

maintained that a great many wrong epithets had been applied by persons having no idea of proportion to General Booth's scheme, which was not, relatively to the work contemplated, a gigantic one. He showed that the Church spent £42 000 last year on waifs and strays alone, and when he was secretary in the diocese of Exeter of three societies working on kindred lines to General Booth he totalled up more than £120 000 contributions in the year. It must not therefore be said that nothing has been done or was doing by the Church before General Booth's hook appeared. The vicar of Kensington and Mr. Carlile followed.

THE *London Diocesan Magazine* contains an article on the Lincoln Judgment entitled "In the Court of the Archbishop of Canterbury"; and a searching criticism on "The Salvation Army Scheme" by the Archbishop of London, which points out striking contrasts between the conclusions arrived at by Mr. Charles Booth, "the Economist and Statistician," and Mr. William Booth, of the Salvation Army.

A "LADY COMMISSIONER," employed by the *Graphic*, has been interviewing Father Wainwright and the Sisters at St. Peter's, London docks, with a view to finding out the amount of distress existing in East London. She found this to be very great, but she also found clergy and Sisters energetically at work to meet it. We are glad to see the work that the Church is doing amongst the poor thus brought out in a prominent daily paper, as many people are under the impression that it is only the noisy religionists who are doing anything to minister to their necessities. The *Graphic* commissioner gives some interesting details of the visits she paid, in company with one of the Sisters, and reports the conversation between herself and those she visited almost verbatim. She concludes by describing the crowd around the door of the Sisters' House who were waiting for a share of the broken victuals from the Shadwell Hospital, and the tea-leaves that are sent daily by a City tea-taster. The correspondent, however, thinks, from her conversation with Father Wainwright and the Sisters, that the distress is not of such gigantic proportions as some writers would lead us to imagine. We hope this may, indeed, be the case.

THE Bishop of Wakefield, Eng., has addressed the following letter to the Bishop of Bedford "My dear Bishop—You ask me whether I can support 'General' Booth's great scheme. I wish I could. I have read the book with immense interest, and I am very thankful for the stirrings of heart and of conscience which the reading of the book can hardly fail to arouse. But when I have to face the question of supporting the scheme, I am met at once by an insuperable difficulty. The scheme is inextricably interwoven with the religious system of the Salvation Army. In fact, it avowedly depends on that system for its success. Now I cannot believe in that system. Quite apart from its dreadful irreverence, I cannot reconcile it with any Scriptural or historic conception I am able to form of the Church of Christ. I ask myself, therefore, Dare I cast to the winds every Church principle I have ever been taught? Dare I cast a slight upon the sacraments ordained as the principal channels of grace by our Lord Himself? Dare I contravene all the teaching of my ministerial life? And my conscience answers clearly—I dare not. I know this will be called narrow and prejudice. I know I shall be told, 'You could not do this work yourself, and you will not help another who can, to do it.' All I can say is, it would be a great joy to me to take part in such work, supposing it to be in other respects likely to effect even a part of the good its author hopes to achieve, if I thought it right. I am not now discussing the merits of the scheme itself. The only question

I am answering now is, Ought I as a *Churchman* to help it forward? I repeat that I dare not. I am not going to let the impression the book has made on me be fruitless. That would be plainly wrong. I have sent my contribution to the *Church Army*, knowing that it will help in doing similar work, only on Church lines. I must act on principle, not on feeling. 'General' Booth speaks of his many officers living and dying 'for God and the Salvation Army.' I must work, for such time as is left me here, for *God and His Church*."

Episcopacy or Presbytery; Church or Sect—Which? (John Ferguson, Ballymoney, Ireland.) The Presbyterians circulate an abundance of literature on their side, and often make very bitter statements against the Church. When a Churchman defends the principles and doctrines of the Catholic Church he is assailed, especially in the North of Ireland, with more abuse than argument. A very interesting and highly instructive correspondence between a Presbyterian minister, the Rev. Dr. Wilson, of Cookstown, and the Rev. Wm. Matchetto, Rector of Ballintoy, has been published by the latter under the above title. It cannot fail to do good, especially amongst those sober-minded, thinking, and non-combative Presbyterians, many of whom are gravitating towards the Church. Indeed there are not a few of our own people who have been brought up in the greatest ignorance of the Church's position, to whom this pamphlet will supply wholesome reading. Mr. Matchetto has stated his case clearly, and has avoided all bitterness in combating Dr. Wilson's preposterous assumptions.—*Irish Ecclesiastical Gazette*

THE BISHOP OF WAKEFIELD'S NEW YEAR'S LETTER.

The Bishop of Wakefield, Eng., has issued his New Year's letter. After stating that he has now preached in every church in the diocese, and thankfully recording his satisfaction at finding the churches well cared for and the services generally reverently rendered, he says that he could wish to see kneeling in the prayers more largely practised. A *church*, he continues, "cannot be in a proper state for worship, unless it is so constructed that the people can conveniently kneel, and suitable kneelers are provided. Especially it is incumbent on the members of choirs to set an example of kneeling." On the subject of the Archbishop's judgment he says:—"It would hardly be possible to put forth a letter to the diocese at the present time without some reference to the very important judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case. That judgment appears to me so wise and learned and impartial that I should feel myself very presumptuous were I to criticise its arguments and decisions, but I very earnestly commend to the diocese the weighty words of thoughtful counsel which his Grace has so well appended to the judgment. God grant this event may be used by Him to the furtherance of peace and charity! The Bishop of Lincoln has set a wholesome example in his resolution, announced from the first, to comply with the judgment in all particulars adverse to himself. It is probable that the Bishops will take the decisions of the Archbishop into consideration at a private conference of the whole bench before long and on this account, and also on account of the appeal which is to be heard, it would be premature on my part to issue any counsel to my clergy beyond that of tender consideration for their people, which is urged so forcibly by the Archbishop. At the same time, I have never concealed my feeling that it is the best to comply with the destructive decisions of the judgment. Perhaps the best way to put it at the present time is to say that I myself feel it a duty to comply in such matters."—*The Church Review*.

BEHAVIOR IN CHURCH.

We hear it reiterated again and again that, though the power of words is great, the power of example is far greater, and nowhere do we have a better opportunity for exemplifying this fact than in our own bearing during the public worship of God. It has been said that the characteristic of Americans is a self-sufficiency which results in a lack of reverence for antiquity, authority, and all things higher than themselves, both divine and human. Whether this be true or not, no observer of the ordinary bearing of so-called worshippers before their service begins or after it closes, even if not during the actual service, can fail to realize that, judged merely by the outward demeanor, familiarity has to a greater or less extent, bred contempt. Where we are, and what we have assembled for, seems to have utterly escaped our minds. We are in church, in a building which we have raised and decorated and made as magnificent as our means permit, not to please the eye with its beauty, not to provide a comfortable lounging-place, as is the case when we build a theatre or a club, but because it is a building consecrated,—made holy,—to be the peculiar dwelling place of a God of infinite holiness, from which He may hear and accept the prayer and praise of His assembled people. We of the Apostolic Church, with the traditions of centuries in our hearts, still, thank God, cherish the truth that "the house which is to be builded for the Lord must be exceeding magnificent." As we enter the door of that sacred building we instinctively remove our hats as a mark of respect, thus adapting to the altered conditions and customs of our time and country the command given of old, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This is equally true whether the actual service is in progress or not; the church is therefore at all times a holy place, at all times when we enter it, do we come in a peculiar manner out of the world and into the presence of Almighty God. It is not the place in which, if we arrive a few minutes before the service begins, we may properly permit thoughts of the world to intrude, exchange our morning greetings with our friends, carry on a whispered conversation with our neighbors on the secular topics of the day, or keep our thoughts and eyes busy with the choir, the congregation, or the decorations of the Church. Nor at the close of the service can he who is truly devout, nor should others be allowed to, forget the Presence in which they still are, and converse freely on the indifferent topics which too often have been occupying their thoughts for the past hour. If the thoughts aroused by the sermon, or criticisms of the choir, the latest bonnet, the best-made coat, and those who have absented themselves from the service, are burning to find expression, let us by all means hurry from the church and relieve our minds outside. The church is no place for trivialities in thought, word or deed. If this be so, still more incumbent upon us is it to show in outward demeanour during the service, an appreciation of what we are doing. We have assembled as servants of the Most High God, to join with all the host of heaven in what will one day be our ceaseless occupation,—the glorifying of God through the offering of praise,—the worship of God in spirit and in truth. Let then the outward behavior be the sign of the inward worship. So by example will we impress upon the indifferent not only the fact that the place on which they stand is holy ground, but that Almighty God is to us a reality, that we are in His presence, and that we are, and they should be, there for one sole reason, because we are allowed and required to offer to Him in that place, and by His grace, true and laudable service.—*W. C. Sturgis, in St. Andrew's Cross*.