

Crosses of varied conformation indicated, as is well known, the presence of ecclesiastics of various grades: one being appropriate to a patriarch; another to an archbishop; another to a bishop; another to an abbot. A simple wand of office, carried before ordinary parish clergy, was and is a thing common enough: was customary, in fact, for a number of years in this church. But whether this wand may, agreeably to ancient use, assume the form of a cross of any kind, I am unable to say. It is a matter for our Synod to settle, not for our congregations, but for the diocese.

Until a decision of this sort, it will be wise not, on our own mere motion, to cause ourselves to be preceded by an ensign, to which, after all, we may not be entitled.

On this head I will add, too, the general caution. It is possible, we know, to use the name of God and of His Christ with glib familiarity, until the repetition of it becomes an offence, the word lapsing into a mere sound, failing to stir, as it ought, the depths of the heart. Even so the sign of the Cross may be secularized and vulgarized until it is profaned—voided of the lively significance which it should have in the eyes of all Christian men. The ancient Church of which we are members has authorized, in relation to each of its sons and daughters, the open and solemn use of the Cross once for all: namely, in Holy Baptism: and by the highest authority it is held lawful to fix solemnly within every place of worship, once for all, a material representation of the sacred Sign. Let no one desire to make common and trite what has been thus religiously limited, without doubt for good reason: notably, perhaps, on account of the superstitions which, as history largely shews, have sprung out of the too free use of this emblem in bygone times.

Believe me, my dear friends,

Sincerely your well-wisher,

HENRY SCADDING.

CHURCH OF THE HOLY TRINITY, TORONTO,

June 16th, 1871.