

the security of the Temple itself; but it was the full free gift of Solomon, and his father, and the people of Israel, to God.

Dr. Holland asks:—

“Isn't it about time to stop dedicating Church edifices to Jehovah, subject to a mortgage of one hundred and fifty thousand dollars? Isn't it about time that churches became sound in their moralities, as they relate to the contraction of debts, which they either will not or cannot pay? We say ‘yes’ to these questions, and we know that the good sense and Christian feeling of the country will respond Amen!”

We know the Church in which the abuse above referred to is impossible. Says a little canon, not longer than one's finger:

“No church or chapel shall be consecrated, until the Bishop shall have been sufficiently certified that the building and ground on which it is erected, have been fully paid for, and free from lien, or other encumbrance.”

But for all that, the incubus of debt still rests upon many of our Houses of Prayer. They cannot be dedicated, but they may be put up at auction.

A Church paper, not long since, very pointedly said:

“No edifice can properly be called a church which is under any indebtedness, or even liable to become so. For the word ‘church,’ means ‘the Lord's house.’ The derivation of the word shows this. Therefore, it is not a building which is wholly, or in part, owned by men. The old Puritans refused to call their houses of worship churches, but named them meeting-houses. What they would not do, many parishes now cannot do. Some of the finest struc-

tures in the land to-day are simply ‘meeting houses.’ Alas! that the Church's members are not zealous enough for the Lord's honor, to make them churches.”

Another matter that some of our “people” do not appear to understand is that of “giving out notices.” We have a “Rule,” and there is “custom” about this matter. The “rule” is a rubric: “Then shall notices be given of the Communion . . . and other things to be published.” The “custom” is for each clergyman to exercise his own taste and judgment as to what matters he shall, at any time, announce. He is the judge, and the sole judge, of what those shall be. Generally, such matters as can be as well published in the city papers, are excluded from public announcement from the chancel; the Church is not an advertising sheet. For instance, old ladies who have lost their spectacles, must communicate with the public through the public print. But, whatever it is—the congregation not having come together to hear free advertisements read, but for worship and instruction—the Minister is the one sole judge of what shall, or what shall not, be announced. If he think that, as the people are all there together, and to save his time and labor, a certain parish matter may be presented to their attention, well and good; if not, he can not be required to present it. If a Vestry request him to make an announcement, and he *choose* to make it, he will; if not, he will not, and need not. They are charged with all the financial, and other temporal affairs of the parish, expressly elected to attend to them; and are bound to see them attended to, or get out of the way for others who will. He