

"No NURSERIES!"—Quite a ripple was created not long ago at All Saints', Margaret St., by the unwonted (and "unwanted") usage of the whilom "Clergy House" as a family vicarage. It seems that the founder of St. Alban's, Holborn, inserted a clause in his deed of gift that there should be no nurseries in the parsonages, which the ecclesiastical commissioners have interpreted to mean . . . celibate clergy!

TRUE TEMPERANCE, or "moderate use," is strongly advocated by *Church Bells*, as against the exceptional expedient of total abstinence—a much lower type of virtue. "Temperance implies the right use of a thing, with self-control to avoid excess or harm." It is, argues our contemporary, like horsemanship: the man who does not ride at all is—safe, but the man who rides well is a higher type of being—a truer man!

"ESSE" AND "BENE ESSE."—The distinction which Archdeacon Sinclair has been trying to draw, or emphasize rather, between the Church with, and the Church without, Episcopacy, is declared by the *Guardian* (in an editorial) not to be a valid one. We have no right to take any one feature or element of the Apostolic Church, and say this is "not essential," but only expedient as a contribution to the well-being of the Church.

FALSE PROPHETS.—The Scriptural warning against that class of prophets or preachers "of whom all men speak well"—and who thereby inherit a certain "woe" all to themselves,—is as much needed now as ever. The "popular preachers," whose utterances please the public fancy, gain their popularity by a deliberate *suppressio veri*, a withholding of some (unpalatable) part of the "counsel of God." They "have their reward"—*here!*

BAD MISSIONARY POLICY—too much "diffusiveness"—is seen illustrated not only in Toronto and Tinnevely, but Calcutta, Burmah, &c. "The natural result is that the work everywhere is always on the verge of break-down, and goes forward with feeble and halting steps." The feverish cry for "fresh advances, new ground, aggressive work," &c., is responsible for this state of things. We should rather "back up existing missions more strongly."

THE SOCIETY OF S. OSMUND—see our advertisement, first page—has become firmly established in England and is securing a foot-hold in Canada. Its object is the preservation and purification of English ritual from the taint of Romish peculiarities—in fact it means loyalty to the national Church of Britain. The anniversary services are held on 16th July annually. The dioceses of Sarum and Truro have taken the lead in this purifying process.

RITUALISTS (?) "REPENTING AT LEISURE."—It is one of the evils of the unorganized stampede from eighteenth century irreverence, that many mistakes have been made by the common herd of so-called "Ritualists," who have followed (like sheep over a fence) the blind guides of almanacs and calendars, compiled by men who have never studied ritual at all. To correct these errors the "Society of S. Osmund" has been formed. They are doing a good work.

ROMANISM OF LOW CHURCHISM.—An Irish Roman priest in the (Roman) *Catholic Times* writes: "I have received very many converts into the Church during my sacerdotal career, but strange

to say, especially in these days of Ritualism, they have been nearly all from the ranks of the 'Low Church' part of the Establishment." It is not strange, after all, for extreme ignorance of the Church naturally begets the other extreme—exaggeration of the Church!

SARUM AND TRURO have distinguished themselves by adopting a specific diocesan use of significant colours (according to old English practice and precedent), for the sanctuary, from which green almost entirely disappears—*entirely* from Truro use. On the other hand, blue is used for Advent, Epiphany to Lent, and Trinity to Advent. There is a general preference for violet, rather than purple, for penitential seasons. The Canadian Church should note these facts.

"RED, WHITE AND BLUE."—It appears from a review in the *Guardian* of St. John Hope's recent work on the use of "Liturgical Colours," that the old British cardinal colours are steadily regaining lost ground, being gradually restored to the place usurped by "uses" indolently (or "in the malice of forethought"), shaped "*juxta morem Curie Romanae*, the distinctive colour of which is green, as opposed to the British blue. Another victory for loyalty, *juxta morem Curie Anglicanae!*

"WHERE THE CHURCHES CANNOT REACH."—Who can these persons be? The *New York Evening Post* quotes the confessions of some prominent ministers who have identified themselves with the Salvation Army's "Auxiliary League" on the plea that the S. A. reaches strata of humanity not touched by "the Churches." The Church of England makes no such shameful confession: she reaches all classes—where she works thoroughly; there is no material for the Salvation Army.

BISHOPS AND CLERICAL MISSIONS.—A correspondent of the *Church Times* voices well the sentiments of the Church when he says: "The Bishop alone can state the case (for adequate support of the parish clergy) naturally and plainly, and his influence can be brought to bear in the proper quarters, whether the liability may rest wholly on the congregation, or partly on their shoulders." American bishops act on this very sensible idea, and have done much to "raise the tone" in regard to this duty.

PROVINCIAL SYNOD OF CANADA.—The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal, on the second Wednesday in September, 1892. Any new canon intended to be brought before that meeting should be forwarded to the Hon. Lay Secretary, Dr. L. H. Davidson, Q.C., Montreal, without delay; as No. 34 of the Rules of Order provides that "No canon shall be enacted unless the same has been transmitted by the secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of Synod." The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices for the Lower House should be sent to the Lay Secretary.

#### ODIUM THEOLOGICUM.

It very often happens that some grand and imposing occasion, full of edification to the sons of men, and deftly managed for our best interests, is marred by the impertinent utterances of some one unwise participator. Such at any rate was the experience of those who are responsible for

the arrangement of the Niagara Church Centenary, recently held. As one reads through the columns of our newspapers devoted to the record of the sayings and doings of that notable event, it is pleasant to note how—with only one exception—all the speakers and preachers fell into accord and pleasant tune with one another, and with the venerable central figure of Archdeacon McMurray, whose life has been one, conspicuously, of sweet and gentle influence on his contemporaries, softening the asperities of theological contentions, with little display of personal interference. Indeed, he is a type, we fear, of a kind of personality—the "good old English gentleman"—not quite so common now-a-days as it has been.

#### THE ONE EXCEPTION

must have been a sore trial to one so constituted, and we cannot help commenting on the execrably bad taste of a comparatively youthful participator in that historic and edifying scene. The idea of importing into the peaceful arena of happy reminiscences in regard to nobly done Church work, the virus of modern theological asperity, could only find place in a mind the very reverse of Dr. McMurray's type. Such lamentable conduct argues a terrible want of gentle academic training in the halls of Church learning—in the "Schools of the Prophets"—if not a fundamental incapacity for appreciating the "eternal fitness of things" in a sphere beyond whose boundaries of admission this bad specimen of Canadian theology has somehow intruded. The occurrence may, however, serve as a much-needed additional warning to the rulers of the Church to take wise measures in good time against admitting—"by laying hands suddenly"—*peculiarly* "unfit persons into the sacred ministry of the Church." At least they should be "kept" in their "places."

#### THE CHARGE WAS UNTRUE

as well as impertinent. The Church of our day does not suffer, to any appreciable extent, from the presence of godless rulers absorbed in "materialistic ecclesiasticism." The charge of "bad grammar and worse theology" comes home to roost with tremendous force and persistence in the house of this very preacher; it was an action of self-condemnation to have brought the subject forward at all. It was sure to recoil, and hurt him, and him only, who had the temerity and bad taste to flaunt it from that pulpit, of all others in our country—a pulpit consecrated by names of men who could not be imagined as indulging for a moment in such a piece of coarse impropriety of pulpit declamation. Lastly, the event so unhappily exposed in the public press, must serve as a warning to those who get up such demonstrations in the interest of the Church not to be too "charitable" in admitting to positions of prominence and power persons peculiarly unfitted to be trusted with such functions. They prove "flies in the ointment!"

#### GRAND OLD MEN.

Since the days of Moses the world has never been long wanting in a supply of venerable leaders, whose commanding intellect had been enriched by the fruits of varied experience during a long-drawn life. Homer's pages testify, for instance, to the wondrous and singular influence of the surviving "old man eloquent" in the person of Nestor—who may be accounted to be the favorite model of that famous modern Homerophile, William Ewart Gladstone. Indeed, it would not be difficult to display a kind of *catena* of grey-haired heroes, holding hands, as it were, along the pages of the world's history, and passing on the