

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."  
BISHOP MACLAGAN.

#### MISSION MEETINGS.

PAROCHIAL mission meetings are now being held very generally in the various dioceses. In some cases there is an organized scheme including an itineracy of a selected mission advocate, as well as an arranged order of local, clerical and lay speakers. This is an advance into the region of order beyond the lines of that fitful, irregular, happy-go-lucky want of system which prevailed universally some years ago, and which still is in vogue here and there. We mention no names, let the gall'd jade wince, whom the cap fits should wear it. In those dioceses where an itinerant mission advocate has an arranged order of meetings, there is the danger of the whole burden of the meeting being thrown upon his shoulders, or more exactly speaking, upon his tongue. It will need great care to be taken by such speakers lest they so fill up the time of meetings as to discourage local effort, and so dampen local zeal, especially lest they deter local laymen from pleading the mission cause, however imperfectly. The monopoly of the mission platform by the clergy is a woful mistake. The annual mission meeting is usually the only open one of the year, and its rarity should turn the thoughts of the clergy to its more perfect utilization than usually obtains. The younger men in every parish should be encouraged to take some active share in these meetings, their absence as a class is one of the most marked, as it is the most painful feature in parish gatherings in the mission cause.

The opportunities of public life are highly appreciated in Canada, hence the multiplication here and large membership of the secret and benevolent friendly societies. Every Canadian adult is a Mason, or Oddfellow, or Forester, or Knight of this or Brother in that fraternity. Surely the Church must be judicially blinded that does not see this to be a generally diffused taste, as it is within due limits, a highly healthy one. Yet this rushing tide of young life, this enthusiasm for fraternal association, seems to be unseen by the Church, or if seen not understood, for its force might be largely directed in providing Church machinery with power and skill. The mission work of the Church is essentially the work of brotherhood. All mission work flows out from and rests ultimately upon the Incarnation, which is the true fount and only rational basis of human fraternity. The Church has allowed the essentially Christian work now done by the friendly societies to be usurped by them, but it is not too late to institute organizations looking to the resumption of all benevolent efforts by the Church. Our young men should then be invited to share in the public advocacy of missions, or public assertion of their claims by having a definite position given them in the parochial organization. How comes it to pass that every Lodge and Court can provide two or three officers who regularly attend to the needs of the sick, who visit them, carry alms to their families, if need be, watch at their bedsides and nurse their brethren, while our Churches can find no such systematic lay ministrations to carry on the work of

domestic missions? The secret is this: these societies look to every member for work and they provide it and get it done, whereas the Church only talks about the subject. The mission meeting should be organized, a series of resolutions should be drawn up, to be formally presented to the audience by a succession of speakers. By this means the opportunity would occur for giving young men of promise a much coveted and much appreciated opening for public speaking and the mission meeting would be enlivened by a variety of voices, and the natural and laudable interest excited by the efforts of the young relatives and friends of the members of the congregation. The reflex action upon such speakers would be most excellent, they would acquire a knowledge of the mission cause, they would be excited to share in its life and fortunes, they would become personally identified with the work of the Church by a living bond of interest, a connection which would influence their lives for good.

We commend, with all humility, to the various diocesan authorities the desirability of securing a mission secretary; and upon the various parochial clergy in the same spirit we press the expediency of enlisting the laity as helpers by personal service in the mission meetings.

#### WHAT IS A WEDGE.

DEFINITIONS of material objects are seldom very instructive to those unfamiliar with their forms and uses. For instance, even old Johnson tells us no more about a wedge than that it is "a body having a sharp edge continually growing thicker: is used to cleave timber." But we have no need to remain any longer in confusion about this article so far as one part of it is concerned, although having obtained an exact idea of this part we are somewhat more puzzled than ever about the rest. We have authority, presumably very high authority, for it is pretentious to the ultimate degree of confidence, for saying that the thin edge of a wedge is a LECTERN! Now, an edge of anything is hard to describe, but an edge which is also a reading desk is indeed a marvel of art, or perhaps we may say of artfulness. But a contemporary, whose chief function seems to be to sow the seeds of strife, and whose delight is to gloat over some miserable display of party passion which it has excited, gravely informs the Churchmen who are unfortunate enough to see its columns, that a lectern in a Church is "the thin edge of the wedge." What wedge is not stated, nor any explanation given how such a piece of furniture can at one and the same time be a reading desk and the edge of anything else. But morbid minds see strange things; "seeing snakes" is a well known phrase for delirium tremens, and "seeing the thin edge of a wedge in a lectern" would be an appropriate expression to indicate the delirium of ecclesiastical bigotry.

This marvellous phenomenon arises thus. A lectern was placed in a church in the diocese of Huron by the clergyman and warden, who regarded this as a fit memorial of God's goodness, which the congregation desired to commemorate by some outward and visible sign of the inward and spiritual grace of thankfulness. Their selection was not agreeable to certain parishioners, who entered the church and carried off the lectern, thus demonstrating that the thin edge of a wedge is separable from the wedge itself.

The dispute is merely local, there is no principle involved, it should be settled by referring the

matter to the Bishop or Archdeacon. But the chance was seized upon by the professional mischief makers of another diocese to stir up these quiet villagers by inoculating them with the poison of party virus, teaching them, what neither they nor any one else ever dreamt of, that a lectern is Popish! Churchmen and Churchwomen, and for that matter the children of this Dominion can judge of the amount of Christian principle existing in those who have rushed into this dispute to aggravate its bitterness, when they learn as we tell them that there is a lectern in the church which is controlled by the principal agitator engaged in stirring up this strife. A lectern is a mere desk for holding the Bible in a convenient position for reading. Yet we are told that it has some dangerous function, some very mysterious power as "the thin edge of a wedge." What will not men do whose minds are set upon creating division and strife? We beg the authorities in the Diocese in which this unhappy strife has arisen to close it. We press upon the pastor of the flock and his warden the urgency of seeking some way of peace. We urge upon those whose anti-Romish feelings have been excited, a consideration of these two facts, first, that lecterns are to be seen in hundreds of the most Evangelical churches and in all Nonconformist places of worship; next, that there is no such article known in any Romish church in the world as a lectern for holding the Bible. A lectern is after all a wedge in a metaphorical sense, when, as in this case, it is used to split a parish by persons who delight in setting brethren at variance in the hope to get some party advantage out of the squabble.

They are manifestly acting in the spirit of the great satirist's lines:

"Blocks are better cleft with wedges  
Than tools of sharp and subtle edges,  
And dullest nonsense has been found  
By some to be the solid'st and the most profound."

#### CANON INNES ON WEDGES.

WE have much satisfaction in giving the following extracts from a letter written by CANON INNES, who is acting as Commissary of the Bishop of HURON, in reference to the great Wedge question. CANON INNES, as might have been expected from one of his experience and mature judgment, crushes the contention of those who regard the use of a Lectern as tending to Popery to powder. He administers also a well earned rebuke to those who have made so much disturbance over this article, and to those in another diocese who stirred them up to perpetrating this mischief and disorder. It will not escape notice, as indicating who are creating this disturbance, that the anti-Lectern party are following the example of the Warden of Grace Church, Toronto, in setting up a Sunday-school independently of the Church.

"The charges which you have preferred against the Rev. W. Hill are charges made in ignorance of what the practices of the Church are, and on the assumption that whatever you have not seen must necessarily be Ritualistic. 1st, the lectern is in use in most churches, even in those that are distinctively Low Church, and is approved by the Bishop of the diocese. 2nd, The singing of the responses to the Commandments is practised in the Bishop's pro-Cathedral, and in most churches, and cannot in any sense be called "Ritualistic." 3rd, Placing the offertory on the Communion Table reverently is directed by the rubric, and I have yet to learn that doing this with prayer, and in a standing position, is an infringement of the Prayer Book directions. 4th, Turning to the left or right in pronouncing the Absolution (not with the back to the people) at the conclusion of the sermon is a mere matter of taste,

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