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THE NEW CURATE.

CHAPTER 5.—WHO WAS SHE? (Continued).

CONSISTENT, too, with all his thoughts of her, it was that the mother should speak to her as to an old friend, and should bid God bless her when she went away. But it was not consistent, not natural, that the widow should add, as he passed out also, "And you too, sir; and His will be done!" It fell upon him, that first word of cordiality, as something more which he owed to *her*—to her presence there and the influence of it. He was full of new and strange thoughts. It might have been the solitary and unlooked for blessing still ringing in his ear, or, he could not tell what it was, nor whence, but a new attribute was within him. He had a strange yearning to comfort that mother ever her son. Not only to tell her with that lofty coldness which falls upon a sufferer's ear with such a useless importunity, that she was not to murmur, but be thankful. Something more than that. In all his visits to the poor his pity had never been stirred as it was now. The bleak, bare thing he called "working a parish," suddenly lay before him with a new light turned upon it—the light for a possible love for the work.

He thought, too, of the last few months, with a struggling consciousness that something might be amiss with himself as well as with others. He had gone amongst the poor with the sharp points of authority alone visible; no sympathy, no compassion went to soften his stern condemnations, or make his advice palatable. Right was right, and must be urged unflinchingly, and the sorest grief ought not to find it irksome. Setting before himself, as the great desideratum, a life of asceticisms stripped of all human affections which cling to and fetter the nobler aspirations, how could he fail to carry about with him the chilly atmosphere in which he lived? He could bear, but he could not forbear.

Oddly enough, too, he began to associate his ordinary sermons with the scenes at which he had been present to-night, and to have a misgiving concerning them. A large proportion of his hearers were no better educated than that poor lad so suddenly stricken down in his prime. Was it not possible that these abstract speculations, or essays, theological and philosophical, however enticing to himself as a writer, or clever in themselves, might not be exactly what were wanted in such a parish?

Mixed up with these thoughts, and in the end driving them out, there came back to him in a sort of thrill the recollection of the meeting in the sick-room. He had stood there with her. He had walked beside her to where the white mist hung low like a sheet over the meadows. What little they had said before, belonged to the solemn messenger hovering over the widow's cottage, and even while he glanced at the lonely walk before her through those still meadows, his questioning words were belied by a feeling of security. Nothing would harm her; nothing could.

It was a speech which that same questioning drew from her, that kept returning to him now with such haunting distinctness. "My father is not rich, and we are a good many of us. I go into the town to give lessons."

All the way home it rang in his ears—"I go into the town to give lessons."

She was too young, too delicate, too childlike. If it must be done, why could not the elder sister do it? How could the keen-faced man suffer such a thing? Strangely inconsistent with his hard dealings towards himself and all the world was the tenderness for this his one listener, whose very existence was a memory to touch him with unwonted gentleness. That she should have to work for her living! It took nothing from his idealizing of the face of the dim corner; it rather threw around it a double beauty. It filled him with a longing to sweep away from her path all the necessity, and all the trouble, which he loftily pronounced so good for others. What was she to him? He did not stop to ask himself the question; he was contented and expectant: already in the involuntary softening of his manner as he spoke, she had done him good. He could not afford to lose this one myth which he had clung to so tenaciously; he could not shake off the intangible presence which hovered about his sermons as he wrote them, or the simple intellect which appreciated them. Better she had remained a stranger to him than that he should lose this.

CHAPTER VI.—THE ANGEL IN THE HOUSE.

"DID you ever meet with man, woman, or child contented with his or her lot? I with my sofa, which certainly is not a bed of roses, and the boys there with their holidays which are at an end—are we content? Are you? When we get to-day do not we long for to-morrow, to see what that will bring?"

The speaker was Richard Dudley, and his keen eyes were looking up from under their big, black brows at the Curate, who sat opposite to him. And Ralph brought down as usual by the peremptory voice from a reverie, returned the look, puzzled. Never in his whole life had contentment sat so near to him, and why should this time of all others be selected to preach to him about it?

"I am not aware of having shown any signs of uneasiness," he said.

"A little oil on a lake; a thin upper crust hiding many strange strata below. Nevertheless, you are not contented. No man is."

"But a girl may be," broke in one of the boys. "I'm not content, and Oswald isn't, just because the holidays are gone, but Hester is, and she gets no holidays of any account."

"What can girls do with holidays?" interpolated Oswald, contemptuously; "Hester doesn't care whether the Red Pool's frozen over or not, and she's always afraid it won't bear. I can't see what good a girl's life is to her. She musn't play cricket, nor skate, nor fish, and she can't scrauble after the hounds, nor blaze away at the longtails, nor——"

"That's enough, Oswald, Hester is a brave little girl, and her father honours her," said Richard Dudley, still looking steadily at the Curate. It might be that those keen eyes of his had detected amongst the strange lower strata, Ralph's feeling of wonder that he should suffer Hester to do as she did. "She formed plans for herself, and has carried them out," he went on. "There is nothing to be ashamed of in working with such weapons as one possesses. The shame is in being ashamed of the work, which my daughter is not. You, Oswald, and Reggie, go to school this year together, but, if it had not been for Hester, I could only have sent you alternately. Now mind, you boys, that this a debt, and when you are men pay it."

"She wouldn't take the money," chorussed the boys.

"Money! Pay it in care for her; for both your sisters. Look upon it as capital sunk in your service, the interest of which you have to pay for life."

"Not exactly the light in which young men view such matters generally," said Ralph.

"No, sisters are catspaws, conveniences, butts; inferior animals, on whom superior brothers fancy they have an indestructible claim in every way. I never had one, so I preach, reversing the rule. As for Hester, if I were not lying here, a useless log—ugh—I was a rich man once, Mr. Selturne, as your brother Cresset could tell you."

"Do you know my brother?"

"I knew your mother and your brother, when I lived—well, differently. But if I lost the greater portion of my property, it was my misfortune not my fault, or I might bear it even worse than I do. Now, you boys, be off, or I shall snub you, for I am in pain."

The next moment the Curate, having taken this speech as his dismissal also, was standing in the deep window of the dining room, looking out upon the rime-laden trees. For Christmas had come and was gone, and a cold, gray sky hid the February sun like a thick veil. It was one of Hester's rare holidays, but she was busy with something for the boys. The Curate took no heed of her occupation; perhaps scarcely knew that she had any. If ever he had seen anything incongruous or ungraceful in such work as she was doing, he saw it no longer. Whatever she did became in her hands a thing worth doing, and he never considered why it should be so, or why the Red Grange saw him so often when his calls upon his other parishioners were so scant and chilly.

Though he knew her now as Hester Dudley, of whose ready sympathy he was always secure, his parish troubles formed no ground of conversation between them; they did not speak of others, but of themselves, and she was still for him the one listener; the solitary gem in all that vast setting of dulness.

It was, perhaps, a strange interest, that drew him towards her. No matter that she had few accomplishments, that she was well-nigh self-taught, with the exception of her father's faithful lessons; that she knew little of music, playing and singing only by ear, and for pure love of it. These things could not add to or diminish the original halo; they even had a charm of their own, from the very simplicity with which they made her look up to him as so far above her. He would not have her different. Untrained though it was, the intellect was still there; the power to spiritualize and to appreciate: and, as it seemed to him that sixth wonderful sense which extracts from the outwardly prosaic life its latent poetry, its pictures, and its music.

They were friends. What did *he* want with such a friend, reasoning on as

he did about the contemptible elements which fetter the soul down to earth, and cause it to find beauty in so poor and perishable a world as ours?

It never struck him that this new and unsuspected form of the tempter was the one from which he had held himself most secure, and to which, therefore, he was most blindly accessible. Neither did he perceive his inconsistency. He who had hitherto held himself above the softening influences of life, suddenly conceived that such a friendship was invaluable to him. He had never known a sister; here was one; so he believed, with no misgiving. What Hester herself might believe or think of one who sought her out so persistently; whose words and tones had so different a ring from the tones of those brothers of hers, was a consideration which never entered his head.

"You were not at church last Sunday evening," said Ralph, on a sudden recollection of the wrong her absence had done him.

"No, we could not both go together."

"Why?"

He was strangely exacting and authoritative; but she never resented it, or evaded his questions.

"Because our old servant is gone for her holiday, and her substitute does not suit my father."

"There were the boys."

Hester looked up with an expression of amusement which died out at once.

What was that sudden darkening of the Curate's face? What was it that had startled him in a moment from his haze of content into a whirlpool of dismayed excitement, before which Hester, doubtful and troubled, sought to speak with unwonted gravity.

"The boys are nobodies. But the house will be dull without them."

"Dull!" echoed Ralph, not that he was thinking about the boys or the house, or its possible dullness; he was not thinking at all: he was dazzled. He went on speaking rapidly, but not knowing what he meant to say or how it was to end. Are *you* dull, Hester? Are you like the rest of the world, following after change—is it possible that you of all people are not happy? I have been dreaming——"

It was only by a desperate effort that he stopped himself. Where in the world was he hurrying on to? What mad spirit had taken possession of his brain now? It was but a thought. Who put it there? How did it come? A thought of intoxication, to be followed by intolerable wretchedness, to be smothered up now in its infancy if human will could do it: to be hunted down and driven out, like the promptings of an evil spirit.

He went up and looked at the timepiece on the mantel-shelf, standing with his back to Hester, fighting with himself. One of the boys started up and poked the fire into a blaze. It shone into the corners of the room: it put the warm, brown lights on the head bent over that work-table against the dark back-ground of crimson curtain, and flashed upon the face, the hands, the gleaming needle. He turned and looked at the effect. And outside there were the coming night, the hoary trees, and the bitter cold. What business had he ever to come out of them into this genial warmth? A little while longer he looked, and then he said a hurried good-night, and was gone.

[TO BE CONTINUED.]

GOD'S COMMISSION TO HIS CHURCH.

"And I will give unto thee the keys of the Kingdom of heaven and whatsoever thou shalt bind on earth, shalt be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—St Matthew xvii. 19.

In these words our Divine Lord gives to St. Peter the same commission which in St. Matthew XVIII we find Him giving to all the apostles,—viz., to teach his people out of God's word the way to heaven. It is to this St. Paul alludes when he says "We are ambassadors for Christ, as though God did beseech you by us."

Something, however, beyond this is meant when our Lord speaks of "the keys of the kingdom of heaven,"—viz., the ministration of the sacraments,—the sacrament of Baptism, by which souls are admitted into covenant with God and without which none can enter into the kingdom of heaven (John XVIII, v), and the sacrament of the Body and Blood of Christ, by which the souls of the faithful are strengthened for their Lord's service, and brought into union with Him (I Cor. 16), and without which they are, ordinarily speaking, cut off from union with Him: for it is expressly said "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." St. Paul also tells us that the ministration of these sacraments is entrusted to the priesthood, when he says, "let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God."

Now this commission which, in Matt. XXI, was given to St. Peter, and, in Matt. XVIII, to all the apostles, which is alluded to by our Lord in Luke XXI, 29. "I appoint unto you a kingdom as My Father hath appointed unto Me," and again "as My Father hath sent Me, even so send I you," this commission was left by the twelve apostles to their successors, viz., those apostles (or bishops as we call them) whom they appointed to be their assistants while they themselves continued to live, and their successors after they should be taken to their rest. And this commission has been handed down, by the laying on of hands, from bishops to bishops, and will so continue to the end of time, according to our Saviour's words, "Lo I am with you always, even to the end of the world." By virtue of this commission, each bishop stands in the place of an apostle of the Church; and discharges the important trust reposed in him, either in his own person, or more generally by the parish clergy, whom he ordains and clothes with a share of his power and authority.

Here then is the difference between the ministry of those who have received apostolic or episcopal ordination, and those who have not. To the former Christ has promised that He will "be with them to the end of the world," and that when they minister the word and sacraments He will be present and ratify their acts; "Whatsoever thou shalt bind on earth, shalt be bound in heaven," &c. But to those who have not received this commission, our Lord has given no such promise. A person not ordained by a bishop, may use the words of baptism, and pour water on any one, but Christ has not *promised* that the acts of such a man shall admit souls into the kingdom of heaven. A person not commissioned may break bread, and pour out wine, and pretend to give the Holy Communion, but it can afford no comfort to any to receive it at his hands, because there is no reason to think that while he does so on *earth* the Lord will ratify his act in *heaven*.

It is of the utmost importance that it should be known and understood that it is by virtue of this commission, that the clergy claim attention when they minister the word and sacraments of life. Clergymen do not claim to be heard and received because they may have received a good education; or because they may have the gift of speaking, or writing; or because they have been invited to a parish by the vestry, or presented by the governor to any benefice which may have been created in the parish. None of these give a clergyman his commission. Time was when the clergy had none of these; and the time may come again, when they shall not have them. Men may take away these things; but men cannot alter the position of the clergy in spiritual things, nor the relation

in which they stand to God and to our souls. Men cannot take away that which Christ has given,—His own authority and commission; they cannot set aside the trust which He has placed in the hands of His priests, the ministry of reconciliation, nor make void the promise He has made, that in the faithful exercise of this ministry, He is “with them always, even to the end of the world.”

Whether, then, our pastors are rich or poor, learned or illiterate, honoured or despised by the world, it is only the having received this commission from God through the apostolical succession of the bishops, which gives them any authority to speak or minister the sacraments necessary to our salvation. Those who are not so ordained have no right or authority to act in God’s name, but have only their own self-appointment to produce as warrant for their ministrations. To the writer of these lines who lives amidst the jarring discord of unauthorized sects, it is one great comfort of his life to know that there is in the land a line of truly appointed ministers, at whose hands he may without doubt receive the blessings of religion, as from the hands of the Lord Jesus Christ Himself. That we may love and reverence the true Church of Christ, and its ministrations, and that all may be brought into the one fold under the One Shepherd, should be our constant prayer and aim.

Holy Days of the Church.

ALL SAINTS’ DAY.

NOVEMBER 1.

“Here are they that keep the commandments of God, and the faith of Jesus.”—REVELATION xiv : 12.

The design of the Church in appointing this festival is chiefly to honor God in the holy example of His saints, and also to encourage us who remain yet upon the battle-ground, to fight the same “good fight of faith.” As she cannot assign a special day for every saint and martyr, she here includes them all in one common festival. She inculcates, too, at this time, the important doctrine of the “communion of saints,” reminding us that all true Christians are “fellow-citizens with the saints, and of the household of God,” of the same family with those in Paradise. Therefore, as we thank God for their good example and their labours of love, so we cannot doubt that they rejoice in our conversion, and pray that we may also enter into their unspeakable joy.

Oh, let us then run with patience this race that is set before us, following in the footsteps of those who have “kept the commandments of God, and the faith of Jesus,” that at the end we also may stand before the Lamb, and join in their glorious song—

“Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever ! Amen.”

[Written for *The Church Magazine*.]

FESTIVAL OF ST. ANDREW.

NOVEMBER 30.

MORNING LESSON,—Proverbs xx. EVENING LESSON,—Proverbs xxi.

The dreary days of November were well nigh gone, and the last evening as if conscious it was about to usher in the Christmas month, cast aside all fog and mist, and came forth calm and clear as a summer’s night. “A fit birthday for the Christian year,” was Mrs. Clifton’s remark; and Hugh eagerly enquired her meaning,

"I have been wishing all day," he added, "to ask you why it is that although we are so nearly at the end of the year, yet that the collect, epistle and gospel for St. Andrew's day are placed at the very beginning of all the Festivals? I cannot understand it."

"The same fact has puzzled many at your age," said Mrs. Clifton, "and I will try and explain it to you, as it was once explained to me. The natural year, the year of the world, is, as you know, regulated by the sun, and begins on the first of January, in like manner, the Church's year is regulated by her Sun, the Sun of Righteousness, and commences with Him, for Whose coming we watch and prepare during the solemn season of Advent. If you look at the rubric in your Prayer-book, you will there see that Advent Sunday is always to be the Sunday nearest to the Feast of St. Andrew, and now perhaps you can tell me why he, of all apostles should be chosen to head, as it were, their glorious company?"

Hugh thought for awhile, and then said, "Is it not because he was the first to come to Christ?"

"Quite right," replied his mother, "St. Andrew was the first to proclaim to the world, 'we have found the Messiah': the first to abide with the Lord, as St. John tells us (chap. 1. 39), and, having so done, he rested not till he had found his own brother Simon, and brought him also to the feet of the Saviour. Is not his, then, a beautiful example fitly placed before us at the beginning of our year,—to seek Christ early, to follow Him when found without delay, and then to strive lovingly and earnestly to bring others to Him also."

"But did you not tell me once that St. Philip was the first really to become Christ's disciple?"

"I did; and so he was, for you will find on studying your Bible, it was not till the year after they had thus seen and believed in our Lord; that St. Andrew and St. Peter were actually called to the Apostleship. They had returned to their own home at Bethsaida in Galilee, to their old occupation as fishermen, when Jesus stood by the Lake of Genesareth, or as it is more generally called the sea of Galilee, and there, having fully confirmed their faith, and proved to them His greatness and divinity by the miraculous draught of fishes, as recorded in the gospel for the day, told them He had other work for them to do, that hence forth they should be fishers, not of fish, but of men, whose souls they should catch and bring to Him; and straightway they left their nets and followed Him.

We hear little of St. Andrew personally after this from Holy Scripture, but that little shows he was very high in the favour and confidence of his Lord. He was the one who with St. Philip brought certain Greeks to Christ, who came up to Jerusalem to worship at the Feast, (St. John, chap. xii); and (chap. vi.), we read that it was St. Andrew who drew attention to the lad 'having five barley loaves and two small fishes? Again St. Mark tells us, (chap. xii.), that he was one of the four to whom our Saviour revealed the signs of His coming, and of the end of the world. After the Ascension he is once more mentioned as among those assembled in prayer and supplication in the upper room at Jerusalem, and then we know no more of him but what we learn from the Church history of that time."

"I hope you will be able to tell me what became of him, and why he is always drawn with a cross."

"The history I spoke of tells us that on the dispersion of the Apostles, St. Andrew travelled to Scythia, a barbarous region far north of the Holy Land,

where he preached and laboured many years successfully, undaunted and undismayed by the dangers and difficulties which surrounded him. In the neighbouring countries also of Asia Minor and of Greece he made many converts, and at length received the crown of martyrdom at Patræ, in Achaia. The consul of that city enraged at the success of the Apostle's labours, caused him to be seized, scourged, and crucified; and that his death might be the more lingering he was fastened to the cross with cords instead of nails. Here he hung for two whole days, but no complaints ever escaped his lips. He rejoiced that he was counted worthy to suffer for his Master's sake, and employed his hours of agony in beseeching those who stood by to repent of their sins, and to acknowledge Jesus as the Son of God.

The cross on which he died was in the form of the letter X, and is now usually called St. Andrew's cross."

"What a holy man he must have been!"

"By the grace of God he was, indeed, Hugh. May we by the same grace be made like him 'confessing with the mouth the Lord Jesus, believing on Him with our whole hearts.' May 'we, who have already been called by God's Holy Word, readily obey that call, and forthwith give up ourselves obediently to follow God's Holy commandments, through Jesus Christ our Lord.'"

L. H. B.

THE HAPPY MEDIUM.

"*In melius res tutissimus ibis*," is a sound and safe axiom; and such appears to be the opinion of the Bishop of Aberdeen and Orkney. No one will accuse that eminent prelate (Dr. Suther) of too High Churchism, on the contrary, his learning may appear rather to be the other way, and therefore the *dicta* lately uttered by his Lordship, and which we quote below, are the more creditable to his candour and liberality of sentiment.

To enable our readers fully to understand the scope of the Bishop's remarks, it must be premised that St. Mary's Church, Aberdeen, is one of the most beautiful and well adapted episcopal churches lately erected in Scotland; that it was built under the especial auspices of the Rev. Mr. Lee its first incumbent, an ultra High-Churchman; that under the same auspices it was ornamented and decorated, (especially in its chancel), and its services were for a time conducted in the most florid style of ultra-ritualism; that these facts caused a schism in its congregation; that the more moderate portion of the congregation appealed to the Bishop for his authoritative suppression of the offensive practices complained of; that the Bishop's paternal and friendly remonstrances with the incumbent produced no effect; that his Lordship was finally compelled to resort to the extreme measure of withdrawing his episcopal licence and closing the church, till matters could be brought into more rational and decent order; that at length the resignation of Mr. Lee left an opening for the mutual accommodation and agreement of the contending parties, and the election by them, jointly and amicably, of a new pastor. This enabled the Bishop to restore the licence to the church, and to preside at the induction of the newly elected incumbent, on which occasion His Lordship delivered an impartial, dispassionate, and tranquilizing sermon on the vexed question of Ritualism. In the course of his remarks he said:—

We know that at a certain period of Ecclesiastical history, such was the recoil in the human mind against certain abuses in worship and doctrine, that some thought it absolutely necessary to destroy the old system root and branch—to raze its beautiful temples to the ground—to break the carved work thereof, and to change the whole course of Christian worship. Acting upon this principle, the leading minds in some countries "deliberately snapt the chain which bound men to ancient Christendom—rejected the sacred inheritance of traditionary history

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

OUR CHURCH MUSIC.

(Continued from the CHURCH MAGAZINE for September.)

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

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

for the following Sunday. But if in some parishes in this province such a scheme could not at present be carried out, why could not the choir be restricted to the use of a certain number of good sound chants and hymn-tunes for a certain length of time,—until the congregation became familiarised with them? Then a new selection could be made, and so, after a while, the list would become a very large one.

The chanting which is now so thin and weak in nearly all our churches would, when taken up by the congregation, become full, hearty, and vigorous. The psalms would then become more impressive, and more of a delight to repeat in a musical manner than the mere reading of them, in response, can ever be. In a Church paper, lately, we met with some very sensible words on this head:—

The Chant is adapted to a clear enunciation of the words, and thus tends to make music subordinate to thought, and song to religious worship. It is totally dissimilar to all the forms of secular music, and seems to preclude the very idea of display. It leaves the mind open to the full impression of the sacred text, and is most favourable to a heart-felt expression. It furnishes the most simple form in which many voices may unite in a simultaneous utterance of words, and hence is admirably adapted to the Congregational method, to which it properly belongs. Children easily acquire it, and take a great delight in it.

The anthem, indeed, is intended by the Church to be sung by the choir alone but this direction if it points out anything shews that the congregation are expected to sing at all othertimes with the choir; and, as we have seen lately remarked:—

The Congregational is *nature's* method of praise. It is in a great degree independent of art culture, being indeed above art. It is adapted alike to the voices of the young and the old, of the uncultivated and of the cultivated. It engages all in the simultaneous exercise of the same emotion, furnishes something for every one to do, admits of no listeners, and thus excludes that bane of all true worship, criticism. As individual voices are lost in the chorus of the many, one is naturally led to feel his own insignificance. That essential feature of Chorus Singing, the blending of voices, by which the impurity of individual tones is neutralized, and dissonance harmonised, and in which consists in a great degree its strength and its beauty is obtained almost without effort when many voices (even fifty or a hundred) join in one melody.

It is the earnest desire, no doubt, of every clergyman in New Brunswick that congregational singing should be established in every church. But until a better system of government for their choirs than the unsettled one (if any) which now obtains is carried into effect, no hope for the congregational method can be encouraged.

How is it, for instance, to be supposed that the members of a congregation, either individually or collectively, can ever be sure on entering the church with the intention to join in the musical portions of the service that they will be permitted to do so? And whose permission, it may be asked, will be required for such a purpose? The clergyman is willing, of course, that his congregation should take their part in singing the praises of God—then, who is to prevent them? Why, the organist, or the choir-master; and simply in this way: To please the choir as well as himself the organist, or choir-master, (as the case may be), will select the newest chants and tunes with which he can meet. And now-a-days these are for the most part adaptations of the most florid description,—often taken from either the liveliest opera, or else from some Roman Catholic source. It will surprise some of the ultra-Protestant worshippers in New Brunswick not a little that some of those very tunes they hear so often and admire so much are taken from the musical services of the Roman Catholic Church. Yet such is the fact. The best tunes in the "Shawm," "Dulcimer," and kindred publications are from this source. At the same time

it must be admitted that these are nearly always arranged for the worse in the books mentioned. But it ought not on any account to be conceded that "pretty" music because it is "pretty" and "pleasant" to hear, or sing, should be sung to sacred words in the services of our Church. The truth is that our Church people, generally, have no idea how much opposed to the spirit and meaning of both the psalms and hymns are the florid, secular, tunes now so much in vogue in this province.

With regard to the singing of the canticles as musical services, it may be as well to remark that except on festival occasion these had better be dispensed with. The *Te Deum* is in most cases far more satisfactory and effective when chanted to an arrangement of several chants, because these are more simple and more sure to go smoothly; and the absence of one or two of the choristers would not detract from the general body of tone—more especially where a part of the congregation chanted with the choir. There are few services, moreover, which do not require a deal of practice to do them justice. It should be borne in mind, too, that solos and duetts are very crying for amateurs, and, where there is any doubt as to the leading members being present at the service to take their part, it is better, far better, not to run the risk of having to omit the appointed music. For to fall back upon even a chant arrangement in such an emergency is apt to lead to confusion, and to endanger the heartiness of the rest of the music.

In the former paper, allusion was made to the two pointings of canticles now in use in this diocese. Our attention has since been called to another which has been highly recommended,—viz, Janes's Psalter published by J. & C. Mozley, London, at a shilling sterling. This contains the canticles as well as the psalms. In this, however, as in the others there are no doubt defects. In no arrangement that we have ever heard of is the pointing of all the canticles satisfactory. The *Te Deum* is in some respects, according to Mercer's arrangement, very faulty, and it is necessary for the distinct enunciation of the words, and proper emphasis and accent to make several alterations. These alterations have already been made in some of the churches of the diocese where Mercer's book is used; and there is, no good reason why improvements in the pointing of the other canticles and of the psalter, also, should not be made when good taste and judgment show that they really *are* improvements. In the choice of anthems regard should be had to the Church's seasons, and to the jubilant or penitential character of the selection required. So, in the matter of the hymn-tunes, the music should always fully express the words of the hymn. But unless due attention is paid to *expression* in the singing of the tune the music cannot adequately represent the meaning it is intended to embody. How often one hears the "Old Hundredth" drawled out as if the words were of the most sorrowful character! How little attention, too, is paid, on the whole, to the meaning of the words sung! How seldom the soft, loud, and very loud passages even in anthems are effectively sung! At the same time, it must be observed, that *excessive* use of the *f—ff—p—pp—mf—cres—dim—sfz* and other marks familiar to all choristers is to be carefully avoided.

The pronunciation of the words in singing is a matter of paramount importance. Yet, it seems to be considered an affair of no moment at all in most of our choirs. Nothing can be more annoying to a cultivated ear than to hear the termination *ly* in such words as "holy," "mighty" pronounced as if they were spelt "hoLEE," "mighTEE." If choristers would sing them as

if they were spelt "holay" "mightay" they would have their proper musical pronunciation. The word "presence" is often wrongly pronounced "presunce" "gladness" as if it were "gladness." The word "Lord," too, is often pronounced as if it were spelt "Lo-o-r-r-d." Other mispronunciations are frequently to be heard; but these need not here be mentioned in detail. If "the" should be sung as if it were "they"—"Saviour" as "*Saveyour*"—"generation" as "*generashon*," there would be a marked improvement in this respect.

Now as to the management of a choir. Who is the proper person to superintend the whole musical arrangement? Everyone will say, the clergyman. And so it should be. But most of the clergy in New Brunswick (though, perhaps, through no fault of their own) are incompetent to personally direct their choirs. In such a case the organist, or one of the choir, or both of them, should be appointed to direct the music, and should be considered as acting for the clergyman. At least one practice, each week, should be held, and the choristers should see to it that their meeting together should be for *work*, and that their behaviour at these practisings should be in keeping with the holy place in which they are assembled. Their behaviour during the hours of service should always be reverent; and, when they stand to sing, let them do so in the utmost order, being careful not to turn towards the congregation, (for this savours of display), but to remain in the position in which they rise. Then with hearts as well as voices attuned to the high and holy strains in which they are privileged to join, let them strive to feel and know into Whose Presence they have come "with a song," that may be enabled truly to "sing, rejoice, and give thanks."

"WHY DO YOU TURN TO THE EAST AT THE CREED?"

THE CHURCH OF ENGLAND CHILD'S ANSWER.

And the glory of the Lord came into the House by the way of the Gate, whose prospect is towards the East.—Ezekiel XLIII, 4.

I turn to the East, when I say the Creed,
And this for reasons three;
First—Holy Church hath practised it,
And she's the guide for me.

I turn to the East, when I say the Creed.
For thence the rising sun
Through thousand circling months and years
His ceaseless course hath run.

I turn to the East, when I say the Creed,
And my Redeemer bless,
Who rose on our benighted earth
"The Sun of Righteousness."

I turn to the East, when I say the Creed,
And look for my final doom;
For thence, the Scriptures seem to speak,
The righteous Judge shall come.

I turn to the East, when I say the Creed;
My reasons I have given;—
But not *my eye alone—my heart*
Must turn itself towards Heaven.

So I turn to the East, when I say the Creed;
And tell me now, I pray,
Why any HUMBLE Christian need
To turn another way?

[The foregoing lines are printed in defence of an edifying, an ancient, and, it may be, an Apostolic custom. Certainly it is no returning, as some vain and ignorant talkers have styled it, "to mere types and shadows." Taken, like the invariable custom of the Burial of the Dead, eastward and westward, it is a solemn witness to us all, that we "look forward to the Resurrection of the Dead," and "the life of the world to come."]

Horspath Parsonage,
Sherburne, England.

J. M. K.

THE BREAD IN THE HOLY COMMUNION.—Outwardly the Bread remaineth as it was before—the same shape is evident, the same colour is seen, the same taste is tasted, but within is a thing much more precious, much more excellent, that is to say, the Body of Christ shewed which, not with the senses of the flesh, but with the eyes of a faithful mind, is either seen received, or taken.—From the "*Book of Bertram*," approved by Ridley and Cranmer.

Colonial and Foreign Church News.

"A Churchman" informs us that "though so late in the Fall, the good work of Confirmation is still being continued. On Sunday, 3rd Oct., the Bishop administered this Apostolic rite to 21 persons, in Christ's Church Maugerville. The day was wet and the travelling unpleasant, especially for those who had to cross from the Burton side, but the beautiful little church was well filled with devout worshippers, and the religious quiet, and holy peace within, contrasted with the storm without, reminded us that the Church of Christ is the only refuge against the storms of temptation and the winds of false doctrine, and seemed an earnest to those about to be confirmed of that inward peace and quiet; the reward of a life spent in the fulfilment of their Baptismal vows. Immediately before Confirmation one of the candidates was admitted into Christ's flock by baptism. After the 'Laying on of hands,' the Bishop delivered a most instructive and interesting address from the lesson for the day (St. Luke ix, 57-62), which was followed by the administration of the Holy Communion. A large number of the newly-confirmed joined their elder Christian brethren in this solemn feast.

The Maugerville people are favoured in having one of the best organs in the province; and the singing, on this occasion was very good."

TOBIQUER AND GRAND FALLS.—Confirmation was held in this mission last month, but no particulars have been sent to us concerning the services or the number of candidates.

LUNenburg, NOVA SCOTIA.—The corner stone of a new church was laid in Markland a settlement in Mr. Snyder's mission on Friday Sep. 28th:—

The clergy vested in surplices, hoods and stoles, proceeded to the site in procession, repeating in response the 24th Psalm. The Rev. Mr. Shreve said the appointed prayers. Mr. Moore read the Lesson—parts of I Kings, V. and VI. Mr. Owen made a most instructive address on the need and propriety of building proper "Houses of God," and the sin of living ourselves in "ceiled houses," while God's house lies waste or is unfinished. Mr. Payne and Mr. Bullock followed in appropriate speeches, and Mr. Snyder offered the prayer for "unity" and gave the Blessing of Peace. The stone was then laid, by Mrs. Barry, wife of the donor of the site, in the name of "the Father, and of the Son, and of the Holy Ghost.—*N. S. Ch. Chron.*

MORE than a year's canvassing, on the continent as well as in England, has raised only £19,000 as a memorial of Cardinal Wiseman; while a few weeks have raised £27,000 for a memorial to John Keble.—*N. S. Church Chronicle.*

CANADA—Toronto. The special meeting of Synod was held in Toronto on Wednesday, Thursday, and Friday, Sept. 19, 20, and 21; the Lord Bishop of the Diocese presiding. On the ninth ballot the Venerable Alexander N. Bethune, Archdeacon of Toronto, and Rector of Coburg, was duly elected Coadjutor Bishop. The lay vote for Dr. Bethune on the first ballot was only 21 out of 91; but on the ninth and last 47 out of 91. Provost Whittaker withdrew his name after the eight ballot; and the bulk of his supporters thereupon voted for Dr. Bethune, and secured his election. The Lord Bishop then rose and addressed the delegates as follows:—

"My brethren of the clergy and laity: it is with great satisfaction that I hear read to me, officially, the result of the election of Coadjutor which has been now made. I congratulate the whole diocese, as well as all connected with the Church, on the way in which the proceedings have been conducted. Nothing could be more praiseworthy than the whole of the voting in this sacred edifice. It is, therefore, with more gladness and gratitude than I can well express, that I find this duty has been so well performed and finally accomplished. I therefore proclaim in all your hearing that the Venerable Alexander N. Bethune has been duly elected Coadjutor of the Diocese of Toronto; and I trust and hope that his future life will be as the past has been—just, and holy, and upright in every respect, and worthy of the high station to which he is now called."

UNITED STATES.—St. Stephen's Church, Portland, recently destroyed by fire, is to be rebuilt as a memorial to the late Bishop Burgess.

The Right Rev. A. C. Cox, Bishop of Western New York, at a recent D. Church Society meeting in Toronto, C. W. speaking of the growth of the Church in the United States said, "Bishop Burgess asserts that the entire growth of our American Church must be dated from 1818; until that date she had hardly held her own. I am not counted an old man, but according to these statements, all that our Church has become, is the growth of a period within my own lifetime: almost within my own recollection. In view of the hostility which it has had to encounter, from the beginning, its progress has been very remarkable. By God's blessing upon Apostolic labours, animated by such principles as I have endeavoured to illustrate, our Church has not only grown thrivingly during the last half century, multiplying her bishoprics to forty, and her parishes and stations to more than 3,000, but a mighty influence has gone forth from her, which has greatly changed for the better the religious sentiments of thousands of pious men. The Prayer Book is our great missionary, and supplies our lack of service, as nothing else could do so well. In Virginia the Church was all but extinct at the beginning of the century: it grew rapidly under the Episcopate of Bishop Moore, and that of his successor, until the civil war. In Maryland, under the eminent prelate who still adorns that state and diocese, the number of the clergy has doubled, and there has been a great development of strength. The South and South-west are yet missionary ground, where the Church was never strong, and is now deplorably enfeebled: but there, also, the intelligence and culture of society gravitate to the Church. Under my truly great predecessor, Bishop Lancelotti, a great diocese was developed, and my venerable friend, who is with me on this platform, could tell you how he came to Buffalo as a missionary to a few scattered Churchmen, 40 years ago, and how on last Easter day, under the roof of his own church, 1500 children were gathered, representing seven parish churches.

The Rev. Mr. Ouseley who is now doing duty at Northmoor church in the North of England told the following remarkable story in the course of a sermon he preached there lately. He said he was three years ago "restoring the service of Almighty God to its beauty and perfection" and met with much opposition from some of the people. The ringleader was a churchwarden, and after service one day he was heard to ask with a fearful oath that he might be struck dead, have his reason taken away, and die mad if he allowed the ritualistic services to continue in that church. Three mornings after that, Mr. Ouseley said that he was coming up to the church with some others when they heard a bell—the death-bell—tolling. They found the people assembled in the church to create riot very still, and on enquiring into the cause the reply was—"Do ye not know? The churchwarden is dead!" "It was true! The man who took that awful oath," the preacher continued, "went home, and was taken ill the same evening. He grew worse; on the next evening he was raving mad, and before the night had passed he was dead."

Mr. Coleridge, speaking at Exeter, moralises on the effect of the Colenso Judgment in language with which we thoroughly agree. It would be unwise, he thinks, to attempt to renew that legal connection between the Church in England and the Churches in the Colonies, which that Judgment has declared not to exist. It is not desirable that it should be renewed. But it is all the more desirable to preserve and strengthen that informal but substantial union which, under Providence remains the best antidote against the dangers incident to small widely dispersed religious bodies—the danger, especially, of new standards of faith being set up by perverse or narrow interpretations of the old. Every man must feel that there is that danger. Every Colonial Church must be sensible of it. It is their duty, therefore, and ours to keep up a living connection in what ways we can; but not to try to build an impossible legal supremacy on Acts of Parliament.—*Guardian*.

We are again in receipt of numerous accounts of Harvest Festivals, which, despite the unpropitious weather, continue to be held throughout the kingdom. It is impossible to find room for the whole of them; and the features are too much alike to allow of selection. They show that floral decorations and the use of banners in processions are becoming very general. The brilliant gladioli have been found, from their lasting beauty, a seasonable addition to the flowers in use. They made a very gorgeous display at St. Giles's, Oxford, on Thursday last, contrasting effectively with the more delicately coloured flowers which with wheat and fruit beautifully decorated the pulpit, reading-desk, font, and altar. The church was crowded. The preacher was the Rev. J. R. Woodard, who eloquently enforced the joyful aspect of religion contrasted with the Puritan gloom at one time too prevalent in English services.—*Guardian*.

It is proposed, with the consent of his wife and children, that the monument over the grave of the Rev. John Mason Neale, in East Grinstead Churchyard, should be undertaken by his old friends and fellow-workers of the Ecclesiological Society, as a token of their respect for his memory.

The Committee of the *Hawaiian Mission* has given directions to Mr. Slater to put in hand the first portion of his design for the memorial church at Honolulu—viz., the choir with its isles, and the tower, which is placed at the north-west side of the choir. Its estimated cost is between £5,000 and £6,000.

THE COLONIAL CHURCH.—At a recent meeting at Salisbury, England, the *Bishop of Oxford* in the course of his remarks on the present crisis with regard to the Colonial Church, said—

This, then, was now the fact—it had only come to light lately, but it was an undoubted fact that in a great part of the colonies there was no Established Church—that the great body which was established at home was unestablished there. Immediately upon this discovery, what happened. In the first place, a number of very excellent, good people—the old Church and State people—ran about just in the way that domestic animals in a farm-yard ran about in a thunderstorm. They fancied that the storm was sent on purpose to destroy them, and accordingly they went rushing about exclaiming, "Oh! good Heavens, what is going to happen? The Church and State are going to be broken up: we must take away everything that we have given to the Bishops: we must put them down; dear me, we are dreadfully frightened." (Laughter). There was a little thunderstorm, and the domestic fowl ran about dreadfully frightened; but he saw not the smallest need in the world for such an apprehension. He would say, "My dear Church and State friend, if there exists such a person in the room, let me calm this perturbation of your disturbed spirit. (Laughter). The Church was one before there was any Established Church. When it went forth from Jerusalem, from Antioch, from all the different centres from which it spread itself in the world, it was wholly and entirely unestablished, dear Church and State friend, and yet it remained in unity. It remained in unity because it had one Creed, one Apostolic descent, one Bible, the same Sacraments, and all these centering in and leading up to the one same Divine Lord, reigning in, and over, His Church. (Applause).

EDITORIAL NOTICES AND ANSWERS.

It is strange how thoughtless some people are in persisting Sunday after Sunday in following out their own ideas in the part they take in the public worship of the Church. A little reflection would convince them that they only annoy their fellow-worshippers in so doing, and can derive no benefit themselves by not attending to the rules of the Prayer-book. One, among other bad practices, still prevails in many of the churches of the diocese. We allude to the habit of repeating in an audible whisper after the officiating priest such parts of the service as are intended to be said by him alone, such as the *Absolution* and the different *Prayers* in the course of the service. We hope that we shall hear no more of this reprehensible custom.

Some of our readers have found fault with the *style* of Church news we publish. But how are our Church people to know what is being done in the Church either at home or abroad unless such different phases of Church work and Church practice are thus presented to them? The field of Church work is all too broad for us to be content with gleaning from one little, narrow, pent-up corner.

ERRATA.—In the story of the NEW CURATE in the October number of the magazine for "his intangible presence"—page 82, 5th line—read "this intangible presence." In the 4th paragraph from the bottom—page 83—the word "not" was omitted after "widows"; and the word "idolized" in the last line but one on the same page should have been "idealized."
W. J. St. Mary's.—The 37 cents were duly received.

[ADVERTISEMENTS.]

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