

and we feel grateful on that account to one who, like Dr. Bickersteth, makes the wrench (which must always be a painful one), of giving up work that has been a source of great joy, as well as of great anxiety, rather than sink almost unconsciously on to a lower plane of usefulness and activity.

The Bishop of Durham on the Psalter.

In a preface to a volume entitled, "A Book of Comfort," being selections of the more spiritual portions from the Prayer-Book version of the Psalms, the Bishop of Durham says: "An English hymn-book is an impressive testimony to the communion of saints. By a hymn-book men widely separated are united before the throne of their common Father. The Psalter is the hymn-book of humanity. To the serious student the local and historical allusions, the traces of personal and transitory emotion and judgment, scattered throughout the psalter, are invaluable as signs of the Divine method in the education of the chosen people; but they disturb and perplex those who read the book for immediate spiritual support.

The Limit of Toleration.

The Bishop of Liverpool, in his address at the Diocesan Conference, speaking in reference to the limit of toleration, said: Since there must be some limit up to which I can go, and since I desire that the limit should be as clear and as obvious and as just as possible, I shall naturally look to the Lambeth Judgment and the Archbishops' decision on incense and reservation as the limit of my toleration. Where they are ignored and disobeyed, however, painful the course may be—and it will be the most painful—I can neither preach, confirm, license any assistant clergy, nor lend countenance or support, direct or indirect. For a lawlessness, which sets up a Church authority of its own, which on the one side refuses to obey in spiritual matters a secular court because it is secular, and on the other side a spiritual court because it is not constituted according to its own liking, or because its decisions do not coincide with the laws of a "Catholic Church," which it is most difficult to define, and still more difficult to discover, not only brings confusion into the flock of Christ, which He has purchased with His own Blood, but lowers throughout the community that respect for the majesty of law and authority without which no Church and no commonwealth can possibly hold together, and which, in my opinion, we as clergy ought to be the foremost to evidence in our lives. A lawless Church will soon lead to a lawless State; and the swift Nemesis of lawlessness is ruin.

St. James, Garlick Hill, City.

The appointment of the Rev. H. D. MacNamara, to be chaplain to the new Lord Mayor of London, has drawn attention to the church of which he is rector, St. James', Garlick Hill. Mr. MacNamara lives in his own parish, and the Lord Mayor is one

of his parishioners. This is one of the ancient historical churches, which everyone out of London wishes to have preserved. The church was rebuilt in 1320. Half a century before the great fire of London, in 1666, the church was extensively repaired. The foundation-stone of the present one was laid in 1670, and it was opened in 1682; the organ was built about 1667, but has since been frequently restored. The parish register dates from 1535, and some old communion plate from 1540. This parish shows what can be done by conscientious clergy, and we are glad to say that there are others equally successful.

Dedication of Churches in England.

There are no less than six hundred distinct forms of dedication names in England; there are about fourteen thousand churches dedicated, and about five hundred churches are anonymous; 505 churches have dedications to the Saviour, seven to the Holy Ghost, and 636 to the Holy Trinity. More than 700 are called after St. Michael, or St. Michael and All Angels; 15 are dedicated to St. Gabriel; over 900 are dedicated to St. Peter, and nearly 300 more to St. Peter and St. Paul, jointly. To St. Paul there are about 320 dedications; there are 576 to St. John the Baptist, and 533 to St. John the Evangelist; 600 are dedicated to St. Andrew; St. James the Great, 551, and St. Bartholomew has 180; St. Mary Magdalene, 202; and St. Stephen, 124. The only English Bishops whose names have been popular are St. Swithin, 54 dedicated, and St. Chad, 41. The list of foreign Bishops is small, but includes St. Nicholas, with 307 dedications, a token of the popularity of the Archbishop of Myra, the patron saint of sailors, and of children, though many of them do not know that St. Nicholas is Santa Claus.

Steele's Spectator.

Church Bells, having drawn attention to this church, received a letter from a stranger, who remembered the church when a boy, some sixty years ago. He says: My father was then engaged under Government at Somerset House, in the Strand, which obliged him to live in the city, his family dwelling in a house the back of which opened from the first floor on to the flat, leaden roof, which, apparently, was the roof of the vestry of the church, an open space which abutted on the east end of the church, the stained-glass window being protected with wire-work. This was the only open space at the back of the house, which, however, was unique in enabling one to hear the service and singing going on within the building at the usual hours of Divine worship. It was at this church that Steele records, in No. 147 of the Spectator, August 18th, 1711, the impressive rendering of the liturgy by the rector of his day. "You must know, sir," he writes, "I have been a constant frequenter of the service of the Church of England for above these four years past, and until Sunday was seven-night never discovered to so great a degree

the excellency of the Common Prayer, when, being at St. James', Garlick Hill Church, I heard the service read so distinctly, so emphatically, and so fervently that it was next to an impossibility to be inattentive. My eyes and my thoughts could not wander as usual, but were confined to my prayers. I then considered that I addressed myself to the Almighty, and not to a beautiful face. And when I reflected on my former performances of that duty, I found that I had run it over as a matter of form in comparison to the manner in which I then discharged it. My mind was really affected, and fervent wishes accompanied my words. The Confession was read with such a resigned humility, the Absolution with such a comfortable authority, the Thanksgiving with such a religious joy, as made me feel those affections of the mind in a manner I never did before. To remedy, therefore, the grievance above complained of, I humbly propose that this excellent reader, upon the next and every annual assembly of the clergy at Sion College, and all other conventions, should read prayers before them."

CHURCH MUSIC—PLAINSONG.

The writer last week promised to continue on "Plainsong," having referred to same in former letters. Plainsong is the diatonic system of music, which was gradually developed in the Western Church, in order to provide for the musical recitation of every part of her daily offices, whether metrical or non-metrical, without interfering with the natural rhythm of the text. The nucleus of the music was collected and edited by S. Gregory, about A.D. 600, but in the later Middle Ages the rendering of the chant was by degrees corrupted owing to the influence of harmonized music, and its study was practically neglected until prominent ecclesiastical musicians on the European Continent turned their attention to it. Their researches show that the most elaborate portions of the chant intended for the choir should be executed smoothly and quickly, rather than in the heavy mechanical style to which they have been reduced. The further development of scientific research, on the lines hitherto followed, must be full of interest, for it will elucidate the principles and practice of a system of music totally distinct from the modern art. The chant intended for the congregation is of a simpler character, and as experience has shown that congregational music is necessarily in unison, while modern compositions in this style, are, for some reason, vapid and inartistic, it follows that the only artistic music for congregational use is that of the ancient chant. All will agree that Plainsong is the creation of the first six centuries of Christianity. It resisted corruption (as above stated), for at least seven centuries, and only gradually succumbed to the influences, which led to the religious reaction of the 16th century. Its revival is, therefore, a completion of the work of the Reformation and should secure the support