

WHY DO SOME PEOPLE STAND?

(To the Editors of the Church Guardian.)

Sirs,—I cannot regard your correspondent 'Churchman' as a fair and logical controversialist. He asked for reasons for a practice he disapproves. When four of your readers good naturedly endeavour to satisfy him by stating the grounds of their belief that good reasons exist for what he condemns, they are at once assailed with ridicule, and the terms, "hornets," "unchristian," "abusive," "chillish," "detestable quibbling," "reckless perversion of scripture," and other choice epithets, are freely applied to them. One is reminded of the amiable Milesian gentleman who only wanted somebody to tread on the tail of his coat, that he might challenge him to mortal combat. With such an opponent, all reasoning is in vain. When the savage war whoop is sounded, it is time to retire, and not wait for the tomahawk and scalping knife. But as some may be misled by aversive reasoning, I would appeal to such to consider how far "Churchman" has met the statements and arguments of those who differ with him.

Of nine paragraphs, he has allotted six to "Quarist," Mr. Hodgson, and "Catholics," and three to me.

For myself, I reiterate: 1. That the only attitudes mentioned in and consistent with the letter and spirit of the Prayer Book, are those of standing and kneeling.

2. That sitting when engaged in acts of public worship is nowhere approvingly mentioned in the Scriptures.

3. That there is no impropriety but the contrary in the practice objected to of standing on the presentation of the offertory, no matter when or by what authority introduced in Church worship.

"Churchman" has not shown that any of these positions is untenable. Consult the Prayer Book. It will appear, that in the Morning and Evening Services directions are in several places given for kneeling and standing; for sitting none.

The scriptural texts to which "Churchman" refers are not pertinent to the question. Judges xx., 26, relates to a period of desolating and exterminating warfare, when the Israelites, and all the people, an immense host, "went up, and came into the House of God," (Bethel, *ride Gen. xxvii., 22*), "and wept, and sat there before the Lord, and fasted until even, and offered burnt offerings, and peace offerings before the Lord." Will "Churchman" undertake to say they sat when those offerings were made? When the multitude sat, it was probably on the ground. "Before the Lord" is interpreted to mean the "place where He is worshipped."

The texts referring to seats in the Synagogues (places of meeting or assemblies), are familiar to every Biblical reader, but prove nothing for "Churchman's" purpose. A Christian Church is a holier place. It is to the Christian what the Temple was to the Jew. The Synagogues were necessary to the Temple. In Jerusalem alone, we are informed there were nearly five hundred. In these, large portions of the Scriptures were read by successive members of the congregation, then seated; and to these sittings the texts quoted refer, and not to acts of worship. That Jesus sat when he taught in the Temple (*John viii. 2*) is in no way an authority for sitting when addressing the Almighty. Sitting was the posture of the Teacher among the Jews, the people standing round about him. (*Lightfoot 243*). According to Lightfoot, (*on Luke iv. 16*), Jesus, as a member of the Synagogue to which he belonged, stood up to read, and sat when he taught, agreeably to the general custom.

It may be questioned how far in this Diocese the Rector and congregation, with the sanction, express or implied, of the Bishop had or have authority to introduce now or modify existing usages. This it is not my province to discuss. It is sufficient for me, and many others, that any ceremonial observance is not displeasing to God; approving of all that "do serve to a decent order and Godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified." (Prefix 2 to Book of Common Prayer.)

I understand that in many Churches in Great Britain the practice prevails of standing on the presentation of the offertory and the following extract from a religious paper shows that it is not uncommon in the United States.

"It has been a growing custom throughout the Church for years past that the entire congregation should rise, in order by this act to unite with the Priest in the solemn presentation of the offerings of the people unto the Lord. This solemn act, so entirely in harmony with the spirit and purpose of the rubric, which requires that the Priest 'shal humbly present' the offerings and place them upon the Holy Table, like any change, whether for the better or not meets opposition from some, while the objections commonly urged are often the strongest arguments in favor of the practice. This is particularly so in the case of an old parishioner in Canada, who stated his objection as follows:

"It seemed to him absurd to make such a fuss over the few shillings they put on the plate Sunday by Sunday. If they were to stand up, and so profess before God that they were actually making to Him an offering from the means He had given them, it would be necessary to make this matter of the Sunday collection more a matter of conscience, and to give something proportionate to their means and worthy of the Great Being to whom the offering was made." He therefore, preferred the old fashioned idea of the 'penny collection,' which touched no man's conscience, and extracted from his purse but a few paltry cents. Thus did this good man, in opposing the introduction of the use, present an argument in its favor, and thoughtful men will probably consider it a useful idea if it will only set men seriously to think what is due to God in the matter of 'tithes and offerings' which they have heretofore withheld from Him."—*Living Church, Nov. 18.*

For "Churchman" I have but a few closing words. Reason and revelation alike teach that in all religious rites, ceremonies and oblations there is no intrinsic efficacy. In the sight of God they are only of value, as they proceed from the heart, as acts of faith in accordance with His will; (*Isaiah i. 13*) and of use, as they serve to fix our attention, and are auxiliaries to devotion. "What is not of faith is sin." (*Romans xiv. 23*). The outward act to be acceptable must be prompted from within. Could I be convinced that the practice objected to is displeasing to the Almighty or "an unseasonably ostentatious parade" I would cordially unite with "Churchman" in seeking for its abolition, but I am not disposed to cavil at any thing conducive to greater reverence in the Sanctuary. STO.

Things do not move in the Province of Nova Scotia quite so rapidly as they do with us here in the United States. We notice in *The Church Guardian* that the controversy is waging quite warmly on the subject of standing up at the presentation of the Alms in the Office of Holy Communion, which has long since passed that stage with us, and is now generally conceded to be the proper thing to do.—*New York Standard.*

News from the Home Field.

DIocese of NOVA SCOTIA.

HALIFAX.—Albermarle Street Mission Sunday School reports, 1st November, 1879, to Nov. 30th, 1880: Morning session teachers, 11; afternoon, 12. Total number of scholars on roll during year, *i. e.*, present at least once, 226.

Table with columns: Scholars, Families, representing. Rows include: At present on roll, 111; Placed on monthly visitation list, 50; Returned to their proper Sunday School, 14; Gone to Poor House, 2; Unknown and lost, 25.

Largest No. present on Sunday morning, 41; afternoon, 68. General average, morning, 31; afternoon, 46. *One-third colored.

Our rules for working are, to receive only such scholars as attend no Church or other Mission Sunday School, and the weekly visitation of absent scholars.

In connection with the Sunday School a Meeting is held on Friday and Sunday evenings, by Mr. Carter and Mrs. Harrison, which is attended by a few

adults. Mr. Carter also devotes 3 hours every Sunday afternoon to the work of Bible reader in the district. Altogether, about 60 visits weekly are made by the workers of this Mission. Donations from friends, in the way of old clothing, boots and shoes, may be sent to D. McGREGOR, Superintendent, 130 Gittington Street, or Junior Inglis School, Albermarle Street.

DIGNY.—Rev. John Ambrose acknowledges, with thanks, a donation of five dollars towards the Digby Church.

WESTMOUTH.—Mr. Shaw has, in the course of his agency in behalf of the Church Guardian, lately been among us. We are gratified to learn that he speaks very encouragingly of the success he meets with in this Diocese; and we can readily conjecture, from the acknowledgment of remittances, the reception the paper has met with in New Brunswick. As was to be expected, in all similar undertakings, a few names have dropped off from the subscription list, but these have been more than compensated by the accession of fresh subscribers. The gain has been 12 per cent, and, doubtless, a much larger increase will be reported from some other places. We cannot but again repeat that the Editors deserve the warmest thanks and encouragement of the whole body of the Church for furnishing her members, at so small cost, prepaid too, such an amount of valuable reading matter. But very few, indeed, can conjecture the toil, anxiety, responsibility and expense which the weekly publication of the organ involves; and we believe that the recognition of all this will continue to be shown by a yet larger increase of subscribers. We are glad to find (of which we had no doubt whatever) that Mr. Shaw is so cordially received, both by the clergy and the laity. His are no light duties, and we are sure that all will do their utmost to render these self-sacrificing and disinterested labors as pleasant as possible; and we can hardly conceive of a more acceptable way than by our loyal Churchmen having their subscriptions ready against Mr. Shaw's arrival, as well as by encouraging and stimulating their friends and neighbors, who have not yet done so at once to become subscribers to the CHURCH GUARDIAN.

ALBION MINES.—Our special Advent services, on Wednesday and Friday, at 2.30, consist of Litany and a short instruction.

Mr. Rutherford's arrival is a great relief to our good Churchwarden, Mr. Hudson, who, I regret to say, has kept his bed for some days from the effects of double Quinsey and prostration; and no wonder, when one thinks of all the wear and tear, bodily and mental, he has gone through in connection with the late accidents.

Sir George Elliott is not here.

DIocese of FREDERICTON.

FREDERICTON.—Hon. John A. Beckwith, M. L. C., died in his 80th year, and was buried on the 25th ult. The service at the Cathedral was conducted by the Rector and Rev. F. Alexander, M. D. The remains were interred in the Forest Hill Cemetery.

St. JOHN.—Children's services were held in Trinity and St. Thomas' Churches on the 28th. At Trinity it was an anniversary service, and Rev. Canon Brigstocke addressed the children. At St. Thomas' Church, the Rev. Wm. Armstrong, Rector, catechized, and Rev. R. Mathers, Warden of the Wiggins' Orphan Asylum, addressed the children. At St. John's Church a conversation and tea meeting took place recently in the School Room, and a considerable sum was realized for the benefit of the poor fund.

To day (Thursday) Trinity Church, St. John, has been consecrated, *i. e.*, set apart for ever for the worship of the Triune God, and separated from all common and profane uses. We congratulate the Rector and congregation on the completion of their work so far. The building and school house are worthy of the site and of the traditions of the congregation. A full account will appear in our next issue.

SAINT GEORGE.—On Nov. 12th, at the Friday evening service, six infants, of various ages, were baptized in St. Mark's Church by the Rector. A plain explanation of different parts of the Baptismal

Service was given, and suitable hymns sung. There was quite a good attendance. On Sunday, the 28th—Advent Sunday—the Church was filled by a large congregation, attending the funeral of the Hon. Francis Hibbard, M. L. C. The large number showed the respect in which he was held. It is not a twelve month since a similar concourse had assembled in the same place to be present at the last obsequies of a much-loved daughter. He had attained brilliant success with his antimony mines, and had earned for himself and family a good fortune, but it caused him no struggle to leave it all behind. Hymns, "Just as I am," and "When the dark waves around us roll," were sung by the choir, and an address given by the Rector. The lengthy funeral cortege then proceeded to the beautiful new cemetery, where his remains were laid, in "sure and certain hope" of a glorious resurrection, near those of his dear daughter. In both cases the hopeful and comforting language of the "The order for the burial of the dead" was very appropriate.

WESTFIELD.—Less than a month ago, a meeting to take into consideration the building of a new parsonage was held at the Parish Church, and its result reported in your issue of Nov. 11th. It was then stated that Mr. Woodman had offered to give two or three acres of land for a site. When the Committee went to locate the site he very generously increased it to four acres, which he had valued at from \$400 to \$500. The deed has already been drawn up and recorded. The Committee decided to lose no time, and as soon as a plan could be decided upon commenced work, with the intention of having the foundations all finished this fall. The work progressed rapidly till within about three days of completion, when Jack Frost brought all to a stand still. Tuesday last, twenty-two men, with twenty horses, turned out to haul lumber from the station, which arrived the evening before, and before night they had nearly twenty-five thousand feet on the parsonage ground. Some more is expected to arrive the last of the week. Wednesday a number of men were engaged in placing under cover the finishing pine and flooring required for the building, and hauling stone to complete the foundations. Some men have already given six days' work; so far all the work has been given. Mr. Woodman, who was badly hurt in the late R. R. accident while on his way home from buying lumber for the parsonage, is doing well, and expects to be able to return home in a day or two. Much sympathy is felt for him throughout the Parish, as he is a general favorite. The Rev. Mr. Wiggins was also in the wrecked car, but escaped unhurt.

St. JOHN.—The ladies of St. Paul's Sewing Society held their annual sale of useful and fancy articles, on Tuesday, the 7th of December, at the house of the president, Mrs. Wm. DeVeber, Carleton street.

DIocese of QUEBEC.

MONTMORENCI.—The Rev. W. S. Vial, Incumbent of Montmorenci, and Chaplain to the Beauport Lunatic Asylum, exchanges duties this winter with the Rev. E. Botwood, Rural Dean and Rector of St. Mary's Church, St. John's, Newfoundland.

ADVENT LECTURES.—Special Advent Services are being held in the Cathedral St. Matthew's, and St. Peter's Churches.

RIVIERE DU LOUP.—Rev. R. C. Tamba has returned, after a lengthened stay in Europe, quite restored in health. He has been appointed to the important mission of Riviere du Loup, *en bas*.

QUEBEC.—Two Choral Societies have been established in the city for the winter—one conducted by Mr. Bishop, organist of the Cathedral, and the other by Mr. Self, organist of St. Matthew's Church. Both Societies are well attended, and the efforts of the conductors in endeavoring to cultivate a taste for good music are thoroughly appreciated.

DIocese of RUPERT'S LAND.

We are in receipt of the *Manitoba Daily Free Press*, giving a full report of the meeting of the Diocesan Synod of Rupert's Land, held in St. John's Cathedral, Winnipeg, on 24th and 25th Nov. There were present sixteen of the Clergy

and eighteen of the Laity. His Lordship the Bishop's Address is full of interest, not only to the Churchmen of his Diocese, but to their brethren all over Canada. Strong allusions were made in it to the lack of material support received from their richer brethren of the older Provinces of Canada, and hopes were expressed that the action of the late meeting of Provincial Synod in Montreal would lead to a change in that particular.

In speaking upon the needs of the Diocese, his Lordship said:

"I hope we may in time have substantial assistance from the older Provinces of Canada. They in their day received such help from England. The majority of our new settlers are their people. The other bodies receive such help liberally from their denominations in Canada. The Provincial Synod of the Ecclesiastical Province of Canada at its late meeting established an organization with this object. It has been started with some energy. I hope it may bring us substantial help. I am sure we shall be very thankful for it, and will be willing to do what we can to aid the movement. We get considerable help from England, chiefly for our older settlements, which, unfortunately, have not advanced as regards self-support. I have stated, therefore, that \$4,000 from Canada would enable us to meet present necessities measure our necessities? Not for a single year. Let me review what has passed before our eyes in the past ten years. Then there was only one village in the country with about 300 of a population. There was scarcely a house a quarter of a mile from Red River or the Assiniboine River. To-day we have a country 120 in breadth by 200 miles in length, covered with small settlements, being dotted over with homesteads—and yet this country is but the gateway to the vast region of fertile land beyond. The village of 300 people has become a city of 12,000 inhabitants, with a business that is perhaps only exceeded now by six or eight cities in the whole Dominion. A year ago the duties paid on imports made Winnipeg the eighth city as a port of entry in Canada. But a year has done much in Winnipeg. This past year has seen nearly 300 houses wholly or partially built, at a cost of nearly a million of dollars. In 1870 there were established nineteen post offices. There are now nearly 150. If we measured our progress by the common schools we should find a like result. But we know the life and growth of this country are yet scarcely commenced."

The Bishop felt that any help obtained from England would be very inadequate, although it would be of great importance in their present position:—

"I am happy to be able to say that I think we may get some further help from England. We may be sure we shall require more than the utmost we shall be able to get, but every additional help will not only remove some deficiency but will increase our ability to help ourselves in the future. It is this that lends double value to all help at our present stage. Some time ago I addressed a letter to the Archbishop of Canterbury stating briefly our circumstances. The Archbishop has informed me of the deep interest the communication has given him, and of his desire to help any effort for us. I have since learned that he has communicated with the society for the Propagation of the Gospel and the society for Promoting Christian Knowledge, and that he has recommended an exceptional aid to us in view of our exceptional position."

That the Church in Rupert's Land is not depending altogether on others, or has lost sight of its own responsibilities, is clearly shown in the following:—

"But, my reverend brethren and brethren of the laity, while I am very conscientious that for the work before us we must have outside help—yet I am very anxious that we should thoughtfully consider how we can do the most for ourselves. And first, as regards the giving of our means. This is a duty incumbent upon every Christian, especially incumbent upon us who in the past have been so largely aided by others. Besides this, our people will never rise to a due sense of their Christian privileges, certainly they will never value the Church to which they belong, if they do not give for the work substantially of their means. No doubt errors have existed, and still exist, with respect to gifts for God's service and other good works, as if they were efficaciously meritorious in themselves. We have to learn to feel when