

English Churchman may be removed in soul as far from Rome as any Irish Orangeman." We quote the following passage from one of his sermons preached on the text, "Lo, I am with you always, even unto the end of the world," as striking evidence of the strength of his conviction as to the Catholic and Apostolic position of the English Church: "Under Papal encroachments a long period of lowering superstition was permitted to threaten the primitive doctrine and distort the liturgical simplicity of the Church of Christ, yet even then the fire of the Apostolic lips was not quenched. The sudden impulse given to the human mind by the appeal of Luther proved that the elements of early faith endured, waiting only a summons. The fortunes of the Church of England since that reformation have been somewhat given to change, her sanctuaries have been usurped, her wall assailed. But the voice of history affords us full assurance for the continuance of our beloved Church. Vicissitudes may approach, but not destruction, attack but no intrinsic change. The temporal fortunes of the Church of England are not essential to her spiritual existence. She may be despoiled of her revenues, but apostolic and sacramental gifts men must seek at her hands." One of the wise sentences of this highly gifted, although eccentric divine is worth inscribing in gold on the lintel of every Churchman's house: "BETTER IT WERE THAT THOSE ENERGIES WHICH ARE DISSIPATED ON THE SHIBBOLETHS OF PARTY, WERE APPLIED IN UNISON TO THE VINDICATION AND HONOR OF THE GENERAL CHURCH!"

The last scene in this good man's life is a very sad one. When away from home he was taken sick and stricken with paralysis. Just before the stroke he was photographed, vested as a clergyman of our Church. He became worse, his brain was paralyzed and he fell into a state of torpor. While in this condition, unable to speak, unable to make any sign, his wife, who had gone over to Rome after being an Unitarian, introduced to the poor dying, unconscious man a Roman Catholic priest, who at once baptized the living corpse and gave it extreme unction. In a few hours this noble spirit, so full of love that it resembled a sweet fountain ever flowing in deeds of tenderness, mercy, self-denial, charity and Christ-like offices of beneficence, went to Him Who had endowed it so richly with His own Spirit. But what shall we say of that shameful outrage perpetrated on him by the Roman Church? The recital of such an abomination must fill every honest heart with disgust and indignation. Rome! thou art indeed an apostate to be so unlike CHRIST, thou art indeed a spiritual vulture thus to seize upon and victimize thus the unconscious, helpless sick.

We cordially commend the story of the life of the Vicar of Morwenstow to all our readers. The narrative of the vicar's practical jokes, and of the stories he loved to tell, is most amusing. The whole biography is a fascinating panorama of a strange world, a world made up of rough seafarers and cruel wreckers, of peasants and farmers as ignorant as Hindoos, of English life in its wildest and noblest aspects, of the English Church in its largeness of sympathy, its capacity for great deeds, its attraction and noble sphere for great hearts. Beyond all this mere literary pleasure this charming book reads out with a ringing voice the teaching we need here, that our Church is no offspring from Rome, nor in any sense nor in any degree the outcome of any human movement, but is indeed all that is im-

plied in the title Catholic and Apostolic, divine in origin, divine in mission, divine in the beneficence of its work, and divine in the power it wields by virtue of the Spirit of God, by whom its life lives.

THE JUBILEE SINGERS.—The large audiences which continue to greet with such a hearty welcome the Jubilee Singers, even after only a few months absence, is another striking illustration of the fascination of all true dramatic representations of nature, in however simple an artistic form. No mere art, not even the highest musical art, in the ordinary meaning of the phrase, would be so attractive; but these singers are above all things natural, or they have reached the highest reach of art—that of its own concealment. Their songs convey more than the mere words express; the mind is carried away to the sad slave scenes, happily gone by, when the whole rushing torrent of emotion was confined in a narrow channel,—the passion for freedom; and as this was hopeless on earth, it was drawn out into vivid longings for the liberty of Heaven. Through all their music there runs this heart beat, this wail, this vivid picturing of joys beyond the grave. The flash of hope at times rises in their music like the aurora lighting up a dark wintry sky, and "all heaven opens" more readily before the eye of the slave singer, than ever it does amid the scenes which are depicted by Milton of storied window and pealing organ in a Cathedral.

In that very quaint refrain, "Mary and Martha," the singers tell us "Baptist and Methodist have just gone along singing Free Grace! Free Grace!" Our friends will excuse us suggesting that they ought to introduce some such words as "The Bishop and the Curates have just gone along singing Free Grace!" for that glorious refrain is and ever has been since the day of Pentecost, the song of our Church and their Church also; and from the Church, Baptist and Methodist learnt the tune, after it had been chorused down the centuries, until their very recent arrival, who now seem to claim "Free Grace" as a monopoly. The calm, modest demeanour of the singers is most pleasant to see; they set an example which all who appear in public would do well to copy. The confidence they repose in pure harmony, freed from noise and personal display, evidences not only exquisite taste, but it should teach all vocalists how thrilling are the effects of the softest harmonic cadences sung in tune. We commend the Jubilee Singers to the sympathy of our friends, and we trust their appearance and work will stir up the Church to greater zeal in its missions among those for whose education the singers are earning money.

Herbert Spencer, the eminent American sociologist, who is in the States making observations of American institutions, says that the people are losing their freedom owing to the despotism of party leaders. He remarks, "the sovereign people is fast becoming a puppet which moves and speaks as the wire pullers determine." If Mr. Spencer comes to Canada, we can show him that an attempt was made here to destroy the freedom of Churchmen by party leaders, but without much success.

The Rev. Henry Ward Beecher has made a statement of his belief, and withdrawn from membership of the New York and Brooklyn Association of Congregational Churches. He rejects the doctrine of the Atonement, of original sin through Adam, and of man's inability to obey the laws of God. He believes in future punishment, and the divinity of Christ. The comments which followed Mr. Beecher's declaration were most favourable to him. It was stated that there was no reason why he should resign.

PREACHING.

COMMUNICATED.

THERE are in Toronto ninety places in which religious services are held every Sunday—two sermons for each Sunday, giving as a result, one hundred and eighty sermons every Sunday; fifty sermons on week days, added, makes two hundred and thirty sermons weekly, nine hundred and twenty monthly, and eleven thousand and forty yearly. Besides the regular clergy there are at work a militia of missionaries, male and female, a large volunteer force of street preachers and exhorters, with Sunday-schools, Young Men's Associations, etc. An average of two hundred listeners to each of the ninety places in which services are held on Sundays, gives a result of eighteen thousand hearers every Sunday. Does this deluge of oratory tend wholly to edification? How much the city is made wiser or better by this large expenditure of speaking and hearing, cannot be ascertained. Notwithstanding this quantity of preaching which has been going on for years, to say nothing of what is called "the social evil," there is growing up around us an appalling amount of ignorance, vice, brutality, and misery. Read the newspaper accounts of crime, and then think whether these two hundred and thirty sermons have been doing their work effectually. The clergy themselves tell us that unbelief, scepticism, infidelity, and heresy, are fearfully increasing. Is the amount of pulpit instruction pressed upon this generation absolutely called for?

The service of God's house consists in praise, prayer, the reading and preaching of the Word of God, and in the administration of the Sacrament. But, strange to say, the sermon has well nigh swallowed up all the other parts of the service. By many it has come to be regarded as the only thing worth attending the House of God for. Prayers and praises are considered mere accessories or accompaniments to preaching, instead of preaching being regarded as an accessory to those acts which are strictly worship. People speak of "the sermon," and of "hearing the sermon," instead of attending public worship. Preaching is an ordinance of great value and utility in the Church of God, one, too, which has been signally blessed in bringing souls to the knowledge of Christ; but it was never meant to supersede the other parts of divine service. The House of God is called the House of Prayer, though the appellation would certainly be a misnomer applied to many so called Christian Churches, where the sermon puts in the shade everything else, and whither people go "to hear the sermon, to hear the minister preach." Never perhaps was there a more flagrant abuse of a holy institution or place than people regarding and using the House of God as a theatre for man's declamation, where men go "to hear the sermon," in expectation of "hearing something new," or, at best, of enjoying an intellectual entertainment. The Church is the House of Prayer, the place not alone of preaching, but of worship; and the worshipper is performing a far higher spiritual act than the mere hearer of the sermon.

P. T.

Diocesan Intelligence.

From our own Correspondents.

QUEBEC.

BURY.—The annual harvest thanksgiving service was held in St. Paul's Church, Robinson, Bury, Que., on Wednesday, the 18th October (St. Luke's Day). The service consisted of matins, and celebration of Holy Communion; the incumbent, Rev. F. W. Webster, acted as celebrant, the Rev. A. H. Judge, epistler and preacher. An average congregation was present, and one third of the number communicated. A decided improvement is noticed in the manner in which the congregation is beginning to take up the chanting of canticles and hymns. During the offertory, a solo from Agulter's Communion Service was sung by Miss W. Hawley. The decorations, undertaken by the ladies of the congregation, were very beautiful, reflecting great credit upon those members of the congregation who so kindly provided the necessary fruits and flowers in order to make the service what it was—a success.