

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

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[No. 83-84.

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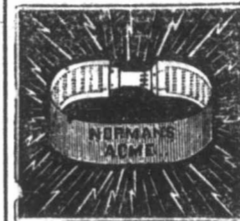
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Evening—2 Kings x. to 32; or 2 Kings xiii. Mark i. 21.

THURSDAY, AUGUST 23, 1888.

MISSION PROGRESS IN INDIA.—The latest statistics upon the subject of religions in India, says the *Times*, founded on the census of 1882, show that out of the grand total of the population of British India, which is given at 254,899,516, the various sects and castes of Hindoos made up no less than 187,907,450. The Mahomedans, who come next in order, numbered 50,121,598. The nature worshippers, or demonolators numbered 6,426,511; the Buddhists, 8,418,844; Christians, 1,862,684; Jains, a sect whose worship is mingled Buddhism and Hindooism, 1,221,896; the Sikhs, who are simple Theists, 858,426; and those who came under the heading of other creeds, or were altogether unspecified, 3,057,180. The Christians enumerated are exclusive of persons of European nationality. The number of Roman Catholic Christians was set down as 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over half a million. But this number shows an increase of 86 per cent. in ten years, as in 1871 the total was only 818,868; thirty years ago the number of native Christians only 102,951. In 1861 this number had increased by 58 per cent., and again in 1871 by 61 per cent., so that there has been for some time back a rapid and unbroken progress.

THE FALSIFIED STATISTICS.—The Parliamentary return which we have already alluded to, giving what is demonstrably and now notoriously a falsified set of statistics as to the respective number of churches and chapels in England has been repudiated by the chief organ of the Wesleyan body in the old land, much to its honour. The following *pitiful resume* affords a fair specimen of the manner in which dissenting and even Church party agitators work up a case to injure the Church.

The number of churches is given as 14,578; the number of schismatical meeting-houses as 21,843. It is confessed that many of the latter are counted twice over, while others have ceased to exist altogether. Scarcely half of the 21,843 so-called "chapels" are permanent buildings, having stated congregations supporting their ministers. One is "a loft," another "a room in a house," another "a club-room" in an inn, another "a building" in the occupation of an individual, another "a cottage occupied by a labourer," another "a bakehouse;" while others are described as "Noah's Ark," "a railway-arch," "a traveller's lodging-house," "a malt-kiln," "a room over a stable;" to which we may add the Royal Amphitheatre, High Holborn, and the Agricultural Hall at Islington. These are the places of worship placed on a par with the churches for purposes of comparison. If mission-

churches and rooms were counted on the Church's side, her total would be at least 20,000. Here is a fair test in the matter. Every dissenting meeting house of the least pretensions is registered for marriages. Now of these there are only 8,986, as against the Church's 14,578. Let us take another test for comparison. In England and Wales alone there are 20,000 clergymen of the Church engaged in parochial work; whereas in the whole of Great Britain and Ireland the dissenting preachers number only 12,500. There is still one more fact which demands attention in connection with this subject. It is that 75 per cent. of the marriages solemnised in England take place in the churches.

It would be well for the clergy to use this information at mission meetings so as to put their flocks on guard against other attacks from the same unscrupulous enemies.

SOCIAL FELLOWSHIP.—The following letter in *Church Bells* from an English Vicar calls attention to a very valuable means of cultivating a social feeling in our congregations. Those who know the inside working of dissenting bodies know that the social element is their sheet anchor. Dissent could not exist in the cold social atmosphere of the Church of England, and there is no reason at all, beyond social prejudices and vanity why the parishes and congregations of the Church should not seek to cultivate the social spirit by occasional reunions such as the Vicar speaks of. "In a letter on Home Reunion; 'Mentor' rightly observes that one great attraction Dissent offers is that it provides for the yearnings after fellowship, and that this link is a missing link in our Church system. I have for many years invited all communicants belonging to the working classes to a tea-gathering in the school once a year, on the day on which the church was dedicated; and by this means I am enabled to sit down to tea with those I could not otherwise meet in this friendly way, and to address them as communicants and as members of the English Church. On other days, as Whit Monday and Easter Monday, we have had what are called *public teas*, where all pay 6d. willingly. If the dissenters find such gatherings a means of drawing their members more closely together, and keeping up the attendance at chapel, surely the Church will do well to adopt the same plan. Such gatherings afford us a valuable opportunity of speaking to parents about their children, the clubs, giving them some Church history, and many other objects, which we cannot bring forward in the church; and when they have ended the tea they are generally in such a good humour with themselves and all round that they will bear a little reproof sometimes *together*, which they would resent if spoken to them at their homes. In large parishes it is often the only way in which we can get an opportunity of addressing some who are tied at home with babies, but who will bring them readily to a tea-drinking. We should remember that these are often their *only social gatherings*, while we are invited to sit down with those oftentimes who are in the same social position as ourselves. By such means a kind, friendly feeling is awakened which prepares the way for the good seed we all desire to sow, and cements our people together more closely. I can testify to their value in a large and scattered parish."

SIGNS OF CHURCH DECADENCE.—With every desire to assist those who seem so anxious to make out that the Church is losing ground, we present the following four facts all stated in one issue of a leading English paper. These signs of *decadence* are, however, read in another way by some persons, ourselves included. 1. Messrs. Knolwes and Pearson of Wigan, have given \$50,000 for a new Church. 2. The Mayor of Bristol recently laid the foundation stone of the first of six new Churches to be erected in that city for which \$150,000 are in hand and another \$90,000 promised. 3. "A Friend," a layman, has given \$5000

towards a new Church at Walthamstow. 4. The Incorporated Society for enlarging and building Churches, at its last meeting gave grants towards 15 new Churches and Mission rooms. Every paper we glance over contains similar items, the fact being that as party interests are losing their force the Church is making progress not by steps but by "bounds," to use a phrase of Mr. Gladstone's. So is it also in this Canada of ours and so will it be more and more, for party zeal is a running sore depleting the body of strength and wasting its vitality for nought.

IDEAL FAMILY RELATIONSHIPS.—The Bishop of Exeter draws this beautiful picture of the purity and sacredness of family relationships: "The principle on which the marriage law depended began with the consecration of the family; the purpose was to defend and guard the household, to consecrate the circle within which there should be the strongest, the deepest affection, but not the very slightest touch or breath of passion, within which they should live as the angels in heaven. It was to be a circle within which they should neither marry nor be given in marriage. This was what had consecrated all these restraints, and thus it followed that when one of this consecrated circle married he brought his wife under the same consecration. She was to come there and find in her husband's father and mother, brothers and sisters, a new father and mother, new brothers and sisters, and so with with the wife."

THE VICTORIA INSTITUTE.—At the last annual meeting of this most valuable Society the Honorary Secretary, Captain F. Petrie, F.R.S.L., read the report, by which it appeared that the Institute, founded to investigate all questions of Philosophy and Science, and more especially any alleged to militate against the truth of Revelation,—had now risen to 1,020 members, of whom about one-third were Foreign, Colonial, and American, and new applications to join were constantly coming in. An increasing number of leading men of Science had joined its ranks, and men of Science, whether in its ranks or not, co-operated in its work. During the session a careful analysis had been undertaken by Professors Stokes, F.R.S., Sir J.R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order in animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection,—namely with the rest of the Animal Kingdom. In this, Professor Barrande, the great palaeontologist, had concurred, declaring that in none of his investigations had he found any one fossil species developed into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from Design in Nature had been carried on, and had hitherto tended to fully confirm that doctrine.

Having had the honour to be elected Member of the Victoria Institute we shall have much pleasure in giving information as to its operations. [Ed. D. C.]

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CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

MR. USSHER.

THE so-called "Bishop" of the R. E. C. in Canada is a very tiresome person. He reminds us of the house fly in this hot term, for he jumps from one point to another in the most erratic, inconsequential style, very irritating to witness, but as he logically is quite toothless and fangless, he neither can sting nor draw blood. In a fit of spleen Mr. Ussher left the Church because for some strange reason the Church refused to change all its history, traditions, doctrines, ritual, Bible and Prayer Book to gratify Mr. Ussher, a little concession, no doubt, which ought to have been made to please him. Having left the Church he got a few spirits of a like modest character to appoint him to the office of "Bishop," for which they had just as much authority as to appoint him King of England, and he just as much fitness. One would have supposed that a very insignificant person raised to the highest office in the body to which he is attached would quietly settle down to do what little his small talents and less judgment would allow him for the building up of this body. Mr. Ussher, however, finds that the so-called "Church," of which he is a so-called "Bishop," does not thrive: it is treated by ultra Protestants as a sham, a pinchbeck imitation of that wicked old Church, the Church of England, of whose Prayer Book, and titles, and constitution, it has made a miserable counterfeit, and by Catholic Churchmen it is regarded as just what it is a very poor schism; "simply that and nothing more." Vexed and disquieted at his own failure, Mr. Ussher turns in wrath upon the old Church, and vents his rage upon her. He comes into the market place, and taking the *Toronto Mail* as a trumpet he shouts aloud that because the Church will not follow him the Church has failed, is failing and will disastrously fail. All his cries are very vague, he gives no figures, no facts, nothing indeed but wind and temper. Hearing this noisy babble, a well-beloved son of the Church, bearing a name of honour and an office which demands zeal for the Church against her foes, stepped out from his parsonage and with an extinguisher made up of facts and figures and sound logic he quietly overwhelmed Mr. Ussher, and literally made him a laughing stock to all, Protestants and Catholics alike. But the little house fly is not to be put down, and Mr. Ussher has again taken up his trumpet and this time his noise is even more inconsequential and ridiculous than before. Let us put the case in as plain a shape as we can. Mr. Ussher first wrote that owing to its declining Protestantism the Church of England was fast going to the dogs. This was answered by the Rev. Mr. Spragge who showed by the testimony of its enemies and by official figures that the Church never in its history was so prosperous as it is to-day. That settled Mr. Ussher for a time, but flies don't settle long. He now writes that the Church of Ireland is in distress and to prove this he quotes the *Church Times*, which attributes that distress to "bad harvests, the Land Act, the impoverishment of landlords, the dismissal of servants, emigration and agricultural depression." "Now," says Mr. Ussher, waving the *Mail* over his head triumphantly, "I said

the Church of England was in trouble because of Ritualism and I claim that I was correct, because the Church of Ireland is in trouble because of all these sources of poverty!" Such is the logic which elevates a man to the dignity of "Bishop" in the "Reformed Episcopal Church." We have no comments to make. If people are satisfied that it is a proof of the Church of England being ruined by any cause whatever because the Church of Ireland is passing through a time of trial, they must enjoy their satisfaction. We do not write for persons whose minds act in this way, this is not the organ of a lunatic asylum. We commend to Mr. Ussher's notice the notorious Parliamentary Return, which is so false that even the chief organs of the Independents and Methodists condemn it. Being utterly false it will harmonize with and serve as a charming bulwark for Mr. Ussher's other figments and morbid fancies in regard to the most prosperous Church in existence—the Church of God in England.

THE OLD CATHOLIC MOVEMENT IN FRANCE.

BY THE REV. ED. RANSFORD, M.A.

FRANCE, as has already been pointed out in the columns of the DOMINION CHURCHMAN, is apparently on the verge of a religious, perhaps a cataclysm or the remodelling of the existing predominant Church system. At present rank atheism in the highest places is the ruling power. The outward and visible signs of all and every religion are being oftentimes violently suppressed. The powers that be are aiming at the abolition of the chaplaincies in the Army and Navy, and are meditating an onslaught on the Sisters of Charity in the hospitals, whose unremitting self-denial and blamelessness of life shine forth in such glaring contrast with the hireling services of the paid lay nurse.

In the schools a godless training has superseded the Christian education of the past, the officials themselves going out of their way to crush the very idea of a Supreme Being out of the minds of the pupils. "Children," lately said a leading French lawgiver of Paris, while delivering the prizes, "they accuse us of having hunted God from out our schools. That is false; and why? For the very good reason that there is no God so to hunt out."

In society this worst corruption of all that is best flourishes and abounds. The Anti-Clerical League, an association not by any means composed of the lowest or least intellectual members of the community, flouted Christ and Christ-like souls after a fashion too blasphemous to record, in the menu of their Good Friday dinner, and in the parody of Catholic teaching published by them on Easter Day. By means of such and similar acts of devilishness they are getting at the youth of both sexes, and feeding the flames of lust and vice thus enkindled by literature of the most immodest sort. Their encouragement supplies the stage with plays that no decent man, much less any inexperienced boy or girl dare sit through, if they would not lose their sense of shame. Their schools of art are openly subsidized by the Government, and their exhibitions of statuary and paintings, such as that at the Luxembourg—whose villainess are reproduced by means of photography and sold in the most fashionable shops, their indecent and suggestive immodesties in dress-fashions, all tell the same tale of the deliberate intention on

the part of the Republic to subvert what little of purity and religiousness, not to say Christianity, which the regime of the Third NAPOLEON had left in France.

As for the Sunday, its observance, even by the mere physical attendance at Mass, has become completely a thing of the past. The fourth Commandment has been as thoroughly blotted out of the decalogue, as the very principles of that decalogue itself will shortly themselves be blotted out.

These, however, are but effects presupposing a cause. Rightly or wrongly, the majority of Frenchmen of the more intelligent class look on this worse than irreligiousness as the direct outcome of the teaching and pretensions of modern Vaticanism, with all its claims to infallibility, with its endorsement of the worst superstitions, such as the impostures at La Salette and Lourdes, with its winking at sin in the upper classes, its Jesuitically inspired doctrine of "probabilism," the rock on which so many souls are shipwrecked, its interference in political matters, its restrictions on free inquiry, and its shackles on the intellect. The revulsion has come; its effects are likely to prove, if not fatal, at least perilously near to deadly, so far as regards the nation's religious and social life.

And what remedy do the medicine men of the age suggest? Well-meaning Christians, who utterly misunderstand the Frenchman's mind and tendencies, point to the Protestantism of the sects, or would thrust upon the nation the Prayer Book of the Church of England as an infallible breakwater. But Protestantism of the barest and simplest form has been before the French people for 300 years, and has not as yet proved a panacea, while the excellent translations and theological productions emanating from the press of the Anglo-Continental society have shown themselves equally inefficacious, and this for the simple reason given by the Rev. Francis Pigott, D.D., Vicar of Halifax, Yorkshire, a noted Evangelical, as follows:

French Protestantism is too naked and severely simple for one cradled in the gorgeousness, nursed in the elaborate ritual, familiarized with the sensuous ceremonial of the Church of Rome. The hollowness of the communion of his ancestral Faith discovered, the pendulum knows no point of rest, but swings between superstition and atheism. The more pious and religious may, as doubtless many do, submit themselves to the severe contrast of Puritanism rather than part altogether with faith, but of the mass of men and of those Roman Catholics by tradition rather than by conviction, who at best sit loosely to religion, more go over to the ranks of atheism than to the ranks of Protestantism.

Now as the latter class form the great majority of Frenchmen, it would seem the wiser plan to accommodate to their tastes and system of worship whatever is introduced as a substitute for Romanism, in other words, to re-establish in France a national Gallican Church; to restore to that Church its ancient Liturgy and ritual; and to represent to the people the old Catholic Faith in its purity and integrity. Considering the present condition of the Roman communion, it is really often a matter of serious doubt whether she has not altogether cut herself off from the Catholic Church. Her doing so in the end is only a matter of time. The mere fact of her having declared herself in no need of reform—irreformable—and of holding herself in readiness to accept as of faith any decision of an "infallible pontiff," even though he should decree, what Cardinal Manning has more than hinted at as the Catholic doctrine, that the Popedom is a continuation of the Incarnation, will precipitate her ruin.

Looking at all the consequences of the declaration of the dogma of the Infallibility and the manifest contradictions of historical and theological truth involved in it, the old Catholics of Germany and Switzerland broke away from Vaticanism and came out as reformers, returning to primitive observance and the old faith. Their movement is

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slowly but surely progressing, and is now suffi- ciently organized to insure not only a bare existence but the prospect at no very distant date of becom- ing the instrument in God's hands of welding to- gether into one national communion the Old Cat- holics, the majority of the Roman Catholics, and the Lutherans.

And what is true of the more phlegmatic Teu- ton stock is no less true of the more mercurial Gothic race. At one time the Christian Faith had no more devoted adherents than the children of the Galican Church, to whom, indeed, we owe at least one strand in the cord of succession which binds us as a Church to the Apostles. But this Church was not in subjection to Rome, nor till France acknowledged, however grudgingly and partially, the supremacy of the Roman See, did the Faith of her fathers begin to wane. With that Faith waned likewise the morality of the peo- ple. The climax of that unfaith and immorality is now being reached, at a time when no class has any longer, as in the days of the first Revolution, to complain of the tyranny of king or Church. Such a tyranny has never been less conspicuous than during the last twenty-five or thirty years. The Napoleonic sway was mildly paternal, and while professing loyalty to the Pope, the wily Emperor contrived to clip the wings of Pius IX., and to hamper his freedom of action even more ef- fectually, and (for the Holy See) more disastrously than his uncle. The door thus opened to freedom of thought and action in religious matters has never been shut. Unfortunately, having no one to guide or regulate its course, this freedom has been used for a cloak of maliciousness, and has degenerated into the most awful license. The present rulers of France are powerless to stem this flood, even if they would. M. Gambetta, the only man who could do so, is dead.

THE SENTENCE OF MR. MACKONCHIE.

WE give below articles from three papers which severally represent the views of moderate Churchmen and of those whose sym- pathies are vehemently in favour of the more extreme ritual and teachings, of which Mr. MACKONCHIE is the stalwart and irrepressible champion. It is highly probable that the dispute is not settled, but rather rendered more difficult to settle, by the recent decision. If there is an appeal the appellants will be placed in the position of men who repudi- ate an authority to which also they submit a case for adjudication. If there is no appeal they will be on the other horn of the dilemma, by submit- ting to an authority which they refuse to recog- nize! They will have the consolation of seeing those who have prosecuted Mr. MACKONCHIE also in a difficulty. Having spent, it is said, \$250,000 in endeavouring to suppress "Mackonochieism," they will find that it has been marvellously stimu- lated by their efforts. We believe they will also discover that all this litigation has done more damage to *Erastianism*, to which this section of the Church is so especially devoted, than to him and his friends and his cause, against whom and for the destruction of which they have poured out so much treasure. For we need no gift of prop- hecy to foresee that the Church must rise out of the sphere in which her discipline is exercised by a secular court and her doctrine and ritual are in- cessantly subjects of disputation before legal tribu- nals.

The judgment expressed on this case by the *Churchman* will, we are satisfied, be that of the overwhelming majority of Churchmen the world over.

The night of confusion is well spent, the day is at hand when the Church shall sit supreme in her own court, and therein be rarely drawn away

from her higher functions, for all will know the law from the least to the greatest (which cannot now be said of any), then will her sons walk in the way of her commandments, and find peace and strength in obedience.

(From the English Churchman.)

The decision pronounced by Lord PENZANCE in the well known MACKONCHIE case does seem hard on a parish priest who has laboured so long and so lovingly in the service of the Church, has played so great and so distinguished a part in the Catho- lic Revival of the Church's ritual and doctrine, has been personally so deeply beloved by the peo- ple, especially amongst the poor amongst whom he has laboured, and has led a holy, godly life, un- tainted even by the breath of suspicion. In the eyes of many, and not without some show of rea- son, Mr. MACKONCHIE'S attitude of defiance to the law, maintained for fourteen years, through good report and evil report, and even his persistent in- subordination to his own ecclesiastical superiors and their friendly admonitions, only add a bright- er halo to the glories of martyrdom in one whom they have long looked up to as the ill-used and persecuted champion of so great and sacred a cause.

But, however deeply we may be inclined to sympathize with the Vicar of St. PETER'S on the result of this unhappy case, and however much we may admire the purity of his motives, the sin- cerity of his principles, and the saintliness of his life and all its self-sacrifice, we are still quite at a loss to understand what other judgment could have been delivered by Lord PENZANCE, having due regard to all the circumstances of this most painful and protracted case before him, as a judicial interpreter of the law as well as the official adjudicator of its pains and penalties when violated. Nothing can be clearer, nothing can be truer, than the law of the case as stated by Lord PENZANCE, that "incorri- gible disobedience to the Ordinary or to the canons of the Church, and the contumacious disregard of the decrees of the Ecclesiastical Courts, were fit- ting grounds for deprivation, as was also disregard for the directions of the Prayer Book in the per- formance of Divine Service." Nor is it less clear or true that Mr. MACKONCHIE has again and again disregarded the directions of the Prayer Book, and shown time after time his contumacious disregard of the decrees of the Ecclesiastical Courts. . . . We have no wish to palliate the ritual excesses of which the Vicar of St. PETER'S has been found guilty time after time, nor yet to commend the spirit of insubordination he has shown year after to the admonitions of his ecclesiastical superiors and to the legal tribunals and their decrees to which he has been subjected, whose patience and longsuffering he has long exhausted. Such resis- tance and such insubordination has not merely never won the sympathy, but it has even encoun- tered the opposition, and brought upon itself the explicit condemnation of the great High Church party, which forms the backbone as well as the head and heart of the Church of England, con- demned as it has been by such bishops as the Bishops of LINCOLN, the great Bishop WILBER- FORCE, and such deans as Dean Hook and Dean BURGON, and, let us add, by the living voice of the Church as expressed in the Pan-Anglican Syn- od and by the action of both Houses of Convoca- tion.

(From the Evening News.)

The Queen's Bench division, now clothed with the powers of equity as well as those of law, may not be

content to see a clergyman turned out of a benefice for a cause having nothing in the world to do with that benefice. But if the worst should come to the worst the way is clear for the Archbishop of Canter- bury to virtually carry out the intentions of his re- vered predecessor. If Mr. Mackonochie is deprived he is without a benefice. Let the Archbishop give him one, and let the Bishop of London induct him to it. There is a living now vacant in the Arch- bishop's gift, that of All Hallow's, Barking, Great Tower street. It is well remunerated, it is central, and it might be made a mission centre under vigor- ous management—indeed it might be so worked as to settle in a favourable sense the crucial question whether our city churches can be utilized fully and filled on Sundays and week-days. It is the original burying place of Archbishop Laud and of a nonjuring bishop, and would, therefore, well be utilized for the assertion of the spiritual independence of the Church of England. It is, as we have said, notorious that the Archbishop of Canterbury, in whose name this sentence has been pronounced, would not have pro- nounced it. But he is "officially" responsible for it, and it lies in him to make what recompense he can. Let him present to All Hallow's, Barking, the Rev. Alexander Heriot Mackonochie, and then let the malignants do their worst. We speak the more strongly because we speak without a particle of personal feeling, and are actuated by a desire that right may be done according to the law of the Church, or, if right cannot be done, that recompense be made. We have no particular regard either for Mr. Mackonochie or for the sort of work that was done by him and his curates at St. Alban's. But it errs certainly no more by exceeding the rule of the Church, en- dorsed two hundred and twenty-one years ago by the State, than the work of hundreds of clergymen in the Church of England, who are not troubled by the powers that be, falls short of it. If we are to have persecution a *outrance* so be it; but the persecutors will have to look to themselves and their doings. Meanwhile we hope Mr. Mackonochie will take every step that the law of England allows to bar the effect of this iniquitous judgment, and if that fails the Archbishop of Canterbury and the Bishop of London between them will do well to see to it that practical injustice is not allowed to have free course and be glorified.

(From The Church Review)

The die has been cast; Lord Penzance has "done his duty;" Mr. Mackonochie is excommunicated from his sphere of work.

At the last sitting of "the court," Lord Penzance hinted that the result of the suit would be a decree of deprivation, so that the judgment on Saturday was received without surprise. But we have long ceased to be surprised at anything that is done in Lord Penzance's court. A more shameful tale of "backstairs justice" was never read than is provided in the history of the "court" which has just sentenced Mr. Mackonochie. We have seen undisguised collusion between the judge and the prosecutors, judgments based upon sheer unlaw, and justice and common sense virtually cast to the winds times without number, in the proceedings before Lord Penzance.

In the first place, there was no case. Mr. Mackonochie had been, it is true, persecuted as vicar of St. Alban's, Holborn, but having ceased for some time to hold that position, his responsibility must have lapsed. Mr. Mackonochie, personally, apart from any benefice he holds, does not come within the so-called Arches Court of Canterbury. Consequently, the suit which has just ended in Mr. Mackonochie's deprivation had no identity with the former suit. It was absolutely a new suit directed against the incumbent of a parish not in issue. In the second place, there was no *Pro- moter*. Mr. John Martin (the Church Association's tool) long ago ceased to be a parishioner of St. Alban's and has since withdrawn altogether from the case. But even if he were still a parishioner of St. Alban's, and had not withdrawn from the prosecution, he could have no possible right to proceed against the incum- bent of St. Peter's, London Docks. As a matter of fact, the entire proceedings have been carried on in a manner foreign to English ideas of justice. Dr. Deane and Mr. Jeune might themselves have been the pro- moters for all that the judge knew to the contrary. He never enquired, never expressed the slightest anxiety to know, whether the suit had promoters or not; and all along the words "Martin v. Mackonochie" seemed to him to have a worth similar to that of x in the eyes of an algebraist. From beginning to end, then, Lord Penzance has been the chief actor in a judicial farce.

Of the judgment nothing need be said beyond that it draws its inspiration from matters which were en- tirely extraneous to the point before "the court." * * * The Privy Council had rebuked him for not ac- ceeding to the former prayer for deprivation, and it would not become him to reopen the question. The only question was as to the degree of punishment; and, without asking himself who he was punishing and for what, he plunged into a maze of precedents.

But even here he was beset with a difficulty. The articles were very clear upon the point that among the preferments of which the defendant was to be deprived the incumbency of St. Alban's, Holborn, was "especially" to be taken away. This, however, was overcome by simply leaving out the reference to St. Alban's, and basing the deprivation on the words "all other preferments"! In common consistency, he ought at the same time to have removed the reference to St. Alban's from the charge of "ritualistic practices," when nothing of the original suit would have remained save the "unknown quantity" before alluded to. Then, as usual with such "judgments," we are left in utter ignorance of the full scope of Lord Penzance's decree of deprivation. In the Miles Platting and Prestbury cases deprivation (strictly so-called) was not prayed for—as a matter of fact the P. W. R. Act does not mention "deprivation." In these cases the Church Association prayed that the particular benefices might, in accordance with the Act, be declared void, the three years' "contumacious" disregard of the several inhibitions having elapsed. But here we have no allusion to this, the cases being cited as instances of ordinary deprivation, whereas they are nothing of the sort.

But enough of the legal muddle. The case would not stand ten minutes in a properly-constituted court. Whether the judge feels personally piqued at Mr. Mackonochie's high-handed behaviour or not we cannot profess to know, but certain it is that no little malignity has characterised the conduct of the case. Possibly the fact that Lord Penzance has no pecuniary interest in his position lessens his regard for it. We await the result with no anxiety. There may be an appeal or there may not, it might be successful or it might not. In any case, whatever may happen, Mr. Mackonochie will, we are sure, decide to rest his case on the authority of Christ and His Church. As Lord Penzance's judgments have been treated before so will this one be treated now—viz., with dignified disregard.

APOSTOLICAL SUCCESSION.

"CAN any reader of your Magazine refer me to where I can find the proof in support of the Doctrine of Apostolic Succession and can they be stated concisely."—*Ignorant Churchman*.

This question has been asked us several times recently and we quote as reply the following answer by Mr. Place in the *Penny Post Magazine*:

I would recommend *Ignorant Churchman* to get a small tract entitled "Apostolic Succession," by Dr. Littledale, published by Palmer, Queen-street, price 8d. I do not know that I have anywhere seen the points so clearly stated, or so many objections so well answered in a few words. The author starts with this position:—

"I. Every person who sets up a claim to be a minister and pastor of the Christian religion must do so in one or other of these four ways:

"a. He may claim to have been sent directly by God Himself.

"b. He may claim to derive his commission in regular fashion from those whom God did send directly empowering them to send others in their turn.

"c. He may claim to be the elected choice of the congregation to which he ministers, or of the society of which he is a member.

"d. He may simply act on his own judgment of his fitness to be a teacher.

"II. Only in the first and second cases can he be really God's messenger, with a right to speak in His Name. In the third case, he is only man's messenger. In the fourth case, he is nobody's messenger but his own."

He shews how the second way is the "Bible way," taking first of all the Old Testament, then the New Testament. In reference to the latter he writes:—

"VII. Under the Gospel the same principle holds good, though the way of working it is different. Our Lord came to set up a kingdom on earth, and He chose the Twelve Apostles to be its chief officers (St. Matt. x. 1). He also chose seventy of the disciples as inferior officers (St. Luke x. 1). When a vacancy happened amongst the Apostles by the death of Judas Iscariot, the eleven others elected St. Matthias by lot into their company, and set him apart for his office (Acts i. 23, 26). But more Apostles were added later. St. Paul, though especially converted and commissioned by Christ

Himself, and given the power of working miracles, nevertheless was regularly ordained by the other Apostles at Jerusalem, as also was St. Barnabas, who is given the same title of Apostle (Acts xiii. 2; xiv. 14); and later on we find Andronicus and Junia called Apostles too (Rom. xvi. 7)."

Then having pointed out the difference between the Old and New Dispensation in this respect, he writes:—

"IX. For fifteen hundred years after Christ, the body of the faithful everywhere throughout the world retained the three same ranks in the Christian ministry as those named above. Only, in honour of the first Apostles, they soon dropped that title as too sacred for their successors, and gave the highest order of ministers the title of *Bishop*, a name which is sometimes applied in the New Testament to the second order of ministers, the Elders or Priests (Phil. i. 1; 1 Tim. iii. 1). To these Bishops alone the right of ordaining others to their own office or to any lower one in the Church was strictly confined, and just as the regular Jewish Priests born as sons of other priests in lawful wedlock formed the *Aaronic* or *Levitical* Succession, so the whole body of Christian Bishops and Priests, who have been duly set apart for their office generation after generation, form the *Apostolical* Succession."

He then reviews the position of those who do not accept the doctrine, e.g. the Baptists, Presbyterians, &c.; and under XV. he notices the chief objections.

In No. XVI. the writer sums up:—

"a. Apostolical Succession is the doctrine of the Bible.

"b. Apostolical Succession is the unbroken custom of the whole Church.

"c. Apostolical Succession is the law and practice of the Church of England.

"d. Apostolical Succession is not an uncharitable doctrine.

"e. Apostolical Succession is needful for all pastors who do not wish to violate the laws and defy the officers of the Kingdom of Christ."

Ignorant Churchman will find Perceval's "Apostolical Succession," and Chancellor Harrington's work on the same subject, quite sufficient for his purpose. Courayer on English Ordinations is also useful. The Roman Catholic Church claims to possess Apostolical Succession, and from St. Augustine to the era of the Reformation the English Church had ordination through bishops in communion with Rome. At the accession of Queen Elizabeth, Archbishop Parker was consecrated to Lambeth; many years after the Jesuits in England raised a doubt as to the validity of Parker's consecration, which has been well answered many times; but if his consecration had been imperfect it would not affect us now, since we could claim through Archbishop Laud, one of whose consecrators was Antony de Dominis, Archbishop of Spalatro and Dean of Windsor, whose orders the Roman Church cannot impugn.

OBITUARY.

THE REV. T. P. HODGE.

WE have to record this week the loss to the diocese, of another of another of its older ministering servants.

On Tuesday, 24th ult., was called suddenly to his rest, the Rev. Thomas Peter Hodge, who had only within a day or two of his summons hence, resigned the temporary charge of the Batteau and Duntroon mission.

Mr. Hodge was an Englishman and was educated at Codrington College and Oxford. He served as Chaplain to the British embassy in Denmark, and as Rector of Santa Cruz, West Indian Islands. He came to Canada in 1856, and his first charge was the parish of Southampton in the diocese of Huron. In 1860 he entered the diocese of Toronto, where he has resided ever since, having had charge successively of the parishes of Credit, York Mills, Holland Landing. He retired from active duty, in broken health, about two years ago, but has been taking occasional duty at Collingwood; and for the last twelve

months, pretty hard duty for so infirm a man, in the Batteau mission. Having just given up his labor (on the appointment of the Rev. Mr. McCleary) Mr. Hodge had again undertaken the charge of Collingwood during the vacation of the Rev. Mr. Kirkby, and had performed the full duty on Sunday the 22nd ult., but on Monday evening he was stricken down by a sudden attack of heart disease. He rallied for a few hours, but early on Tuesday morning a second and most severe attack carried him, in a moment, beyond the toils and troubles of this life.

The writer, who has known him intimately for twenty-three years, can hardly close this notice without bearing testimony to the extreme amiability and kindness of his character. He was a man of unwavering loyalty to the Church and to the Catholic Faith as set forth "whole and undefiled" in the various services of the Book of Common Prayer. Hence, of course, he was delivered from the trial of having all men speak well of him at all times, and was called to know something about cold suspicion and unworthy doubts from those who should have been his foremost friends. In this, however, he was only as his Master, and those who knew him well and intimately knew his good heart, and heartily respected his unswerving honesty of purpose and his churchly love. As a preacher he was earnest, scriptural, sound in doctrine, and always plain and intelligible to all. "Christ," was his constant theme, and the sacrifice of Christ the object of his exaltation always, as it was certainly the object of his own trust and hope.

JOTTINGS FROM ALGOMA.

(Continued)

On Monday evening, a meeting of several of the most active and prominent members of the congregation was held at the Parsonage, in accordance with notice given, for the purpose of discussing the question of the erection of a church. Great interest was manifested among those present, and the belief confidently expressed that now that the Land Investment Committee in Toronto have granted the Bishop's request for permission to sell their lots, there will be no difficulty in realizing from the sale a sum sufficient with the contributions already made by the members, amounting, as they will by the time operations are actively commenced, to \$1,500, to erect a church large enough to meet all the requirements of the congregation for some time to come. Resolutions were accordingly passed providing for the sale, for the preparation of plans (to be submitted to the Bishop for his approval, according to the newly introduced rule of the Diocese) and for the appointment of a building committee to look after details.

On Wednesday, 20th, a visit was paid to the township of Oliver, where Mr. McMorine has maintained services for several years with indefatigable zeal, and at the cost of some physical exertion, involving many a time a walk of fifteen miles from the Landing to his destination in the forenoon, then an afternoon spent in tramping from one farm house to another giving notice of the service, then the next morning the fifteen mile walk home again. On the present occasion the journey occupied five hours, with all the attendant comforts of a hot sun, jaded horse, bad road, and perfect *nimbus* of black flies and mosquitoes, in keen pursuit of the episcopal "purple." The service was held in the house of Mr. W. Squires, the largest and most central in the neighbourhood, and was attended by the residents for miles round, irrespective of religious associations. At its conclusion, the Bishop preaching, a meeting was held to discuss the question of a church building, \$40 being contributed on the spot, with an offer of two acres at a central point for the church and cemetery, as a guarantee of the people's desire to give permanence to the self-denying efforts already made for their spiritual welfare. After some further discussion the subscription list was placed in Mr. Squires' hand with a view to a general canvass, the Bishop promising some assistance from diocesan funds conditionally on the people giving a fair proportion of money and labour.

On Thursday evening a conversazione was held in one of the rooms of the Town-hall at the Landing, at which the Bishop had the opportunity of meeting the members of the congregation socially, and saying a few words of encouragement suggested by his own experience during the two years following the great Chicago fire, and pointing out that disasters for the time being are converted oftentimes, in the strange alchemy of God's providence, into fountains of blessing, alike to individuals and congregations; reminding them also that the whole Christian Church in the apostolic age was gathered into a chamber not larger probably than that in which they were then assembled. Shortly afterwards the proceedings, which had been varied by vocal and instrumental music, closed with the benediction.

COUNT DE CHAMBORD.

THE daily papers have had so much to say of late regarding the state of Count de Chambord's health that some information as to who he is and what it is that makes his life of such political moment to France and to Europe, will be of interest.

The Count represents the Bourbons in the direct line of descent; he is the son of the Duke of Berrie, who was the son of Charles X., and his ancestry goes back to Louis XV., far enough to make his legitimate claim to the Throne of France unquestioned. Are the Orleans Princes the heirs of the Count of Chambord? That is a point about which heralds and historians are not agreed, but the general understanding has been that the sons of Louis Philippe are next in succession. On this understanding French Governments have acted, to the exclusion of Orleans Princes from the soil of France. Though there are living several descendants of Louis XIV., some of whom might claim the Throne of France for their birthright, still it is the Orleans Princes who are in the front, and who are known to France. They have been to Frohsdorf, and at the interview, which was cordial, the Count is said to have asked specially about his cousin de Paris. It is too late in the day for the Throne of France to be disposed of in a Royal Testament. The French nation must be consulted, and there are Bonapartists, as well as Orleansists who have pretensions to the Throne of France. Preceding these claims, there is the question—Is France tired of the Republic? Opinions are naturally at variance on this point. The Church, always a factor in practical politics, has sustained what the Pope considers serious injury at the hands of the Republic. The suppression of monastic and conventual schools and the establishment of secular education were measures directly against the Roman Catholic Church. It was in vain, that M. Jules Simon showed that he was willing to abandon purely theological teaching in primary schools, and only asked that there should be an acknowledgment of the existence of God. He meant the God acknowledged by all religions, the God acknowledged by the Constitution of 1793, the formula of the Constitution then being—"In the presence of God." This modified and moderate amendment was rejected by the Chamber of Deputies and the Senate. There is, as far as legislation can accomplish such a result, in primary schools in France exclusively secular education. The Pope has addressed a letter to M. Grevy on the state of the Church in France, and awaits his reply. The circumstances are sufficiently grave to justify some alarm as to the future. Since the disasters and defeats of the French Army in the Franco-German War and the death of the Prince Imperial, the Buonapartists are discredited and discomfited, but are, notwithstanding, reckless and ambitious.

The Count of Chambord is a presence representing Royalty rather than a power in France or in Europe; but his death may make way for other claimants to the Throne, less scrupulous and less reserved than he has proved himself. The Orleans Princes are said not to have what are called kingly qualities, but they are intelligent, and brave. Were the Count to die, the next in succession to the Throne of France would be the Duc d'Anjou; were the Count to ascend the Throne he would be styled Henry V., but that is not at all probable, though every Christian must pray that France may ere long be delivered out of the hands of the Atheists who now rule and who are determined to root out all trace of religion from the land.

THE MUSIC OF VILLAGE CHURCHES.

A CHURCH planted by S. Augustine, and in after years numbering in its ranks such men as Tallis, George Herbert, Nicholas Ferrar, and Henry Purcell, could not fail to be a singing Church. S. Augustine, the pupil of Gregory the great church musician, entered England with his missionary monks to the notes of the Old Plain Song,—“they came, carrying an image of our Lord on the Cross wrought in silver, and singing Litanies as they came.” In 747 the Council of Cloveshoo decreed “a simple and holy melody to be scrupulously followed” in the services of the Church; and in 1559 Queen Elizabeth's Injunctions to the clergy and laity say, “the Queen's Majesty . . . willeth and commandeth . . . that a modest and distinct song be so used in all parts of the common prayers, . . . that the same may be as plainly understood as if it were read without singing.” The Plain Song still: but even as the Injunctions were being written, the newer Anglican school of music was growing up, not to supplant the Plain Song, which will live as long as there is a churchman to look back with reverence to the primitive Church, but having beauties of its own, and capabilities of making its way deep into the heart of the English people.

It was music of this modern school which was George Herbert's “chiefest recreation,” and in this “heavenly art he was a most excellent master, and

did himself compose many divine hymns and anthems which he set and sang to his lute or viol.” He went “twice every week, on certain appointed days, to the cathedral church in Salisbury, and at his return would say, ‘That his time spent in prayer and in cathedral music elevated his soul, and was his heaven upon earth.’”

“John Inglesant” has brought the Ferrars and Little Gidding in all its picturesque and peaceful saintliness again before us,—Little Gidding where (the picture would be incomplete without it) “they took great delight in church music;” and where the children,—those quaint boys in their black gowns and Monmouth caps,—“were instructed in the theory and practice of music, in singing, and in performing on the organ, viol, and lute.”

Henry Purcell belongs to a later and less picturesque generation, but a more truly musical one, and he justly ranks as the greatest English church musician. He was buried in Westminster Abbey,—the first musician who was buried there, and the epitaph written for his tomb by an admiring contemporary says, “Here lies Henry Purcell, Esq., who left this life, and is gone to that blessed place where only his harmonies can be excelled.”

Ought not the music then of this Church of England which was so careful to decree in Councils and in rubrics that music was to have its due place in the services, and which numbers so many musicians in its ranks, to be studied as men now study the Ritual of the Prayer Book? For it may truly be said of that music, as has been said of Ritual, “it has a genuine old heart within. But it is a very difficult subject,” and some think it “easy and amusing.”

Yes, easy and amusing. And because too many people start with this notion, is not a village choral service too often a disappointment? does it not frequently “impose silence” upon us, and then goad us into a state of nervous irritation? Instead of a unity of purpose throughout the whole, it is too often a tissue of inconsistencies. Gregory and his plain song go hand in hand with the most modern English composer; modern hymn tunes rank before stately “S. Ann,” or pathetic “Martyrdom.”

And then the question arises, “What is the music which will best attract those adventurous choirmen who have fair voices and can read quickly, and yet will not be unintelligible to the old and the uneducated in the congregation, to whom the parish church should be a little sanctuary of rest and happiness in their too often sad and careworn lives? What music will best bring out the difference between Absolution and Creed, Psalm and Cantic?” These questions must have come before all amateur directors of village choirs; and the notes which follow may be of use to some who are beginning the task of arranging the musical “use” of their parish church. For ought there not to be some fixed unalterable “use?”

When the “Injunction” of 1559, quoted above, was written, the Prayer Book had only been ten years translated; but already there were indications that the old notation of the services was not to be swept away with the Latin words. John Merbeck, a name to be remembered by all who love church music, had already adapted to it the Plain Song music of the old books; and his “Common Praier, Noted” is not only the most valuable notation of the services for unison singing, but as contemporary with Edward VI.'s First Book will always be worthy of attention.

Merbeck's notation of the verses and responses answers excellently for Ferial use,—it is simple, its antiquity gives it a claim on our respect—it is music.

“to former ages known,
And prized by Saints to glory gone.”

But great days require, even in village churches, some more ornate music. And following Merbeck's “Common Praier, Noted,” came Thomas Tallis's Festival Responses, contemporary with the Prayer Book of Queen Elizabeth. “Their harmony is unequalled,” says Cannon Jebb, “for fulness and truly ecclesiastical sublimity.” But their sublimity can never be appreciated if they are heard every Sunday in the year, instead of being kept, as tradition directs, for Great Festivals.

With Merbeck for ordinary days, and Tallis for Festivals, we cannot go wrong in our notation of the Responses. But the Psalms, which include the “Venite,” require more thought. On principle many hold to Gregorians as believing that no music of today is suitable for the old daily service of the Church, no music except the Plain Song, which in its beautiful monotony lends itself to all the changeful phases of the Christian life as expressed in the Psalms. Moreover from its simplicity, and from being as a rule in unison, it is eminently fitted for congregational singing.

Only it should always be remembered that the Plain Song is a different science from ordinary measured music, and that to rush ignorantly into Anglican settings of the Gregorian tones,—such settings are now alas too common,—is many degrees worse than neglecting them altogether. They are nothing, when tram-

elled by the bars of an Anglican chant, but very poor Anglicans; and when sung without the Intonation half their character is missed. If Gregorians are used, those who care for consistency will be content with no Anglicised arrangements and adaptations. And to mix the two styles in one service is as indefensible as to put a Byzantine window into a Gothic church.

If the chants are to be Anglican, we have a long list of great masters, ancient and modern, from whom to choose. There is Tallis, severe and grand almost as the Plain Song which he copied; there is Farrant, who lived in the seventeenth century too, and was like Tallis, one of the founders of the English cathedral school of music which originated with the translation of the Prayer Book. Purcell, Blow, Aldrich, Croft, and Humphreys are all composers of the seventeenth century; and there are many composers of the newer Anglican school who can rank with them.

When I spoke just now of the mistake of mixing Anglicans and Gregorians in one service, I had it in my mind that it was a mistake even to mix Anglican chants of different schools. But this of course was hypercritical. They are not divided from each other by the impassable gulf of difference of scale as are the Plain Song and measured music. Still it would be well to remember vividly that there is a difference of style, and a good and bad in music as well as in literature, and that as we know and appreciate discriminatingly the various merits of great authors, so we should know and be able to discern the merits of the various composers, and choose our music accordingly.

Having chosen the Psalm chants, the Canticles come next. It is usual in well ordered choirs to mark the distinction between the unchanging daily Gospel hymns of the Church and the varying Psalms, by singing the former to a more elaborate musical setting than the chant, known as a Service. Thus a “Service” for Matins includes the Te Deum and Benedictus; and that for Evensong the Magnificat and Nunc Dimittis. This seems altogether in accordance with the Prayer Book translators. Merbeck's book it is true has chants for the Benedictus, &c., but the Te Deum is set to music of the nature of a Service; and Tallis, and other composers of that date wrote many Services both for the Latin and English Prayer Books. It is interesting, remembering Queen Elizabeth's Injunction about the “modest and distinct song,” to see how Tallis's ornate Services for the Latin canticles contrast with the simple ones for the English translations of them. The study of these early compositions, written when English church music was only starting into life, is a very useful one. Their solid, careful harmonies have rarely been equalled, never surpassed. But it is needless to say they are quite unfitted for village choirs.

There are however many modern Services, and many scientific arrangements of Gregorian chants for the Canticles which are easy and popular. Dr. Stainer's “Canticles of the Church,” (Novello) are excellent; and if a cornet can be found to keep the trebles in tune and mark the melody in the harmonized portions, so much the better. There are also numerous Anglican unison Services, of course of varying merits; but harmonized Services are far more pleasing, especially if the Psalms are sung to the unharmonized Plain Song chants. If the basses, &c., are not strong enough for the trebles, happy is the choir trainer who has some suitable brass instruments to give the harmonies. Indeed there are few services which would not be improved by a cornet, or euphonium, or the like; and they are peculiarly useful in the Psalms where, in small choirs, flatness is almost inevitable. They give a “brightness” and “tone” to the music, something which it is difficult to define, but which is generally wanting in village choirs where voices are hardly up to the mark, and the organ is seldom a high class instrument. Besides which the chance of being employed with the choir services would be likely to raise the tone of a village band, and bring them under good influences. There is no need to be afraid of the appearance of the instruments in church; the glowing, shining brass is really beautiful, and with the remembrance of Fra Angelico's angels all incongruity fades from our minds.

There is in the heart of man—at least in the heart of the man who reads music well—such a love of singing in parts that whereas the congregation will join in and like Gregorians, the choir, if option is given, will always wish for Anglican chants and harmonized services. But if the Psalms are sung to bona fide Gregorians, the desire for diffidities and for harmony can be gratified, and the Rationale of the service carried out, by having harmonised services for the Canticles.

Next the Creed. The rubric says it is to be sung, or said—i.e. monotoned. It is usual now to monotone it. But an inflection of notes with a simple harmony for the two last clauses—I may name that in the “Army Service Book,” (Novello), as an example,—give a solemnity and a grandeur to what is after all a Hymn of Praise. The little service book referred to

is an example of unity of style and purpose throughout the whole service.

The anthem of the rubric is generally—and oh how wisely—replaced by a metrical hymn. The rage for pretty hymn tunes it seems hopeless to protest against. There are many tunes, however—if people would believe it—which are good as well as popular. For instance, there is that grand "Martyrdom" which led the Covenanters to battle, and which can never be heard without a pathetic remembrance of those grim old warriors. Among Plain-song tunes, "O filii et filie," may be mentioned as most attractive, and which is rather surprising, it is easily followed by a congregation and is very popular. "Some of the tunes I can make nothing of," said an old parishioner, "but that I can sing." "Vexilla Regis" does not take in the same way, but others of the more simple ones ("O quanta qualia" is a notable instance) soon take deep root in a congregation. These unison hymns are fine opportunities for getting men and boys to sing alternate verses. It keeps up the old antiphonal principle, and is, moreover, a rest to the voices. If all the singing which the Prayer Book contemplates is faithfully carried out, a rest will be needed, and this is provided by the antiphonal rendering of the sacred music.

And now to sum up all. I am afraid there is nothing new in these notes; but it is a subject on which nothing new ought to be said—all we have to do is to follow intelligently the rules of tradition and of the great authorities on Church music. But I imagine all would agree that three things are chiefly needed in village choirs.

1. A decided choice between Gregorian and Anglican chants. Indiscriminate use of the two is a syncretism which can only lead to deplorable results: the choir never thoroughly master either, and the congregation never feel at home with either.

2. A uniformity of action throughout the service—monotone everything, or intoning and singing everything according to the rubrical rules.

3. A careful distinction between the prayers, the versicles, the Psalms and the Canticles. Each has its proper music, each should be distinctly treated. And if no intoning, chanting, or singing, is practicable, there is still the simple and primitive form of plain-song, the monotone, which all can follow; and it is the best of all training for the more elaborate forms of ecclesiastical music, and the foundation of the greater part of it. But it is rubrically incorrect to chant the "Venite" and read the Psalms; to sing one Canticle and not all; to read the Psalms and chant the Glorias. There is only one safe rule in this matter: sing everything, or monotone everything.

If only the majority of amateur choir directors—well meaning, helpful, as they are—knew what they were aiming at! If only they had some fixed plan, not to be one day trying after a cathedral service and the next thrusting Gregorians on an unwilling people—Gregorians perhaps so badly and feebly sung that we do not wonder they are unpopular. To choose good and yet simple music, music to be sung, not shouted, by the congregation (for all hearty singing is not devotion), and not to attempt more than can be creditably performed—something like this should be our aim.

I have said no word about the music for the Holy Sacrament. But if some good and yet simple music could be chosen, and if those who have the directing of the choir would be content to let it be as unalterable as the melody for the Litany and the responses at morning and evening prayer, a village congregation would soon learn to join in and value it.—*Churchman's Companion.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

The sixteenth regular meeting of the Bay of Quinte Clerical Union was held at the "Carrying Place" on Tuesday and Wednesday the 31st July and 1st August. The following members were present: Rev. J. A. Morris (chairman), Ven. Archdeacon Bedford-Jones, Revs. Rural-dean Baker, E. Loucks, J. W. Burke, J. R. Serson, C. C. Harris, A. C. Jones and the secretary. The Archdeacon brought before the union the question, (1) of how to deal with persons who have contracted marriages allowed by the law of the land, but disallowed by the law of the Church; (2) of the lay diaconate; (3) of the due observance of the Rogation season, and of a special service for the same; (4) of the Day of Intercession. The Archdeacon was requested to prepare memorials to the House of Bishops respecting the first three of these. The subject of the mission fund, with special reference to the appointment of

official canvassers for the various deaneries, was also discussed at some length at the suggestion of the Rural-dean. The services held in the parish church were hearty, and the congregations good, the final service on Wednesday evening being choral. Altogether the meeting was a most enjoyable one, as the hospitality and kindness shewn to the members of the union by the Rector of Carrying Place and the Misses Morris, were unbounded. Sincere thanks are also due to those residents in the village who kindly took in some of the clergy at night, the hospitality of the rectory not allowing any of them to go outside its walls for feeding purposes. In short we fancy that the general opinion of all the members of the union present was that another meeting at the Carrying Place ought soon to be in order.

TORONTO.

PERSONAL.—We have been asked to insert a correspondence, of a somewhat acrimonious character, which has been going on between two clergymen of this diocese in an English Church paper. We fail to see that either of the disputants would be served by such a course, and are satisfied that ere long we shall receive the thanks of both for declining to give up our columns to such unprofitable matter. Offences we know will come, human nature is not expelled by Orders; but when a dispute between neighbouring clergymen arises as to their work, it seems to us that the wiser course would be for the Archdeacon or Bishop promptly to interfere in the interests of peace, charity and discipline.—Ed. D. C.

CARLTON.—The following subscriptions to St. Mark's Sunday-school and Coffee-room, have been collected by a lady:—T. Shortiss and Mrs. Shortiss, \$10; Frank Arnoldi, \$5; Miss Macnab, \$5; John Macdonald, \$5; Messrs. Rowsell & Hutchison, \$2; J. Hooper, \$3; D. O. Brooke, \$3; W. O'Brien, \$2; W. S. Lee, \$2; J. Canavan, \$2; W. Sparling, \$1; Mrs. A. H. Campbell, \$1; C. J. Ferguson, \$1; H. Gastin, \$1; Mrs. Wilkie, \$1; J. Medcalf, \$1; G. Mussin, \$1; Friend, \$1. We hope to have other lists of subscriptions to this enterprise.

NIAGARA.

LETTER FROM REV. H. HOLLAND.—On Saturday last our townsman, Rev. H. Holland, sailed for England, where he proposes to remain a short time for the benefit of his health. Before departing, he sent the following letter to the wardens of his church:—"Montreal, July 27th, 1888.—His Honour Judge Senkler and Geo. C. Carlisle, Esq., Wardens St. George's Church, St. Catharines:—Gentlemen,—The pleasing surprise you gave me a few minutes before my departure from St. Catharines, in presenting me with the very handsome contribution from the congregation of St. George's Church, on that occasion placed in my hands, calls for a fuller acknowledgment than could be made in a few hasty words which only the time allowed. I cannot leave the country without expressing in writing the very high value which I put upon this and many other tokens of kindly regard which I have received from my dear friends, the members of St. George's Church, especially during my recent illness. I beg, through you, to thank them warmly, and to say to them how gratifying it is, after a ministry among them of nineteen years, to find myself regarded by my flock with an affection and esteem so far beyond those which my services can have merited. I trust that the peace and harmony which have so happily reigned amongst us will be maintained, and that God's blessing may attend the labours of those who will minister to the congregation during my absence. For myself and family I earnestly ask the prayers of the congregation, as I also trust to remember them at the throne of grace; and so I would say to each and all, 'Good bye, God be with you.' And thanking you personally, my dear churchwardens, for your constant kindness, I remain, very faithfully yours, HENRY HOLLAND.

HURON.

LONDON SOUTH.—St. George's.—A much needed supply of Church Sunday-school hymn-books has been received from the publishers, London, England. The absolute necessity of Sunday schools being supplied with literature of sound Church principles has become apparent to all who are desirous of training up the young in the way in which they should go. One want has been supplied by the Institute Leaflets, which have generally taken the place of the International and other latitudinarian schemes. A good Sunday-school liturgy has been published by the Sunday-school committee. It is compiled on Church

principles, and chiefly from the Book of Common Prayer. Of Sunday-school hymn-books there has been an endless variety in use. In one Sunday-school there have been used in succession not less than half a dozen selections in a few years, some of them adapted for Church congregations, but not for children, and some not suited for either. The hymn-book now received by St. George's Sunday-school is the Children's Hymnal, published by Rivington & Co., London, England. It is also used by St. Paul's Sunday-school in this city, and we hope it will take the place of many of those which have little more to recommend them than the popular metres and tunes. If there be a demand for a better class of sacred poetry for our schools, the demand will no doubt be met by the supply. The Sunday-school Committee should see to this important matter.

BEACHVILLE.—The garden party at the very handsome grounds of Mr. Chancey Martin, in connection with Trinity Church, was very successful. The Rector, Rev. W. Hastings, and the members of the congregation, contributed to make the party a very happy one, and they succeeded. The grounds looked remarkably well; the assembly was very large, and the music of the Woodstock band contributed much to the pleasures of the evening. Socially and financially the Beachville garden-party was successful.

LISTOWELL.—In this parish there is now a vacancy. Rev. G. B. Taylor, incumbent of Christ Church, has announced to the congregation that owing to ill health he is compelled to resign his pastorate of the church. Mr. Taylor has lately been suffering from poor health, and the congregation was taking measures whereby he might for a time be absent, that he might recuperate. He has, however, thought it advisable to sever his connection with the Listowell church with a view of finding a climate more agreeable to his constitution.

PORT BURWELL AND VIENNA.—The Rev. Edward Softly, B.D., desires to correct the announcement made in the Church papers of the last three or four weeks, respecting his appointment to Warton; and as no Church correspondent appears to be aware of the fact, at the same time to say that by a change of arrangements he has accepted the post of *locum tenens* of Port Burwell and Vienna.

ALGOMA.

The Rev. Geo. B. Cooke gratefully acknowledges the receipt of a box, per the Bishop, from Miss Forsyth, secretary of St. Michael's sewing society, Quebec, containing useful clothing and interesting illustrated Church papers, for the poor of Sault Ste. Marie and district.

A CRY FROM ALGOMA.—Dr. Snelling writes as follows:—"As many of your readers will know, I have for years taken a deep interest in our Church work and our Church extension. I have, moreover, many friends who have settled in Prince Arthur's Landing; and as a diocese, we have continuously manifested our desire to do as much as we could for Algoma. I would therefore ask you to insert the subjoined letter, which recently appeared in the columns of the *Guardian*. This appeal may invite some of us to lend a helping hand in the matter to which his letter refers:—

SIR,—A fortnight ago I found myself at Prince Arthur's Landing on Thunder Bay, at the head of Lake Superior, and think it well that English Churchmen should know the present state of things there. It is a town containing between 2,000 and 3,000 people, all English-speaking, and constantly on the increase. It is at present the terminus of the western branch of the Canadian Pacific Railway, the place where emigrants by hundreds leave the steamers, and take the rail for Winnipeg and the far West. Yet in this large and important place there is no English church. A substantial brick Roman Catholic church, with parsonage and school-house adjoining, is, as usual, in a good conspicuous position; the Presbyterians and Methodists have their places of worship, but where is the Church of England? If you will bear with me I will tell you the history of it. Some years ago, before Prince Arthur's Landing was the place of importance it is now, a nice wooden church and parsonage were erected there. There the present incumbent laboured earnestly and effectively till both buildings were free of debt, when one day a spark from a heap of burning weeds was blown to a heap of shavings near the church, and presently both church and parsonage were burned to the ground. "But were they not insured?" asks the business man. Yes, my friend, they were insured, but when the policy was examined, it was found that the premium should have been paid a fortnight before, and consequently the insurance company were free. "Then it was the

parson's fault, and he must take the consequence," replies the business man. It was his fault, and he has borne the consequence as far as he can. And he has not a well-filled purse or a rich congregation to fall back upon, but he has a wife and eight children, and is surrounded by a moving and struggling people. Also we who receive our regular posts and notices from insurance companies, in this well-regulated country, should take into consideration, before condemning the poor man, that at that time a post arrived only once a fortnight, forwarded in summer by some chance boat, and in winter by a less regular sleigh drawn by two dogs. But what has been done? The parishioners rallied round their pastor, and though he wished God's house to be built first, they could not see him and his children homeless in that inclement region. A parsonage house has been erected on the old site, and is now free from debt. The site is there for the church, but the funds are wanting. In the meantime the congregation assembles in a hired upper chamber, which with difficulty seats seventy persons. "I cannot go out and invite the strangers to come in," the parson plaintively remarks "as the room is crowded and there is no place for them." And so men pass through unsheltered and uncared for, as far as the Church is concerned, and this rapidly increasing place, destined one day, as some think, to become "the Chicago of the North-West," has no Church of England that she can point to. May we not at such a time, and under such circumstances, appeal for help to Churchmen at home to raise the few hundred pounds required to erect the wooden building suited to the locality? May we not ask the relatives and friends of the hundreds who are daily travelling to the Far West to give some small donation to provide for their spiritual wants? May we not ask the capitalists who see fields for investment opening in that new and rich country to give some small offering from his riches to help forward the Lord's work? People are arriving in the country by hundreds day by day; the Church must be up and doing if she means to maintain her proud boast of being able to keep up with the times, and provide places of worship for her sons and daughters wherever they may be. I gladly start a subscription list with £5, take charge of subscriptions, and hand them over to the Bishop of Algoma—the Bishop of the diocese in which this place is situated—when he visits this country in a few months' time, as no proposes to do.—JOHN MARTIN, Rector of Stoney Stanton, Hinckley, Leicestershire, on board the Royal Mail Steamer *Sardinian* (homeward bound), July 1st, 1888.

RUPERTS LAND.

A SPLENDID LEGACY.—By the will of the late Alexander Kennedy Isbister, of 20 Milner Squarn, Barnsbury, barrister-at-law of the Middle Temple, and Dean of the College of Preceptors, Bloomsbury, London, England, who died on the 28th May last, he has made the following bequests: After providing for the payment of certain annuities and legacies to his relatives, he has left the residue of his property, estates and effects, both real and personal, including various stocks and securities, a library of educational works, and a portion of the proceeds of the sale of his land in the parish of St. Andrew's, to the governing body of the University of Manitoba in trust for the benefit and improvement of education in the province of Manitoba. The library of educational works is intended to form a permanent educational library, bearing the testator's name, in connection with the Manitoba University. The testator has declared a wish that the trust created by him shall take the form of a general scholarship or prize fund for the encouragement of meritorious students and scholars in the various places of education in the province for both sexes, from the common school to the college and institutions and private schools where the highest education is given, without any distinction of race, creed, language, or nationality. In the lower schools this encouragement may take the form of prizes, and in the higher schools that of scholarships of sufficient value to maintain or help to maintain the holder at a college or university either in Canada, Great Britain, or elsewhere, but he leaves the governing body of the Manitoba University free to carry out the objects of the trust in the manner which to them may seem best. The value of the testator's property, less probate duty, &c., is estimated at £23,750, exclusive of library mentioned above, and exclusive of his property in St. Andrew's parish. After deducting the legacies, annuities, Government duty, &c., the residue of the estate will likely amount to £18,000. The library is considered one of the most valuable educational libraries in England. The executors named by the testator in this province are, the Right Rev. the Bishop of Rupert's Land, Andrew G. B. Bannatyne, and Alexander Christie, Esquires. He has named also three other executors who reside in England.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

LITERATES.

SIR,—Some time ago a brief letter of mine appeared in your columns—mine it was, as it expressed my sentiments, while it consisted simply of two excerpts on Temperance and Literates from two evangelical bishops. Mr. Tocque first took exception to the Bishop of Sodor and Man on Temperance, reiterating, I was sorry to observe, the stale and foolish assumptions of the Temperance Commentary; and now he thinks himself in opposition to the excellent Bishop of Rochester. But he is not, and I cordially concur in all he says on this subject; for it is only a series of the most manifest truisms. Surely Bishop Thorold is far from making less of "the Holy Ghost as tutor" than a university education, and I very humbly choose sides with him. But because there are a few geniuses in war, like Garibaldi, is that a good reason why the nations of Europe should not insist on a scientific training for army officers? or because "some" have attained great renown as theologians without the help of a university—my "most exceptional cases"—though I can't say that I know such; is that a good reason for telling Bismarck he should not insist on the Romish priesthood of Prussia going through an academical course, or remonstrating with the Church of England for requiring that her ministry should be able to give "an account of their faith in Latin?"

Yours,
J. CARRY, D.D.

Port Perry, 2nd August, 1888.

SIR,—In your issue of the 12th July I see a letter by Mr. J. Sharpe, of Burk's Falls, in which he very properly (as I think) protests against the action taken by the Bishop of Algoma with regard to the outside assistance which has hitherto been rendered to the Church in Algoma.

I live in another part of the Diocese, and if you will kindly allow me space will give my experience of the manner in which his Lordship treats those who are working for the advancement of sound Church principles.

I was appointed lay-reader at Grassmere by Bishop Fauquier, who encouraged me in trying to get a church built for the station. I collected about \$100 from friends in England for that purpose; they also sent me a box containing Prayer Books and hymn books for the use of the congregation, some theological works for my own use, and small presents for my children. As a loyal Churchman I had all sent through the Bishop. Unfortunately Bishop Fauquier died about the time the box arrived. I waited for the appointment of the new Bishop, when after repeated inquiries spreading over a period of more than twelve months, Bishop Sullivan informed me that it was emptied on its arrival, that he found on looking into its contents some books with my name inscribed, so he kindly reserved them, of the others he could give no account, but he consoled me by saying that the cost of transmission would far outweigh their value. It strikes me that had they been Moody and Sankey's hymns or any other trash, they would not have been so valueless in his Lordship's eyes, as were hymns A. & M. And the poor little presents sent by their grandmother to my children, were so insignificant that his Lordship took no account of them. We poor struggling settlers have no money to spend on toys, so they would have been very much valued by the children.

But after all, was it right to appropriate or even open a box addressed to another person? I think not.

It appears that Bishop Sullivan has determined that no one shall assist the struggling Churchmen of Algoma except through him, but let me assure him that the majority of those who have assisted us will think twice before trusting him to dispense their gifts.

His Lordship disapproves of my conduct in taking part in an entertainment given in Huntsville for Church purposes, so I have placed my resignation in his hands; but I can safely appeal to several of the clergy and laity of Toronto as to the consistency of my conduct for many years past.

GEORGE HUNT.

Huntsville.

[P. S.—There is some misunderstanding no doubt about the box. As to the policy of preventing individual appeals to friends "at home" or in Canada by

the clergy and laity of Algoma, there can hardly be a doubt as to its extreme inexpediency. There is, we fear, "a power behind the throne" in Algoma, which will bring serious disasters, unless curbed.—E. D. C.]

QUALIFICATION OF VESTRYMEN.

SIR,—Sometime since a letter appeared in the CHURCHMAN on the above subject, in which it was shewn what great difference there was in the qualification of vestrymen in pewed and free churches; namely, in the former by the Church Temporalities Act every pew or sitting holder is a vestryman, whether he be a Churchman or not, even if he never enter the church; whereas in the latter the qualification by canon is membership of the Church, and habitual attendance at the place of worship he claims to vote at, even if he do not contribute anything towards its funds. Surely these cannot both be right when so at variance one with the other; why should contributing be the sole qualification in the one case, and not required at all in the other? Why should not membership be necessary in both cases? And why should habitual attendance only be required in free churches?

Now the present seems a very fitting time for doing away with this antagonism, a committee having been appointed to take some action in getting a new canon passed, either by the Diocesan or Provincial Synod, respecting vestrymen in free churches, most probably by the latter, as it appears to be the general opinion that such would be the safe course to insure its legality; besides which our Bishop expressed the opinion that there should be one law for the whole ecclesiastical province. I would therefore propose that the whole matter should be brought before the Provincial Synod at its session this fall, which I believe can be done without any break of its rule or order.

The draft of the proposed canon for free churches, as printed in the notice paper, is rather long affair, and perhaps might be simplified a good deal in its details, and altered so as to embrace all descriptions of churches, something like the following being the qualification:—"That in all churches in this ecclesiastical province (or diocese) the vestry of each church shall consist of all persons in the habit of contributing to the funds of such church, being of the full age of twenty-one years, and who shall have signed in a book to be kept by the churchwardens for that purpose a declaration to the effect that they are members of the Church, and either habitual or occasional worshippers in such church."

Something was said at the Synod when the subject was mentioned, that such a qualification would interfere with vested rights, but as Acts of Parliament frequently have limiting clauses, I should fancy that conflicting vested rights could be carefully guarded in the same manner in the canon.

I have trespassed on your space to such an extent that I will not bring forward any argument for qualification, though much might be said in favour of it.

BARIL R. ROWE.

THE CHURCH OF ENGLAND IN CANADA.

SIR,—I beg to draw Mr. Worrell's attention to the case of *Colenso v. Gladstone*, 12 Jurist N. S. 971, 1866, which explains and qualifies *Long v. the Bishop of Cape Town*, and *re the Bishop of Natal*, cited by him in his article published in your issue of 26th July. A reader of this article would rise from its perusal with the idea that the Crown has no authority whatever to give ecclesiastical jurisdiction to a Bishop of the Church of England in a colony possessing a legislature of its own. This is a grave error, and it is also a very important one; since, if this be the law, there are really no legally qualified bishops now in any such colony, unless they have been created by the local legislative body.

Mr. Worrell has not observed the great distinction which has been pointed out by the Master of the Rolls, Sir Samuel Romilly, in *Colenso v. Gladstone*. You could not afford me the space to go thoroughly into the question, and I must therefore content myself with saying briefly that the distinction is this:—the Crown has the power to appoint bishops in all colonies—whether Crown colonies or whether colonies governed by their own legislatures—in fact, by no power other than that of the Crown can a bishop of the Church be appointed at all, or any where; but the Crown has no power to confer coercive powers on the Bishop in a colony possessing a legislature. To explain the meaning of this, I will quote portions of the judgment of the Master of Rolls. After alluding to the judgments of Privy Council, referred to by Mr. Worrell, and alleging that the law as declared by them does not in the slightest degree affect the position and status of a bishop, he says it "does not

therefore in the least degree affect the first class of his powers—namely, that of Orders—he can as lawfully and as conclusively ordain, confirm and consecrate, as if the coercive jurisdiction could have been exercised by him.” “I have failed to discover any of the functions or powers (enumerated in the Patent) which the Bishop of Natal is unable to exercise. No judgment of the Privy Council has deprived him of one of them. The law, as declared by the Judicial Committee, leaves all these functions to the Bishop exactly as by the law of the Church of England they belong to that office. He may, as bishop, visit; he may, as bishop, call before him the ministers within his diocese; and he may enquire respecting their morals and behavior, and the doctrines that they preach; but the power which the letters-patent seem to intimate an intention of conferring upon the Bishop, namely, the power of enforcing obedience to his orders in the performance of these duties, and the power of removing any obstruction which may be interposed to prevent his performing the functions of a bishop—this power is not given to him personally, or to any officer of his, or dependent on him. Is he therefore left powerless, and can any one with impunity resist his authority? This is not so; but to enforce obedience to his orders, or to remove obstructions interposed to prevent his performing his functions, he must have recourse to the civil tribunals which administer the law of the colony, before which tribunals the person who resists the acts of the Bishop may contest the validity or legality of the acts intended to be done by the Bishop, or of the orders given him. In other words, the Bishop of Natal can exercise all the duties and functions, and perform all the acts which belong to a bishop, within the diocese of Natal, that he could, if he were the Bishop of an English diocese, with this exception, that he cannot enforce these orders without having recourse to the civil tribunals for that purpose. The letters-patent therefore are inoperative in that respect; they are also inoperative in this further matter, that they purport to give an appeal to the Bishop of Cape Town, and they also purport to give an appeal from the Bishop of Cape Town to the Archbishop of Canterbury, to whom no such appeal can, by law, lie, so as to enable the Bishop of Cape Town, or the Archbishop of Canterbury to enforce the coercive jurisdiction in these matters which the Bishop of Natal was unable to exercise. It is not that there is no appeal in such matters, but the appeal, such as it is, the extent of which I shall presently point out, lies to the civil tribunal, and from the civil tribunal in the colony to the Sovereign herself in Council, who, with the assistance of her Councillors, will determine the question between the parties. The more I have considered this question, which I have done very carefully, the more I have found myself at a loss to understand why, the duties and functions of the bishop remaining in every respect the same, the fact that in order to enforce obedience to his orders, and to remove obstructions interposed to impede his action, he must have recourse to the secular arm, instead of enforcing it by his own power—that is, by officers of his own court—in any degree affects his status or position as a bishop. He is a titular bishop all the world over, he is a territorial bishop within his see or diocese; and with the assistance of the secular tribunals he can perform all the acts and duties which belong to the office of a bishop, according to the doctrine of the Church of England. It is clear that this was all that was intended in the word “bishop” from the earliest institution of that office down to the time when the Christian religion having become the religion of the State, coercive jurisdiction was conferred on the prelates of the Christian Church. It is, in my opinion, impossible correctly to assert that this necessity of resorting to the civil tribunal, instead of enforcing obedience by the jurisdiction of the Church itself, can annihilate a see, or make it cease to be a legal diocese.” “In order satisfactorily to explain my meaning in this matter, it is necessary to point out what I consider to be the real position of the Church of England in those colonies. It is declared in the judgment of the Judicial Committee, that the Church of England in these colonies which have an established legislature, and no Church established by law is to be regarded in the light of a voluntary association, in the same situation with any other religious body, in no better, but in no worse position, and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body, which will be binding on those who expressly, or by implication, have assented to them.” These expressions have created some alarm, which has, it appears to me, arisen from an imperfect apprehension of what is meant by them. They do not mean, as some persons seem to have supposed, that because the members of such a Church constitute a voluntary association, they may adopt any doctrine and ordinances they please, and still belong to the Church of England. All that is really meant by these words is, that when there is no state religion established by

the legislature in any colony, and in such a colony is found a number of persons who are members of the Church of England, and who establish a church there with the doctrines, rites and ordinances of the Church of England, it is a part of the Church of England, and the members of it are, by implied agreement, bound by all its laws. In other words, the association is bound by the doctrines, rites, rules and ordinances of the Church of England, except so far as any statutes may exist which (though relating to this subject) are confined in their operation to the limits of the United Kingdom of England and Ireland.”

I could quote much more to the same effect from this judgment, as the Master of the Rolls thus proceeds to explain more fully the real meaning of the judgments in the two prior cases; but I have quoted quite enough to show that it is a grave error to say that a bishop has no power in a colony where there is an established legislature, the truth being that he has all the power which a bishop in England can exert in his diocese, excepting the power of coercion, and that power he can call on the civil authorities to exert for him. So that in effect a Canadian bishop can control all the power which a British bishop can. He possesses all the power of the British bishop, the difference between the two being merely as to the mode of exerting it.

If I had space I could easily show that of the two modes of exerting this power, the colonial one is the more satisfactory, and the result therefore is that a colonial bishop has a better status and position than a British one, because he possesses the same inherent powers, with a better mode of exerting them by coercive measures.

WM. LEGGO.

Winnipeg, August 1st, 1888.

Family Reading.

THE SACRED FIRE THAT MUST NOT BE QUENCHED.

John said of Jesus—“He shall baptize with the Holy Ghost, and with fire;” and on the day of Pentecost the Spirit was so marvellously outpoured, that “there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance.”

Here the Spirit is compared to fire; and there is a peculiar appropriateness in the imagery. Where there is fire, there is usually light; so is it where the Spirit of the Lord is. He is the great Enlightener of darkened souls, and so effectually reveals Christ to them, in all the fulness of his grace and glory, that multitudes in every age have been able to say, from blessed experience, “One thing I know, that whereas I was blind, now I see.”

Like fire also, the Holy Spirit softens what is hard. Even when all other influences have utterly failed, yet in his hands the very flintiest of hearts become contrite and tender.

Moreover, as fire refines and purifies by separating the dross from the gold, so also is it with the Spirit. He is the great and gracious Refiner, and purifies the soul, and makes it meet for the inheritance of the saints in light. Accordingly, it is ever found that the more we get filled with the spirit, the more we get free from corruption.

And this purity is ever associated with peace and joy; for as fire imparts warmth and glow, so does the blessed Comforter. He kindles in the soul a zeal, and love, and gladsome hope that are ever precious in themselves, glorifying to God, and helpful to the world.

As we thus owe so much in every way to the Holy Spirit, we must constantly see to it that what he kindles we do not quench, either by worldliness and unbelief or heedless neglect. And we can only succeed in this by much watchfulness on the one hand, and much prayerfulness on the other. “If we consider,” says Thomas Boston, “that our hearts are like wet timber, which is unfit for keeping fire, and that there are so many temptations, like rain from the clouds, we will soon see that there is no

keeping the fire in if we give over watching.” “Walk with God,” he adds, “as if men’s eyes were on you, and with men as having God’s eyes on you.”

SICKNESS AND SIN.

Though all sin is more or less a fruit of transgression, it would yet be a grievous error to suppose that in every case special sickness is traceable to special sin, and is only laid upon sinners, but never upon saints. Such views find no countenance either in the teachings or facts of Scripture. We are told of Epaphroditus that “he was sick nigh unto death;” yet, instead of being a noted sinner, he was an eminent saint, whose praise was in all the churches, and of whom Paul said, “Receive him therefore with all gladness, and hold such in reputation.” We see the same thing in the touching message sent by the sisters of Bethany when their brother Lazarus was at the point of death: “Lord,” they said, “he whom thou lovest is sick.”

It would preserve us from this error if we would keep in mind that meanwhile we are under a dispensation of grace, one happy effect of which is, that every thing is made to work together for good to those who love the Lord,—the dark and the bright alike, the bitter and the sweet, losses and gains, joys and sorrows, health and sickness. Instead, therefore, of fretting and fearing when affliction comes, true believers are enabled to be submissive and trustful; just because, in spite of all its present grievousness, they regard it, not as a judicial infliction, but as a fatherly chastening and blessed privilege of adoption.

A good and faithful preacher of the word was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up and preserve him unto them. In doing so, they made mention, among other things, of his tender watchfulness in feeding the lambs of the flock, and used the expression, “Lord, thou knowest how he loves thee.” At this the sick man turned to them, and said, “Ah, children, do not pray thus! When Mary and Martha sent to Jesus, their message was not, ‘Lord, he who loveth thee is sick,’ but, ‘he whom thou lovest.’ It is not my imperfect love to him that gives me comfort, but his perfect love to me. ‘There is no fear in love; but perfect love casteth out fear.’”

Plainly, it is not always the worst who are most afflicted, but often the very best, in tenderest love, and for the most gracious ends. The sickness in the outer man tends to give health to the inner, and makes that matter of blessed experience which has been before only matter of faith.

The wisest of men once said, “There is nothing new under the sun;” had he lived in our day he would hardly have ventured such a statement, especially if he had seen the latest and choicest Novelty in Silver Spoon work, viz., “The Fontainebleau,” it is a most exquisite production of the Silvermith’s Art, and can be found at Woltz Bros. & Co’s., 29 King Street East.

The vacant chair of Archbishop King’s Lectureship in Divinity in Trinity College has been filled up by the appointment thereto of the Ven. John Gwynne, D.D., Dean of Derry. The Board, in whose gift the appointment lies, have made it a condition for holding the chair that the Professor appointed shall discharge no pastoral duties, and the new Professor in consequence will resign the Deanery of Derry, to which is attached the cure of souls. The Very Rev. John Gwynne took a second classical scholarship in 1848, and senior Moderatorship in mathematics in 1849. He was elected to a fellowship in 1853, which he subsequently resigned, going out on a college living. He took the place vacated by the present Archbishop of Canterbury on the staff of the *Speaker’s Commentary*, to which he contributed the Commentary on the Epistle to the Philippians.

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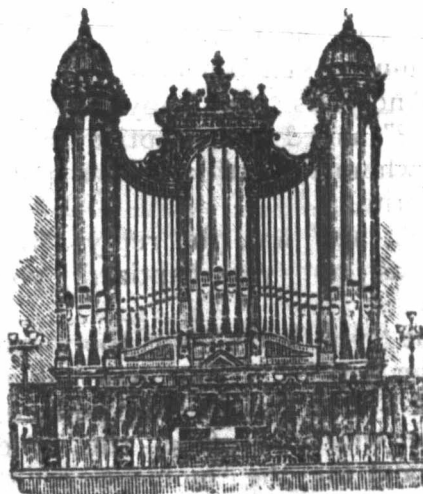
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CHERRY-TIME.

"Oh, cherry-time is a merry time!"
We children used to say—
"The merriest throughout the year,
For all is bright and gay."

"Oh, cherry-time is a merry time!"
The air is fresh and sweet,
And fair flowers in the garden bloom,
And daisies 'neath our feet.

"Oh, cherry-time is a merry time!"
For hanging on the tree,
All round and glistening in the sun,
The pretty fruit we see.

"Oh, cherry-time is a merry time!"
Up in the tree so high
We, children climb, and laughing said,
"Almost into the sky."

"Oh, cherry-time is a merry time!"
The sunshine and the showers
Of God's rich mercy fall on us
In happy childhood's hours.

THE MILKMAN AND HIS GOOSE.

A CORRESPONDENT sends us the following interesting anecdote:—

"As silly as a goose!" Who has not heard this common expression? And yet I think the following narration will show that all geese are not to be branded with this title, and that they may even possess qualities of a very superior order.

"What I am about to state is true, and may be verified by any person who wishes to take the trouble to see for himself. There is living at No. 408, Portobello Road, Notting Hill, London, a milkman of the name of Keen. On one of his rounds last September, he waited on a customer residing in a cottage on a piece of unenclosed ground at the top of the Ladbroke Grove Road. The inhabitants of these cottages are very diversified in the living things which they possess, and one is the owner of several geese. On this occasion he noticed two of them vehemently attacking another, and evidently intent on administering a severe castigation. Without entering into the merits of the controversy, he did not consider 'two to one' was fair. He therefore interfered, and released the suffering party from her assailants. Now follows the most remarkable circumstance. A strong affection for her benefactor seemed at once to take possession of the befriended goose, and so powerful was the attachment, that she would not leave him during the remainder of his round. When he had finished, she was carried home, but on the following day was on the watch for his appearance, when the same thing was repeated, and so on for several days. The milkman at last considered that such love and fidelity ought to have its reward, and so he became the purchaser and proprietor of the faithful bird.

"Every day she may now be seen like a dog, closely waddling along at his heels, as he wheels his bar-

row through the various streets in the performance of his usual round of business; and when he takes his can to supply a customer, at the front door, or down the area, still his feathered friend is in close attendance, never for once losing sight of him. She once followed him to Notting Hill Gate and back, a distance of not less than three miles. Such an instance of attachment is no doubt rare, and it is certainly very extraordinary, and goes far to give contradiction to the proverb, 'As silly as a goose!'"

—Children's Friend.

A MISSIONARY'S LITTLE MISSIONARY.

The following incident recently occurred in the family of a missionary of the diocese. A lady friend, a member of the Baptist communion, was making an afternoon visit. In course of conversation the clergyman's little daughter ran in, and with eyes wide open and full of excitement, began to tell about a baby only two days old that she had seen in a neighbour's house. The little girl was only six years old, and having never seen so young a baby, was very much excited over it.

"And has the baby got a name?" asked the Baptist lady, with whom the little girl was quite a favorite.

"Oh, no," was the reply, "the baby as not yet baptized, you know."

The "you know" was too much for the Baptist. She was taken aback by the simple, yet pointed, answer which fell from the little lips, and for the moment could make no reply.

"That is right, my little girl," said the clergyman; "the baby has not a name yet; she has only her father's name. By and by, when she is baptized and made a child of God, she will get another name—Christian name—because she then enters the family of our heavenly Father, and becomes His child through Christ. And never forget that you have a Christian name given you at baptism, because then you are made the child of our Father in heaven."

"Well," said the lady, "that is a beautiful thought anyhow. I wish I could believe the doctrine, and I don't see but that such a system of teaching religion will do away with the necessity of conversion in after years."

"It certainly does," replied the missionary, "when fairly carried out," and then followed a two hour's conversation on baptism and the Church. At its close the lady expressed an earnest wish for further instruction, which, it is needless to add, was readily promised.

So much for the Church Catechism and the little ones.

"Verily out of the mouths of babes and sucklings hast Thou ordained praise."

A BIRDS WIT.

Some time since, while riding slowly along a dusty macadamized road, I was startled by the hurried flight close by my side of a small bird, which dropped in the road a few paces ahead, and after a flutter in the dust, sat perfectly motionless. I drew up my horse to watch events, when a moment later a hawk swooped by, but missed its prey, and went off into an adjoining field. The sparrow remained still in its place, and, all covered with dust, looked for all the world like one of the many loose stones on the road—so much so, that no wonder it should have escaped the sharp sight even of the hawk. But one explanation of such a freak seemed possible; and when we reflect that these birds generally take to the bushes or to the lichen-spotted rail fences, when pursued by hawks, and that dust is not a constant factor of their environment, we stop to admire so bright a spark of intelligence kindled under such trying circumstances.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nerve, effectually allaying and curing those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

One of the little orphan boys in John Falk's German charity-school repeated at the supper table their usual grace; "Come, Lord Jesus, be our guest, and bless the food Thou hast provided." A lad looked up and said: "Tell us, teacher, why the Lord Jesus never comes." "Dear child, only believe, and you may be sure that He will come to us some of these times, for He always hears us. "Then," replied the bright lad, "I'll set a chair for Him," and he put one by the table. By and by a knock was heard at the door. A poor travelling apprentice was admitted, and asked for food and lodging. The little fellow looked at the stranger a few moments, and then piped out: "Ah, I see! Jesus could not come to-night, and so he sent this poor young man in his place. Is that the way, teacher?" "Yes, my boy, that is just it. Every cup of water or bit of bread we give to the poor and hungry for Jesus' sake, we give to Him. Inasmuch as we do it to the least of our brethren, we do it unto our Saviour."—Theo. Cuyler.

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A SHEPHERD BOY'S IDEA OF PRAYER

A little lad was keeping his sheep one Sunday morning. The bells were ringing for service at the Church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say, for he had never learnt any prayer. However, he knelt down, and commenced the alphabet. A, B, C, D, and so on to Z. A gentleman happening to pass the hedge, heard the lad's voice, and looking through the bushesaw the little fellow kneeling with folded hands and closed eyes, saying the A, B, C.

"What are you doing my little man?" said the gentleman kindly.

The little lad looked up.

"Please sir, I was praying."

"But what are you saying your letters for?"

"Why I don't know any prayer, only I felt in my heart that I wanted God to take care of me, and help me take care of the sheep; so I thought if I said all I knew, He would put it together and spell all I wanted."

"Bless your heart my little man He will, He will; when the heart speaks right, the lips can't say wrong."

The prayer that goes to heaven, must come from the heart.

OUR GRANDMOTHERS

taught their daughters that "a stitch in time saves nine." A pill in time not only saves nine, but oftentimes an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Pellets (Little Sugar-coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

OUTDONE BY A BOY.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him about being so small, and said to him:

"You will never amount to much; you can never do much business—you are so small."

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four gentlemen can do."

"And what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

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Died.

MACMORINE.—Entered into rest at Ottawa on the 6th inst., Kate Murie Ellis, infant daughter of the Rev. J. Ker Macmorine of Port Arthur, Ont. Aged five months and twenty-two days.

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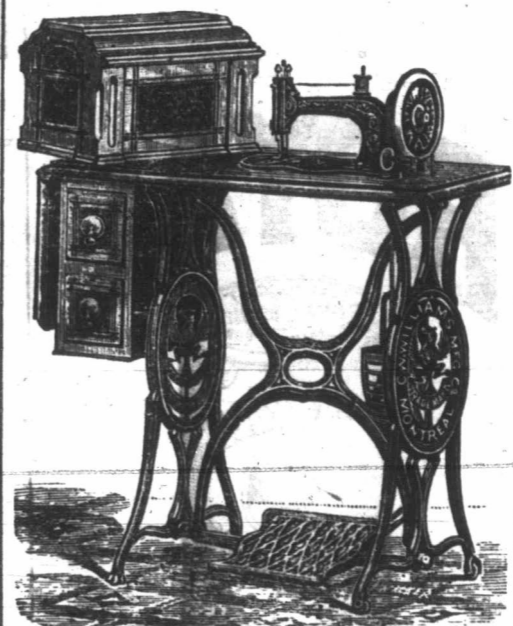
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