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TORONTO, THURSDAY, AUG. 28th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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Lessons for Sundays and Holy Days.

August 31.—13 SUNDAY AFTER TRINITY.

Morning.—2 Kings 5. 1 Cor. 11. 2 to 17.

Evening.—2 Kings 6 to 24; or 7. Mark 4. 35 to 5. 21.

THE CASE OF THE BISHOP OF LINCOLN.—The delay of the judgment of the Archbishop of Canterbury on the case of the Bishop of Lincoln seems to be causing considerable anxiety to a section of the English clergy. It is not quite easy to understand this feeling. No doctrine is involved, directly or indirectly. All the three schools in the Church are assured of the greatest "liberty of prophesying," so long as they do not directly attack the Creeds. Moreover, the Archbishop is not only "a good Churchman," but he is a man of very wide and accurate learning in regard to the early Church, and he has the assistance of able bishops as assessors. It has been rumoured that the bishops are agreed in their judgment; but it has also been guessed that the delay arises from some disagreement among them. A meeting of clergy has been held in London to consider their duty in reference to the judgment; but no decision was arrived at. We think it would show more wisdom and faith on the part of the clergy to assume that the judgment would be satisfactory, and, at any rate, to wait until it comes.

THE CONTEMPORARY REVIEW ON THE CHURCH.—A very important article has appeared in the London *Contemporary Review* on "The Limits of Ritual in the Church of England." It is by one who does not seem to object to the eastward position or the ablutions, or, with safeguards to reservation, for the sick, and who would, for peace and quietness, concede much. Yet he is obliged to discern that the Ritualists have ulterior intentions. The Roman Catholic *S. George's Magazine*, which had a contemptuous notice in June of "Sham Catholicism," returned to the charge in July, reminding the clergy who are aping Roman rites of the pledges they publicly gave in their own official declarations at ordination and at admission to every cure or charge, to which the Church of England has admitted them. The *Contemporary Review* article is equally severe on the "clergy whose energies

are directed not to the promotion of the Kingdom of God, but to the winning of adherents to a special type of ecclesiasticism." "The tactics of the party of advance are to conciliate the Protestant section of the Church by a profession of liberality, while they quietly push forward from one position to another, in the hope that the pioneers will have covered the whole ground before the main body of the army have become aware of what is going on." He quotes extensively from the "Cereemonial of the Altar" to prove what their teaching is. In this book, at the consecration, there is an offering of "this holy and unspotted sacrifice" for the Church, "and also for thy servant our Pope N., our Bishop N., our Sovereign N., etc." He believes that on "two crucial questions" "the Church of England will before long have to make a decision," unless it is to be "revolutionized bit by bit;" these two points are exposing the Sacrament for adoration, and non-communicating attendance. He observes that "the Church of England which these divines set before us is not the historical communion which is generally known under that name, but a phantasm of their own imagining." He would, therefore, have "as the *certi fines* of ritual, which we must be prepared to maintain," the "irreducible minimum" of at least three communicants, prohibition of the elevation of the elements, and of reservation of them. He protests against "the ostentations repudiation of the Reformation, which characterizes, if not the largest, at least the most united and active section of the clergy." He further comments upon the phenomenon "that the infrequency of Communion, which is commonly regarded as a reproach to Protestantism, is, in fact, a survival of Roman corruption." In short, what "were the extreme limits of the demands of the old High Church party are now but the starting point for a further advance; the Girondins of the ecclesiastical revolution are already finding themselves superseded and left behind by a more advanced party."

PLAIN SONG.—The death of Rev. Thomas Helmore has called public attention to the claims of the ancient plain song of the Church in the musical rendering of the service. Mr. Helmore was, we believe, the first to put forth a Gregorian Psalter for use in English churches; and, although a great many have been published since that time, some are still found to prefer Helmore. The great drawback to its use was the monotonousness, the lack of variety, by which it was characterized; and Redhead and others have striven to do away with this defect by introducing a much greater variety of chants. There is a good deal to be said for and against the use of the Gregorian tones in the chanting of the Psalms. On the one hand, they represent a crude and undeveloped state of the art of music, whilst on the other hand they are certainly free from secular associations. They are certainly better adapted for the Latin language than they are to the English. With regard to the comparative easiness of Gregorians and Anglicans, the fact that the former are sung in unison may be thought to be in their favour; but then they need to be well accompanied; and it is more difficult to do this than to perform the same work for Anglicans. Moreover, it can hardly be denied that the Gregorians are less natural to us English-speaking people than the Anglicans. If we take

the practical test, we must add that Gregorians are more frequently badly sung than Anglicans. Of either kind the good are good and the bad bad. And we implore the clergy and choir masters not to be led away by theory, but to consider what is best for their choirs and their congregations—which is the best medium for the worship of God.

THE CONFESSIONAL.—A very large and somewhat excited meeting has been held at Brighton on the subject of putting down the Confessional, as it is called. Such meetings seldom do good and often do mischief. They inflame the opponents of the crimated practice, and they make its advocates more obstinate. The case is, in reality, very simple. The Church of England does not require private confession of sin to a priest, nor even encourage it; but it allows it. And, even if it did not, how in the world could any one prevent it? As regards the setting up of boxes in the churches, this is a mere matter of expediency or the reverse. At the same time it must be remembered that many thoughtful persons regard these boxes as a great protection against some of the possible evils of auricular confession. If any of the clergy should require confession, as being necessary to acceptance with God, or the pardon of sin, they are clearly going beyond their commission, whether derived from the Church or the New Testament.

CHURCH OFFERINGS.—We remember many years ago hearing the incumbent of a West End church in London telling the most aristocratic congregation in the metropolis that the collection made the Sunday before represented 4d. (8 cents) a head of the congregation. Such a result seemed almost impossible, considering that a good many gold pieces had been laid on the plates; but so it was. Recently an American clergyman has analysed the collection at an evening service when about four hundred persons were present. In the offering there were 52 coins, made of five 25-cent pieces, seventeen 10 cents, twenty-four 5 cents, six 2 cents, and six 1 cent pieces, the total being under five dollars, a little more than a cent a piece for the whole congregation. A good deal of this neglect of duty arises from want of consideration, or from unwillingness to give small sums. Many persons, most adults, would not miss a five-cent piece, or even a ten-cent piece; but partly they think such an offering of no great use, and partly they do not like to be seen giving small sums. Now, if the congregation referred to had given, one half of them ten cents and the other half five cents, this alone would have brought up the collection to thirty dollars, to say nothing of the larger sums. If the clergy would not only point out these things to their people, but would exhort parents to form the habit of giving in their children—even if only at first the smallest sums, the complaints of the want of funds would become much less frequent.

BURIAL REFORMS.—The subject of burial reform is one which is now attracting a large amount of attention on both sides of the Atlantic. Some words of the late Dean of Manchester (Dr. Oakley) on this subject have been published lately. He says that he does not wish to see shabbiness and untidiness substituted for ostentation, and he doubts whether some of the modern hearses are preferable to the older ones. The new fashion of