

"I do not understand an apparent contradiction in your proposal. In clause 7 of your constitution, on page 5, you except from the subjects which may occupy the attention of the House, 'the definition or interpretation of the faith and doctrine of the church,' and then on page 9, in section 17, you complain that the Laity 'have no power or influence on any matter brought before them that concerns the externals of religion.' If you mean that externals in Divine worship have nothing to do with the definition and interpretation of the faith and doctrine of the Church, I entirely disagree with you."

The writer labors under some misconception. He assumes that all externals are essentials. Bread and wine in the Holy Communion, and water in baptism are external emblems and essentials as ordained by our blessed Lord. But excessive bowings, lighted candles, incense, crosses in the church, processions with banners, man-millinery and innumerable other puerile devices are non-essentials. It may be asked why did the Jews in their worship use various emblems? because their priests had to deal with and instruct very ignorant people.

In the early ages of the world people mentally walked in gross darkness. We do not quite agree with Dryden's line

"Since wild in woods the noble savage ran."

Yet it is undoubted that the Jewish people long remained in a condition of ignorance and abject slavery. Their mental faculties and ideas were not fitted for such instruction as could be given them when they had become more enlightened and educated. It was therefore necessary that many things had to be conveyed to their minds in such a manner as was suited to their capacities at that time, and in language best suited to their understandings. And thus ornaments, decorations, customs and ceremonies contained symbolical and emblematical significations which the priest no doubt fully explained to them.* But we claim, and it is a just claim, to live in more enlightened times. The New Testament teaches us to worship God in spirit and in truth—"to serve Him, not in bondage of the figure or shadow, but in the freedom of the Spirit." It is only the indifferent and the very ignorant of the present day who are satisfied in their worship to copy the puerile practices of the early Jewish nation.

* The Jews and their Customs, by Rev. E. M. Myers: New York, 1879.