

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

A SUGGESTION TO THE PROVINCIAL SYNOD.

To the Editor of the Church Guardian:

SIR,—There is no Churchman, be he clergyman or layman, who does not grieve over the most unhappy controversies ever arising about ritual and church decoration. There is hardly a parish, however remote, where these things are not discussed, and in most parishes there is some one whose special work it is to act as censor of the practices of his own parish church and who will condemn those practices either as "Romish" on the one hand, or "unchurchly" on the other. These persons are for ever raising the discussion and sides are at once formed. The small spark is fanned into a flame and burns up all true godliness in the parish, the spiritual life of the people is endangered, the Master's work is stopped and the Church is discredited in the eyes of her own children and of those outside her pale. Some even of her sons and daughters go to some of the various Christian bodies, others become cold and indifferent. Now these are facts which we can all verify from our own experience and deeply deplore as ruinous to the Church. Controversy is never conducive to spirituality; when it is about some great essential truth of revelation, it is to be regretted, but it is necessary and becomes, when happily ended, beneficial to the true interests of our Master's Kingdom. But when the bitter storms of controversy rage upon the attitude of the worshipper, the color of a stole, the use of a symbol or an emblem, then it is useless and gradually destroys the spirituality of the controversialists.

We have suffered much in Canada from such controversies, and are reaping to-day what was sown in past years, only unfortunately we are sowing the same seed still.

Each side claims to be right, to have precedent and usage on its side. Much truth, no doubt, can be advanced by both parties. Extreme things are said and done by all. But we seem as far from the settlement as ever. Our Ornament's rubric is professedly ambiguous and we need some authoritative interpretation of its meaning. To rest on the courts in England, even for those who believe in their jurisdiction in this matter, is to rest upon a broken reed. They have only embittered the controversy. As long as we look to England for our peaceful settlement, we shall be left in warfare. There may be no other course for them but that of the courts. It is to be regretted. But why should we in the Canadian church be fighting over these matters and continuing to look to English courts for an ending of the dispute, when a remedy is at our very hand? We are an independent church with our own Metropolitan, and I can see no reason why our Provincial Synod should not pass a Canon upon this subject and so let us have an authoritative judgment as to what we allow in the matters of ornaments and ritual.

Opinions will ever differ as to the true interpretation of various rubrics. As the Canadian Church we have authority to make our own laws, to regulate our own ritual, to direct our own ornamentation. Why not use such power? We can say "opinions differ upon certain interpretations and while expressing no opinion upon either side of the controversy, we direct that such and such be allowed, and such and such disallowed." We will by such a course do nothing to estrange our brothers in England from us. We could go far from them in practice and yet be in the closest communion with them. One thing seems certain and it is this—we shall never gain appreciably in numbers in Canada, so long as these unfortu-

nate divisions exist amongst us. The course I have suggested means a close fight now, but better have it out at once, than let the controversy prolong its present destructive life. It means more than this. It means a sacrifice of personal taste for the general good. For any Canon to be effectual must be broad and comprehensive, and not drawn up on any close party lines. I am sure no one would object to give up any small matter of ritual when it would be for the good of the Church. No one considers such essential to the worship of God, or the administration of His Sacraments. I do not mean that any attempt should be made to enforce uniformity. This would be neither possible nor advisable. But define what is legal and leave the individual free within broad limits. Then when any question arises, we can refer to the Canon of the Provincial Synod and be put right without opening up the endless controversy of the Ornaments Rubric and the legal decisions of the courts in England thereon.

The Synod has made a beginning in this direction by a resolution. But we have seen that it is not possible to enforce a resolution. A Canon can be enforced. I express no opinion upon that resolution. I desire that this suggestion should lose no force it might perhaps otherwise have by rousing any party feeling. I have my own judgment as to the limits of such a Canon and should be glad when desirable to express it.

Yours truly

J. C. FARTHING
Rector of Woodstock, Ont.

FESTIVAL OF THE TRANSFIGURATION.

SIR,—I send you a form of service for the Festival of the Transfiguration, August 6th; if you think it worthy of a place in your paper. It has been compiled from various sources; and part being my own. That the Church will some day order its observance, I sincerely pray.

Yours truly,

TABOR.

Festival of the Transfiguration, 6th August.

Proper Psalms: Morning, 21, 41, 93; Evening, 84, 99, 133.

Proper Lessons: Exodus xxxiv. Chapter to verse 29; 2 Corin. iii. chapter; 1 Kings xix., 4 to 14; Matthew xvii., to verse 14.

Epistle: 2 Peter i. chap., 13 to 19; Gospel: Luke ix., 28 to 37.

Hymns: 460, 461, A. & M.

Collect: O God our Heavenly Father who didst reveal on the Holy Mount the Glorious Mystery of thine only begotten Son, Jesus Christ our Lord, to three of his chosen Apostles being there wonderfully transfigured before them, Mercifully grant that when we are delivered from the disquietude and cares of this life, we may rest in Him, and finally be permitted to behold Thy Blessed Son in His beauty, where with Thee O Father and Thee O Holy Ghost He liveth and reigneth ever one God, world without end. Amen.

JULY MAGAZINES RECEIVED.

The English Illustrated.—Macmillan & Co., New York; \$1.75 per annum,—contains the 23rd and 24th chapters of F. Marion Crawford's serial "Sant Ilario"; Recollections of Snakim (fully illustrated) by Walter Truscott; "Who liveth so merry," from *Deuterometia* 1609, also illustrated; St. Andrew's Marine Laboratory, by Ed. Ernest Prince; "Jenny Harlove," by W. Clark Russell; and chapters 7-9 of Arthur Patterson's, "The Better Man."

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston, \$4 per annum,—"devoted to Literature, science, art and politics," well maintains its character, and fulfils the purposes referred to in its title. In this number, amongst many

other excellent articles, besides the usual quantity of light reading, "The Problem of discipline in Higher Education" is discussed by N. S. Shuler; The Power of the Speaker of the House of Representatives of the U.S. is examined by Henry Loomis Nelson, and Agnes Repplier writes upon "Books that have hindered me."

The Sidereal Messenger is conducted by W. W. Payne, Director of Carleton College Observatory, Northfield, Minn., and is issued every month except July and September. It contains monthly the latest notes on Astronomical matters, together with papers from leading men. The June number contains the following articles: The wave, length of light, as a practicable and a feasible standard of length, by Professors Michaelson and Morley; a note on Double Stars by W. H. S. Merriok; Errors in Astronomical Text Books by Lewis Swift, and the Study of Variable Stars by the editor.

The Spirit of Missions, the organ of the Board of Missions of the Prot. Epis. Church in the U.S., gives the latest news in regard to the Home and Foreign Mission work of the Sister Church, and will always be found interesting to Canadian Churchmen. The subscription is \$1 per annum; 22 Bible House, N. Y.

The D. Lothrop Co's., Boston, publications for young people, viz.: *The Pansy*; *Our Little Men and Women*, and *Babyland*, are worthy of all commendation. Each is specially suited for its particular field; and *Pansy* intended for the elder children is specially attractive by reason of the bright and high toned stories it contains. *Babyland* for July will "take" with the little ones by reason of its pretty pink cover and amusing pictures. The subscription to *Pansy* and *Our Little Men and Women* is \$1 per an. each; *Babyland* 50c.

Our Little Ones and The Nursery.—The Russell Publishing Co., 36 Bromfield st., Boston; \$1.50 per annum, cannot be surpassed either in illustrations or reading matter. Two of the pictures in the July number, 'The Swinging Song,' and 'The Bean that would not stay in bed' are extremely natural and pretty. Boys and girls alike will be pleased with this ever attractive magazine.

The Report of the Society for the Propagation of the Gospel in Foreign Parts for the year 1888, is to hand. It deserves careful perusal by all; if it could be placed in the hands of Churchmen generally it would awaken still greater interest in this noble S. P. G.

The spirit of the age is intense. Modern ingenuity and methods are pushing us ahead at the rate of a mile a minute. The wonderful development of the century thus far promises to be fairly eclipsed by the improvements already contemplated in the few years that remain before the twentieth century dawns upon us. We live more in a day now than our forefathers lived in a week, and the tendency of it all is to make us forget for the most part where we are and whither we are going. It is well to stop and think a while of life in all its aspects and see whether we are negligent in any one duty. After all, life is real, and while taking advantage of all that this progressive age affords us, we should not forget the real object of living, or neglect one particle of the work we have to do.

Reason and experience both forbid us to suppose that personal morality can be maintained without religion, or national morality to the exclusion of the religious principle.—*Washington.*

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Brooks.*