

writes: "Of the due proportions and proper relations between the civil and ecclesiastical powers in a Christian commonwealth the whole course of Church History from the time of Constantine to the present, seems to have been striving to unravel the difficulty and solve the problem. Perhaps it never will be solved, until the coming of the Son of Man, when there shall be no king but Christ, and all nations, peoples and languages shall bow before Him."

L. S. T.

CHURCH CHOIRS.

Sir,—Allow me to offer a few short criticisms on the letter of your correspondent from Clinton, on "Church Choirs," which appeared in yours of the 6th inst. He says "there are some of us (singers) who would consider service in the choir a legitimate and acceptable department of lay work, but for some reason this view is not encouraged even by the clergy." Who ever heard of a clergyman encouraging a member to enter the choir for any other purpose than to expend his talent of music in the praise and glory of God? Is it not an exceptional thing in our Church for any adult member to receive any remuneration for his services in the choir, and such member in nearly every case is there at much self-sacrifice expended during the week in preparing himself in order that his offering may be a sacrifice acceptable in God's sight. Again, he says the Bishop's remark:....."The devil comes in with the choir," was received with demonstrations of approval by the audience to whom it was addressed." I was present at the meeting referred to, and I think it was quite the opposite. I heard many criticize such disparaging remarks on church choirs very severely. With regard to the status of the choristers, he says he owes his allegiance not to the church, the rector, or the congregation, but to the choirmaster. What nonsense. I have been in this deanery 13 years, and it is the one which Mr. Philips seems to have drawn on for his experience. I am pretty well acquainted with the internal workings of all the parishes, and I know of no parish where such a state of affairs as complained of exists. On the contrary, I know that in the larger places (the town parishes) the rector has complete control of every department of Church work, that the organist or choirmaster is not allowed to invite a single member into the choir without consulting the rector, and that all the hymns and other music, if not personally selected is at least submitted to the rector for his approval. What more would Mr. Philips desire? So far from our services being a mere performance for the amusement of the congregation, they will compare favourably in point of reverence and true worship with that of any congregation in the diocese.

J. W. HODGINS,
Rural Dean of Huron.

A GENERAL BOARD OF DOMESTIC AND FOREIGN MISSIONS.

Sir,—This subject, so ably handled in your leading article of the 13th inst., deserves a thorough ventilation in the Church press, and it is to be hoped that the Bishops and other clergy, as well as the lay members of our synods, will take the Church at large into their confidence, seeing the Church at large is to be appealed to, to raise and maintain a general fund for missionary enterprise, and make known the plans and methods proposed, that criticism may come in time to ripen the thoughts and deliberations of members of the General Synod, and prepare them for decisive action at the earliest opportunity. It is usually unpreparedness from want of previous public discussion that vexatious and not infrequently disastrous delays occur in the disposal of important business. In order to elicit useful and necessary information for Church people generally, and especially for such as may be called upon to give their votes, I would enquire; (1) Is it proposed to centralize the various diocesan mission funds, which have existed since our Church became fully organized, under the management and control of the General Synod? Next I would en-

quire (2) Is it proposed to merge the Board of Domestic and Foreign missions, established by the Ecclesiastical Province of Canada, into one to be established under the General Synod? (3) Will this be identical with the standing Committee on Missions of the General Synod? (4) Or will it be a separate board? (5) Is it supposed that such a board can get on without a decently-paid secretary and treasurer? (6) Is the board to depend upon stated offertory collections, or will it organize permanent local committees everywhere to collect and report regularly to the General Board? (7) What principle of action will guide the distribution of the funds? i.e., will there be a committee of enquiry to pass upon the needs of various localities seeking aid? And will the grants made be conditional upon the amounts raised locally, and if the diocesan funds are not to be merged in the General Fund, what will be the limit in the application of the letters? How will new work be cut out, and missionaries selected? These and many other questions might be usefully explained and discussed in the Church press until the next General Synod meets. Such discussion will not only have the effect of dispelling the existing fog, but will aid in preparing men's minds to be more generous in their appreciation of the work of missions, and in their contributions as well. Our leaders have greatly erred in the past in not sufficiently taking the laity into their confidence and insisting upon local male organizations everywhere possible to aid aggressively in promoting the work of missions by collecting money and in other ways. I trust it is not too much to hope some of your well-informed readers will favour your columns with some light and leading in regard to the above and kindred questions.

CHURCHMAN.

THE GENERAL MISSIONARY WORK OF THE CHURCH IN CANADA.

Dear Sir,—I have just risen from a careful perusal of the excellent article in your issue of January 13th, on "The General Missionary Work of the Church in Canada," and feel that I must at once send my warmest thanks to the writer of the article and to you for publishing it. It is so excellent in its ideal, and so thoroughly recognizes the greatness of the need for the corporate action of the whole Church, and the blessing to the whole Church from such action, that I think it must commend itself to the common sense of the great body of Church-people in Canada. I trust it may lead to a cordial and generous consideration of the whole scheme by the members of our beloved Church in the Dominion. Again thanking you, believe me to be yours very truly,

I. QU'APPELLE.

Bishop's Court, Indian Head, Assa.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Your correspondent "Rocky Mountains," quotes "Another Observer" as saying that in the Diocese of Huron the clause (sic) "to the advancement of his own salvation," is eliminated from this prayer. If so, it must be by some clergymen who are "a law unto themselves." I for one know nothing of this elimination, and hasten to assure "Rocky Mountains" and "All Whom it may Concern," that I am decidedly Catholic in the use of the prayer as it stands, and very much of a "Protestant" as regards its mutilation. I will go further, and say that it would require what the immortal Sam Weller in "Pickwick," calls "a pair o' patent double million magnifyin' gas microscopes of hextra power," to detect a flaw in the phrase "to the advancement of his own salvation." I feel sure that there are many like myself in this Diocese of Huron who object to such hypercriticism as has been expended on the alleged objectionable expression, and rather like it than otherwise.

HURON CHURCHMAN.

Family Reading.

A NEW YEAR WISH.

What shall I wish for thee? A cloudless sky?
A flower-strewn path, a life from sorrow free?
No toils, or tears, or sound of bitter cry,
A summer journey on a stormless sea
Such wish were vain.

To all at times shall come the night of pain,
The fainting spirit, weak and tempest-tost,
The weary heart, whose earthly hopes seem vain,
The chastening rod; for dear ones loved and lost,
The bitter tear.

This is my wish for thee: a blameless life,
Courage and hope to win the well-fought day;
Beyond the golden gates, above the strife,
A blessed home, where Christ the Lord shall say:
"Servant, well done!"

ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

Written for The Canadian Churchman, by
Mrs. E. Newman.

In these days of travel, when people are flying about to all parts of the world, it may appear as superfluous to write of what we saw in a short visit to England, as the proverbial "sending coals to Newcastle." For the benefit, however, of those who were unable to cross the water for the Diamond Jubilee, I am tempted to put my few "notes" into shape; although it would be a simpler matter to tell you of what we did not see, than of what we did, at a time when almost every civilized nation on the face of the earth was represented. I was accompanied by my young daughter, from whose journal I may occasionally crib, to rectify mistakes or omissions in my own.

We left Toronto in the early spring, in time for the sailing of one of the good ships of the Atlantic Transport line. On arriving at New York, we took the ferry across to the city; it was a lovely bright morning, the water sparkling in the sunlight; the harbour was full of crafts of every description, getting ready apparently for a grand celebration during the following week, in memory of General Grant, whose body had lately been removed to a new and handsome mausoleum built for that purpose in New York cemetery. An English gunboat, as well as a French and Spanish man-of-war, were at anchor in the harbour, ready to take part in the ceremonial; the Spanish gunboat was seen rather at a disadvantage: the sailors had been washing their clothes and hammocks, which were hung in the rigging and on the yard-arms to dry, giving the vessel more the appearance of a pawnbroker's, or a second-hand clothier's establishment.

We sailed on a Saturday morning, a large number of people assembled to say good-bye to friends on board. We felt glad that no one dear to us stood on the wharf as we quietly moved away. One has rather a desolate feeling as the shore slowly recedes from view, ten days of silence and space lying before us, where no sound could reach us from the busy teeming world we were leaving behind. A little incident occurred, however, that quickly diverted our thoughts, and turned them from the sentimental; although it was doubtless anything but amusing to the one most nearly concerned, although warning bells had been rung, and the shout of "All ashore," sounded at the gangway, one lady contrived to remain on board. When she found we were moving she became almost frantic from fright. Her fears, however, were allayed when she was told that she would be put ashore at Sandy Hook; being "put