

tinue. In compliance with the new canon the Bishop has now given notice of his intention to hold a confirmation in the Church of the Advent, and it is gratifying to add that his prompt and courteous compliance appears to have been met in a corresponding spirit by the minister and congregation of the church in question. The controversy to which the circumstances have given rise, has incidentally given us some curious information respecting the character of Unitarianism in the United States. The Bishop had asserted that the usages complained of exposed the church to "the ridicule and contempt of sensible and enlightened persons of other Christian bodies." The "Christian Register", one of the organs of the New England Unitarians, notices this assertion in the following terms:

If "the ridicule and contempt of sensible persons of other Christian bodies," falls anywhere, it is not upon the Church of the Advent. Whatever the usages complained of may have led to, the usages themselves—we can assure both church and Bishop—would not have attracted the attention, of course not the censure, of the worshippers of other communions, who might have visited that church.

Here is the only point in this discussion which we can be supposed to understand better than the parties. Without claiming to be specially "sensible" or "enlightened," we can speak of the impression such services would have made on ourselves. It is our pleasure and duty, not unfrequently, in travel and at home, to join in the worship of our Episcopal brethren. This happens of course in different churches. We say distinctly, therefore, that if in travel we had providentially been led into an Episcopal church, where there was a cross over the altar, flowers near it, and an embroidered cloth upon the table, lighted in the evening with candles; if then the preacher had preached in a surplice, and the psalms used had been a prose instead of a poetical version, we should not have once thought of any peculiarity in the service nor of any special tendency to Romanism, whatever the attitude or posture assumed in prayer. To speak of these details in order, the cross is almost universally introduced in the newer Unitarian churches. The use of flowers, especially on Communion Sunday, is, in many of our churches, the rule, and not the exception. A black cloth would perhaps surprise some Congregationalists,—but till we read the Bishop's letter, we did not know but it was in general use on Good Friday in Episcopal churches. Our evening Communion service is more often lighted with candles than without. The objection which most Protestants have to the change

of dress in the Episcopal service is entirely removed when the preacher uses the same costume, whatever it be, from the beginning through, and a worshipper who is not well trained in the niceties of Episcopal usage, does not know where it is expected that the clergyman shall kneel.

If our brethren in the Church of the Advent have been desiring to approximate in ritual to the Church of Rome, we are compelled to inform them, that, so far as the Bishop's illustrations go, they have not decidedly succeeded. And he may be assured that persons as latitudinarian as to forms as it is our boast to be, look on such usages as he describes, as so unimportant, that we should scarcely recollect them a day, were the service they surrounded tolerably sincere or impressive.

Church Matters at Clackington in 1875.

CHAPTER XVI.

By this time they had reached the plot of ground of which Crampton had spoken as having been intended by him as the site of the future church, and the Bishop found that it was indeed all that could be desired. While they were still engaged in examining it, Crampton descried Mr. Slowton in the distance coming towards them, and leaving the ground they went to meet him, and accompanied him home to dinner. At the Bishop's request it was very quiet, and when it was over he took out his note-book and went over the information which he had gathered that day from all sources. He constantly appealed to Mr. Slowton or Mr. Crampton for its correctness, and when the former was disposed unduly to depreciate the number of the population, or the rate of progress, or the spiritual necessities of the place, the more accurate knowledge of the latter was always brought to bear upon the point, and Mr. Slowton was generally obliged to admit that Crampton's information was most exact and reliable. Having gone over the various items of information, and verified them in the way mentioned, the Bishop summed them up, and indirectly presented worthy Mr. Slowton with a view of his responsibilities, which a good deal startled that excellent but easy going gentleman, who during half a lifetime had never taken the pains to ascertain the facts which the Bishop had gathered in half a day. A few earnest words were spoken about the care and anxiety which so important and increasing a charge must occasion, and some real sympathy expressed for Mr. Slowton's "labors,"