Her only missionary Bishops held the Indian Sees of Calcutta, Bombay and Madras, whilst seven other prelates worked elsewhere within the remainder of the even then vast area of 'Britain beyond seas.'

The Church in Africa possessed no Bishop; one only vainly tried to guide her destiny in the whole of Australasia, whilst three in all, occupying the then state aided sees of Nova Scotia, Quebec and Newfoundland, lived and worked in British North America. State aid, fifty years since scantily given to the few Colonial and Indian Bishoprics has since been wholly withdrawn, save in a few cases in India, the West Indies and Mauritius; but the Colonial and Missionary Bishops of our Church have nevertheless multiplied more than eightfold with more than correspondingly good results among the clergy and the people committed to their charge. The ten Colonial and Missionary Dioceses of our Church have, largely through the effort of the C. B. Council grown to eighty-two, of which the former three of British North America have now become no less than twenty-one. Africa and New Zealand, which fifty years ago had none, have now respectively fourteen and eight hard working Anglican Bishops, whilst the Church on the great continent of Australia is guided now by a Metropolitan and twelve Suffragan Bishops. Many zealous Episcopal workers are also advancing the effort of our Church for 'good and for God' in India, Africa, in China, Japan, Corea, Madagascar, the Isles of the Pacific and last, but certainly not least, among a host of Jewish and Mahomedan settlers in the Holy Land.

This great extension of Episcopal effort, which has multiplied immensely the members of our Church throughout the world, is very largely due to the quiet and unostentatious effort of the Colonial Bishoprics Council. The Council has therefore, with the ready co-operation of the Society for the Propagation of the Gospel and the Church Missionary Society, succeeded in making truly Catholic or universal the influence of our Communion, and aided by the independent effort of the Church in the United States, rendered it once for all impossible for the Church of Rome rightly to arrogate to herself exclusive claims of Catholicity.

It will doubtless, therefore, interest our readers to learn something of a Council to which and its funds our great Anglican Communion owes so much. Two men, both of whom have now passed away from earth, shared the honor of inaugurating the Colonial Bishoprics Council. These men were the Right Rev. Dr. Bloomfield, Bishop of London, and the Rev. Canon Ernest Hawkins, the former of whom struck the keynote of the Council's policy when sounding the call for its formation, and afterwards assisted it in many ways, whilst the latter during the remainder of a busy life which ensued in 1868 took up most of the burden of the Society's work. Bishop Bloomfield, struck by the rapid growth of population in the colonies and by the inadequate care of the branches of our Church there established, wrote in April, 1840, to the Archbishop of Canterbury (Dr. Howley) to urge the necessity of more Bishops for the colonies, thus so scantily provided. He rightly held 'an Episcopal Church without a Bishop' to be a contradiction in terms and as such incapable of healthy life and growth. The letter bore fruit in the setting apart of £17,500 by our two great missionary societies for the endowment of new Colonial Sees; and in April, 1841, the Archbishop of Canterbury called a meeting of Churchmen in London to consider the same question. This meeting at which Cardinal Manning (then an Archdeacon and a devoted leader of our Church) and Mr. Gladstone both spoke strongly in behalf of the cause, was followed by a later assembly of Archbishops and Bishops, at Lambeth on the 1st June, 1841. This resulted in the formation of the Colonial Bishoprics Council, of which all the Archbishops and Bishops of England and Ireland are *ex officio* members. The Council also includes eminent laymen; and has amongst its Treasurers, Mr. Gladstone, who has thus served ever since its formation. The Society has during its existence aided, at one time and another,

almost every colonial and missionary bishopric, including such as those in this Province, Manitoba and the Northwest, and has in a manner most unostentatiously raised no less than £771,368 in contributions towards the endowment of Colonial and Missionary Sees. This sum has called forth at least equal local efforts in the aggregate, with the result that our Church is to-day in Greater Britain and foreign parts, ruled by a goodly company of zealous Bishops, partly supported by modest official endowments or stipends, but devoting in money and probably in most cases their own private resources in aid of the great and good work, entrusted to their charge.

The C. B. Council, which has already done so much here and elsewhere is, it may be noted, even now occupied amongst other efforts in devising plans for aiding Episcopal efforts in many parts of the Dominion, by founding new and aiding scantily provided existing Sees. Further assistance is thus to be given by the Council to the Bishoprics of Niagara, Algoma, Calgary, Selkirk, Moosonee, the Mackenzie River, Athabasca, and Caledonia; and whenever, as no doubt ere very long will happen, our rapidly peopling Province is further sub-divided into Dioceses here too, the Council will be ready with its aid. It is moreover even now planning to assist the establishment of new bishoprics in Africa, India, and Madagascar, and elsewhere in the great world of heathendom, and though much of the Council's task is done, it will yet, during at least our new quarter of a century, find many causes requiring its support in the almost universal area of our Church's work for God.—*Churchman's Gazette, New Westminster, B.C.*

THE CHURCH OLDER THAN THE STATE.

In Archbishop Theodore's time, there were sixteen dioceses in England, named or described as follows:—Canterbury, London, Rochester, York, Dunwich, Lindisfarne, Dorchester (or Winchester), Lichfield, Elmham, Hereford, Hexham, Sioncester, Worcester, Leicester, Sherborne and Selsey.

Theodore called a Synod at Hertford on September 24th, A.D. 673, at which nine resolutions were passed affecting the welfare and government of the Church, and to which each Bishop present signed his name. The energetic prelate then began to divide the kingdoms into ecclesiastical portions of more manageable size, and finally he induced the Bishops to unite under the leadership of Canterbury.

This memorable assembly, while it gave expression and consolidation to the idea of ecclesiastical unity, was also the first of all National gatherings for such legislation as should affect the whole of the English; this gave the idea of a United Kingdom, and afforded a pattern for, and in fact suggested a National Parliament. Thus we see how the Church in Theodore's time was helping to consolidate and to make England what she is to-day. It was, indeed, the Church which made the State, not the State which created the Church. We should always remember this when we are told that Parliament created the Church of England. The Church thus united in A.D. 673 is 165 years older than the monarchy, for King Egbert became first ruler of England in A.D. 828. The national parliament met in A.D. 1275, and for nearly 350 years it sat in the yet existing Chapter House of Westminster Abbey.—*Literary Churchman.*

A SUBSCRIBER in the Diocese of Fredericton writes:—'I am well satisfied with the contents of your paper, especially its able efforts in defending and upholding the dignity of and loyalty to the Church, . . . building us up in our most Holy Faith.'