

can hardly be made to Him than in this work, which pays no human being a dollar beyond his bare maintenance, his food and raiment; which makes no outlays in the modern luxuries of worship, so-called, and which is sending out from house to house, and from soul to soul, in this community and its neighborhood, Christian men and women intent on helping and winning for Christ; which maintains worship in three places besides this; and here will offer frequent and various services, to meet the occasions and opportunities of all."

It was because of words such as these, the first of the practical experience of men whose wisdom and self-sacrifice the Church had then already learned to honor, that your preacher reached that four-fold conviction concerning the cathedral which to-day he can do little more than rehearse. It is this: that in an American Church life there is a place for the cathedral;

(a) As an elevated type and example of the Church's worship.

(b) As a distributing centre of diocesan work.

(c) As a school and home of the prophets.

(d) As the ecclesiastical centre of the work and influence of the bishop.

(a) The cathedral has a foremost function among us as an elevated type or example of the Church's worship. Our American Church allows, with great wisdom, a very wide diversity in the manner of celebrating her services. There are congregations where the baldest simplicity may be found, on the one hand, and the most ornate ritual on the other; and these differences in the "use" obtaining in different parish churches contribute to adapt the Church's services to a very various class of worshippers. But the unrestrained indulgence of these differences is not without its dangers. On the one hand, a passion for splendor, an aesthetic delight in ceremonial, may carry our services to the verge of an almost servile imitation of rites and customs which have no place in our reformed Catholic Church; and, on the other, these extravagant usages, or a desire to protest against them, by act as well as by word, will provoke many to an almost ostentatious neglect of all regard for what is only decent and orderly. If a clergyman's riding-whip and gloves have found a resting-place upon the Holy Table, in the sight of an assembled congregation, it may have been in somewhat coarse and impulsive protest against the obtrusive genuflections and abject prostrations which had earlier been made by some other before that same altar. And thus, as we see in fact, differences are intensified, and a reverent uniformity is rendered more unattainable than ever.

And what shall prevent increasing differences and a wider divergency of opposing customs? It has been wisely held that a microscopic and rigid legislation will not do it; and it is doubtful whether anything will wholly displace our present almost endless variety of custom. But if anything could help to that end, it will be a central and a stately structure, where the Church's services are rendered in their fulness and grandeur, but with as close an adherence as possible to the cathedral worship of our mother Church. That worship has been shared in for generations by men of every shade of opinion and every variety of ecclesiastical association. But all hearts yield to its spell, and all minds own its dignity, beauty and impressiveness. The most familiar tribute to an English cathedral service which has been written in our day, emanated from a divine of the Puritan school of theology, and of most rigid Puritan descent. It certainly ought to have set us thinking long ago, that no worship of modern days has been uniformly approved and prized by Christians of every name and men of every rank, as has the cathedral service. If such a service has in it elements that touch the most different natures, why should we not employ it among ourselves? And above all, why should not we have it under conditions which would lift it to be the type and pattern for the whole Church? In England, the average parochial worship is in every way better than ours, having more heartiness, and, especially in the musical portion, more of unison than among us is anywhere to be found. And the reason is, that the cathedral, with its spirited services, and broad and massive effects, presents a model toward which the parish churches instinctively turn. From it, these get their best musical compositions, their finest hymn-singing, above all, that noble combination of dignity and simplicity, that chaste impressiveness and beauty which, above all else, are distinctive of worship in the English cathedrals. An American traveller may find in All Saints', Margaret Street, in St. Andrew's, Wells Street, or in St. Alban's, Holborn Hill, the most "advanced" ritual which the Anglican Church can produce. But he will, with perhaps a single exception, look in vain for any exhibitions of it in any English cathedral. There, as a rule, nothing is tawdry, or bedizened, or glaring; but, as in the noble choir at Durham, the noblest architecture, combined with the most absolute simplicity; and when the worshipper has joined in the services, he will find little differ-

ence between those in Salisbury and those at Ripon, between those in Canterbury and those in Lichfield.

Surely, there is something very significant in such a fact, for it shows that there is that in a cathedral church which tends to the avoidance of extremes, and to the maintenance of a dignified and impressive service. And if this is true of the cathedral in England, how much more is it likely to be true of a cathedral church which would be the living expression of the best religious sentiment among ourselves? The manifold novelties that are caught up, here and there, and sought to be engrafted on the services of our parish churches, would find no place in a cathedral, administered by a body of clergy representing a common consent, and a united judgment and approval. And more than this, what a mission such an agency would find awaiting it in the musical services of the Church! We have, in our American churches, a great deal of music that is costly, a great deal that is florid and pretty, and not a little that is vicious and intolerable. As compared with our Anglican sister, we are nearly half a century behind in the right estimation of hymn-singing, and other much-neglected (or perverted) departments of musical worship. And what has made the difference but that, in England, the choral festivals at the greater cathedrals, and the devotion of a highly skilled and cultivated order of men to musical studies and composition, in connection with those cathedrals, has lifted the whole standard of taste and the whole scale of performance to a far higher level than we have at all approached? The present Dean of Norwich, in his essay on "The Cathedral; a School of Music," observes that "it must be remembered that music has by no means as yet taken that position in our services that it has a right to take. The minds of people in general are not at all disabused of the notion that music is a mere ornamental accessory of worship; they have not yet at all come round to the view that it is the highest, truest, deepest expression of devotional feeling." True as these words are in England, it is impossible that they could more accurately describe ourselves. In the last twenty-five years, the musical worship of our Church has indeed advanced to a higher level. But it is still, in many places, pretentious, obtrusive and bad. It often consumes more time than of old, provokes more comment, aggravates and perplexes more parish priests, groping blindly and hopelessly, like Samson among the Philistines, for deliverance from its tortures, but it is far from what it ought to be, and farther still from what it easily might be. And it will continue to be so, until we have some such normal school of Church music as the cathedrals have shown themselves to be in England; having about it a prestige which cannot be despised, and illustrating an excellence which cannot fail to provoke a healthy emulation.

And all this the cathedral can do without the likelihood of being beguiled into undue display or betrayed into foolish extravagance. In the parish the vagaries of the individual parish priest or organist may run away with him, but in the cathedral there is an impersonality of administration which tends to restrain eccentricity and to make mere individualism almost impossible. True, the cathedral is the bishop's church or seat, but the bishop who administers it must be able to command the co-operation of a body of clergy whose various tastes and opinions must at least greatly modify his own. Under such a system novel customs will not be apt to find easy admission; and while there will be, as there ought to be, progress and improvement in the Church worship, it will be progress in the direction of those things only which have been widely and thoroughly tested and approved.

(b) And, next, to this, the cathedral has a definite function as a distributing centre of diocesan activities. To us in America it cannot be insignificant, as suggesting an example for our imitation, that the cathedral was called into existence for precisely that end. "It must be granted," says the Dean of Norwich, in his recent volume on the cathedral system, "for it is a matter of fact that a cathedral was, in its origin, nothing more than a missionary station, where the bishop of a partly unevangelized country placed his seat, and that the cathedral chapter was originally nothing else than his council of clergy grouped around him, whose duty was to go forth into the surrounding district with the message of the Gospel, to plant smaller churches which should be subordinate or parochial centres, and to return again periodically to the diocesan church at headquarters, for the counsel and directions of their chief." Could there be a more exact description than this of the relation which there is (or ought to be) between a missionary bishop (and many diocesan bishops) and their missionary deacons and presbyters? It is the experience of every bishop, that if he could command the services of a few clergymen not settled in organized parishes, or anchored by other ties, whom he could send at opportune moments to improve new openings, to maintain tem-

porarily the Church's services, to attempt in a tentative way, at new points, a certain amount of Church work, some of the most promising fields might speedily be made centres of ecclesiastical life and activity.

A bishop, like a general, needs to have somewhere among his forces, troops that can readily be mobilized, and the bishop's church or cathedral is obviously the fitting centre from which such a force may most readily and effectively be distributed. If the diocese or jurisdiction be mainly of a missionary character, then the uses of such a staff of clergy as I have suggested are too obvious to require argument; while, if the diocese be an old and thickly-settled one, with the Church well and strongly established in its principal centres, then the function of such a clerical staff appears the moment we consider the urgent need there is for a body of men who shall be distinctively employed as preachers.

The demands upon the parochial clergy are so numerous and complex; the same man, in even the best appointed parishes, has to be so many things, that, between the pressure of Sunday and week-day schools, of parochial visiting, of superintending and maintaining charitable enterprises, "the pastor in his study" is in danger of becoming a vanishing memory. "It is not meet," declared the apostle, "that we should leave the word of God and serve tables," and many an over-worked parish priest echoes that cry; but the Church cannot give him even a single deacon, and so he struggles on, to the detriment of his own powers and equally to the detriment of his ill-fed flock, his energies frittered away amid a thousand distractions, that leave him only the merest fragments of time in which to store his own mind, or to prepare himself to stand up as a guide and teacher to his people. What an inestimable blessing to such a man, could he feel from time to time that he might be reinforced by some brother clergyman from the mother church of the diocese, whose pointed, fervent, vigorous utterances might quicken and stimulate both him and his people.

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

The Lord Bishop of the diocese returned home from France by the "SS Parisian" arriving here at 6 p.m., on Monday, June 10th. He left the city on Thursday for a long confirmation tour, and will visit the most easterly parts of the diocese before his return. He is looking remarkably well, and Mrs. Williams, who remained in England, till the fall, has almost recovered.

Ordination.—On St. Barnabas Day His Lordship held an Ordination in the Cathedral, Quebec, at which the Rev. Rowland J. Fothergill, Curate of St. Peter's Church, Sherbrooke, was advanced to the priesthood. Most of the clergy of the vicinity were present at the service.

Confirmations.—On Tuesday evening, 11th inst., His Lordship confirmed a class of 11 girls and 2 boys, in Trinity Church. On Wednesday morning, at 10.30 a.m., this impressive service was held in St. Matthew's Church, when 19 females and 15 males received the rite. The service was bright, and was attended by a good congregation. His Lordship was accompanied by the Very Rev. the Dean, and besides the Rectors and Curates there were present, the Rev's A. J. Balfour, M.A., and R. J. Fothergill. The Bishop delivered a very able and instructive address to the candidates, among whom were several adults, after which the Rector and Junior Curate received them, one by one, and escorted them from the entrance to the chancel to the front of the altar, where His Lordship was seated, and, after they had been confirmed, back again. In the evening at 8 o'clock, a service was held in the Cathedral, when quite a number of the clergy were present, and 17 candidates were confirmed. The remaining confirmations in the city will be held after the return of his Lordship.

Picnic.—The annual Sunday School Picnic, of Trinity Church, took place on Thursday, the 18th,

*Principles of the Cathedral System, p. 115.

†Principles of the Cathedral System Int., p. 18.