

And as to the "validity" of our orders, which, of course, is denied by Rome, the most ample testimony will be found in "Haddan on the Apostolic Succession in the Church of England." There also is to be found the extract of the registration *in extenso*, from the Lambeth Register, of the consecration of the Archbishop. If any member of the Church of England, therefore, should endeavor, or even desire, to despoil her of her glory in being the great bulwark of the Reformation, by depraving any of the doctrines she clearly teaches, he is a traitor to his Church and a friend to Rome.

History constantly repeats itself. The Puritans have always, though perhaps unintentionally, been on the side of Rome. To their conduct, in the early part of the reign of Queen Elizabeth, is attributed the withdrawal of the Roman Catholics from the Church of England, and consequent on that separation the establishment of the English Roman Catholic colleges at Douay, St. Omer, Rheims, Paris and Rome. "For till these times the Papists had kept themselves in the communion of England, and did in general as punctually attend all Divine offices in the same, as the vulgar Protestants. The Liturgy of the Church, by leaving out the offensive passages against the Pope, and expunging the Rubric that seemed to make a question of the Real Presence, met with their entire approval. It was only after all decency and order began to be turned out of the Church by the Puritans; the Holy Table brought into the Church like a common table; the communicants in some places sitting at it with as little reverence as at a festival; the ancient fasts and feasts abrogated and laid aside, and church vestments thrown away as useless, and rags of superstition; that they began visibly to decline from their first conformity, and yet they made no general separation or defection, till the Genevan brethren had first made the schism, and rather chose to meet in woods and barns, yea, and in open fields, than to associate with their brethren." We have quoted the above from a document found at Douay, belonging to a Father Saunders, a relative of the Romish priest Saunders who first established the English Seminary there, on account of the conduct of the Puritans in England. This document we find in a work published anonymously in the year 1705, entitled "The History of Faction, alias Hypocrisy in its several contrivances to subvert Church and State." It may be gathered from the document itself that the author was a layman, an officer in the army, and a member of Parliament, and he sums up the "History of Faction" during the reign of Queen Elizabeth in this way: "Who conspired against her (the Queen's) person and Government? The Puritan. Who occasioned the Spanish invasion? The Puritan. Who made her (the Queen) sign the warrant for the execution of the Queen of Scots? The Puritan. Who advised her (Queen Elizabeth) to join with Scotch rebels against her (the Queen of Scots) son, King James?" The Puritan.

"Who put it into the head of the Earl of Essex to aspire to the throne but the Puritan?" So that all the evils belonging to her administration owed their use to the demureness and hypocrisy of a party that pretended to holiness; while those that, like the Puritan, owned themselves for sinners, had no share in them.

The Puritan has never been very scrupulous about the means he has employed for the advancement of religion, as he understands it. The record of his actions—few of them redounding much to his credit—makes a certain portion of the history of every age since the time he was first introduced to our notice, in the person of him who delighted to say: "God, I thank Thee that I am not as other men are."

"BAPTISMAL REGENERATION."

WE are sometimes told that "The Catechism distinctly limits 'baptismal regeneration' to the elect people of God." Now every baptized Christian, who learns the Church Catechism as a preparation for confirmation, is taught to express his belief "in God the Son, who redeemed me and all mankind," and "in God the Holy Ghost, who sanctifieth me and all the elect people of God." Thus every baptized child is taught to consider himself one of "the elect people of God." In the Baptismal Service, also, immediately before any child is baptized,—and this is the case without distinction—we pray that "he may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ, our Lord." If he were not placed in the number of "the elect children of God," how could he "remain" among them? If he were absolutely "predestinated" to remain among them, there would be no propriety in praying that he might do so. If his "election" were absolute, he would not be called upon to make it "sure." "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall." 2 St. Peter i. 10. All the offices of the Church are in harmony, and all in the most perfect agreement with Holy Scripture. Every baptized child is taught to thank his Heavenly Father for calling him to "a state of salvation," but he is not taught to regard that state as one from which he cannot fall," but he is, on the contrary, taught "to pray unto God to give him His grace that he may continue in the same state of salvation unto his life's end;" but without which grace, he certainly would not "continue" in the same "state of salvation," or "remain among the elect people of God," in which, and among whom, he had been placed by his baptism.

CHURCH MUSIC.

Following somewhat closely upon the Festival of the Sons of the clergy, in St. Paul's Cathedral, England, came a service of a peculiarly interesting, and, we believe we may add, unique character. Four military bands, namely, those of the Royal Artillery, the Royal Engineers, the Coldstream Guards and

the Grenadier Guards, took part in a Festival service in aid of the Royal School for Daughters of Officers of the Army.

Some time before 3.30, the hour appointed for the commencement of the service, the Cathedral was crowded to overflowing, the congregation extending from the very steps of the altar to the arch of the western door, and filling the transepts and galleries. The clergy being seated, the slow movement from Mendelssohn's C minor Symphony and a Larghetto movement, "O Lord my God," by Lefebure-Wely, were played by the bands as opening voluntaries. Had any doubt existed as to the success of the introduction of military bands into the sacred edifice, the idea being unquestionably a bold one, such doubt must have been speedily set at rest by the first voluntary: the enormous volume of sound being only equalled in its breadth and equality by the purity of tone of each class of instruments.

It was, however, in the service proper (*i.e.*, the *Magnificat* and *Nunc dimittis*) that the greater amount of interest centred, they having been composed specially for the occasion, and, as regards their scoring, being an absolute novelty in Cathedral music. The Anthem, which, like the service, was conducted by Dr. Stainer, consisted of the two final numbers of Sullivan's "Te Deum," written for the Festival held at the Crystal Palace in 1872, in celebration of the recovery of the Prince of Wales. The sermon, an appeal by Bishop Cloughton for the funds of the Royal Schools, was followed by the War March from "Athalia," played during the collection of the offertory, and after this, and immediately before the conclusion of the service, came the "Hallelujah Chorus," played by the united bands, and sung by the full choir. The arrangements for the Worcester Musical Festival, which will commence on the 10th September and continue on the three following days, are now completed. At the Cathedral on the first morning there will be grand Choral Service; Dettingen *Te Deum* (Handel); *Jubilate* in D (Purcell); *Cantata*, "Blessing and Glory" (Bach); and in the evening "The Creation," Part 1. (Haydn); "Requiem Mass" (Mozart); "Hymn of Praise" (Mendelssohn). On the second morning "Elijah" will be given. On the third Dr. Armes' Oratorio "Hezekiah," "Hear my Prayer," (Mendelssohn) and "The Last Judgment" (Spohr). On the fourth "The Messiah;" and on the same evening there will be a Choral Service in the Cathedral, consisting of "Magnificat" and "Nunc dimittis" (Sir F. Ouseley) and an anthem composed expressly for the Festival by Dr. Stainer. On the opening morning a sermon will be preached by the Lord Bishop of the Diocese. Mr. C. H. Lloyd will preside at the organ during the performances in the Cathedral, and Mr. Colborne Mus. Bac., at the early morning services. Every well-wisher to the Three Choir Festivals will be glad to hear that the long-pending dispute on the method of conducting those meetings has had so satisfactory a termination.

The Norwich Musical Festival will com-