

subscriptions have to be collected during business hours in the course of the week; a system which deprives the contributor of the feeling that he is performing an act of devotion or of sacrifice. The very fact, too, of a fixed sum in the latter case applied for has the effect of restraining the liberality, which the frequent opportunity of giving afforded by the Offertory is invariably found to excite, both in rich and poor,—for the one is a formal the other a voluntary act.

The custom of giving weekly, which was enjoined by St. Paul on the Church of Corinth, is still the rule of the Church of England, though from various causes it has fallen into comparatively disuse; and it behooves all who love the Church to endeavor to return to this rule and to revive these offerings, which were originally applied to all Church purposes, including the maintenance of the clergy, the relief of the poor and the expenses of Divine worship.

Do we not testify our gratitude to an earthly benefactor by a present? How much more fitting and right, then, is it that we should, at the time of prayer and praise, show our thankfulness to Him who hath given us all things to enjoy, by presenting a thank-offering on His altar!

Thus at each service opportunity should not fail to be afforded to all, young and old, servants and masters, poor and rich, of learning to acquire the habit of giving alms to God in His own House, remembering always that "Heaven is gained not by giving much, but by keeping back little."—*Exchange*.

EDITORIAL NOTES.

The new Cabinet in England is quite "Gladstonian," and partakes of that peculiar characteristic which we once heard a popular auctioneer describe as an "*Omnium gatherum*." It contains, Jews, infidels and heretics; and is headed by that "Grand old Man" the devout English Churchman who reads the lessons in his parish Church." The *Irish Ecclesiastical Gazette* referring to the matter says: Mr. Gladstone, has surrounded himself in his new Government with the following religionists, or anti-religionists:—Lord Chancellor of England, a Hebrew; Lord President of the Local Board, a Unitarian; Lord Lieutenant of Ireland, a Presbyterian; Chief Secretary for Ireland, an unbeliever in the existence of the Divine Being; First Lord of the Admiralty, a Roman Catholic. Scotland was very faithful to Mr. Gladstone in the last general election, and it is something more than an accident that there are ten Scotchmen among the new government officials in high places.

The 4th Session of the 5th Parliament of Canada was opened at Ottawa on the 25th instant, with the usual ceremonies. The debate on the Address commenced on Friday afternoon last and was concluded at the evening Session. Those who have been expecting terrible things from the little clique of "Bolters" in the Province of Quebec, and from the coquetting of some Ontario Liberals with them must have been greatly disappointed at the tone of the Hon. Mr. Blake's speech. This, as reported in the secular press, was not as masterly as usual. The attitude of Sir John in re-

plying to the leader of the Opposition was not that of one who felt insecure, or who dreaded defection in the ranks of his supporters. It was on the contrary almost defiant. He was attacked in regard to his utterances in England on the question of Federation, and in replying is reported to have said: The hon. gentleman (Mr. Blake) also said that he (Sir John) was in favor of an arrangement between the United Kingdom and her colonies, by which one great empire might be formed that would be strong enough to control the world in arms. [Cheers.] That was his statement and he was prepared to stand by it. [Renewed cheers.]

At the last two meetings of the Provincial Synod, motions were made in regard to the possibility of securing one grand Church University for the whole Dominion; but nothing satisfactory, even in the way of attempting to bring about such a desirable object, was achieved. Since then an effort was made in Ontario for a federation of Universities, on what might be called a secular basis. This, we believe, has failed: and we are devoutly thankful that it did, as any such arrangement would have been not only detrimental to the interests of the Church, in our opinion, but also adverse to true Christian education. Why should not the effort to bring about the federation of all the Church Universities in this Ecclesiastical Province be vigorously renewed, and a scheme be in readiness for submission at the next meeting of the Provincial Synod? We are convinced that the leaders in education and the authorities of the different Universities would be doing a great good to the cause of education and to the Church by securing this end.

LENT, with its great opportunities—too often we fear sadly neglected and despised even by the Clergy—is rapidly approaching. We trust that its more faithful observance in every nook and corner of our land may call down richer blessings upon the Church. But to secure this, careful preparation for the work of Lent, in priest and people, is necessary, and a set scheme of services should be early announced.

We sometimes receive complaints that this or that diocese is not represented in our Home Field weekly. It is perhaps a little consolation to find that we are not exceptionally situated in this respect, but we commend to such complainants the following from the *Irish Ecclesiastical Gazette*, which we endorse:—

"There is no use in Churchmen of the Diocese of Derry complaining, as they do to us, that we print no 'Notes' from their diocese. We are not in a position to invent news, and we receive none to publish. If the diocese really desires to be represented in our columns, the least it may do is to request some clergyman or layman to furnish our columns with the necessary information, which on our part we shall gladly publish."

REGISTERS OF CIVIL STATUS.—It is reported that the course of a trial now pending in the Superior Court, Montreal, in regard to marriage, the presiding Judge remarked that the certificates given by Protestant ministers were seldom in proper form. We hope that, in so far as regards the clergy of the Church of England, the remark is unfounded. It may, however, serve to arouse greater care in keeping the Re-

gisters, as well as in granting certificates therefrom.

It is quite possible that the case referred to, Globensky vs. Wilson, may turn out to have more than a merely local or provincial interest. Miss Elizabeth Globensky, of St. Eustache, P.Q., was married to her cousin, Mr. Daniel Wilson, of St. Jerome, by the Rev. C. A. Doudiet, a Presbyterian minister of Montreal. The marriage was, at the instance of the wife's friends, we believe, declared null and void by Bishop Fabre, Montreal, and Archbishop Taschereau, Que., and it is now sought to have this decision confirmed by the Civil Courts. It is alleged by plaintiff that both parties being Roman Catholics their marriage must be governed by the laws of their own church, that the required dispensations for existing impediments, that can be obtained from the church alone, were not asked for, that bans were not published, and that the marriage was not performed by the proper pastor. To this the defendant replies that Rev. Mr. Doudiet, who performed the ceremony, is an authorized minister of the Presbyterian Church with power to keep civil registers; that the marriage was legally performed by virtue of a regular license from the Lieutenant Governor of the Province; that the impediments referred to are not recognized by law, and that the decision of the two bishops was null and void.

The chief pretension of plaintiff's counsel seems to be that, as to Romanists, they cannot validly contract marriage otherwise than before a Romish priest or under special dispensation from the Bishop or other ecclesiastical authority. Defendant insists that as the Roman faith was not "established" in the Province at the session, but the members of that faith were only protected in the exercise of their religion, ministers of other denominations have a right to marry Romanists, and such marriage is valid in the eyes of the civil law. We are inclined to regard this decision of the prelates referred to as but another link in the chain with which it is plainly evident many desire to bind this Province. The contention of the plaintiff's counsel that the license of the Lieutenant-Governor is only required for marriages between Protestants, if true, places the latter in a most invidious position, and affords a strong argument for adhering to the Churchly rule of "Banns." The pretension, too, might suggest enquiry and examination as to whether our Bishops have not equal right with those of the Roman branch of the Church to grant dispensations or licenses.

We have frequently seen in books and pamphlets in reference to the formation of the Methodist Society in the United States allusions to a sermon or service book said to have been put forth by John Wesley. One of our exchanges says:—Bishop Perry, of Iowa, has just added to his liturgical treasures, through the kindness of a friend, a copy of the rare and interesting volume entitled, "The Sunday Service of the Methodists in the United States of America, with other Occasional Services. The fourth edition; London: printed in the year MDCCCXC." The preface of this volume is as follows:

I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant, in the highest degree.

[For Correspondence, See p.p. 4 and 5.]

We must remember that there are three things from which we cannot escape—the eye of God, the voice of our conscience, and finally, the stroke of death.

Prayer and pains through faith in Jesus Christ will do anything.