

cannot vote if our taxes are unpaid. If we set the State law at nought the State soon brings us to nought; loyalty is peace with honor; rebellion is dishonor and strife. We have duties as Christians on which hang Church rights as grapes from a vine. We cannot shake off the duties of Christian citizenship and expect to go on sharing the rights. We cannot disobey Christ our King and yet look to share in the rights of His people. Now, the King's command is plain, "Drink ye all of this," whoever does not obey that rebels wilfully against as plain, as solemn a command as God ever uttered. To talk of Christians having rights in the Church who are setting God's command at nought is to indulge in mere political buncombe. He who seeks his "rights" as a layman must perform a layman's duty, which Christ says is to draw spiritual life from Him in the Sacrament of His body and blood. Strange to say it is stated that men will be "demoralized" if the Canon is passed disfranchising those who disobey Christ's Canon. If men are not "demoralized" by the Canon which restricts to communicants the right to sit as Representatives, whence will come the demoralization of restricting also to communicants the right to elect such Representatives? The danger can only be from bad men going to communion solely to acquire the electoral right, i.e., from men who are already demoralized. But surely the temptation is far greater to acquire the right of sitting as a Representative than can be the temptation to acquire the right of voting for such Representative. If no demoralization then arises from restricting to communicants the right to sit in Synod as a Representative, none can arise from restricting also to Communicants the minor right of voting for such Representatives. And, too, it is surely a very palpable demoralization of individuals, and a very scandalous demoralization of the Church to recognize as living members, as members capable of sharing in Church government, men whom Christ has declared to be without life, spiritually dead and out of all connection with Him by reason of their rebellion against His command, "Drink ye all of this."

"The rights of the laity," we admit, are most sacred. Profane, vulgar hands should not touch the horns of the lay altar, nor unholy ones offer sacrifice therein, nor the rebellious seek to share the children's bread. "The rights of the laity" means in its only Christian sense the rights of loving fellowship with Christ at His table and with His people there and in all acts of devotion and service. No man has "rights" in the fold of Christ who lives in the wilderness of disobedience. My rights as a layman are infringed upon, are sacrificed, are lowered in value and force by being shared with open scorners or worldlings, or neglectors of Christ's command to celebrate His death until He comes again. To him who claims rights co-equal with communicants, but who turns his back persistently upon the Altar and who treats His Redeemer's command, "Do this in remembrance of me," as obsolete, the Church should say, "You have no standing to justify interference with Church government; the Church is spiritual Vine, and you are a dead branch; by the verdict of Christ you have no life in you, you therefore can infuse no life into the Church but must infect it with the corruption of death." The non-communicant is a suicide; he is excommunicated by his own act; the door of enfranchisement is open and he refuses to be free.

Whence comes this noisy clamor about "the rights of the laity?" Not a sound has gone out

from one of those who seek to keep the rights while neglecting the duties of Church membership. A dead machine moves as it is controlled by the living: so in the Church, party wire-pullers wish to have a number of dead Churchmen who will be voting machines under their control, hence this cry.

Whence the neglect of Holy Communion by so many? Largely because the sects and sect lovers set Calvin before Christ. Jesus says, "Ye will not come unto Me, that ye may have life, and except ye eat My flesh and drink My blood ye have no life," but the sects say, "No! no! that is wrong. Jesus is not the way, you must first be converted, first get spiritual life from our preaching then you may go to the Holy Table." Thus the command and the loving invitation of Christ are made of none effect by the traditions of Calvin, whose word to thousands overrules that of Jesus Christ. Let men but go to the Gospel to study what the Church is by the light of Holy Writ and then by the most simple definition of the Articles, and they will soon be rid of such superstition. An eminent dissenter, Dr. Stoughton, says in his "Primitive Ecclesia," "How can a Christian body be formed at all without entering into communion," and communion he says, "involves worship, including prayer, praise, baptism and the Lord's Supper."

The very life of the Church is a continuous act of Holy Communion; "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" is the "Magna Charta" as well as the foundation law of the Church. "Drink ye all of it," is obligatory on all who call themselves Christians. He who claims the right of Christian fellowship has no shadow of a right to assert such claim unless he is loyally obeying the Master's law by Communion with Him through the Sacrament He instituted.

We commend to party agitators the study of the Gospel, and warn them that though they may snatch a party victory by dint of electioneering trickery, by tactics inspired by legal cunning, by ruling a Church assembly by the principles of the world, yet such success must be short-lived, in the long run;

"He always wins who sides with God."

In this case the conflict is between the law of Christ as the supreme ruler of His Church as a spiritual body one hand, and on the other the will of a party of restless agitators who use the fold of Christ as an arena for achieving personal triumphs over those who prefer the supremacy of the Gospel to human traditions, customs and laws.

A stream rises no higher than its fount, an evil tree bears evil fruit, a thistle root will not nurture grapes. A Synod so far as it is elected by the careless, "unconverted," self-excommunicated, spiritually dead, is a body having no Scriptural warrant, it is a stream defiled at its source, it is a root of bitterness, the very tap root of party strife. It is a Parliament elected by rebels, it does not represent in any true sense the Church of Christ.

BOOK NOTICES.

THE CANTICLES, with appropriate Chants, Anglican and Gregorian, 2nd Edition, published by Messrs. Rowsell & Hutchison, under the sanction of the Church Music Committee of the Diocese of Toronto: price, 10 cents in paper, 20 cents in cloth.

We are glad to see a second edition of this excellent manual of Church music. It is a sign of progress that a second edition is called for so soon,—the first edition of 2,500 copies being exhausted. Its points of excellence may be briefly stated:—1. It is a marvel of cheapness, whether in paper or cloth binding; 64 pages, of which some 46 consist

of music type for 10 or 20 cents! How the Music Committee are able to issue music at a cheaper rate than most persons can publish ordinary letter-press we cannot divine. 2. The book contains all the music required in Divine Service, except hymn tunes. We know of many manuals which contain the same variety that we find here, but no one manual which attempts to combine all within its four corners. There is a large collection of chants, single and double, 125 in number, for the Canticles pointed for Anglican chants: beside the Gregorian tones, which with their various endings number 43 additional chants. The directions for using both sets of Canticles—Anglican and Gregorian—are plain and good.

The Canticles are followed by music for the Versicles and Responses at Morning and Evening Prayer and for the Litany.

The Committee however have not been content to issue music for morning and Evening Prayer. This little manual also contains the music in full for the Communion office, with additional Kyries and Sanctuses. Special features of this part of the work are the Kyrie, Nicene Creed, Ter Sanctus, and Gloria in Excelsis as edited by Helmore, with the ancient music, used in the Church of England from time immemorial, for the Sursumcorda, and Preface. We should be glad to hear of all our Church choirs getting up this music, particularly the Creed and Gloria. It is as much a work of the Reformation as the Prayer Book itself. As soon as our Prayer Book appeared in the English language, Cranmer's next efforts were directed to its musical rendering. Accordingly, by his direction Marbeck set the entire Morning and Evening Service to notes, and published it in 1550, six years before the martyrdom of the Archbishop. Four years after this appeared a choral work, in which Tallis took a leading part, containing music for the Communion Service as well. It is to these earnest fellow laborers of Cranmer that we owe the solemn and venerable notes of our Cathedral service. These reformers did not originate the music, any more than Cranmer originated the Prayer Book. They simplified the ancient music of the Church and fitted it, under the directions of Cranmer and Queen Elizabeth, to the Reformed Prayer Book. The Music Committee deserve well of the Church in editing this music and bringing it within the reach of every choir in the Dominion.

Diocesan Intelligence.

MONTREAL.

From our Own Correspondent

REVIVALS.—It is seldom we go out of our way to chronicle the sayings and doings of the various societies of Christians who call themselves Protestant; and that we depart from this rule in the present instance is owing more to a sense of duty than to a love of the theme. Montreal is now having her annual visitation of the revival fever. This year it has broken out in places with unusual violence, and further breaks out are expected before the season closes. We object to the *principles* of these revivals, mainly because they are conducted in the interests of schism; and because with the New Testament in our hands we cannot help believing that schism is a sin and a very grievous one too. In the present instance the undertaking is under the supervision of a Mr. Hammond, a gentleman of great experience and skill in such matters, a Presbyterian, and, we make no doubt, a most amiable and well-meaning Christian man. The meetings have been held in Baptist, Methodist, Presbyterian and Congregational places of worship, and have been very largely attended. On Wednesday night a great service was held in a place known as the "Wesley Congregational Church," the pastor of which is Mr. James Roy, M.A. Why Mr. Hammond should have drawn his followers, most of whom are "orthodox Methodists," under Mr. Roy's shadow, is somewhat of a puzzle. It is only within the past three or four years that Mr. Roy was deposed from being a Methodist preacher for teaching what his accusers considered, and what many still consider, *simple Unitarianism*. We do not know what Mr. Hammond's "views" on the Blessed Trinity may be, but we have some idea of what Mr. Roy's are, or at least were, about four years ago. At the meeting on Wednesday night Mr. Roy assisted Mr. Hammond, and invited those who were not saved to "come to Christ!" What Christ, we wonder? The Unitarian