

nous of the Tudors or the most arrogant of the Popes, has not only taken it upon him to construct a creed for his followers, but to regulate their dress, their ornaments, their food, their amusements, their courtship, their marriage. Our boast has been that an Englishman's house is his castle. If this delusion continues to prevail, the house of the Salvation soldier will have no corner of it that he can call his own. The sumptuary laws of a spiritual master will ransack every cupboard and regulate every meal. I know of few things more humiliating than that free-born Englishmen in such numbers should submit to such ecclesiastical tyranny. The Congregational churches of the empire are bound solemnly to protest against it."

It is both instructive and pitiful to note how thoroughly religious and political prejudices blind men to the plainest truths, and wed them to the most outrageous follies. Among England's present day preachers, Canon Liddon stands in the front rank. Scholarly, sympathetic, earnest, and confessedly Christian, he commands perhaps, one of the largest audiences London grants, while socially his position gives him access to all ranks of society. Yet he walks a narrow round; educated within classic halls, working within chancel and cathedral shadow, surrounded with books, the surging mass of humanity he meets, but with it he does not mingle, and therefore, we find him often narrow in his sympathies, contracted in his views, as such men are sorely tempted to be; though over the temptation many triumph, but not Canon Liddon. A short time since a Canon King was to be consecrated Bishop of Lincoln. On such occasions a sermon is preached, on this, Canon Liddon was the preacher. Preached in St. Paul's Cathedral, London, before assembled bishops and dignitaries, there is a certain representative character about the sermon, which, if correctly reported, was of the most uncompromising character, and if true, as one of its Anglican critics writes, leads to the inevitable conclusion that "a non-Episcopal community is not a church at all."

SOME of us may remember how in school-days we have wrought hard at a sum, and found an answer we knew could not be right, being out of all proportion to the known terms of the problem, yet our summing was apparently all right. Certainly we had followed the rule: but wrong we certainly were; the very answer by its monstrosity declares a mistake somewhere. Now, when a man's logic, like Canon Liddon's, leads him to unchurch such

men as Spurgeon, Dale, Chalmers, Arthur with their associates, simply because neither Papal, Anglican, nor Patriarchal bishop's hand has been placed on their heads, the conclusion is too monstrous to be right; yet such is the conclusion of this representative sermon. Here is a sentence in proof:—"Upon a true episcopal succession depends the validity of the Eucharist, *our chief means of communion with the Lord.*" The underlining is ours, for therein lies the sting and the fallacy. The Scriptures speak of communion of the Holy Ghost, of fellowship with the Father, of spiritual things being spiritually discerned; but here we have a rite performed by a privileged body of men, a priesthood from which the great body of believers are excluded, a ceremony which owes its validity to the touch of a priestly caste, as our chief means of communion with the Lord; and this deliberately taught in the great cathedral of Protestant England this day!

THERE can be little doubt but that these views are fast becoming the dominant power of the Established Church of England, as they certainly are the legitimate conclusion to be drawn from the Book of Common Prayer. It is also manifest that the tendency of the Anglican Church in Canada is strongly setting in the same direction. The unseemly squabble in this city regarding St. James' endowment is at bottom a struggle between High Church and Low; so also the ecclesiastical millinery question of surplice or gown during sermon. The surplice being the priestly vestment, the wearing of it in the pulpit is supposed to invest the teachings as well as the ritual with episcopal unction and authority; the gown, being only an academic distinction, indicates that the preacher speaks according to his ability from the Word of God which is also in his hearer's hands.

PERSONALLY we have little regard for the colour or shape of the ecclesiastical petticoats. We have some regard to the truth that the New Testament church has no sacerdotal caste; but that in Christ every believer is priest and king to God.

DR. S. IRENÆUS PRIME, editor of the New York *Observer*, has suddenly passed away at the ripe age of seventy-two, the acknowledged