

the tried and a chastening to the worldly minded. To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that without respect of persons binds by the same words of duty the highest and the lowest. To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave, as over the thousand times ten thousand of them who sleep in Jesus. In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting, as they march in a unison, of piety and hope until they come to the place where shining saints sing the new songs of the redeemed. And they sing with them."

#### The Fulham Conference.

As time goes on, we more and more realize the value of this meeting of the deepest thinkers of the Church of England. It demonstrated the impossibility of these clergymen, while practically, intellectually in agreement, expressing such agreement in the same language. Since that meeting, we have had many expositions of views which surprise the readers by their similarity. Now, in the *Journal of Theological Studies*, Dr. Moberly writes at considerable length on the subject of "The Fulham Conference on Communion with the Atonement," and says: "It seems to me clear, as I have tried to set forth with greater fulness elsewhere, that every reality in the Church of Christ is, in Spirit, spiritual. Pentecost is the extension and the perpetuation of the real meaning and power of the Incarnation. And the Spirit of Pentecost constitutes the Church what it is. The Church may fall short, in all directions, of her own ideal meaning; but, in her own ideal meaning, the Church is the Spirit, and the ordinances of the Church are what they are of, and by, Spirit. "Ecclesia proprie et principaliter Ipse est Spiritus." This is true, broadly, of the ideal meaning of the Church, as a whole. It is true distinctively of the Church's distinctive principle and experience, the feeding upon the Body and Blood of Christ. It is the Ascension, and that which the Ascension implies, which is the key to the truly spiritual understanding of spiritual things. "Doth this offend you? What and if ye should see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life," (John vi., 61-63)."

#### Our Highest Aim in Church Music.

Rev. Prof. Bernard says: "Noble music reveals to us that there is another world beside that which we can see. . . . The supreme value of music (as of all art, consists in this, that it suggests so much that cannot be expressed in words. It is the language of emotion as speech is of intellect. It speaks to us of that which we feel, as distinct from that which we can be said to know. Thus we put it to its worthiest and most fitting use when we employ it to express religious emo-

tion, to be the vehicle of praise and of prayer. For so sacred an office, indeed, no ordinary music will suffice. We dishonour God if we offer Him less than the best we can give. One of the greatest of musicians derives his chief fame from this, that, perceiving with displeasure the sensuous and theatrical strains with which the praises of God were accompanied, he set himself to compose melodies which might uplift the soul while they entranced the ear. And the music of Palestrina yet remains to us a model of religious music, a prized heritage of every branch of the Christian Church. Its perpetual message is—*Sursum corda*, "Lift up your hearts." If the music of our churches does not bring us that message, then it is, indeed, unworthy of its lofty mission."

#### The Bible.

Dr. Chavasse, in his farewell sermon at St. Peter-le-Bailey, Oxford, said that the Bible was passing to-day through a time of fierce controversy. It was possible that some of their preconceived and untrue notions about the Bible would be destroyed, but the Word of God would shine out brighter than ever when the time of its ordeal was over. He urged his hearers to cleave to the Church of England, because she was "the great break-water against unbelief and superstition." The Church of England had abuses which needed to be reformed; she had defects which needed to be remedied; she needed more elasticity and the power to adapt herself to changing times and to growing needs. But if her sons and daughters only held together, if they but prayed, and denied themselves, and conferred, these abuses would be removed, these defects would be remedied, and the Church of England, which had a glorious history in the past, would have a still more magnificent future before her. She would be, what he believed God meant her to be, the great missionary Church of the West.

#### Bishop Stubbs.

The *Spectator* publishes the following interesting letter by Henry Taylor, Tunbridge Wells: I well remember when living in that old-world part of England—the middle of Essex—in the year 1850, the excitement caused by the advent of the new vicar of Navestock, the Rev. William Stubbs, a young man of twenty-four, fresh from Oxford. The "Church" in Essex was, indeed, at that time dead-alive, a full century behind the times. The rector of our own parish, when expostulated with for not visiting a dying man, said to my father: "I never visit the sick unless I am sent for, as I find I am regarded as the harbinger of death;" and in his last sermon, he said: "We have now enjoyed the good things of this life for a lengthened period, and it is time for us to resign them to our successor." But Stubbs burst in upon us like a thunder-clap—the sleepy neighbourhood was amazed at the idea of two daily services in that quiet country church. It was in the porch of Navestock church, when waiting for Mr. Stubbs to come on summer afternoons, that Jean Ingelow wrote the notes for some of her well-known

books. He preached from the chancel arch, telling us that if he stood in the pulpit he was afraid of going through its rotten floor into the Waldegrave vault. He certainly tamed those irreverent Essex villagers. As a child, in the days of his predecessor, I remember seeing the Communion-table covered with them, standing packed close together to watch the lowering of a coffin containing the body of the Earl into the family vault. Dr. Stubbs was always witty and genial. The last sally of his, which I remember was at a garden-party on a hot summer day, about four years ago. He turned to the vicar of the parish and said: "If you will fetch me an ice, I will make you a rural dean."

#### Algoma.

This missionary diocese is indebted to "Church Bells" for the following excellent notice of the meeting of the London Association. We are also grateful for the hearty tone of the speakers, and for the accurate knowledge of the diocese, and its needs displayed by them, may the response be gratifying. The festival of this association was held on Monday week, when there was a celebration of the Holy Communion, with special intercession for the diocese, at All Saints', Ennismore Gardens. In the afternoon, the annual meeting was held, by the kind permission of Lord and Lady Ashcombe, at their house in Prince's Gate. Lord Ashcombe, who presided, spoke of the claims the British Empire had upon us in all directions. Algoma was a district hitherto thinly populated, but of late years there had been a great opening for workers, and in the near future there was likely to be a huge influx of population. Lord Strathcona's statement, as to collecting money in England for the Canadian Church, had given rise to some misunderstanding, but it was clear that, though other parts of Canada might be able to support their own Church, this was not the case in Algoma. The Bishop of Bombay said that the diocese of Algoma was 800 miles in length, with a scattered population composed of three elements: 1. The old settlers scattered in little groups, at distances which made pastoral visitation difficult, and yet, if it was neglected, that spiritual destitution, which was so injurious to Christianity would ensue: these settlers had taken up grants of land from the Canadian Government, enough, for the most part, just to maintain them, but without leaving any margin out of which they could save or give to Church work. 2. The new population constantly flocked in—miners in the nickel and iron mines, workers in the pulp factories—men who are liberal to the utmost of their means sometimes, but who need encouragement, for a new population can never be entirely self-supporting. 3. The Indians. For these there are two good schools for boys and girls at Sault Ste. Marie, in which sixty-five children besides their elementary education, are taught trades and trained to earn their living. The yearly reduction of S.P.G. grants, a scheme which that society always adopted with the view of making missions self-supporting, made the task of the Bishop of Al-