

culture," avoiding of religious expressions wanting in good taste, ceasing to require as essential to church fellowship a minute history of the conversion of the candidate—and, finally, the use in worship of what is beautiful to the eye and ear, or even of a Liturgy. He said, "must worship be dull in order to be spiritual? Is the divinely bestowed faculty of a good ear, a correct eye, a taste for beauty to be ignored in religion? Would it be well to associate the people more in the outward utterances of worship? Might we, with advantage, have some services entirely for praise, thus cultivating the musical talent of the congregation? 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 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, might we not in some cases introduce, at least, some portion of it into our service? 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?" Dr. Vaughan, a dissenter of equal celebrity and more learning, while on the whole opposing ritualism, yet acknowledges that "ritualism in religion is reasonable and useful—seems to give vitality to some of our most cherished ideas—and has some place assigned to it even under the Christian dispensation." These two addresses gave the tone to the entire discussion. And the *Patriot*, the organ of the dissenters in England, half astonished, says of it, "all religious communities are influenced by the ritualistic movement, and instead of nonconformists taking up their parable against it, they are actually talking about adopting some of the forms, *which were to their ancestors a reason for separation from the Anglican Church*. It will be no slight offset against the offences and heart-burnings of the ritualist movement if it shall turn out to have been the means of helping on the reconciliation of the great and influential body of the English nonconformists to the church of their fathers.

Dr. Goulburn has been appointed, with universal applause, Dean of Norwich. The Archbishop of Canterbury has gladdened the hearts of all churchmen by paying a visit to the Episcopal Church of Scotland, and laying the first stone of a church in the Diocese of Moray and Ross, besides, in other ways showing and expressing the full union and communion which exist between that Church and the Church of England. In reference to this visit, the *Times* has drawn down upon itself the laughter of all the world by setting itself gravely to prove, in a leading article, that the only church in Scotland in union and full communion with the Church of England is the *Presbyterian Establishment*, and that, therefore, the Archbishop of Canterbury, by going among the Episcopalians turned himself into a *Dissenter*!—One would think that after the activity in church building and restoration in England of the last thirty years, all opportunity for such good works would be exhausted. Not so. During the last four weeks the following list is reported:—the restoration of St. David's Cathedral making successful progress,