

tion relation to the serious consideration and discussion of religious matters, whether it be in the daily press or learned review that place is being given to faith. Like that compound which the refiner of metals casts into his crucible and which clarifies and settles the molten mass, separating the dross from the pure residuum—so faith acts in the experience of actual life. It is a God-given faculty—that like the best bower anchor of the mariner, holds fast, when aught else would give way; and steadies and secures the ship of life against the fiercest strain and storm that can beset it. Amongst occasional articles on this subject we may refer to that by the Rev. J. A. Hutton, in the Hibbert Journal, in an article entitled:—"Is the Age of Faith Returning?" in which the learned writer says: "There are signs that men, in certain matters, are beginning to have misgivings. . . . One of these signs is the presence in the public mind, and very notably in the minds of the middle classes, a body of scruples and misgivings as to how things have been going, and as to how, if the ancient wisdom which they were taught, still holds, things are likely to end. . . . Another sign is the growing uneasiness with which the absence of moral standards in certain classes is to be regarded. . . . This uneasiness is leading to the feeling that there is something wanting, something, which in our better days, we and our fathers knew, something without which we are at a disadvantage. . . . These, and other symptoms of our national life, seem to point the way to a longing to return to an age of faith, but a faith that will have the same background, the same fundamental attitude."

Holy Communion and Sunday Service.

"The feeling that the Holy Communion ought to be the principal service of the day was in itself right. It was based, partly, at least, on the desire to give due honour to the distinctive institution of our Saviour Himself," said the learned Bishop of Exeter, in his widely noticed recent visitation charge:—"It was not historically accurate to say either that Holy Communion was the only form of worship of which our Lord had given precept or precedent, or that the Primitive Church knew no other form of worship. But undoubtedly the Holy Communion occupied a central place in Christian worship, and I should never discourage any effort to vindicate this place for it. But it must be the Holy Communion, not the solitary action of the priest in the presence of a congregation who had no part in the Sacrament itself. The whole point here practically turned upon Fasting Communion. The principal service of the morning had its most convenient hour, according to modern habits, at a time when few could come fasting. There were three lawful courses open to them—either to place the principal service earlier, or to celebrate Holy Communion, as was often done, at an early service, with Matins and sermon for the mass of the people at a later hour; or, recollecting that in the history of the Church that rigid insistence on Fasting Communion killed frequent Communion, and taught by that experience, to welcome to the principal service of the day all who wished to communicate then. That, surely, was the right and Christian instinct. Reduced to the solitary action of the priest in the presence of a non-communicating congregation, the likeness of the original institution of Christ was altogether effaced."

The Gospel in the Slums.

New York has been responding to the revival impulse this Summer. Services have been held in tents in some places where lawlessness and crime abound. A correspondent of the Church Standard gives some interesting details of the work:—"Many felt, and rightly, no doubt," he says, "that the people of New York would not

come to services in the summer season, especially the non-churchgoing class. While all the tents are not equally successful from this standpoint, yet all together the average attendance inside the meetings, including week-nights and Sundays, has been 350. On favourable nights, even at mid-week meetings, the tents have not been large enough to accommodate the people. Most of the tents are so located that not only those who are in the services are benefited, but many from the windows of their homes are reached. At Hell's Kitchen, Sixtieth Street and Eleventh Avenue, the attendance during the past week has more than taxed the seating capacity of the tent, due chiefly to the use of pictures. Of the audience at present, not one in fifty has any Church connection whatsoever. Both here and at Catherine Slip, the difficulty has not been primarily the securing of an attendance, but finding sufficient workers to deal with the interested ones. There is probably no more destitute section in any city in the world than here. In the first-named place, race riots are frequent. On a single night, at least one hundred bullets were fired not a stone's throw from the tent door. Among the first listeners in the service was a band of forty thieves. The police force in this section have hailed the tent work with delight, declaring it has helped them in the performance of their duties. The 'round about' man had his face disfigured with bullets, and has been for some time in the hospital. When the workers took him a bunch of flowers his appreciation of the power of kindness was very manifest. At Catherine Slip, without any pictures to attract and with conditions fully as unfavourable as at Hell's Kitchen, the people have nightly packed in and about the tent, often as many standing on the outside attentively listening as if seated inside the tent. Frequently as high as twenty-five or thirty on a single night have come forward to ask the prayers of Christian people, and sometimes in a most pathetic manner to declare their purpose to be Christians. That they should need the power of God no one can doubt, and many are ready to say out of long experience that the power of God alone can help them."

The Principle of Unity.

Continuing, His Lordship said:—"For myself, I knew no nobler nor more uplifting service than the sung Celebration at some of the great churches, such as St. Paul's in London, or our own great Cathedral at Exeter. Perfect simplicity and restful dignity combined there with deepest devotion the central rite of Christendom, and the Lord, Whose gift it was, received fitting honour. But take away the crowds of communicants who pressed round the altar, and how much of what struck deepest was gone. At least they would lose all that was characteristic of the first institution: 'For we being many are one bread, one body, for we all partake of the One Bread.' Nothing would persuade me that the Lord, if visibly present, would interfere to turn back those who came, even if they should have taken such food as to enable them to follow the service without distraction. On the contrary, it is my conviction, built upon the experience of a lifetime—so far as anyone was able to judge of such things—that, among those who habitually communicated in their simplicity at the mid-day services, were to be found communicants who yielded to none in all the world in preparation, in seriousness, and in quiet, whole-hearted devotion. He said that from his heart, without a thought of disparagement of those who, like himself, personally preferred the earlier hour when possible; and with full recognition of the weight of Christian precedent in favour of Communion before all other food. A godly custom, commended to them by many associations, it would always be the practice most natural to many. Only when erected into an

unbending law had it made havoc of Communion as the habitual practice of ordinary Christians, and had made sad the hearts of many whom God had not made sad."

A LESSON FROM THE GENERAL SYNOD.

Churchmen from one end of Canada to the other have been following with varying degrees of interest our full and well-trusted, most satisfactory reports of the sessions of the General Synod at Quebec. They have been impressed by the importance of the occasion; the character and dignity of the assembled body; and the grave and influential character of the work done. The various subjects brought before the Synod appeal with varying degrees of power to different individuals. The Churchman who has made a special study of the subject of either Prayer Book or Hymn Book revision, for instance, is, of course, not only specially interested in that department of Church work, but as the record shows, will have gone to the Synod well informed and well equipped for a discussion of that subject in all its bearings. And the Church will not only reasonably expect, but will actually receive, from the wide knowledge, careful thought and earnest and energetic effort of such a member, signal service of a most gratifying and beneficial character. We wish to avoid any invidious distinctions, but the truth of what we have said is evident to any one who has followed the course of the Synod deliberations. It has indeed been gratifying to us to observe the increased and intelligent interest with which the measures, which have engaged the attention of the Synod, have been discussed and dealt with, and we may here say to those who have supported a lost cause—that their work has not been in vain by any means. It has stimulated thought, added to the general store of information, and indirectly, at least, will have been beneficial in many ways. Now, one of the many lessons which the Synod has taught us, is this, that while all good Churchmen are in their way doing good work, the work which is most important, influential and beneficial, is that which is the product of long and careful preparation. We may here say that as the general diffusion of knowledge on any special subject creates a demand in the mind for remedy, reform or re-adjustment to changed conditions, which moves the specialist to action, so the importance of the acquisition of that knowledge is the foundation-stone on which his beneficent work is built. We want to see in the General Synod of three years hence an advance all along the line. The only way to bring about that result is for each member of the Church now to start afresh a new three years' course of active study, careful thought, and vigorous and sustained action in the department of Church work which most attracts him and to lose no time in making choice. The necessary habit of application may not be acquired without resolute purpose and determined and sustained effort at the outset. But our readers may take our word for it, that no habit of life will cause less regret and bring to the individual more positive good. And at the end of the next General Synod, three years hence, when those of our readers who have not been gathered to their fathers, read the splendid record of statistical progress of the Canadian Church, each Churchman, the humblest as well as the highest, can thankfully and joyously say:—"I have done what I could."

THE SYNOD AND DIVORCE.

When one remembers the different conclusions arrived at by able, learned, and conscientious men upon most of the great questions which call for serious consideration and discussion, it is not surprising that, upon one of the gravest of them

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