

the Christian world. This theory has created a schismatical (Roman) pseudo-Patriarch of Jerusalem, as well as a pseudo-Archbishop of Westminster." Both the Oriental and Anglican Communion will continue to survive these insults!

"THE DRINK DID IT!"—The worn-out fallacy carried by these words might be supposed to have been sufficiently exploded by this time; but like an ill-made fire-cracker, it is still capable of being used as a "squib" by preachers and platform orators, angling for cheap popularity among the unthinking crowd. Of course, the original meaning was "excessive drinking caused it," but the shortened phrase is made the basis for much nonsense.

A FREE AND OPEN BIBLE.—Lord Nelson, in one of his "Home Reunion Notes," says, "No people talk more about a free and open Bible than the Protestant dissenters, and yet none close the Book more rigidly than they, by insisting on the infallible truth of their (several and contradictory!) particular readings of God's Word. . . . They bind other men's intellects to their own private reading of the Word, in a bondage unknown to true Catholic Christianity."

ROMAN ASTUTENESS.—Our readers will remember the manner in which the personal (not official) courtesy accorded in England to Cardinal Manning was made an excuse for an exhibition of Roman Catholic prelatial arrogance in Quebec, and how that exhibition was checked (as "untimely?") at headquarters. The English admirers of the Cardinal's successor (Vaughan) are "making capital" of the former courtesy and seeking to make the practice officially continuous!

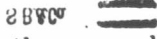
CHOIR ASSOCIATIONS.

The phenomenal success which has attended the formation and first efforts of the Toronto Association of Diocesan Choirs must prove an encouragement to all who value good church music and desire to see it "cultivated" in a business-like way. Much has been done during the past two or three decades in Canada, as well as elsewhere, in the way of improving the type of music used in churches by individual choirs: but there is a point beyond which most individual choirs cannot go. Some choirs, it is true, in large and wealthy congregations, may produce very fine effects or results from the free use of money in the employment of the highest musical talent. But a mere "fine effect," in the ordinary sense of the phrase, is not the highest aim of the careful cultivation of church or religious music. That is only one side of the object, and, after all, a very secondary and unimportant side. We do not mean to say that the poorer churches cannot learn much and gain much skill by associating in common work and common "festival" with those of very high talent—on the contrary, there is much advantage that way. But the greatest advantage accrues, after all, to

THE HIGH-CLASS CHOIRS

which are too apt to fly above the level of their congregations and soar sublimely in lofty regions where the people can do little else than gaze at them in awe, admiration, envy—as at the lark far off (scarcely visible) in the expanse of blue sky. It is a real benefit to the soaring pinions of ambitious choirs to be forced to rest in lower flights, and consider what is, after all, the primary object of church musical art, viz.:—the adequate expression of the adoration of human hearts, who seek to worship their maker with all their might

If choirs do not "carry the people along with them," they really fail in the principal and supreme object of their existence. There should, therefore, be, as far as art and skill are concerned, levelling down as well as a levelling up among the choirs contained in any association. To see (as at St. James', Toronto, on 20th May) hundreds of white-robed choristers, backed by other hundreds of trained lady singers, and the whole again backed by thousands of devout and fervent worshippers, is a sight never to be forgotten. It may be safely averred that every choir in such an association, judiciously managed, gains by the union, and the whole tone of church music is improved.

THE UNITED FESTIVAL!  has an immense effect, in itself, upon the general public. The very idea of union—choral or other, among the various congregations of the Church—is somewhat of a surprise to people, who are accustomed to look upon the Church of England as a loose conglomeration of heterogeneous elements having nothing in common but a traditional regard for antiquity and respectability. Any union of Church congregations is a demonstration of greater unity of principle and sentiment than we get credit for, usually—the pity is that we do not make this demonstration more frequently and commonly. If city congregations, for instance, were to make a point of attending each other's parish festivals—clergy, choristers and people, what a proof and cultivation of sympathy would there be! The general "Choral Festival," however, of a whole community—City, Archdeaconry, Rural Deanery or Diocese—does more than this. It does justice to the magnificent Liturgical services of the "Grand Old Church"—as people then are impelled to call it admiringly—and brings out the inherent grandeur, majesty and beauty of united worship in a way which nothing else can do, distinguishing it from the ornamental and meretricious fripperies both of Rome and dissent.

PARISH ESSENTIALS.

In his recent remarks on the subject of the necessity for a "New Casuistry," the master of Pusey House has cried a distinct halt to the rapid multiplication of external forms of religious life, as tending to obscure the real essentials in parish life. Not that magnificent temples, grand services, costly ornamenta, are in themselves wrong or harmful: but that there is in every parish a line beyond which the passions for these things cannot be so freely indulged. "Too much outward show and formality" is a real danger, and it is just possible that Mr. Gore is right in a prophetic sense, and that the time of reaction is not far off in many cases. One has not far to seek to find, in the regulations of synods for instance, a dangerous premium placed upon the accumulation of parish property—as if there were something "sacred" in real estate! Taxes and assessments are laid unsparingly on funds appropriated to "current expenses," while all appropriations for endowment or building are held exempt from charges. "Capital" must be nursed into magnitude, no matter how much the interest is needed to meet present urgent calls!

PARSON AND PEOPLE.

It is a fundamental axiom, however, of Church law that building endowments and real estate are not essentials in a parish. First, you have the people—the souls within a certain area—then you have the priest put in charge. That is all, so far as essentials go. The parson may meet his people "in twos and threes" in their own homes, or in

the fields, or in a tent, or under a shed, or in an upper room—their relations and reciprocal duties are just as firmly established as if they had acquired church, parsonage, school house, vestry, hall, glebe, &c. All these are well in their way, time, and place: but they are merely "accidents" of the situation—not essentials. So—as has been often enough decided by law—all these acquisitions may be swept away again (by fire, earthquake, hurricane or debt) without touching the essentials of the parish life. It were well, if this fact were kept firmly in the forefront of all synodical legislation in regard to the concern of missions—those "budding" parishes. If it were so, people would not consider it "the thing" to keep the church property intact ("sacred!") at the expense of their poor parsons.

WHO IS TO BLAME?

The parsons themselves, for the most part. They urge their people incessantly to engage in church building, &c., and are never satisfied until a handsome and substantial structure is ready to be "consecrated" to the perpetual worship of God. Then must follow parsonage and school house, &c. These are right and proper in their place and time: but they are not "in place and time," as long as the people cannot (or do not) give decent support to their clergy. Building and consecration are a farce and mockery, if they are done at the expense of neglecting the more necessary and essential duties. Is the minister's stipend less sacred than a pile of brick and mortar or an acre of sod? By no means, but much more sacred! If a few of those very negligent "missions" who starve their missionaries, were singled out for example, sued at law in regular form, and their precious "property" sold to pay the parson's arrears of stipend, the rest of the parishes would receive a salutary lesson, and begin to realize their phenomenally mean conduct in building up a cheap reputation for liberality and foresight towards God and posterity by means of dollars "squeezed" out of the minister's income. Synods, too, would learn their lesson, while logically teaching the parishes their duty.

SYNODICAL CANONS AND BY-LAWS

—and even Episcopal "charges"—must bear their share of the blame. On one page we read a flourish of trumpets about the consecration of churches and accumulation of endowments: on the next we read—a logical consequence—the stereotyped lamentation over failure of funds for current expenses and claims of various sorts. All the current funds are assessed, ground down and "docked" without mercy in order to accumulate "property"—the "live trusts" of the present time are grossly neglected and overlooked in order to build up a provision of monumental magnificence for an imaginary poor posterity! Could any policy be more foolish, short-sighted, disastrous? All such regulations go to teach in the most emphatic and practical manner that it matters little how much we neglect present duties, as long as we provide handsomely for generations yet to come. Let posterity take care of itself, or be content with what we can properly leave behind us after doing our present every-day duties well and thoroughly. We have ourselves to blame for the limping, lame and painful "deficiencies" in current funds—and posterity will not thank us!

IN MEMORIAM.

On Sunday, the 22nd of May, one of the noblest priests of the Canadian Church passed to his rest. The Rev. H. Farrer was, until a late hour on Saturday night, around in apparently his usual health, which at the best was never good. His house-keeper

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