

plenty of attempted evasions. Thus the Church Times, anticipating the decision on Reservation, urges that such an opinion rests for its authority only on the intrinsic value of its reasons and the personal weight of its authors. Without some form of Reservation, The Church Times declares that many priests can by no possibility cope with the needs of their parishes. The disappearance of a custom alike primitive and universal occurred only with the disuse of other practices, "the omission of which is recognized as a disgrace to our Church," yet, in spite of the anxiety of its forebodings, The Church Times exhorts all who are in sympathy with it to resolve beforehand to labour to draw from the decision all possible blessing and to strengthen themselves in defence against all possible peril. The Church Review, on the other hand, "trusts that there may be no repetition of the great stampede," and urges the faithful "to ask the intercession of Holy Mary and of all the saints in this behalf," though, strangely enough, it goes on to say that the decision will decide nothing and may not even have much moral influence, "the futility of episcopally-managed" concerns having become "typical." The Pilot considers that Reservation of the Sacrament is demanded by common sense and common observation of modern conditions. If the rubric opposes this, the means of altering it are near at hand, and the policy of enforcement is more than doubtful in any case. These utterances are very much what we might have expected. But we entirely agree with the Pilot on one point, that the right way to meet the case, if Reservation is really necessary, is to have the rubric altered. Nothing can be plainer than the rubric as it stands.

The Moral Improvement of London.

No one can question the desirableness of purifying the great City which is the centre of the British Empire. No one who visits London can fail to be struck with the flaunting indecency of vice in certain spots, and at certain times. Visitors to foreign cities compare them favourably with the capital of our Empire, so far as the outward appearance of things is a test. The streets of London at certain times present a spectacle which make them impassable for decent citizens, their wives and daughters; and while such a scandal exists, a scandal with which the law is either unable or unwilling to deal, there is certainly need of voluntary effort to put it down. Yet the very openness of our street vice, as the outcome of strenuous measures for the suppression of its secret haunts, is, as the Bishop of London observed at a recent meeting, somewhat of a help to the practical reformer. But, however this may be, it is high time that something were done to promote decency, if not positively to secure morality. We therefore rejoice to know that an attempt has been made; at the meeting referred to, to form a Council for the moral reformation of London. All right-minded men and women will pray for its success.

The Church and the Jews.

By some strange mischance, our comment on Mr. Burt's letter was omitted last week. Mr. Burt, while "abusing plaintiff's attorney," admits the very thing which true Churchmanship condemns. Mr. Burt's London Society spends far more money in Palestine on its London Committee's work—than the S.P.G. or S.P.C.K. can give to Bishop Blyth. But there is a vast difference. These Church societies "work through the officers of the diocese, where they give aid—as their missionaries, in respect of discipline, are subordinated not to the office in London, but to the Bishop of the diocese wherein they work." So also the money transactions are carried on through the Bishop and Diocesan Synod or Church Council." This is the official statement of the S.P.G., which, by a curious coincidence, was printed last week side by side with Mr. Burt's letter. Now, we have no quarrel with Mr. Burt. We are quite sure that he is as desirous as we are that his society should be a Church society in fact as well as in name. Let him labour to persuade the London Society to "work through the officers of the diocese"—to "give aid through the Bishop"—and to "subordinate its missionaries not to the office in London, but to the Bishop of the diocese wherein they work." If the London Society could thus be brought to "fall in with the ordinary working of the Church in all its regulations," like the S.P.G., S.P.C.K., and other Church societies, which "work on Church lines—always, on party lines never"—there is not a Churchman in Canada, from Halifax to Vancouver, who would not support it.

The Good Old Times in Church.

We believe that it is, to some extent, possible to get a notion of the ways of our forefathers in the past; and we also believe that, if we could do so, we should be satisfied that the "old times" were not quite so "good" as some people imagine them to have been. Sir Walter Besant has attempted a reproduction of a congregation at the beginning and in the middle of the 18th Century. It may be interesting, it will certainly be amusing, to contemplate the picture which he presents. He says: "Did you ever go to a church in the year 1703? I have just come from a service at St. Stephen's, Walbrook, a Sunday morning service in that year. The congregation began to arrive a quarter of an hour or so before the service commenced: the ladies were dressed finely. A footman or a page or an apprentice walked behind them carrying their Prayer-Books; he preceded them up the aisle, opened the door of their pew and placed the books on the desk before the seats. This done, he retired to a place under the gallery, where the domestics sat. The women in the pew stood up and exchanged smiles of greeting with their acquaintances; with those in the pews before and behind they conversed openly; the church was filled with the buzz of conversation. When the service began, a great many, to show their devoutness, repeated everything out aloud, even the

absolution and the verses assigned to the clergyman. They even read out loud the lessons of the day, and the Gospel and Epistle. Some of the people continued to talk to each other from one pew to the other. A psalm, not a hymn, was sung, and only one, [Tate and Brady, or Sternhold and Hopkins]. During the singing, most of the people sat down. After the service was over, the congregation renewed their civilities toward each other and their conversation on things of the most worldly kind. My companion lamented the ill-timed talk of the people and the foolish habit of repeating the whole service aloud; as for sitting while the psalm was sung, he said it was to be excused on the ground that the version was miserable. Besides, it was a 'custom so inveterate' that there was no hope of getting it altered. Yet, when I went to church with Hogarth, thirty years later, the people all stood up for the singing. How and when was the custom changed? How long did the people continue reading the service aloud? And when was the practice of conversation and the exchange of civilities before the service discontinued?—structive to Church people than to the sep-
"Come Home."

We call the attention of our readers to Dr. Langtry's new book, "Come Home," as described in our advertising columns. It is a book for the times, and will be no less instructive to Church people than to the separated, for whom it was written.

WHITSUNDAY.

Pentecost was the great consummation of the Festivals of the Hebrew nation. The Passover indeed commemorated their deliverance from the bondage of Egypt, and the first fruits of the year were then offered to God. But at Pentecost there was the offering of the two first loaves made from the wheat harvest. We might dwell upon the lessons of this order. Up to the Season of Whitsunday all was preparatory. At that moment God fulfilled the promise which He had made in the fact that God should dwell with man. It was not, of course, intended to be set forth that God was separated from the creatures whom He had made. But rather this, that God did now, in a very real sense, come down to dwell with men upon the earth, so that the thoughts of God did, as it were, penetrate the mind of man, and man entered into a true and real fellowship with God. This is the thought which comes to us most powerfully on Whitsunday. This great festival commemorates the completion of the various stages of Divine Revelation. All that went before is but leading up to this day. The revelation of God in the Spirit could not be granted until the Lord Jesus had been raised from the dead and seated at the right hand of God. The Holy Ghost, it was said, was not yet given, because Jesus was not yet glorified. But it is the most signal and convincing proof of the greatness of this gift that our Lord declared it was better for them that the Comforter should come than that