

can say. The fairest achievements in all its annals have been won since Christian thought emancipated itself from Middle Age Ecclesiasticism; for the Living Christ has been moving with the van of human progress, and is leading the age's highest and best thinking, to-day. Do not permit yourselves, then, to fall into the not uncommon but no less amazing folly of monkishness in the nineteenth century. Guard yourselves against the insidious danger of drifting backward into a mediæval ecclesiasticism, which is at once the refuge and the excuse of spiritual as well as mental indolence. Remember that the Living Christ is leading this busy age's best progress, and you are to speak for Him; to be the prophets, not of Augustine, nor of Aquinas, nor of Calvin, but of the Living Christ, Who is our Contemporary."

BISHOP'S COLLEGE—MEDICAL FACULTY.

A paragraph in the Montreal *Star* of the 4th inst. seeming to reflect ungenerously upon the standard of training in the Medical Faculty of the University of Bishop's College, as compared with that of McGill, Dr. F. W. Campbell, the Acting Dean, says in part of his rejoinder:—"Is it likely that a faculty, which was the first in Canada to establish a chair, and laboratory for practical physiology—the first to establish a chair of hygiene, and make examination upon it compulsory—the first to compel examination upon practical chemistry—the first to establish a special and complete chair on pathology—would so lower its character as to bid for students on the ground of an easy examination. I reply, certainly not; it is not likely, and it has not been done. From our commencement, we determined to merit success by the practical character of our teaching, and it is the appreciation of this method of instruction which has given us the large class that is now in attendance upon our lectures, by far the largest we have yet had. The duty of rejecting a candidate is always a painful one, but if our severity is to be judged by the number of our rejections—then it will bear comparison with that of any Medical College in Canada. Bishop's College Faculty of Medicine is to-day a power in the Medical politics of Montreal. We have followed the even tenor of our way, for eleven years, till now those who opposed us most strongly at our inception freely admit that our establishment did much to improve medical teaching in Montreal. We are a live, active young school, and if our method of teaching has induced a few students to leave McGill College, an institution which we hold in high esteem—that is no reason why *The Star* should attempt to do us an injury. The Medical Faculty of Bishop's College is composed of men which no Faculty need be ashamed to number among its members; their record is well-known to the citizens of Montreal, and they are quite content to be judged by their work."

A CORNET IN A METHODIST HOUSE OF WORSHIP.

The singing in the Queen Square Methodist Church, St. John, is now led by a cornet played by Mr. Patterson, while Mr. John Bullock officiates at the organ; and the congregation like it. Well, the world moves. The Methodist building in Moncton is frescoed in mediæval style, with conventional flowers, crosses, etc., etc. A full band in a Presbyterian "Kirk" will be next in order. Isn't a cornet a secular innovation of a decided kind? or is it only religious innovations which tend to promote reverence, that orthodox, Puritan people object to? It would be a good idea for the cornet to signal all worshippers to fall on their knees when prayer is made to God.

THE IDEAL CATHEDRAL.

The ideal of Cathedral life was the theme of the opening sermon of the Rev. Dr. Plumptre, the new Dean of Wells, England, in Wells Cathedral on Christmas day. He set forth this ideal under five heads. The following is an epitome:

1. The work of a Cathedral should be in cordial co-operation with the Bishop. Within all reasonable or legal limits his wishes as to the order of its services and the ritual of its worship should meet with a loyal deference. He should find in it, as a corporate society those, whom he may consult as to the work of his diocese, and as to the questions which affect the spiritual well-being of the Church at large.
2. The Cathedral should present a standard of liturgical completeness. Its music should be of the highest character. But it should not limit itself to the elaborate anthem, the high-class music of the great composers, and neglect the hearty

Gospel hymns which enlist the attention and feelings of the poor. Rather it should present the highest models of both forms of excellence.

The services of a Cathedral should adapt themselves to the changing necessities of times and places. Early and midday communions with a frequency proportionate to the spiritual wants of the locality. Evening services in the nave, at least, in special seasons, such as Lent and Holy week and Advent, for larger numbers than those that ordinarily gather in the choir, these are recognized on all hands as a part of a Cathedral's work.

3. It should do a mother's part for the little ones of the flock. A children's service once a month or once a quarter, with a sermon or catechizing specially addressed to them, and hymns specially selected, would give a new interest in the Cathedral to parents and children alike. People should be taught in such ways to feel that the Cathedral is the home of the poor.

4. It should extend its evangelizing work beyond its own walls. It should be the centre of the preaching activity of the diocese. Its clergy should be, according to their gifts and opportunities, the helpers of their brethren, and the fosterers, by personal intercourse, of united feeling and mutual interest throughout the diocese.

5. It should be the home of theological learning. It should take part in the work of leading the young ministers and preachers to the inner treasure—chambers of the best scripture interpretation, and of the witness which the Church Catholic has borne to the truths committed to its keeping. It should give aid in bringing out of those treasures things new and old, and in exhibiting the teachings of the "masters of those who know," and the yet profounder teaching of experience written in the history of the church, in characters so plain that he may run who reads them.

This is certainly a noble programme; and the character and previous work of the new Dean give good promise that it will be realized.

RELIGIOUS IRREVERENCE.

Unbelief comes oftener from *irreverent association* than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—*Rev. Dr. Washburn.*

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

THE DIOCESE OF ALGOMA.

(To the Editors of the Church Guardian.)

SIRS,—The Diocese of Algoma having lost its episcopal head, no doubt many thoughtful members of our Church are asking themselves the question what is to be done with it? Is it to be continued in its present form and under its existing unsatisfactory circumstances, by simply electing a successor to the late lamented Bishop Faucher, or is it to be left out in the cold as a sort of fag-end to the Diocese of Toronto as in days gone by? I feel convinced that the mind of the Church is opposed to either of these courses.

To many, if not to all of us, the creation of the Diocese of Algoma in its present shape of weakness and isolation, presents itself as a huge blunder, perpetrated to satisfy the sentiment of earnest but somewhat visionary churchmen, in opposition to the sober thought of the great mass of our clergy and people.

There are difficulties assured in dealing with this question, but I do not think them insurmountable. Can we not place Algoma in a position of such self-supporting strength as may be possessed by such a Diocese in its infancy? Can it not be lifted into a place of dignity and internal power as will enable it to live by its own growing resources, and instead of asking for alms at the gates of its richer Diocesan sisters in this ecclesiastical Province, take its place among them as an equal and co-helper in carrying on the work of the Church.

It will be recollected that previous to the setting apart of the Diocese of Niagara, it was proposed

that the then Diocese of Toronto should be divided into three Dioceses, Niagara, on the west, Toronto in the centre, and Otonabee in the east. Now it seems to me that in the completion of this proposed design we have the best solution of the difficulty involved in the future disposition of the Diocese of Algoma. Why not now create this contemplated see of Otonabee, consisting of some of the eastern counties of the Diocese of Toronto, say the counties of Ontario, Durham, Victoria, Haliburton, Peterborough, Northumberland, giving to it as an additional missionary field the districts of Muskoka and Parry Sound, while the remaining portions of the present Diocese of Algoma, might become a part of the Diocese of Toronto, thus giving it a north-western extension in lieu of its diminished territory on the east.

This eastern Diocese would begin its individual life with a staff of about 40 clergy, it would embrace the towns of Peterborough, Lindsay, Cobourg, Port Hope, Bowmanville, Whitby and Oshawa, and the large villages of Newcastle, Millbrook, Uxbridge, Port Perry, Omamee, Fenelon Falls, Bobcaygeon, Minden, Hastings, Grafton, Colborne, Brighton, Campbellford and Ashburnham, not to mention many smaller centres. Besides there are within its bounds about a dozen endowed parishes. It is plain therefore that there is plenty of material in the proposed Diocese of Otonabee, to make a flourishing missionary diocese, furnishing work enough for a laborious and energetic bishop, and means enough for his moderate but generous support.

In this way Algoma would have its spiritual wants supplied, while our ecclesiastical Province would be relieved of a burden which has, as we all know, from many causes, been very uneasily borne. The Diocese of Algoma in its present form has been the folly and the shame of the Church.

We can atone for the folly and wash away the shame by the creation of the long-talked of Diocese of Otonabee, with its centre in the flourishing inland town of Peterborough, soon to become a city. The city of Toronto is a very fair diocese in itself, and with the territory still left to it, together with the portions of Algoma relegated to it by the arrangement we have ventured to advocate, would, I think, furnish plenty of work for the most zealous and diligent prelate.

Hoping this matter will receive the calm, judicious and impartial consideration of Churchmen both east and west,

I am, Sir,
Yours, etc.,

OTONABEE.

Ontario.

TURNING TO THE EAST.

"Thy knowledge will grow of thy reverence, and thy reverence will grow with thy knowledge."

LOCKPORT, N. S., Feb. 6th, 1882.

(To the Editors of the Church Guardian.)

SIRS,—The latter part of the Rubric before the Nicene Creed is as follows:—

"And the Gospel ended, shall be sung or said the Creed following, the people still standing as before," (the italics, of course, are mine).

From this it is inferred that the priest is to resume the position he occupied when he commenced the Order of the "Administration of the Lord's Supper," or in which, after rehearsing the Ten Commandments he is directed to say the Collect for the Sovereign, i. e., at the "North side"; the part of the side of the Lord's Table on the left of the centre, between the centre and the end. If this change of position is required in the case of the Nicene, can it be improper, to say the least, in the cases of the other Creeds?

We learn that formerly, both in Prayers and Creeds, the clergy and people looked one way, that is, towards the altar. In reading the Lessons, the clergy were to face the people. The Jews, in their Prayers, looked towards the Mercy-seat, the principal part of the Temple (Ps. xxiii., 2), and so in after ages Christians looked towards the chief part of the Church where stood the altar the type of the Mercy-seat. We are directed by Christ's example in His Prayer (S. John xvii., 1), to look to Heaven, though God is everywhere; for Heaven is His throne, and we look towards that part of the Church most resembling it. It is said that when pews as well as reading desks first came to be erected in Churches, for it appears that Prayers were said before the altar, and the Psalms sung in the choir stalls in ancient times, the position which best suited the carpenter was selected, but all seem to have been moved by reverence to turn one way at the solemn Confessions of Faith. And so this habit became one particularly marked, and full of meaning, both reason and the feelings being touched by it. In primitive times baptismal renunciation was made towards the West and the covenant with Christ towards the East; "he turned towards the West the image of darkness, to abjure the world, and towards the East the emblem of light, to denote his alliance with Jesus Christ."

The Tree of Life stood at the East end of the Garden of Eden, (Gen. iii., 24). The camp of Judah was placed by Moses in the East as a mark of distinction, (Num. ii., 3). The Tabernacle in the wilderness appears to have been placed due East and West, and the Temple at Jerusalem is supposed to have been likewise built. Christ from whom springs the day and the light, (Ezek. xlii.,

2), is often called the East, or the Dayspring, or the Sunrising; Zech. iii., 8, "I will bring forth My Servant the Branch." The Vulgate has "*Adducam Servum Meum Orientem*." See also St. Luke i., 78, "The Dayspring from on high"; Mal. iv., 2, "The Sun of righteousness." 11 Peter i., 19, "The Star"; Rev. xlii., 16, "The Morning Star"; S. John, viii., 12, "I am the Light of the World."

Yours very truly,
C. E. CHURCHWARD.

MR. GREEN AGAIN.

MONTREAL, January 30th, 1882.

(To the Editors of the Church Guardian.)

SIRS,—At the request of one of your correspondents, you printed in your paper of the 19th inst., "the reply of the Churchwardens of Binstead, Isle of Wight, to an appeal to join in a protest against" Mr. Green's imprisonment, would you now kindly reproduce in the CHURCH GUARDIAN the enclosed statement of "the case of Mr. Green's imprisonment," by A. E. Phillimore, Esq., D. C. L.

HECTOR.

[We should be glad to give the other side of the question, did space permit, but the length of Dr. Phillimore's paper precludes our doing so at present.—EDS.]

MR. RICHEY'S POEMS.

RECTORY, SEAFORTH, N. S.

February, 8, 1882.

(To the Editors of the Church Guardian.)

SIRS,—Hitherto I have not published my rhymes by subscription, nor appeared extremely solicitous about their sale, and have barely escaped pecuniary loss.

But an unexpected and alarming reduction * of my income, already insufficient, cutting it down quite below what would be at all adequate to the maintenance of my large household, obliges me now to do something with at least a fair prospect of financial success.

I propose to publish, so soon as the number of subscribers obtained shall warrant me in so doing, an improved edition of my

Verses, Miscellaneous and Devotional,

—excepting a few pieces—and with some recent additions.

I need scarcely add that an order from any of your readers for one or more copies, in cloth bindings, (6) say 50 cts. each, would be thankfully esteemed, and filled at the earliest possible hour after publication.

Very respectfully yours,

J. A. RICHEY.

* S. P. G. (Block Sum).

TURNING TO THE EAST.

FEBRUARY 5, 1882.

(To the Editors of the Church Guardian.)

SIRS,—Surely the flimsy reasons given by a late correspondent for turning to the East at the recital of the Creed cannot be the true ones. The verses he quotes say we turn to the East because Holy Church has always done so. Thirty or forty years ago I do not think the practice was known in the Diocese, and it was in England only a work of adherence to a then very small party. If we expect the Almighty, who fills all space, to come from the East when He comes to judge the world, then in places where the Church edifice does not sit from East to West, as it usually does, the minister should not turn to the interior of the chancel. I apprehend the true idea is that we turn to the "altar"; that it symbolises a belief in the Divinity *there present* every Sunday "under the form of bread and wine," in other words, the sacrifice of the Mass. Such I fancy was the origin of the practice, although some practice it unthinkingly, who hold not that doctrine. When one turns to the altar at the recital of the Creed, and in that attitude bows to the name of the Redeemer, he means in effect to say that he believes in Him as being localized for the time being in the Sacrament,—the Deity, whose corporal presence may be invoked from Heaven at the consecration of the elements on that table towards which he is so turning and bowing.

One word more about another correspondent, whom I regret to see admitted to your columns. He speaks of the peculiarity of a "300-year-old Reformed Faith." This is just the taunt the Romanists throw at us, but only the ignorant Romanists, for the learned ones know that we claim that our religion is as old as the Gospels, and the Reformation of 300 hundred years ago was simply the removal of the incrustation of human errors which had in the lapse of time overlaid the faith of Primitive Christianity. Of course Bishop Ryle meant nothing else than the preaching of the Gospel, when he spoke of the maintenance of the old Protestant Faith of England; *quasi dicat*, preaching the Gospel, and expounding it on the principles affirmed at the Reformation, and it ill becomes a minister of our Church to sneer at these utterances, or taunt the Church of England with being only a 300 year old Church. Such taunts, if permitted and unrebuked, are calculated to drive the laity out of our Church as out of one that has abandoned its distinctive principles, and has no longer any *raison d'être*.

Your obdt. servt.,

A. W. S.

Nova Scotia.