

down upon the church dedicated to St. Brewer, consecrated Bishop of Exeter, A.D. 1224—no member of the chapter was then willing to leave the cathedral town, and transport himself to this remote and almost inaccessible moor-land parish. There was no school, the church was in bad repair, often not used even on Sunday, the parsonage uninhabitable—to this parish he betook himself with his newly married wife, in obedience to what he considered a Divine call. He laboured and prayed for the glory of God and the good of men's souls for thirty-one years, and has left behind a flourishing school, a substantial parsonage, and a restored church, within whose walls praise and prayer have long been daily heard, and the weekly Communion celebrated. He was also organizing secretary to the Society for the Propagation of the Gospel, and a vice-president of the Devotional Conference of the Cornish clergy.

On Sunday, the 5th inst., the names of five members of the "American Presbyterian Church", Montreal, were read out as being desirous of publicly proclaiming themselves unbelievers in the doctrines of Evangelical religion. Suppose five or even two members of the "Church" had avowed their intention, not to abandon Christianity, but to join the Church of Rome, what a howl would have been raised! This melancholy incident is merely one of tens of thousands which have been going on in Calvinist bodies for years; we have reason to believe that nine atheists out of ten came out from such sects, and as a matter of notorious fact, for every Romanist who has come out of the Church of England, a thousand unbelievers can be found who have been driven into agnosticism by those doctrines which are characteristic of the Presbyterian and other so-called "Evangelical" societies.

#### THE LATE CHARLES GORDON.

RARELY has a death in Burlington been more universally regretted than that of Charles Gordon, Esq., Barrister, which took place on Monday, February 6th. In the early prime of life, with bright earthly prospects, and a large and increasing circle of friends and clients; active, useful, and honoured, he was one who, humanly speaking, could least be spared from his place on earth. He had won the loving regard of his pastor by his amiable disposition, and willingness to help in every good word and work. As churchwarden, superintendent of the Sunday-school, and in other ways, he proved his regard for the Church and for Christ, by his gifts and deeds; and his early death was felt by his clergyman as a personal bereavement, as that of a friend and a brother. His widow has the hearty sympathy of this whole community in her sorrow, and the promises of God for her consolation.

#### THE CASE OF THE REV. S. F. GREEN.

THE imprisonment of this clergyman since March 19th, 1881, for certain practices in ritual during the celebration of public worship in his church, has naturally excited a large amount of attention. This is shown very plainly by the discussions in both the Convocations of Canterbury and York. In the remarks we may have to make upon the subject we would premise that they are not made in the interest of any extreme or unauthorized ritual; for as a matter of fact we ourselves, except about once or twice in the year, never attend any service with a higher ritual than

that practised in St. James' Church, Toronto. But there are reasons, independent of the exact amount of ritual adopted, why the imprisonment of Mr. Green in this Victorian reign, and in this nineteenth century of the Christian religion indicates a most lamentable state of things. From the debates in Convocation on the subject, it may be seen that this feeling is entertained even more largely by those who do not sympathize with Mr. Green's ritual than by those who adopt it. It is felt to be an intolerable and ineffaceable scandal that a clergyman of blameless life, of zealous and active Church work, beloved and sustained by his parishioners, should be imprisoned for twelve months (and perhaps it will be for twelve years), merely and solely for acting in accordance with what he believes, and thousands of acute, sensible, and learned men believe too, is the plain, honest, literal, grammatical interpretation of the law of the Church, as she herself has laid it down in her most recent utterance upon the subject. It is true that the highest civil court, the Privy Council, has decided against Mr. Green. But then the decisions of the Privy Council on ritual matters are notoriously and unusually contradictory. Lawyers tell us that the highest courts of appeal do sometimes contradict their own decisions, and then the latest decision is regarded as "the law." But in the question of ritual, the contradictions in the decisions of the Privy Council, as we showed some time ago, have been so absurd, so monstrous, so unprecedented, that any plain, common-sense individual, who is not a lawyer, may well be excused for paying no attention to them. And what makes the case for Mr. Green stronger than anything else is the fact that the latest decision which condemns him has only been arrived at by reading the word "not" into the Ornaments Rubric; and also by referring to some "Advertisements" which may or may not have been sanctioned by Queen Elizabeth, although nobody on earth knows whether that was the case or not, as we have no historical document which proves either one thing or the other. Nor must it be forgotten that it is sometimes considered a very laudable thing to repudiate the decisions of the highest courts of law when those decisions are notoriously unconstitutional and corrupt. The action of the celebrated John Hampden is a case in point. He resisted what he and every one else knew was an unconstitutional encroachment. The judges decided against him. But all parties and all classes in every succeeding age have pronounced him a patriot.

We must continue to bear in mind that the question of the necessity or the desirableness of adopting the ritual, evidently and unmistakably commanded by the Ornaments Rubric, is an entirely different matter from our present object, and is one which we do not desire to approach.

We do, however, strongly sympathize with Mr. Green in several ways. 1st. Because he is imprisoned for conscience sake. If a Quaker were imprisond in the reign of Queen Victoria for conscientiously refusing to pay Church rates, the entire British empire to a man, would demand his liberation. Even if Mr. Bradlaugh were to be imprisoned for teaching Atheism an Act of Parliament would soon be passed to secure his liberation. 2nd. Because his action has been a protest against the "view" that the Church of England is an Act of Parliament Church. The Church has no right to receive commands "in sacris," from a Parliament or Privy Council composed of Secularists, Infidels, and Sectarians. 3rd. Because he is the victim of a mischievous and wicked "Association," the sole object of which is to sow discord in

the Church, and to stop the progress of Gospel and evangelical truth. 4th. Because Mr. Green has only been doing what hundreds of the clergy in England and the United States are doing and will continue conscientiously to do. And 5th. Because he represents the sentiments and wishes of the laity. He is only adopting the ritual desired by the vast majority of his congregation, which congregation consists almost entirely of the people living in his own parish; and while that ritual cannot be shown to be unmistakably opposed to the law as the Church has laid it down, we contend that no outside influence has the slightest right to interfere.

In accordance with these sentiments, it is therefore very properly proposed that the clergy and laity of the Church should offer up prayers for Mr. Green. 1st. That his imprisonment may be overruled for the glory of God and the good of His Church. 2nd. That he may, by God's grace, be directed to a right action in all things—where wrong, to amend—where right to persevere. 3rd. That he may have comfort in his trial, and a happy issue out of all his afflictions.

#### TENDENCIES OF THE AGE.

WE have, from time to time, in the columns of this journal, directed our readers to the fact that one of the great tendencies of the present age is that of a return to the Catholic Faith and practices of the Church. Nearly every week sees one or more sectarian preachers applying for true orders, and asking for imposition of hands from the successor of the Apostles. Indeed so great, and so frequent have the number of these ministerial converts become, that the simple mention of them has begun to be monotonous. We cannot help referring to the more than ordinarily significant fact that in the Puritan State of Massachusetts out of the forty-two deacons who have been ordained during the last eight years, two were licentiates, and six ministers of the denominations. That is, the sons of the Puritans who cried out "Down with her, down with her, even to the ground," are the very ones who are now bringing their wealth and intellects to build up the waste places of the Zion of God. But these continued conversions of ministers and lay people are only the symptoms of changes which are surely revolutionizing the religious thought of those who, except as far as their baptism goes, are yet formally opposed to the Catholic Church. There are now men and women, of cultured and refined tastes, and above all of earnest and sincere hearts, who though outwardly belonging to various sects, are nevertheless doing good work for the Church. We do not mean that they are consciously working for her, but they are yearning for Catholic doctrine and Catholic practice, and that yearning is leading imperceptibly to the only Fold where they can be found.

Under the heading of "The Presbyterian Cultus," the *Presbyterian Review*, N. Y., a new publication designed to be strictly orthodox, has, in its last issue, Number 11, a most outspoken article. It is written by Prof. Samuel M. Hopkins, D.D., and exposes mercilessly the folly and mischief of the bald and repellent "cultus" of the Presbyterian "Church," in contrast especially with the worship of the "Episcopal sect" in the United States. We think this article so important and interesting, that we design to lay before our readers a considerable number of extracts from it. Others' envy of our abundance may well make us thankful for our spi-

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