

privilege, as a habit fraught with many advantages."

But that the beautiful musical services in our cathedrals become to many exercises of the purest devotion, Dean Close gives us the impartial testimony of his own personal experience. He says—

"The secret of all profitable attendance on such modes of religion worship lies in a diligent attention to the language and import of the words which are thus set to music. The thread of devotional feeling must be broken if we fail to follow the sense of that which is thus uttered in sacred song. In the chanting of the Psalms this is easy and simple enough; a person little skilled in music may soon find pleasure and profit in modestly joining in chants, the air of which is for the most part easy and pleasing. The Holy Scriptures is on all occasions read, not sung nor intoned, not because it would be wrong to do so, nor irrelevant;—indeed most of the words which are sung in choral service are taken from the Word of God, but because the authoritative and dogmatic reading of the Holy Scriptures in our public worship is an essential characteristic of our services, is a solemn proclamation of God's Truth, and, indeed, forms the best sermon ever written! The services, such as the *Jubilate*, the *Te Deum*, &c., have music peculiar to themselves—something between simple chant and the complicated anthem; in the choral or general portions of those services the congregation may properly join, taking care at all times that the manifest leading of the appointed choir be never interfered with. The anthem is again, a composition *sui generis* peculiar to itself; intended to be sung only by the choir, chiefly composed of part-singing, occasionally concluding with some general chorus, in which alone the congregation may join, so that the choir itself be never overpowered by untrained voices." * * *

"Thus guarding our natural perceptions of delight in beautiful music, we are permitted to consecrate them to God, and to hallow them by engraving them into public worship. And here again many can speak from experience, not seldom when the eye has rested on some passage of surpassing excellence in the Word of God, and the ear has drunk in such sounds as are to be heard in no common degree of perfection in our own sanctuary, sacred feelings have been enjoyed peculiar to such a combination of influences: beauties have been seen, a power felt, and suggestive richness discerned in portions of Holy Scripture such as were never discerned before!

It may, therefore, be confidently affirmed that the act of listening in silent meditation to an anthem, worthily sung by a choir, during public worship, is not only a lawful part of divine service, but yields to those who have sympathy in it a rich harvest of religious thought and devotional feeling.

At the risk of being judged egotistical in this matter, I must testify that an attendance upon musical public services daily for nearly ten years has created a new habit in my mind; a decided preference to this mode of worship has been awakened, and unless I am greatly deceived, my conviction is that the comfort thus experienced in divine worship has been not a little enhanced by the regular cadence, the measured time, the continuous monotone in which our prayers are uttered."

We commend the thoughts of the Dean to the consideration of our readers.

CAPE OF GOOD HOPE.—Capetown, July 27.—News has just reached us, after some delay, in consequence of the loss of our mail steamer, of the result of the Conference of laity, invited by the clergy to meet them and

assist them at this crisis with their prayer and counsel, in the Cathedral Church at Mauritius. The subjects for discussion, the repudiation of Dr. Colenso and the election of another Bishop in his room, aroused great interest and caused some excitement in the diocese. Some of the laity doubted whether such a course of proceeding would not be disloyal to the Crown, and whether it would not actually separate them from the communion of the Church of England. These feelings were expressed most strongly in D'Urban, which has always been remarkable for its love of agitation, and which once drove the sainted Mackenzie to abandon his ministry amongst its people; and they declined to send any delegate. A considerable number of representatives, however, from other parishes met on the appointed day, and, after some very interesting speeches, and several amendments, proposed by some greatly perplexed as to their proper course, the following resolution was passed by a large majority, and cordially accepted the next day by the clergy at another meeting in the cathedral:—

"Whereas great and laudable anxiety exists in the hearts of the members of the Church generally, lest in their present painful position any steps should inadvertently be taken which should in any way separate them from the mother Church in England, and whereas we, being deeply conscious of the great loss to the Church in the colony from the want of a spiritual head:

Resolved—That we pray the Lord Metropolitan to advise us on the following points, viz:—

1. Whether the acceptance of a new Bishop on our part whilst Bishop Colenso still retains the letters patent on the Crown would in any way sever us from the mother Church in England.

2. Supposing the reply to the first question to be that we should not be thereby in any way severed, what are the proper steps for us to take to obtain a new Bishop.

Requesting his lordship, in consideration of the gravity of the circumstances, and of Bishop Colenso having been consecrated by the Lord Archbishop of the Province of Canterbury, first to take counsel with the other Bishops in South Africa, and then to solicit the opinion of the Convocation of the Province of Canterbury on the questions submitted."

It is remarkable that not a single person at any of the meetings which have been held uttered a word in behalf either of Dr. Colenso as a man, or in support of his opinions. Not even in D'Urban, where these opinions have made some progress, was this the case. The real difficulties and perplexities have all arisen from pure Erastianism in people who have never learnt to distinguish the Church from the Establishment. Great excuse is to be made for D'Urban, which has not been favourably circumstanced as regards its ministry. It is time that the Church of England in some public way declared that she holds no communion with the deposed Bishop, or the heretical Church which he is endeavouring to found. The perplexed laity and the devoted clergy of Natal have surely some right to expect that their mother Church will extend a helping hand to them, and tell them that they are right in repudiating Dr. Colenso, and will not separate themselves from her communion by electing another in his room.—*Correspondent of London Guardian.*

In Liverpool there are now established two sisterhoods, and a society or institution of deaconesses; five churches throw open their doors to the people without any fixed charge for seats; in others the offertory is a weekly use.—*Guardian.*