

of the congregation, and consecrating it to the highest purpose? Might not the people be encouraged to take a greater audible share in prayer also? With this view might some forms of prayer be expedient? Is it not possible to be as spiritual in the use of a form of prayer as in that of a form of praise? As the Liturgical service of the Church of England is, on the whole, very scriptural and beautiful, and as a large portion of our countrymen cling to it with all the tenacity of early and hallowed associations, might we not in some cases use our liberty by introducing at least some portions of it into our service? Are there not many who admire our principles, and enjoy our ministry, but who cannot altogether give up the Liturgical service they have long loved? Would it be better to prepare a new Liturgy ourselves, or to adopt in whole or in part that grand old ritual, which is rather the inheritance of the universal Church than of any one section of it, and which many reverence as Englishmen rather than as Churchmen?"

Reviewing the discussion the *Patriot* says :

"All religious communities are influenced by the ritualistic movement in the Establishment, and, instead of Nonconformists taking up their parable against the ceremonial by which a number of the clergy are leading their flocks Romeward, by themselves returning to a still more Puritanic style of worship, they are actually talking about adopting some of the forms which were to their ancestors a reason for separation from the Anglican Church, because they were so Popish! Liturgies, gowns, responses, "Churches," repetitions of the Lord's Prayer, and loud Amens—all this is very alarming to some among us, and they ask, with dismay, where dissenters are going to. Are we, too, forsaking the simplicity of Protestantism, and making shipwreck of our faith? But it is to our thinking one of the best signs of sound health that we are not driven by the extremes of our contemporaries to opposite extremes, that would perhaps be just as mischievous. Ritualism is but the exaggeration and abuse of a truth, the undue neglect of which is probably the very reason why ritualism finds so many admirers."

S. P. G.

The Bishop of Ely speaking for the Society for the Propagation of the Gospel, says:—

"It has done a most wonderful work. If we look only to the American Church, see what it has done there. What a blessed thing is it that through all the recent trouble and turmoils in America, the Church there has kept itself up, and daily is gaining more ground and influence in that vast country, which promises to be the greatest and most powerful in the world. The Anglican Church there has, I believe, forty Bishops, and its clergy have the firmest hold upon the intelligence and education of that country. The establishment of that Church is really due to the Society for the Propagation of the Gospel. If that was all that could be said for the society it would deserve support; but in all our colonies the Church has been planted—colonies which at some time may drift from us, as America has done, and become new and great countries. Let us have confidence that He who sent His Church unto the world, and ordained that it should be planted in all lands, will support and bless it."

We understand that the Standing Committee of the Society for the Propagation of the Gospel in Foreign Parts, has been in communication with the Secretary of State for India, as to the subdivision of the diocese of Calcutta; but that Lord Cranbourne, with every personal desire to see an increase of the Episcopate in India, fears that there is little hope in the present temper of the House of Commons of effecting it in any measure requiring the passing of a bill.