

Dominion Churchman.

THURSDAY, JULY 10, 1879.

AGENTS.

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THE FIFTH SUNDAY AFTER TRINITY.

THE Church has ever to bear in mind that from the world without, and from worldly and self-willed men within the Church, persecution must always be expected by the zealous and devoted followers of the meek and lowly Lamb of God, who, as the King of Zion, will nevertheless so order the course of the waves of this troublous and troubling world that His Church shall ride triumphantly over all the opposition she has to contend with, and at length shall reach the haven of repose.

The Church breathes the strong faith of the Apostle who said, "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that if Jesus is in the ship, no waves or storms can prevail to overwhelm it. Faith links the hands of the persecuted with the very hand of Christ. "Fear not," He says, "for I am with thee. I have called thee by my name: thou art mine." And it is thus that evil men, when they have done their full amount of mischief, are vanquished. This triumph was accomplished by young and weak and friendless men and women in the first ages of the Church, who were simply strong in faith. The triumph over the world and sin is accomplished now at this very moment by everyone who resolves for Christ's sake to live a life of high duty and self-denial amid opposition and under difficulties. It is faith in that Son of God, Who, of His unspeakable mercy, took flesh and blood and rose again for us, that enables us individually to rise to a higher, purer, truer conception of what this life is and means, and so to overcome the world. If men would really overcome the world they must gaze on Him, and unite themselves to him who truly overcame it when He died upon the cross, and when He rose from the grave, and who admits all his sincere servants to seize His pierced hands—to share His glorious victory.

THE BISHOP OF ONTARIO'S ADDRESS.

THE address of the Bishop of Ontario to his Synod is one of that class now happily increasing in number, which is marked by its peculiarly practical character, and by its direct and exclusive reference to the work and requirements of his Diocese. As the assembly of the Lambeth Conference has taken place since the last meeting of his Synod, his Lordship very naturally alludes to it at some length, and points

out the influence it may and ought to have on his own Diocese in common with the Church at large. Our readers will recollect that it was in great part through the representations and solicitations of the Bishop of Ontario that the first Lambeth Conference was held, and that this is a fact generally recognized in England—the presentation to his Lordship of a book containing a Latin inscription to that effect, by the Bishop of Lincoln, having been one of the instances of its recognition. In that inscription the Bishop is styled the Founder or Originator of the Conference. Although the first assembly, as his Lordship points out, was viewed with a large amount of suspicion by many in England, especially by the Erastian element of the Church, he has nevertheless lived long enough to find a total change in this respect among many who were at first hostile to the scheme. With regard to the recent meeting he says:—"The press was congratulatory, and spoke of the reports adopted by the committee with approbation. The growth of the Anglican Church was brought before the people of England in a manner that could not but impress them with the belief that the consolidation of so a vast a communion was necessary, so that a mutual understanding between the various branches of it was essential to the maintenance of unity." Among the objections to the Conference, noticed by his Lordship, the most important is that which alludes to its having no legislative power to enforce its resolutions. His reply is that "it will be impossible to ignore the solemn utterances of one hundred bishops, especially when those utterances were put forward unanimously;" and "the great Councils of Primitive Antiquity had not legal powers, yet to the undisputed General Councils the Anglican Church has always expressed its willingness to defer." The remainder of his Lordship's reply to objections that have been made to the Conference ought to be carefully studied by all of us, as they have a direct bearing upon our own faith and practice.

The necessity for some more strenuous efforts to increase the Mission Fund in his Diocese, so as to be able to respond to new calls that continue to be made has evidently occupied much of his Lordship's attention—although the receipts of the fund for the past year are the largest hitherto experienced, notwithstanding the continued commercial depression, and also in the face of some vile attempts made to excite suspicion and distrust of the management of the Fund. With regard to these attempts the Diocese of Ontario does not stand alone. There are everywhere men who are born for mischief and appear to be fit for nothing else; and whenever the work of the Church is carried on zealously and perseveringly, there will always be found ungodly men, with all the venom of the old serpent, who will do their best to thwart it—and all is done under the cloak of religion. Of this the Diocese of Toronto has had its share; in which Diocese the mistake has been to take too much notice of the calumnies, and to make too much of the calumniators. Unless in meeting some very specific charges, a dignified silence is usually the best answer to the vilest calumnies. Had the detractors and their detractions in the Toronto Diocese been simply ignored, comparative peace would have been secured long ago. In the Ontario Synod the calumnious attacks were thoroughly investigated and found to be altogether false.

One of the plans proposed by the Bishop is to appoint four men in each Archdeaconry, with the names of *Rural Dean*, in order to improve the machinery for working more efficiently the Mission Fund. Hitherto his Lordship has very wisely abstained from appointing what are usually called Rural Deans—an office which rarely means anything, and which is usually a mere honorary distinction. We could have wished some other name had been adopted; but from his Lordship's thorough knowledge of his clergy and from his known appreciation of their respective qualifications, we have no doubt that he has put the right men in the right place, and that those whom he has appointed to this office will sedulously carry on the important work for which they have been selected. One of the principal things which they will have to attend to will be to arrange suitable deputations, and to do the best they can to secure their attendance. We have often known both clergymen and laymen appointed on missionary deputations, having received no intimation of the appointment till they saw their names in print; and even then no effort was made to ascertain whether they would attend or not. We need not say that no fund can be expected to flourish from such means.

CHURCH MUSIC.

THE 225th anniversary festival service of the Sons of the Clergy, was celebrated in St. Paul's Cathedral, England, on Wednesday, the 14th May, when the musical arrangements were such as we have been accustomed to under Dr. Stainer's régime. The service was proceeded by Handel's overture to "Solomon," which was played by an excellent band of well-known instrumentalists, numbering about sixty, under the leadership of Mr. Amor. The Psalms were sung by the Cathedral choir as usual, the band joining in the Glorias. Mr. Martin who presided at the organ during the service, contributed the music for the *Magnificat* and *Nunc dimittis*, and Dr. Stainer's Cantata, "The Daughter of Jairus," was sung as the Anthem. If space permitted, we should like to speak at length of this work, but its popularity is perhaps the best proof of its merits. In a work so uniformly excellent, it is difficult to single out any special numbers. The overture, however, will be recognised by all discerning musicians as a work of very high merit, not only from the beauty of its subjects, but also for the clever manipulation of them. Although there is no special solo assigned to the part of Jairus, yet attention should be called to the expressive character of the recitatives, and the solemn reflective sympathy which occurs in connection with this part, and which also serves as the introduction to the overture. The tenor solo "My Hope is in the Everlasting," need only be heard to be fully appreciated. A special word of praise should be given to the instrumentation occurring at the words, "I sent you out with mourning and weeping." Dr. Stainer has risen above the level of most English latter-day composers, in the great chorus of the Cantata, "Awake, thou that sleepest," which forms a fitting climax to the narrative part of the composition; and he has been so thoroughly successful in this, the loftiest part of his work, that we cannot help thinking his powers are not limited, even to those successes he has already achieved

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