

positively to submit to her authority. That early British Church was wholly free from the modern novelties of Romanism.

**CONSISTENCY APPRECIATED.**—The Bishop of London having in effect forbidden the eccentric Mr. Haweis (not unknown in this country) from preaching in Dr. Parker's "City Temple," London (Congregational) as he intended doing, Dr. Parker took occasion in his sermon to censure the Bishop somewhat severely. Thereupon the Rev. Edw. White, chairman of the Congregational Union, wrote to the *Times* deprecating an attack on the Bishop for a faithful observance of his solemn engagements, under the act of Uniformity, and his consecration vows.

**LANGTRY vs. DUMOULIN.**—It will be gratifying to Churchmen throughout the Dominion to know that this most unjustifiable appeal taken against the will, and notwithstanding the refusal of the Rector, the Rev. Canon Dumoulin, to be a party thereto—"in the interest of the Vestry and Parishioners of St. James' Church, Toronto," to the Supreme Court has been dismissed, almost ignominiously. A well merited rebuke has been administered to those who have so persistently refused to recognize the rights of the Rectors of Toronto to a portion of the fund in question in this cause, notwithstanding the virtual endorsement of Synod, and even we believe of the Local Legislature. The whole affair has been anything but creditable, and it is sincerely to be hoped that no fresh attempt will be made to prevent the various Rectors receiving that to which, under several judicial decisions—including that of the highest Court in the Dominion—they are entitled. It is only fair to say that no blame whatever is or can be attached to Canon Dumoulin, who has always sympathized with and assented to the claims of his brethren. The writer happened to be present when the case first came on for trial, and heard a part of the examination of the Rector of St. James in open Court and very distinctly recollects an answer given by him to the presiding judge to the effect, that after a sufficient sum had been appropriated to pay the Clergy of St. James—he, Canon Dumoulin, had no objection to the division of the balance—and from this position neither threats nor insults have driven the Rector. This should not be forgotten—as the use of his name in the litigation carried on so persistently but unavailingly would lead those who were not aware of the facts, to hold him responsible to some extent. We believe that had Canon Dumoulin had his own way, the suit would never have been instituted. We hope next week to be able to give, if not the whole, a considerable portion of the judgment of the Supreme Court.

**THE BISHOP OF RIPON ON THE CHURCH OF ENGLAND.**—She is national, but not merely national, she is a great spiritual organization which would have still her duty and her industry were she sundered from the national life of England. It is to the Oxford movement that we owe the recognition of this fact. The narrow view which regarded her as a kind of extended State chaplain has crumbled away; and a wider scope of duty and a more splendid vision is ours. She has remembered that she is not merely the Church of England and England's colonies, but that she is a Church in Christendom; and that in her growth she has absorbed elements which give her affinity and sympathies with a larger assembly of Christian communion perhaps than any Church in Christendom. She draws her pedigree from the long past, and can look the most ancient and catholic of Churches in the face and speak with them on equal terms; she needs not to borrow her title of heritage from any. In her blood the various streams have mingled which give her links with reformed communions; the Puritan strain and the Catholic strain are in her blood; she can claim kinship with the Episcopal Church of America; she has points of contact

with the Calvinists of Holland, the Huguenots of France, and the Old Catholics of Germany—her sons joined in conference at the Synod of Dort and at the Conference at Bonn; and the refugees of France still find a refuge for worship within the walls of Canterbury Cathedral; she has links with the Church which was once deemed the purest in Christendom, and which now is acknowledged as the Church of Ireland; for the Bishop of Math is with us to-day, and with your leave I will thank him here for his sermon. She has links with the Episcopal Church of Scotland: for the Bishop of Edinburgh—to whom I invite you to give a hearty welcome and warm thanks—is at my side. She finds it in her heart to stretch out her hand to the Churches of America and the Reformed Church of Mexico, and to pray for the Established Church of Scotland. Within her bosom men live and labor side by side, widely differing in view, yet warmed by a common love, and united in finding in her the best refuge of their souls. With some her comprehensiveness is a cause of reproach; but the growing sense of thinking Christian people is finding in it the cause of rejoicing. Within it she might have been a sect. It is said, indeed, that her comprehensiveness is the result of accident and circumstances rather than of intention. Be it so: we are not supposed to argue the question. It is admitted that it has come to us, as riches to great families, by inheritance. We are content to enjoy the riches of that wealth of comprehensiveness which, whether by man's design or drifting circumstances, is yet God's gift to us to-day.

Unless we are disposed to ignore the providence of God, we shall be led to believe that He who foresaw the work which the Church might yet do in the future, so ordered the changing circumstances of her life that, being allied by various ties to various races and modes of thought, she might occupy the unique position which she holds to-day, and which gives her the vantage ground of noble opportunity. Take but one example. Everywhere the yearning for union is growing; everywhere men who think and pray, and live near God are desiring ardently that the links which bind Christian souls together may be more clearly seen. And what communion or Church holds a better position or such splendid opportunity for being the reconciling Church of Christendom? She stands where no other communion stands, and where she can reach out her hands, like the Patriarch, and draw Ephraim and Manasseh together to be blessed. Her position is unique among the communions of the world. She is a national Church without being merely national; she has a coherent and intelligible history; she is a daughter of the past with the spirit of a modern; she is a link in the continuous visible life of Christendom; and she has drunk in the spirit of progress, which awoke three centuries ago. She is not of yesterday, yet she is emphatically of to-day; she has points of contact with the most diverse of communions, and she is exercising her ministry amid the most varied of civilizations. She is national—not merely in the sense that she is an established Church, but that for long centuries her history has been bound up with the history of the nation; its struggles have been reflected in her countenance; she has felt the pang of joy and of fear which swept through the nation's heart. It was only the other day that one of the causes assigned to the want of force shown in the Old Catholic movement was the lack of a home and a harbourage in the bosom of any nation. The Church that has it possesses a power which grows as the race to which she ministers grows. Then where the people migrate the Church is bound to follow them. Thus the Church of England now, at least, recognizes that the stream of her influence must flow wherever the stream of English colonization wanders, and she lives as a spiritual force concurrent with the spread of English civilisation. She has spread the net-

work of her organization over the globe; her Bishops now number over 100, and they minister her ordinances amid the Arctic frosts of Saskatchewan and Qu'Appelle, the burning sky of Ceylon and Mauritius; they face martyrdom as pioneers of holy beneficence in Polynesia and Africa, and when one falls a score of volunteers start up to take his place; she opens her bosom and sends forth her strongest and best to take up her work in our crowded colonial cities.—*Presidential Address at Wakefield Congress.*

#### CONTEMPORARY CHURCH OPINION.

*The Pacific Churchman* (San Francisco) says:—

The Advent Season, beginning early this year comes with the warning cry, "Repent ye, for the Kingdom of Heaven is at hand." Its semi-penitential character should be observed, by appropriate special services and instructions, and by serious heart-searchings. It looks back to the First Coming, and forward to the Second Coming of Christ the Lord with a significance that should be thoughtfully considered.

More frequent celebrations of the Holy Communion are quite general during the Advent Season. In those churches in which the rule is now the weekly communion, the communicants at each celebration will be more numerous; and in others, where every Lord's Day has not yet been given its full Eucharistic Service, during Advent and Lent the weekly communion is the established custom to help in leading us then, to the deeper meditation and more quickened devotion which should be invoked in those seasons.

*The Irish Ecclesiastical Gazette* (Dublin) says:—

The Bishop of Chester, in the course of his address on opening his Diocesan Conference, took occasion to condemn the proposition now made from more than one quarter, to widen the communion of the English Church so as to embrace dissenters of all hues. The Bishop said—"As for the enlargement of the basis of the Church Communion to include Roman Catholics, Unitarians, Presbyterians and Baptists, by waiving the principles of the Church of England to include sects and schools that will not waive theirs, I confess I look upon it with the abhorrence with which I regard apostasy. It is no substitute at all to us for the historical Church of our nation, the presentment of the Body of Christ that has incorporated us and our fathers. I protest against all schemes that would sacrifice one essential point of doctrine, order, faith, conviction or historical continuity, for the sake either of power, or of endowment, or of peace which is and could be and would be no peace." It would be well if all the Bishops had the same deep convictions and uttered them with the same manly outspokenness. All honor also to the Bishop of Cork for the honest expressions of his views before the College Theological Society.

*The Musical Reform*, a new monthly published in New York, devoted to the regeneration of sacred and social music in America, under the title *Congregational Singing*, says:—

Worship is an act. There is not a case in the Bible in which the word is employed with any other meaning than as an act. Therefore, the listening of a congregation to the singing of a choir is not worship in the scriptural sense. It may be inspiring and helpful, and for that reason desirable as part of the public service of the Church, but it should not be mistaken for that which is not—an act of worship. That is for the individual alone. Hence, congregational singing is an indispensable element of acceptable service to the Divine Creator and Lord, who calls upon all His people to praise Him.

*The Church Press* (N.Y.) wisely remarks as