

Ceylon, between the Bishop of Colombo and the Missionaries of the Church Missionary Society. On this point, the Bishops of Brechin and Bishop Piers Claughton, both formerly Bishops of Colombo, made conciliatory speeches. The Bishop of Colombo did not take part in the debate, but the Bishop of Bombay expressed his convictions on the subject, which were also supported by the Bishop of Cape Town; while the opinions of the Indian Episcopate were not merely enforced by the Bishop of Madras, but several other Bishops expressed agreement with them. The United States' Bishop to China, Dr. Schereschewsky, spoke, as also the Bishops of Ohio, Pennsylvania, and Niagara; while a large number of home Bishops, the Archbishop of York, the Bishops of London, Peterborough, Oxford, Carlisle, and Salisbury, took part in the debate. A committee was appointed for its consideration.

On the following morning, (Thursday), the question of the position of the English and United States' Chaplain was considered. A strong feeling was manifested that English and United States' Chaplains should work harmoniously, and not interfere with each other. In the afternoon, the question of the best method of meeting the attacks of infidelity was taken up, and was, unquestionably, the most important subject for the consideration of the Conference. This subject, as well as the morning one, was referred to a committee. The whole of Friday was engaged in discussing "The condition, progress and needs of the various Churches of the Anglican communion;" and ultimately a committee was appointed to consider certain questions connected with the subject which had been under consideration.

CHURCH MUSIC.

MR. JOHN FARMER'S Oratorio, 'Christ and His Soldiers,' produced recently at Harrow, at which school Mr. Farmer has long been the musical professor, was performed for the first time in London, at Exeter Hall, on the 25th ult. Mr. Farmer's work, which is simple and unpretending in character, having been written mainly with the object of being sung to children, consists of two parts composed of popular hymns set as solos and choruses to original music, and separating scenes in the life of our Saviour. The solos were effectually sung, and Herr Henschel created a very marked impression in the solo and chorus, "When our heads are bowed with woe." The band and chorus, which consisted of about 300 performers, were alike efficient, and were ably directed by the composer, who was warmly greeted at the commencement and termination of the work. The Oratorio was performed in aid of the Convalescent Home in connection with King's College Hospital, and was attended by a crowded audience. On Monday evening, the 20th ult., Dr. Bridge, of Westminster Abbey, opened the organ newly erected in St. Mark's Church, Walworth. Selections were given from the works of Handel, Sterndale Bennett, and Bach. The performance was excellent, great judgment being displayed in the use of

the solo stops. The organ was purchased by the Rev. R. R. Resker, the Vicar, from the Ecclesiastical Commissioners, and removed from St. Dionis Backchurch, now being pulled down. It was built by Renatus Harris in 1724, and contains three manuals and twenty-seven stops.

Mr. Henry Leslie's choir, on Thursday, the 13th June, gave some pieces of music, which, although not new, are always welcome. The elder Samuel Wesley's motet for double choir, "In exitu Israel," Mr. Leslie's "Resurgam," and Mendelssohn's sublime hymn, "Hear my prayer," were admirably rendered. Mr. Leslie and his choristers have been selected to represent English choral music at the Paris Exhibition; a choice, the justice of which can scarcely be disputed.

The forthcoming triennial musical festival at Norwich, will probably be postponed to the second week in October, so as to secure, if possible, the presence of the Prince and Princess of Wales.

HOOKE AND PURITANISM.

WE hope to give next week the first of a series of extracts from the writings of that eminent divine, who has been so justly styled the 'judicious Hooker.'—a man who is claimed as a Low Churchman; and yet whose writings were directed almost exclusively against the Puritan tendencies of the age in which he lived.

We have purposely chosen the writings of Hooker rather than those of any one of the many bright lights of the so-called High Church party, because our object is to defend the Church—not any party in the church—against the subtle, determined and dangerous attacks made upon her by men, who claim to belong to her, at the very time that they are really plotting her ruin and overthrow. This effort has been going on from the very first; and on more than one occasion have these men been, both openly and covertly, assisted in their wicked attempts by the emissaries of Rome.

The first passage selected will set forth Hooker's views as to "the necessity of the Sacraments unto the participation of CHRIST." It consists of Chap. lvii, Book 5. of his Ecclesiastical Polity; and is alone enough to shew how vain and useless it is for men, who denounce the Church's teaching as to the grace of the Sacraments, to try to shelter themselves under the name of that learned and good man; who, though a Low Churchman was a churchman, and loyal and true to the faith of the Reformers, as so clearly and plainly set forth in our English Prayer Book.

Hooker himself tells us what was the origin of this Puritanism in the Church of England in his preface to the Ecclesiastical Polity Sec. ii. Paragraph 10. He says, "Amongst ourselves, there was in King Edward's days some question moved by reason of a few men's scrupulosity touching certain things. And beyond seas, of them which fled in the days of Queen Mary, some contenting themselves abroad with the use of their own service-book at home authorized before their departure out of the realm, others

liking better the Common Prayer-Book of the Church of Geneva translated, those smaller contentions before begun were by this means somewhat increased. Under the happy reign of her Majesty which now is "(that is Queen Elizabeth)" the greatest matter a while contended for was the wearing of the cap and surplice, till there came admonitions directed unto the high court of Parliament, by men, who concealing their names, thought it glory enough to discover their minds and affections, which now were universally bent even against all the orders and laws, wherein this Church is found unconformable to the platform of Geneva."

"And as these errors thus chiefly originated with those who like hirelings left their flocks and fled from the Marian persecution, so as by a just judgment are their followers even at this day possessed with an insane terror of Rome: and instead of doing battle bravely for the great principles of Primitive and Apostolic order and practice,—which have always been the glory of our Church no less than is now her purity of doctrine,—they would fain flee, and abandon these strongholds of the faith, even at the risk of reducing the Church of England to the mere level of a modern sect, instead of proving her to be, as she undoubtedly is, one of the great branches of the universal Church; and the only one that with purity of doctrine possesses Primitive and Apostolic order."

Notwithstanding the unanswerable arguments of Hooker and many others, this destructive element in the Church increased in influence through the leniency and connivance of those in authority; till at last it ended in the murder of the king, the temporary abolition of the Episcopate and the deposition of 7000 of the clergy, entailing untold suffering and want upon their wives and families. This terrible work was carried on with a brutality which makes one shudder but to read of it. Southey says of the well known and eminent protestant champion, Chillingworth, who fell into the hands of Waller as a prisoner, "he was of feeble constitution and ill at the time; but instead of shewing that reverence to his person, which he would have obtained from any noble enemy, the Puritan Clergy, who attended Waller's army, used him with such barbarity that he died within a few days; nor did their inhumanity cease even with his death, for Cheynel, one of the most outrageous preachers of the party, pronounced a speech of infamous abuse over his grave, and threw into it to rot, as he said, with its author, that book for which the name of Chillingworth ought to have been dear, not to the Church of England only, but to the whole Protestant world." These 7000 conscientious clergy were replaced in their parishes by many of the lowest of the community; men who had so little principle, that when some 15 years afterwards the English people repented of their folly, and called back their king and bishops, 5000 of the 7000 valued their ill-gotten livings above their consciences and conformed to the system and discipline, which they had once denounced for the sake of the plunder it promised them. These are