

Book. This last correspondent must surely have gained his knowledge of the Prayer Book from a teacher who was horrified at the expression "Sacrament of Christ's Body and Blood."

One of the last letters is from a former churchwarden of St. Paul's, impugning some statements of the Bishop in his Pastoral. In the matters of detail he may be partly right, such points easily slip from the mind and do not affect the merits of the case. Yet even here he is more at variance with the Rector of St. Paul's than with the Bishop. But it is curious to observe that, just as in the case of the Rector, there seems to be a mental obtuseness, which prevents him from seeing what the question really is. Mr. Hill seems unable to distinguish between requiring the Bread and Wine not to be put on the Lord's Table until the rubrical time, and requiring them to stand on a Credence. The former the Bishop insists upon, the latter he cares nothing about. Previous to the issue of the Pastoral there came out a pamphlet containing the correspondence between the Bishop and the Rev. Canon Cochran, concerning the wearing of the Surplice in the Bishop's Chapel. It would seem to be his Lordship's good fortune to contend with men who are so hopelessly unable to entertain the idea of their being in the wrong, that with almost touching innocence, they give to the world a correspondence, when they have been thoroughly worsted; and while every one is either laughing at or commiserating their defeat, they are pluming themselves on their fancied victory. The cool request of a curate that his rector would kindly provide for the duties which he is disinclined to perform, has probably brought a smile to many faces, while every Rector must have seen that the Bishop was doing what under the same circumstances he would of course have done—required his Curate either to conform to his directions or leave his position. It was not an Episcopal act on the part of the Bishop, but simply the act of any Rector.

While speaking of this subject we cannot help expressing our opinion that now is the time for those of our brethren, who would wish to conform to law and order, to explain to their people the grounds for the discontinuance of the gown, and to cease from using it. Whatever the custom may have been there is no question as to the law; and although a law having fallen into disuse, may fairly be pleaded as an excuse for its neglect when authorities do not require obedience, yet the moment the law is put in force by the proper authority, to obey it becomes our duty, and custom is no valid plea to the contrary.

The Bishop however, knowing our circumstances, says that he has not ordered the discontinuance of the gown, but having informed the clergy and laity what is right, leaves it to their own discretion, good sense and regard for order to guide them aright. Surely then the duty of those who desire to obey their Ordinary in all things lawful and honest is plain. If unfortunately they are so situated that to leave off the gown would certainly offend their congregations, and if further they are powerless to remove this prejudice, then with a clear conscience they may continue doing as they have done, waiting and labouring for a better state of things. But if on the other hand they are ministering to a more intelligent and unprejudiced parish, and have the confidence of their flock, they may without much difficulty effect a change which commends itself to all reasonable men, and comes recommended by authority. The same remarks apply to following the rubric, about the proper time of placing the elements on the Lord's Table.

Any Clergyman and Parish so doing, would feel that they are in the most graceful way expressing their confidence and trust in their Bishop, which at the present time we would all gladly express.