

hold up God's standard against all unrighteousness, if he would be a faithful ambassador of Christ, who brought the sins of professing believers of his day home to them. "We need a revival of practical righteousness." What has all this to do with a clean press? Much. Everything. A revival of practical righteousness will not come through the agency of the secular press, but through the blessing of God on the faithful preaching of the Word. But depend upon it, when a revival of practical righteousness comes the unclean press will be buried in the potter's field—a pauper's meed.

We have not gone into the duties of the secular press as public censors. Exposure in the press is a deterrent to vice among a semi-respectable class inaccessible, as a rule, to either missionary or minister. Nor do we ask whether the church is wise in its generation by ignoring the secular press so much as it does in the matter of church news, but both these lines of thought would be fruitful of good suggestions.

ANGLICAN ORDERS.

The Papal Bull respecting the validity of Anglican Orders has raised a controversy in Canada which for verbosity, and acrimony may rank high, yet withal, in the course of which considerable interesting ecclesiastical information has been elicited. The controversialists and our readers generally may be interested in the opinion of a Scottish contemporary on the matter. It is as follows:—

. . . . Disenters regard with curiosity the endeavours made by a section of the English Episcopal Church to return once more to the bosom of the Holy Catholic Church. Churchmen themselves are keenly discussing a possible change which will virtually affect their claims and their religious powers. It is not to be supposed that all English Church clergymen are anxious to have their orders recognised by Papal authority—the authority the Church flouted at the time of the Reformation. There are two divergent parties at present in the Episcopal fold. One tends towards simplicity and a reduction of ritualistic and doctrinal elements to a reasonable minimum. The other emphasises the forms of worship and places extra stress on the special spiritual gifts of the pastorate and their powers above the common people. Thus the former section upholds truly Protestant principles, and the latter, while maintaining their Protestantism, tend gradually to the adoption of Roman Catholic methods of worship and church decoration, and to Roman Catholic ideas of the relations of priest to people.

The inevitable result of such tendencies is that sooner or later the only honest position for this advanced ritualistic section would be that of a real and recognised branch of the Roman Catholic Church. Those who look to the Pope for authorisation of a visionary "laying on of hands," an ideal of religious emotionalism, are really openly recognising the power of his Holiness to hold himself up as a final and infallible authority. They are, in other words, becoming Roman Catholics. Their position, therefore, is inconsistent and disloyal to their avowed Protestant principles. Among many present-day thinkers there is a strong feeling that it would be far better if many English Church ministers would openly avow their desire for Catholicism.

The late James Anthony Froude, in one of his "Short Studies," clearly pointed out that the ritualistic English churches supplied more converts to the Roman Catholic faith than did any other churches. The Episcopal priests, he says, leads the obedient disciple so far on the way. He establishes a confessional, but falls short of giving absolution. He holds out alluring promises which his creed forbids him

to fulfil, and the deluded one is led to seek from the Roman Catholic priest the blessings and consolations which the English clergyman offered but could not give.

The Pope in refusing to recognise Anglican orders as valid, did so, we are told, not so much from his personal desire as from his desire to meet the wishes of Cardinal Vaughan and other prelates. Had he taken the reverse step, he might have accelerated the division of the two branches of the English Church and placed the Higher one in its proper parallel position with the Mother Church. The question is still being keenly discussed, and though to a Nonconformist mind it may seem a chimerical one, its influence on all branches of religious work is sure to be a considerable one.

Day of Prayer for Colleges. The *University Record*, Chicago, for last week contains an announcement of the programme for the Day of Prayer for Colleges, to be held by the students to-day. Beginning at 10.30 religious exercises and addresses will be continued all day and evening led by professors and clergymen from various parts of the Union.

Spiritual Conception of the Church. Says the Right Rev. Dr. Sessums: Some persons make the law of obedience and citizenship in the Kingdom of God end in themselves, and by deduction from this consider themselves as a little coterie especially selected by God, and so acquire the tribal or caste idea of religion, lacking the true spiritual conception of the church, to bring men's minds back to which was the object of our Lord's coming upon earth. He set aside all the old forms and appointed the twelve, not to form a distinct and separate caste, but to perpetuate the spiritual essence of religion. That is the object of the ministry, to present the great ideal of a world unity. Every man ought to be not only a minister, but a king and a priest, a builder of the Kingdom, not only to speak to men but to live for them.

Rather a Cruel Comparison. The *Midland* thinks that pastors, for the most part, are men with broad minds, warm hearts and good common sense. They are almost devoid of that which is the "rottenness of the bones," and of that which is "the rage of man." So generally a pastor when he needs help or rest, seeks to obtain the best preachers he can find to take his place. But occasionally, once in a long, long time, or in a long, long distance, some poor, little, envious, jealous soul, hesitates to allow and especially to ask one who would please the people better than himself, to occupy his pulpit. After a while his people begin to wonder why none of the many strangers who preach to them is quite equal to their pastor, or wonder why he does not get better preachers for them, and some even say, "Why does he always get men of that kind to preach to us." Sometimes the complaint is unjust but sometimes the explanation is suggested by a recent story: Said an unsophisticated caller to a woman in Washington, as she greeted him at her afternoon reception: "What on earth possessed you to invite Mrs. So-and-So to receive with you? She is the plainest woman in Washington—the plainest woman I ever saw." "Look at me when I step over and stand by her a moment," was the reply. A strategic movement was made and the hostess came back to her place. "How did I look beside her?" she inquired, arching her eyebrows in a coquettish way. "Positively beautiful." "Then you ought to understand why I asked her. I never saw such geese as you men are."