

doubt the expediency of wasting time upon such temporary matters and causes him to confine his instruction more and more to the satisfying of the cravings of his people with the Word of truth undefended and not apologized for but uttered simply and positively as the direct message of God to the souls to whom he ministers.—*The Church Record, Conn.*

END OF THE CONFERENCE.

With a service which Ritualists will probably describe as a "High Celebration" at St. Paul's, on Saturday, July 28th, the third Lambeth Conference was brought to a fitting and stately conclusion. Nearly all the Bishops attended, the exact number of seats reserved being one hundred and forty-four. Additional interest was given to the function by the presence of members of both Houses of Convocation in their robes, together with them being a score of representative members of the lay house. Never before has such an impressive service taken place in St. Paul's Cathedral. Except, indeed, at Rome, no such gathering of Bishops could possibly be seen elsewhere. Marshalled in the south aisle by the Rev. Montague Fowler, according to the strictest rules of ecclesiastical precedence, the Bishops, with their chaplains, the Convocations, and choir, walked in procession to the chancel, singing "The Church's one Foundation." So long was the procession that the hymn was concluded some minutes before the Primate, preceded by his crozier, and attended by the Archbishop of York and the Bishop of London, took his place on the altar steps. All the Metropolitan Bishops took seats within the sanctuary; the others were accommodated in the Prebendal stalls and in chairs arranged up and down the chancel.

In the nave and transepts the scene was a most brilliant one. The vast space under the dome was almost entirely allotted to relatives and friends of the Bishops, who were admitted by ticket, the arrangement being in the hands of the secretaries of the S.P.G., to whom Canon Gregory had delegated the stewardship (so to speak) of the service. The general public crowded as early as ten o'clock into the transepts. By the time the service commenced quite five thousand persons must have been present—a heartily reverent congregation. Being Dr. Martin's first golden opportunity, it need only be said that the musical part of the service left nothing to be desired. The *Kyrie*, *Credo*, and *Gloria in Excelsis* were sung to H. Smart in F.—a favourite setting at St. Paul's. When the offertory was being collected the choir sang a number of the sentences with great effect. Nothing need be said here in praise of the sermon, which we print elsewhere. That it was a powerful and eloquent address goes without saying. Never, we venture to say, has the Archbishop of York been heard in London to so eminent advantage; never before did his words so burn into our hearts as when he discoursed upon the conflict of classes, and terrible problem of poverty, and the expected manifestation of the sons of God. At the close of the service, which proceeded in the usual way, Gounod's magnificent *Te Deum* was sung by the choir, all the prelates, and the congregation standing. Altogether it was a memorable service, fitting conclusions to a memorable gathering.—*Family Churchman.*

A Subscriber in Ontario Diocese writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

A Clerical Subscriber in Nova Scotia writes, respecting the CH. GUARDIAN: "I always look for my paper with joyful expectation and am not often disappointed."

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

PRESENTATION OF THE ALMS.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you, or any of your numerous readers, kindly inform me what has been, and what is the rule of the Church in the matter of the presentation of the Alms? Are the people to stand or sit during the presentation?

Also, what authority is there for "singing" the responses after the commandments as the Rubric distinctly says, "the people shall 'ask,' &c.?"

As these questions are perplexing many "country" congregations and causing much irritation, I trust some one will kindly reply to them.

Yours truly,

RUBRIC.

[1. We are not aware of any positive rule as to the posture of the people during the presentation of the Alms; but the terms employed in the Rubric as to the nature of the offerings—*alms; devotions of the people*—and the injunction that the "deacons or churchwardens" are "reverently to bring the bason containing the alms" to the priest, who shall humbly *present and place* it upon the Holy Table, sufficiently, in our judgment, indicate that there should be some corresponding "reverence" on the part of the people, which is scarcely shown by continuing seated, and it is to be feared indifferent. Bishop Barry says: "Laid, as these offerings are, before God they are an integral part of worship"; and the theory of the Church is that the posture for "worship proper" is kneeling for prayer, or standing for praise. We would also quote the words of Rev. Dr. Snively, of Brooklyn, (from "Parish Lectures on the Prayer Book,") on this Rubric: "When the Alms are all collected, they are reverently brought to the Priest, who is then to humbly present and place them upon the Holy Table. There is a deep significance in the act. It lifts the whole transaction above the level of a mere collection, and makes it an act of worship, and it emphasizes the truth that our giving to the cause of Christ may be just as sacred as the duty of prayer. There is high authority for the assurance that "with such sacrifices God is well pleased." And the more fully we understand the meaning of this rubric, and the Scriptural principle which underlies it, the more certainly will the offertory be lifted above the sordid idea of collecting money from reluctant contributors, into a sacred and willing offering of grateful praise, in which each one is to give as God hath prospered him and to make that gift an acceptable sacrifice to Him. It is for this reason also that the custom is becoming general for the whole congregation to rise at the presentation of the alms—an act which is an emphatic assertion of the universal priesthood of the people, and which enables each giver—the rich man with his generous offering, and the poor widow with her mite—to take part in the service which makes their gifts an offering unto the Lord."

2. Does not the word "ask" cover singing as well as plain speech? In singing Hymns do we not "ask" oftentimes for "Mercy." The *Te Deum* is to be "sung" or "said"; but none can deny that in it we "ask"; e. g., "We

therefore, pray Thee help Thy servants",—and the four following clauses. That appears to us to be a very narrow construction and definition of the word "Ask," which would limit it as our correspondent implies.—Ed.]

MAGAZINES.

Littell's Living Age, of August 4, contains Prof. Seeley's paper on The Important Study of Politics from *Contemporary Review*; Our Missionaries, from *The Nineteenth Century*; The Music of the Synagogue, from *The St. James' Gazette*; The Valley of Waterfalls—from *MacMillans Magazine*, &c., &c., (Littell & Co., Boston.)

The Century.—The midsummer number of this excellent monthly is very attractive. The introductory paper is a description of the Abbey of La Trappe in Kentucky, by James Lane Allen; Geo. Kennans illustrated papers in regard to Siberia and its Exiles are continued, the months contribution describing His meeting with the political Exiles; Mrs. Van Rensselaer gives a very full and admirable description of *Lincoln Cathedral*; and there is also the first of a series of papers on *Sidereal Astronomy*; Old and New, by Edward S. Holden; this first article containing a reference to the important advances in this study which have been made by the aid of photography during the past two years.—(The Century Co., Union Sq., New York).

The Atlantic Monthly gives its readers under the title, A Bishop of the 5th Century, a sketch of the life of Sidonius Appollinaris, which will be found interesting; H. E. Scudder discusses the question of the Literature used in Public Schools, and pleads for the introduction of "inspiring noble luminous literature, in place of the cheap common place fragmentary American Literature of our School Text Books." Chas. W. Elliott asks and answers from his standpoint the question: Can School programmes be shortened and enriched? his paper is worthy of the attention of Superintendents and Teachers. (Houghton, Mifflin, & Co., Boston).

The American Magazine opens its August number with an interesting description (illustrated) of the "Island of the Trinity," being the 4th paper of Dr. Wm. F. Hutchinson's series "Along the Caribbean." "The American Arctic Savage" is described by Fred. G. Schwatker. H. C. Badger furnishes "Notes from Harvard College," and Trebor Ohl gives a sketch of six of those whose special gift lies in writing stories for children, viz.: L. J. Guiney, Margaret Sidney; Abby Morton Diaz; Nora Perry; Lizzie W. Champney, and Alice Wellington Rollins. The American Magazine Pub. Co. N.Y.

The English Illustrated.—Under the title "A Rugby Ramble," H. A. Newton admirably describes, with the aid of good illustrations, this celebrated English school; and the August number also contains a very enjoyable account of the Post office parcel and Teiograph system of the old country. There is also the usual quantity of light reading: this number as a whole being unusually attractive. Macmillan & Co., 112 Fourth ave., N.Y.

Treasure Trove closes its xth volume with its August number, which loses nothing in excellence in comparison with previous numbers. There is a large amount of good and instructive reading in every number of this favorite magazine. Treasure Trove Co., 25 Clinton Place, N.Y.

A Subscriber in Toronto renewing subscription expresses "best wishes for the success of the GUARDIAN, which I consider the best church paper in Canada."