

binding it by beautiful links to the Catholic past," and utterly disregarding that "sympathetic expansiveness for moulding into religious unity classes widely separated by rank and intellectual culture." But the Church of England adopted a different course—kept unbroken her connection with antiquity—and arranged her ritual and services and doctrine with a view certainly to reformation, but with a tender care not to shock any whose minds had been trained in the old system; and hence, while the material fabrics of churches were cleared of certain unnecessary and dangerous ornaments, the buildings reared by self-dedication and zeal were preserved to be the glory of the land: and the Prayer-book and whole ritual were arranged in such a way that the worship of her members might be conducted either in a simple manner, suited to some minds, or according to a more ornate method, to satisfy the longings of others. That this was the comprehensive design of the Reformers of the Church of England, none who is familiar with that part of her history can doubt: and that this design is stamped upon her churches, her Prayer-book, her ritual, and her standards, every recent investigation, whether by the highest functionaries of the law, or the most august tribunal of the Church, has most clearly and undeniably established. While admitting this liberty within the Church of England, and within our own Church, which is in full communion with the Church of England—there is a limit on both extremes beyond which it must not be allowed to pass unchallenged. No stern unyielding spirit of dislike to what is old and reverent on the one hand, no longings for a more imposing ceremonial on the other, must be allowed to move us from that position which, thanks to the providence of God, we have hitherto maintained with sufficient of the old forms and accessories of worship to gratify artistic and devotional tastes, and to identify ourselves with the faith and practice of Christendom of old; and yet with a moderated ritual and ornamentation not likely to hinder the coming to us of those who are without, or to identify us with those errors which crept into the mediæval Church, and well-nigh obscured the vital truths of the Gospel. It was because I conceived there was danger of this latter sort, that with pain and under a weighty sense of duty I interfered with the authority of a Bishop in the concerns of this church and congregation, to preserve the even balance in ornament and ritual which our Church intended her people to maintain, and, because my authority was resisted, there was a temporary suspension of the services in this congregation; and a withdrawal of the Episcopal licence from this building. But when the Bishop's monitions were received and acted upon, as they have been to a very great extent by those now managing the concerns of this congregation, when the ornaments of this edifice and the general course of ritual here performed were brought in a great measure within the limits of that liberty undoubtedly and designedly allowed, the Bishop could no longer withhold his co-operation and support; and could not allow his own tastes and ideas of expediency to interfere with or curtail the measure of the liberty which the Church gives to her members. Having said this, I would suggest to those who find no help to devotion in architectural ornament and choral service, that they are not compelled to attend divine service in this church, and that on no sound Christian principle are they entitled to judge those who are so affected and who take delight in peculiar ornaments and in a more elaborate worship; and then again, with regard to those in this congregation who are impressed with these things, and find in them a help to devotion, I would, in all affectionate earnestness, exhort them to remember the caution of the great Apostle St. Paul, that they take heed "lest this liberty of theirs become a stumbling block to those that are weak," either to drive away people from that Church which we profess so dearly to love, or to lead others to associate themselves with a system of religion against which our Church offers an unflinching and plain protest.

OUR CHURCH MUSIC.

(Continued from the CHURCH MAGAZINE for September).

The proposition to try some means of inducing the congregation to sing with the choir is generally met by the objection that as they cannot be got together for the sake of practice, there is no feasible method of making them acquainted with any tolerable variety of chant or hymn-tune. But it is a fact that in England there are many churches where the people unite with the choir in such a way as to compose, as it were, a portion of it. And how beautiful the sight of choirs composed of the *whole* congregation!

In certain churches in the mother country such members of the congregation as can sing, meet with the choir on one or two evenings in the week to practise