

accustomed to class among the attributes of purely spiritual subsistences; and the local presence of His human nature became changed into Its universal presence. While tabernacling among the mountains of Judea His immediate presence could be manifested to a few only; but upon His ascension into the realms of blessedness, in His human nature, He is spiritually and really present with His church and people, more especially in His own peculiar and sacred institution—that which he himself originated and ordained for the perpetual use of all his faithful people until His coming again. And it was further ordained that, until the Saviour should be glorified, the full manifestation of the Spirit was not to be given. Why so, perhaps we know not entirely; although we may easily imagine that the bodily and visible presence of Messiah would be more or less incompatible with the free and full diffusion of that spirituality of character which should characterize the coming kingdom of Christ. It was, therefore, arranged that until the reception of the human nature of Christ into the immediate presence of the Father, the Holy Ghost in the fulness of His manifestation should not be poured forth. His absence, too, in His visible character would promote the growth of faith in the Invisible, and impart a more Heavenly character to the aspirations of the church. By the departure of Christ from the world, it must not be forgotten also that the canon of revelation was to be completed, by the Spirit bringing all things to the remembrance of the disciples, and inspiring them with a complete and perfect comprehension of the principles of the doctrine of Christianity.

The services for the Day, as appointed by the Church, are most appropriate for the occasion, giving the sacred record of the event of the Ascension and the circumstances connected therewith; although it is from the Psalms, selected for the day, that we chiefly learn the sublime character of the transactions that took place on the other side of the cloud which limited the view of the disciples who anxiously gazed after the ascending Saviour. The Feast of the Ascension is one of the Four great Festivals of the Church, and is reverently observed by every sound and faithful Churchman.

#### CHURCH TROUBLES IN BELLEVILLE.

No. 2.

ACCORDING to promise we return to the subject of this article for the purpose of commenting upon the Resolution passed at the adjourned meeting of the Vestry of St. Thomas' upon the 16th April. The document contains the various conditions upon which the faction opposed to the Rector will allow the re-building of the Church. We repeat that a worse specimen of arrogance and bigotry than it presents it would be difficult to conceive.

The Resolution sets out by stating that before any steps be taken to restore the church the Rector must signify his compli-

ance with the "conditions" that follow "in writing to this Vestry." The Rector has signed before his Diocesan the 39 articles, he must now sign a few more before his Vestry. He has acknowledged the supremacy of Her Gracious Majesty, he must now subscribe to the supremacy of an ungracious faction in his congregation. He had promised canonical obedience to his Bishop, he is now required to promise uncanonical obedience to the Vestry of St. Thomas! We fear that the poor Rector would find the task a hard one, should he undertake to obey two different sets of masters. But let us glance over the stipulations themselves. What is the nature of the conditions to which the Vestry of St. Thomas' require the submission of the Rector "in writing?" They consist of five articles—one less than those of Henry VIII. by which the Reformation was almost swamped, and with a single exception they relate to the mode of conducting Divine Worship, and the furniture of the church. But does not this Vestry know that in these very matters according to the laws and constitutions of the Church the clergyman is to be governed by the Rubrics of the Prayer Book, and in case of disagreement by the Archdeacon or Bishop of the Diocese? And this being so is it likely that any clergyman will submit to be dictated to upon these points by a section of his Vestry which choose to usurp authority in regard to them? Nay, when in Montreal the other week the surplice excitement was taking place and Dean Bond received a requisition from a number of his congregation to summon a Vestry meeting to discuss the question, he promptly declined to accede to the request, saying that it was a matter to be settled by the Bishop and not by the Vestry. And we do not see what other ground is open to a clergyman to take who would be loyal to the authority of his ecclesiastical superiors.

But now let us come to a particular examination of the several conditions which this famous Vestry wish to impose upon their Rector before they re-built the church.

The first of these is "that he will hereafter use a fit and proper Communion Table and not a Box-Altar." By referring to former resolutions and statements of this Vestry we learn what in their minds is a "a fit and proper Communion Table." It is a table placed upon four legs, open below the board, while a Box-Altar, according to the same authorities, is a Table enclosed below. But if this is indeed a correct definition of a "fit and proper Communion Table" then the Churches in this city of Toronto and the vicinity are in a most unfortunate predicament, for not one of them, so far as we know, contains a Holy table of this description. Some like the Cathedral have Altar-cloths over them, and some are without covers; but whether the clergyman in charge be High or Low, all are of the "box-altar" type, closed in below and not supported simply by four legs." In fact it is not the custom of the Church to use a four legged table for the Holy Communion, though a few such may be found throughout the country. Nor further, does the law of the Church require this pattern as the "fit and proper one"

for the purpose. Many as have been the cases relating to the material and shape of the Altar which have been brought up for adjudication before the English Courts, it has never been laid down that it must be supported by four legs. Three requirements only have been named for the construction of a lawful Communion Table, namely that it must be "flat on the top," composed of wood or boards," and be "capable of being moved," consequently any flat, movable structure, of wood supported by legs or by a panelled box is a "fit and proper Communion Table," according to the law of the Church. But these churchmen of Belleville wish to substitute their own whims and fancies for law and custom.

The next condition upon the list is that the Rector shall not read prayers sideways (he never has taken the "Eastward position") during Divine service except during the prayers at the Communion table. Really! are these would-be regulators of Public Worship engaged in playing a solemn farce—a parody on Protestantism? To take the side position at the Communion Table is unobjectionable, but to adopt the very same posture in the desk is "the half-way station" to Popery! Do not these objectors see the ridiculous position in which they are placing themselves? But perhaps the inconsistency is due to their respect for the rubric which directs the Priest where to stand during the Communion service; well then, why not pay equal respect to the rubric at the beginning of the Prayer Book which orders the "Morning and Evening Prayers to be used in the accustomed place of the church, chapel or chancel," which every one should know is the choir and choir-wise, a position which is also implied in the rubric for the reading of the Lessons, which directs the minister to turn himself *eo modo versa facie*, as he will best be heard by those present," just as he is instructed to turn at the reading of the Commandments. And that no significance at all is attached to this posture by the most pronounced Low-churchmen, the objectors may learn by a visit to this city, when they would find such clergymen reading prayers in this very sideward position before the eyes of thoroughly Protestant worshippers who have not thought it incumbent upon them to create a disturbance in the parish on account of them, like St. Thomas' Vestry, or demand that "the obnoxious article be forthwith removed."

But we come in the next place to a condition of a somewhat different form from the others, but making a "fit and proper" corner stone to this extraordinary production. The Rector having been required to subscribe to the supremacy of the Vestry in matters affecting the conduct of the Public Worship and Church furniture, is next asked to signify "in writing," his personal submission to his opponents. He is to "endeavour to work harmoniously with the Church-wardens and congregation," that is to say, with the hostile faction and the bitter Church-warden! He is to fall in with their prejudices and party aims, to come down to their pettiness, to move in their contracted orbit, and work in their ranks. The Rector is to work with them