

again been raised, repudiate the sole authority of the Parliamentary Committee over the Doctrines and Ritual of the Worship of the Church of England, and Parliament may make might right, and take from us her property.

The faithful child of the Church can only say: God forbid that *vox populi* should ever be to him *vox Dei*. All the vast possessions of the Church would be a poor exchange for that religious liberty which has been the heritage of the English Church for a thousand years. "What shall a man give in exchange for his soul?"

Opinions will still be variously held as to the course adopted by the Rev. S. F. Green and others. The appointment of Rev. W. J. Knox-Little to a canonry at Worcester, the vigorous speeches made in the House of Parliament on Mr. Green's case, and the pressure brought to bear by the Government upon Lord Penzance to release his victim, combine to show that the tide of that fair play which after all characterizes the great body of English-speaking people has turned. The question is soon to be definitely settled, Shall the Church of England be the only religious body whose liberty to regulate its own worship shall be muzzled. Already is evident to all who will see that Lord Penzance, who on taking his place as Dean of Arches, deliberately refused to take the subscriptions ordered by the Canons of the Church (and who is therefore not Dean of Arches at all, saying that "to do so would be to impugn the sole authority of Parliament in spiritual matters"—is no fit person into whose hands to commit the long-held liberties of the ancient Church of England.

In what we have written we have not been discussing the right or wrong of Mr. Green's ritualistic practices, for they are beside the question at issue. Had the Church's rights been secured to her and Mr. Green brought before a lawful spiritual court and found guilty of an ecclesiastical offence, and sentence of deprivation passed upon him, the whole scandal of his imprisonment would have been avoided in a way entirely satisfactory to all loyal Churchmen. As it is, we can only hope that his lengthy incarceration will not have been in vain; but public opinion being now enlightened, and the Englishman's sense of justice now fully aroused, may lead to a satisfactory settlement in favor of the Church enjoying the utmost liberty in all matters ecclesiastical and spiritual.

#### ADVENT.

THANK GOD FOR ADVENT.

#### III.

THERE is another and most important aspect in which to view the Advent season. IT TAKES THE THOUGHTS FROM SELF TO CHRIST. Christ the Judge, first; Christ the Incarnate Saviour, next.

1. The Judgment, as the Bible reveals it to us, is a Divine and human necessity.

The Judgment is frequently denied, on ground of Infidelity, and on ground of Universalism. The one says—"Enjoy yourself while you may. Around you are your only sources and instruments of happiness. Use them without stupidly looking forward to an imaginary period of which you can possibly know nothing, and which is only a favorite device of priestcraft to save its own existence." The other says—"There is no such thing as a future Judgment involving punishment after death. Judgment is pronounced, and all penalty endured in this life. Sin here brings its own punishment, and purges its victims on earth. All Scriptures

which seem to speak otherwise are figurative. Rightly read, they destroy the notion of a Judgment to come."

Experience denies both these assumptions. Does the world supply sources and instruments of true happiness? The fevered enjoyments of fast life, or even of a life moderately given up to pleasures in themselves lawful, are they real, permanent, satisfactory? Do they not perish in the using? Is not pain inextricably mingled with the cup of pleasure, so that it cannot be told where the one begins and the other ends? Is life worth having and worth living, if all its happiness is of the earth, earthy? The morning thoughts of the drunkard, and the sober reflections of the practiced thinker alike demand a higher sphere and power of enjoyment than this life affords. Again, will any one be content with the assertion of Universalism that all sin purges itself here below, and that all suffering is endured before death? If so, must not all reward be equally distributed, and is that thought satisfied? If there be no Judgment to come, we may well cry out with the Apostle—"Oh, wretched man that I am, who shall deliver me from the body of this death?"

Thank God, then, for a season which tells of a different solution of this pressing problem. Which by God's authority and by the mouth of His Church proclaims with unfaltering voice the necessity as well as the certainty of the Judgment. And are not our minds and hearts prepared to receive her message? The condition of things is such as to shew beyond possibility of doubt the general truth which the Church at this season preaches. There are those who believe that there is an evolution in things spiritual as well as in things material; and that the Church and the world are still marching on their appointed way in a steady progression of improvement to a perfect and perfecting civilization, which is in itself the fulfilment of human happiness and of the coming of Christ. But look on human governments, and notably those of our own continent, where the greatest measure of freedom ever known to the race is enjoyed; where education is studied as a science and every application made of the most advanced methods of instruction; where men are supposed to be governed by the principles of reason, and are sure to choose what is right and best. Have there ever been seen in the history of the world more conspicuous and alarming instances of political trickery, more glaring violations of the commonest notions of honesty and morality, more unscrupulous robberies of the public purse, and more diabolical prostitution of the highest abilities to the lowest ends? Is it not a fact that there is hardly a seat in our Legislative assemblies which has not been basely bought at the expense of the honor both of the buyer and voter? Is not the ground of legislation too often not what is right, but what is popular? Is it not the aim of the representative to do, not what is right for its own sake, but what is demanded by a majority of his constituents? and is not might right all the world over, and are not the poor and the powerless crushed to the earth under the mighty heel of armed force whose gym director is self interest? Is there not, oh must there not be, a Tribunal where justice shall be at last done and right shall finally triumph, where national and sectional wrongs shall be forever righted, and the wounds and bruises of suffering peoples be bound up and healed; where an intellectual superiority that is half-avowedly godless shall be held to have earned for itself its own final and everlasting reward, and where corruption and fawning deceit shall meet its proper desert?

On thank God for a season which will not let the world forget that there is a time coming when the woes of the poor, and the wails of the suffering, and the lifelong miseries of the pure and the godly shall be with high and lofty justice all redressed, where the Lazarus covered with sores and lying at the rich man's gate, and the Magnate covered with purple and fine linen and faring sumptuously every day, shall the one be comforted, the other tormented. Where the cries of a tortured humanity now ascending to the skies with an agonized "How long?" shall enter into the ear of the Lord God of Hosts, though He bear long with it, and the "ransomed of the Lord shall return, and shall come to Zion with everlasting joy upon their heads," where "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THANK GOD FOR ADVENT.

#### MISCELLANEA.

What is a Curate? The question seems a very simple one, but is the answer so simple? Certainly, very different answers would be given, according to the point of view of the speaker. Ecclesiastically, a Curate is one who in sole charge, or as chief over others, or as under another, has a *cura* (i.e., care) of souls. "Bishops and Curates" is the division recognized by the Prayer Book, though it is not the one said to have been given by a too acute theological examiner, who, being asked what were the three Orders of the Ministry, replied "Bishops, Rectors and Curates," legally, in England, he is one employed and paid by a Rector to do all, or a part of the Rector's duty; socially, a Curate is often thought of, as a desirable young man who frequents five o'clock teas, and is an adept at Lawn-Tennis; or as the one who ranks in Church matters next to the Rector's wife.

But none of these definitions will quite cover the case of a Curate with us. The difficulty here, often is, to settle the relations of the Curate to the Rector, and the congregation respectively. When his pay comes directly from the people, they are inclined, not without reason, to claim the right to engage (in some parts of the country "hire" is the term used) him, to hold him accountable to themselves alone, and to dismiss him when they see fit. It is obvious, that whatever the proper designation of such an office may be, he is not a "Curate" in the English use of the word; nor is the American invention "Assistant Rector" much better, as he evidently lacks the fixity of tenure, and the position in the parish corporation, which are of the very essence of a "Rector's" office. However, this is one of those questions necessarily arising under the altered circumstances of the Church of England out of England, (if such a thing can be), which will settle itself practically and well, if all sides are prepared to give as well as to take; and if "altered circumstances" are recognized and the attempts to have things here just as they are in England, is not persisted in. Procrustes made every one fit the one bed, but at the cost of either their lives or their liberty. And trying to fit everything to the English way of doing things, has worked an immense amount of injury in the past.

The question of long or short service is as important and interesting in ecclesiastical as it is in military matters; but in the former it is to be understood as referring, not to the length of time which a man is to serve in the Ministry, but to the length of time during which he may profitably serve in one place. A correct solution of this problem in "Maxima and Minima" is of the utmost consequence to the Church, but is very different. Much is to be said on both sides. The influence gained by a long life of usefulness, of kindly deeds, and sympathy, the knowledge of a people gained by a pastor who has been with them for a generation, his power of rebuking and advising, the confidence and respect that he wins from those whose pastor he has been from their childhood; these are powers of good that should not be lightly abandoned. But on the other hand, after a certain