

as a bar, at what degree do you propose to draw the line? Is a man to be free to marry his mother-in-law, or his step-mother, or his grandfather's widow, or his daughter-in-law, or his niece, or his aunt by affinity?

To be Concluded

WHY DO SOME PEOPLE STAND?

(To the Editors of the Church Guardian.)

Sirs,—As it is perhaps time that this discussion should cease, I must thank you for the space you have kindly placed at my disposal, and if you will allow me a few more lines for closing remarks, I will trouble you no further.

My object in asking the question I did was not to "find fault," or to "raise objection," or a "controversy," but to gain information and, if possible, to get a good and common practice of the Church of England adopted in St. Luke's Cathedral. Why I should be met by sneers and rebuke seems unaccountable. Feeling that some ill-informed persons might write on the subject, I asked an answer from some one "capable, and whose duty it is to teach in the Church," as I had a right to expect sound reasons and doctrine from such a person. It will be noted that none such have had a word to say; the conclusion is obvious, and you may judge of my surprise on receiving such replies as those from "Querist," "Catholics," and "Sto."

To me it is painful to see members of the same Church following two different forms, and now I am told that a third has very recently been started. This, of course, is the natural result of sanctioning the first departure. It is such practices as these that have driven many members of the Church from the Cathedral. Some have gone to St. Paul's and elsewhere, while other have ceased to go to any church.

Did you ever reflect when looking at the rows of vacant pews which, twelve or fourteen years ago, were filled with earnest worshippers, what is the reason these seats are now empty, and how can they again be filled? Deaths and removals have not emptied the galleries of St. Luke's and caused this wholesale exodus. Mr. Hodgson's suggestion, which is simply to adopt the common practice of the Church, appears to me the only sensible one that has yet been offered; it covers the whole ground, can offend none, and, in my opinion, would help largely to draw back many who cannot follow the present practice, and who will not attend Church because they do not wish to appear singular.

Mr. Hanson has thrown no new light upon the subject; the reason he suggests, which others have already given viz., that there is no rubric for sitting, is a very good one for standing all through the service, except at prayers—providing this was the common custom—but it is no excuse for suddenly rising up when the Warden happens to reach a certain spot with the offertory.

The rubric which directs that "the Priest shall humbly place the offertory upon the holy table, has been quoted by some correspondents in favor of the peculiar form they advocate. I ask any reasonable person if the act is not nearer one of ostentation than of humility? Is it seemly in the face of this rubric to vaunt a trivial offering before the Great Giver of all we possess; for who will be bold enough to say that he has given freely and liberally of the abundance with which God has blessed him. It would not here seem out of place to offer a caution against that "pride that apes humility."

Mr. Hanson says that "in olden times the people stood to hear the sermon," although the Bible says that Eutychus sat while Paul preached. I cannot, however, see that this, like Mr. Hanson's other statements, has anything to do with the subject. I am confident that both he and "W. R. B." are laboring under a mistake, and could never have seen the novel form to which I have alluded. "W. R. B." is also mistaken about the practice of St. Luke's being "High Church." The Cathedral is not High Church in any sense of the term. I am aware that some people follow the fashion because they believe it to be so, but they are greatly in error. In all extreme High and Ritualistic churches that I have visited—among others, St. Alban's, London, and one which I judged still higher, in Brighton—the practice was unknown, as it is in every other church with which I am acquainted, whether High, Broad or Low.

To "J. A." I would say that I hope he can now understand my "ideas and

motives." I have endeavored to make them plain; his do not appear to me so clear. His "beautiful act of worship, which the growing reverence of the age has introduced," does not present a single "beautiful" color to me. If he hankers after such "beautiful acts," they are to be had in abundance in the Church of Rome without the necessity of his taxing his brain to invent extraordinary ones. He has struck a key-note in the last four words of his letter, to which I would add the word unauthorized, in which case it becomes the duty of every Churchman to protest to the utmost of his ability otherwise when will such innovations cease, and where will they ultimately lead us?

To "Sto," who seems as irrepresible as he is irascible, I must devote the remaining portion of my letter. Before, however, doing so, I might say that the quotations from the Living Church and the New York Standard, which are both American papers, have no bearing whatever upon the point at issue. They tend to show that the practice is borrowed from the United States, which I was quite prepared to hear, although I have never seen it even there. We do not, however, belong to the American, but the Anglican Catholic Church.

I would ask "Sto"—Why did you not "reiterate" your statement that you could "no where find in the Scripture or Prayer Book any instance or authority sanctioning the practice of sitting?" It was upon this statement that I met you and gave you chapters and verses sanctioning the practice of sitting, you were not given all, as there were many references. I contented myself with a few from Scripture only. If you consult the Prayer Book more closely, you will find even there a person directed to sit on a certain occasion, although you failed to come upon the passage. The texts given I consider as very "pertinent to the question" which you yourself raised, and I ask any candid and unprejudiced person to read over carefully the correspondence and judge between us. I deny the right of any Rector to change the ceremonies of the Church at will, and I deny that the Bishop of the Diocese has yet given his assent to the presentation of our alms-tween to God, or, as "Catholics" would have it, three or even four times. I challenge you to give one case where the practice is followed in England as it is in St. Luke's Church.

As I have shown that your positive statements made in a former letter were unreliable, you will, I hope, pardon me for doubting the correctness of your further statements and quotations, which, however, are foreign to the point you have attempted to discuss. If your letters have the effect of making Churchmen think and examine carefully into matters which are sometimes taken for granted, they will have accomplished good. In the next time, as the new and "beautiful form" will not stand ventilation and light, I feel confident that the day is not far distant when it will be numbered among the things of the past. CHURCHMAN.

[This discussion must now cease.—Eps.]

News from the Home Field.

DIocese of Quebec.

Quebec.—A very successful meeting of the Quebec Church Missionary Union was held on Tuesday, the 7th, in the National School Hall. The Rev. J. P. Dumoulin, Rector of St. Martin's, Montreal, kindly came down and delivered a most admirable address on the great Bishop Selwyn and Mission work in New Zealand and Melanesia. The address was intensely interesting throughout. Mr. Dumoulin carried his audience with him, and in most beautiful language pictured the life and work of the Bishop, who was truly one of England's noblest and best men. The "Union" has secured the services of several able lecturers for the season, who will be able to impart interesting information on missionary work.

RURAL DEANERY OF QUEBEC.—The triennial meeting of the Quebec Rural Deanery was held in St. Peter's Church on Tuesday morning, the 7th. After Mattins and celebration of the Holy Communion, the clergy proceeded to the election of a Rural Dean, subject to the approval of the Lord Bishop of the Diocese, which resulted in the unanimous re-election of the Rev. M. M. Fothergill as Rural Dean.

DIocese of Fredericton.

St. John.—Mr. G. R. Parkin, of Fredericton, delivered a very able and brilliant lecture in the Mechanics' Institute course on the 13th, his subject being "The Future Relation of England and her Colonies." In opposition to Goldwin Smith, and the few who advocate annexation to the United States, he spoke most forcibly in behalf of closer union with the Empire by Imperial Federation. Mr. Parkin has earned the thanks of all true and loyal Canadians for the stand he has taken. Prof. Smith and Mr. Clark are both Englishmen by birth, and they are not the ones to speak on behalf of Canada. In this part of the Dominion the old Loyalist blood repudiates all idea of closer union with our American Sister. It is the same elsewhere. Our destiny lies between Federation and Independence. The tendency of political effort would seem to be towards Federation. The social and political crises across the border are not such as attract us. And the practical results of their mode of government are deplored by the best thinkers among themselves.

Sackville.—Rev. Cecil F. Wiggins, who has had charge of this Parish since the first of July, has been appointed Rector by His Lordship the Metropolitan, which appointment will doubtless give satisfaction to the parishioners. The new Rectory commenced in August is fast approaching completion, and will be ready for occupation in a few weeks. It is a very neat building in the Gothic style of architecture, and will be an ornament to the Parish. Too much credit cannot be given to R. C. Boxall, Esq., C. E., who is the architect, and also a member of the Building Committee, for the very great care taken in preparing plans and specifications, and for his constant supervision of the construction of the building.

FREDERICTON.—In the death of the Hon. Judge Fisher the Church has lost a staunch adherent. Judge Fisher was a prominent member of the Synod, and took a great interest in Church matters. At the funeral ceremonies in the Cathedral, conducted by the Metropolitan and the clergy of the city, "Rock of Ages" was sung, which, by the deceased's request, was sung at his dying bed. Judge Fisher before his appointment was one of the leading politicians of the day and has done good service to his country. The past year has been fatal to many of our prominent citizens. We extract from the Globe the following tribute to his memory:—

CHARLES FISHER. To all men 'tis appointed once to die; Lily we speak the sad, familiar phrase, And straight pursue our wonted worldly ways. As if to us Death's shafts could ne'er come nigh: Yet when the stroke that oft has passed us by Falls swift and a'er and figure prostrate lays That rose erect and strong for many days, Filling a large space in the public eye, We stand appalled, Amid the tears and sighs Of sorrowing friends, who all his virtues tell, Let us record his worth who now has died, His memory cherish with a mournful pride, And reverence due;—a man, large-hearted, wise, Who loved his country and his kind, and served them well. W. P. D.

St. John, 11th Dec., A. D., 1880.

FREDERICTON.—There is no truth whatever in the statement of the Toronto city press that the Bishop of Fredericton intends to propose the name of the Rev. John Pearson, of Holy Trinity, Toronto, as Coadjutor Bishop.

WATERFORD.—We regret to learn that by the burning of a barn belonging to Mr. Samuel McAfee the Rev. J. Lockward, missionary at this place, sustained the loss of carriage, sleigh, &c., and was also injured himself by a fall.

KINGSTON.—The annual service of the Kingston Choral Union will be held in Trinity Church on the afternoon of January 26th. The Union comprises the choirs of this large Deanery. The sermon will be preached by the Rev. E. S. W. Pontreath.

St. John.—The Debating Society of the Church of England Institute have been discussing the Union of the Provinces, and decided that it has been beneficial.

Miss S. J. PETERS, an old and respected member of Trinity Church, and for many years a valued teacher in the Sunday School, was buried on the 15th.

St. Paul's Church.—Seventeen persons were confirmed in this Church by the Metropolitan recently.

DIocese of Nova Scotia.

HALIFAX.—Garrison Chapel.—Although the Church for the Army, through the kindness of those in authority—particularly the Senior Chaplain, the Rev. Mr. Townsend—a very large number of civilians attend the Services of this Church. The Advent sermons have been on subjects bearing upon the season, and have been of more than ordinary interest. Mr. Townsend is a most striking and attractive preacher.

St. Mark's.—The congregations in this Church continue large, and more than ordinary interest has been shown in the Advent Services.

The Chaplain of St. Andrew's Waterside Church Mission desires to thank the following friends who have lately sent magazines, etc., in response to an appeal in the CHURCH GUARDIAN:—A Sailor's Friend (Liverpool), F. S. West, Esq., E. C. Fairbanks, Esq., Rev. Prof. Wilson, Mrs. J. J. Kerr, W. Gossip, Esq., Rev. D. C. Moore.

MAITLAND.—The Clerical Secretary visited this Parish last week to present the claims of the B. H. M. Unhappily he people are not able to give as they would wish to raise the amount required by the Board towards the salary of their Rector, than whom there is no more faithful priest in the Diocese. It was feared that the Rev. Mr. Jamison would be lost to the Parish, but now it is hoped that he has decided to remain. Certainly if it were in the people's power, they would gladly increase his salary, but at present that is utterly impossible. Mr. Jamison is a worker, and his Parish shows the fruits of his labours in the large attendance upon the Church services and the Sunday Schools.

RAWDON.—We are glad to learn from the Rev. Mr. Ancient, who paid us a visit a few days ago, that he is most comfortably situated, and that his people show in many ways that his services are appreciated.

HALF-WAY COVE, GUYSBOROUGH CO.—The Rev. Mr. Arnold, since taking charge of this extensive Mission, has put new life into it; and by a judicious and plain setting forth of Church doctrine, has drawn many more closely to his Spiritual Mother. Our people must be fully instructed, so that they may be able to give an answer to him that asketh for the hope that is in them. We must have in our parishes definite teaching, and plenty of it, for it is only by careful training that we can hope to furnish our people with the needful weapons of defence against Romanism and Infidelity.

DIocese of Newfoundland.

CONSECRATION OF BISHOP'S COVE CHURCH.—On Thursday, Nov. 25th, the Church of St. John the Evangelist at Bishop's Cove was consecrated. At an early hour the display of bunting throughout the settlement, and a long string of bright flags surmounted by a new St. George's Cross, stretching from the final on the Church spire to the flagstaff in the graveyard, showed that the day was no ordinary one. The Lord Bishop, who arrived at the Church shortly before eleven o'clock, was greeted with a hearty welcome.

The Consecration Service was according to the form now adopted in the Diocese. The Bishop, attended by his Chaplain, Rev. Wm. Pilot, B. D., bearing the Pastoral Staff, was met at the Church door by the Incumbent, the Rev. A. C. J. Warren, and his Church-wardens together with the following clergy: Rev. J. C. Harvey, Rural Dean, Revs. J. Godden, R. H. Taylor, J. M. Noel, W. C. Shears, F. R. Murray, C. Baker, D. V. Gwilym, and C. Ernest Smith.

The sermon was preached by the Rev. Wm. Pilot, B. D., (Superintendent Church of England Schools) from St. John iv., 24: "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."

The celebration of the Holy Communion followed, when a large number communicated.

The building, which was commenced several years ago by Rev. J. M. Noel, has been brought to completion by the exertions of the present Incumbent, Rev. A. C. J. Warren.

OUR LONDON LETTER.

(From our own Correspondent.)

It was generally known on Friday among Churchmen that the writ had left London for the apprehension of the Rev. R. W. Enright, and on Saturday morning information was received from Warwick that the Under Sheriff would issue the writ, and serve it about midday. The news spread quickly, and by 1 o'clock on Saturday afternoon over a thousand persons had assembled outside the vicarage at Bordesley. Half an hour later I am informed, the Sheriff's officer arrived with the warrant, and was shown into the vicarage drawing-room, Mr. Enright entering with his friends. About eleven policemen were on duty outside the house, a large crowd having gathered, which was addressed by Mr. Enright at the gates of the vicarage. He was accompanied to the station by a large body of his friends, who repeatedly cheered him. Arriving at Warwick he addressed the spectators at the station. At his own request Mr. Enright was allowed to walk to the goal, about half a mile from the station, and which can be reached without actually passing through the town. He was accompanied by his friends to the entrance of the goal, where he took leave of them, and knelt and received a blessing from the Rev. Dr. Nicholson of Leamington. There are now two prisoners of the English Church imprisoned for conscience sake, and probably before this reaches you a third will be added to the list. It is quite plain to see how it must all end, and many moderate men amongst us are beginning to even hope and long for the end. As Mr. Bright puts it, these shameful proceedings "help many Churchmen to a clearer view of their illogical position" as a State Church.

It is a fact that the Establishment of the Church has long since ceased to be. Practically speaking, every one may deprave the Prayer Book as he pleases; Church rates can no longer be entered; ecclesiastical courts are set up to which the Church has not consented. The seats of the Bishops in the House of Peers have ceased to be of any practical utility. In a word, all that now remains of "State patronage" is unfair taxation of the clergy, trading bishoprics, deaneries, canonries and benefices for political purposes; and a claim to pervert the Church formularies under pretence of interpreting them.

"Have you seen 'Endymion'?" is the only question one hears asked now. Everybody is trying to get hold of it. He who possesses Endymion has the key to present happiness. He who does not possess it, is for the moment unhappy and disconsolate. Many rumours have been afloat as to the price paid for the publishers. It was £10,000! Mr. Longman dined with the author, and the matter over with him, and left Hughenden with the manuscript in his portmanteau, and a cheque for £10,000, actually in the pocket of Lord Beaconsfield. It was all arranged in a few hours.

Tennyson's new volume of poems was also published to day. Its most successful opening piece is a story, told in the style of "The Grandmother," of a first quarrel between husband and wife, which was healed when the husband was drowned.

One reason why Tennyson has been ever so popular that he had never to wait for appreciation is that he has studied the mood of the hour. He published *Memoriam* at the moment when men's minds were stirred to their depths by theological problems. He gave "Maud" to the country when it was mad with the fever of the Crimean war. He celebrated the early beginning of the discussion of woman, her position, and education, by the publication of "The Princess." We began to consult our historic conscience; he produced historical studies. We attempted to reform the drama; he wrote plays. In the height of the excitement which seemed to bring another Russian war near, he published "The Revenge," the one good thing which "jingoism" has left behind it. At the present moment, everybody is interested in the land question; and so in his new volume of verse the Post Laureate presents us with "The Village Wife, or the Entail." It may be recommended to public speakers who want an exposition of the law in a popular form. It describes the ruin of a squire and the fall of his house because his estate is entailed and the heir will not consent to the sale of the land. The squire, a bookworm, is incapable of managing his land. He gets into difficulty, but he cannot sell any of his property. Encompassed by debts, he allows