

the Waterloo-road, and took part in its distribution. The offertory was given to the Victoria cot in the Hospital for Children at Chelsea.

On the 21st, two "oratorio services" were given in Peterborough Cathedral, which attracted large congregations. Admission to the reserved portion of the building was only to be had by subscription—a circumstance which from the outset aroused the strong opposition of some of the neighbouring clergy and laity, who regarded the festival as a musical performance rather than a religious service, and spared no effort to prevent it from taking place. The people of Peterborough, however, were in favor of the festival, and the Mayor requested the tradesmen to close their shops during the afternoon. The Peterborough Choral Society showed a genuine desire to give them a distinctly religious character, and in this they succeeded. The afternoon service consisted of the *Creation*, preceded by devotional portions and an address by Dean Perowne, who said, this was not an assemblage of band and singers to exhibit their skill, to do justice to the music of some great composer, and amuse and delight an audience, as in a theatre or concert-room. They were gathered together in God's name and for His worship, and the service in which they were about to engage was one which demanded the concentration and devout employment of all the faculties of their hearts and souls. In the evening the music consisted of a selection from several oratorios.

THE CHURCH IN THE MARITIME PROVINCES.

THE Synods of the Dioceses of Nova Scotia and Fredericton have recently assembled under their respective Bishops. At the session of the Synod of Nova Scotia, the Bishop gave an address which, he said, was not a charge properly so called. His lordship stated that he had ordained nine priests and ten deacons; but that in consequence of deaths and other removals, there is a reduction of three clergymen in the diocese; which, he says, is much to be deplored, at a time when their number should be increasing and when new fields of labour should be occupied. Two questions were brought forward by the Bishop as of prominent importance—the education of the young, and the support of the clergy. The question of education in the Diocese of Nova Scotia has become a serious one, inasmuch as that diocese possesses an old University at Windsor, which has, until recently, been partly supported by an annual grant from the State. This grant has been withdrawn; and, although the Bishop made an urgent appeal to his people to contribute to the funds for one year, in order that another and a final appeal might be made to the Legislature, that appeal met with so feeble a response that there is not money enough in hand to pay the President and Professors, with other claims upon the funds. The Bishop holds that it is the bounden duty of the State to recognize, by material aid, the necessity of the religious element in the education of youth, which, he says, is practicable in the case of the colleges, although, unhappily, impracticable in the common schools of the country. He regards the insuperable obstacle to a central University to be that it must be a Godless university; and he is thankful to say that the principles of all religious bodies in the country are so pronounced that the opposition to a more secular system for the higher education is not likely soon to be overcome.

The maintenance of the clergy is the other subject of great importance to which the Bishop referred. Unfortunately the withdrawal of grants to the Universities from the Provincial Treasury, has been accompanied by the withdrawal of a large portion of the aid received from England towards the support of the clergy. The diocese has received this year from the Society for the Propagation of the Gospel £700 stg., which is about \$3,500 less than in 1881; and the loss is practically even more serious than the figures would represent, because no liberty is allowed by a redistribution to equalize the loss to the different missions, but it is appropriated to specified missionaries, and the withdrawal is total from other clergy and places not included in the list. The receipts of the Board of Home Missions have been \$4,125, and the expenditure \$5,152, leaving a deficit for the year of \$1,027—the total debt amounting to \$3,500. The Board has issued an appeal to the missions, which has borne good fruit, and it is hoped will be yet more successful. An amendment to the regulations for the discipline of the clergy was adopted. It provides that, "If the Bishop himself be promoter of the suit, then the Court shall consist of assessors, appointed as before directed, and some Bishop of the Province, whom the Metropolitan shall be requested to appoint for the purpose. Should the Bishop of Nova Scotia be Metropolitan, then the request shall be made to the senior Bishop. In case of no appointment by the Metropolitan or senior Bishop, the senior clerical member of the Court of Discipline shall act as Bishop's Commissary in the suit."

A considerable portion of the proceedings at the Fredericton Synod appears to have been occupied with a discussion on the qualifications of one of the clergymen present at the Synod. The Bishop had some time ago licensed the Rev. Canon De Veber to the parish of St. Paul, in the town of Portland. Subsequently a lady had offered \$10,000 to build a free chapel. The money was accepted and the chapel was built, within what was supposed to be the limits of St. Paul's parish. A number of members of the Synod questioned the Bishop's right to do that without the consent of Mr. De Veber. Five other similar cases had also occurred in the diocese. The consideration of the subject was placed in the hands of a committee, consisting of Rev. Messrs. Brigstoke, Medley, Ketchum, and Weldon, and Messrs. Grimmer, Chandler, Parvin and Jarvis. The Bishop read a resolution adopted by the Provincial Synod, calling for aid to pay \$4,000 a year to the Diocese of Algoma, for which the Diocese of Fredericton is asked to contribute \$800. His Lordship also said he had been requested by the Bishop of Nova Scotia to represent to the Synod the great necessity of Windsor College, in consequence of the withdrawal of Provincial aid. It was proposed to make Windsor a Theological College for both dioceses, to which the Synod agreed.

IMPROVING OUR SERVICES.

THE TITLE OF THE PRAYER BOOK.

THERE is some degree of significance in the title of the Prayer Book. In the first place, the title reminds us that the object of the book is to furnish forms of prayer which members of the Church can use in "common;" not which are adapted only to the capacity of the most cultivated persons, or which are to be performed only by parson and clerk, or priest and choir. This con-

sideration should warn us to beware of elaborating the rendering of the services to such an extent that the bulk of the congregation are mere spectators, or at least not audible participants; while, at the same time, there should be proportionate and adequate provision, in the rendering of the services, for the employment of that high range of gifts which are naturally confined to a comparatively small number of persons. To make the music excruciatingly refined, or overload the services with a network of mysterious ceremonial postures and gestures are equally at variance with the intention of the book; while to exclude altogether the finest grade of music or to ostracize all careful elaboration of ceremony are equally unworthy of the occasion, and subversive of the object of Common Prayer. The greater part of the services should be simple in every respect, in direct, and as far as possible exact, proportion to the capacity of the congregation concerned. What answers admirably for a wealthy corner of the suburbs of a great city will be above the level of the labourers' quarters and of the back townships alike. The adjustment of due proportion in all the details rests properly in the hands of the parish priest, who is most likely to know and most disposed to provide for the wants and wishes of the souls with whom he has to deal. To leave such an important function to an ordinary organist, choir-master, or churchwarden—though there are exceptions—is usually disastrous to the peace and prospects of the parish.

Another point in the title is contained in the expression, "Rites and Ceremonies of the Church, according to the Use of the Church of England." Each national Church, or, more properly, local section of the Church, necessarily retains, under general adhesion to Catholic principles, some degree of autonomy in carrying out the details of worship. It has been well said and often repeated, that "there is no such thing as Catholic details of ritual," though there are such things as principles of Catholic ritual. Locality, with its varying capacities and tastes, rules the matter; and differences are natural not only in different nations, but different provinces, dioceses, parishes, nay even at different stations in the same mission. There is such a thing, in common feeling as well as common sense, as loyalty to one's surroundings; and so the Church of England requires her children, in their usage of their Book of Common Prayer, to manifest loyalty to the recognized "use" of the Church of England, not that of Rome or Athens, much less of CALVIN or KNOX or DARBY.

(To be Continued.)

SOUTH AFRICA.

WE quote the following from the *Church News*, published at Cape Town. It will give some idea of Church work in that remote colony:—

A meeting of Church people was once held to decide upon the best mode of receiving the Bishop on his arrival. All were willing to help,—one offered horses, another a cart, and a third his experienced Jehu. But how were we to entertain his Lordship, and the "Mother of all the predikants," as a farmer was heard calling good Mrs. Gray! It was decided upon that they should lodge with the Civil Commissioner, a most worthy hospitable man, and ready to afford a hearty welcome. Tired and worn out by the day's fatigue, to be obliged at once to hold a reception upon arrival at a new place (to save time) is no easy matter, as those who have encountered it will know. More than once have I known the Bishop say, "I hope and trust, my dear fellow, you have made no engagement for us to-night!" Upon finding that there was no escape, I almost fancy I see now the tall form and most expressive face, with a kind word for everybody at the evening's entertainment,—all his conversation being on the work of the parish, its wants, its schools,