

Explanation.

We continue to receive very gratifying expressions of approval and encouragement; and also, which we gratefully acknowledge, many useful hints and well meant cautions. From the letter of an esteemed correspondent we publish the following extract, because it affords us an opportunity of explaining the course which we hope consistently to follow. "The motto '*in omnibus caritas*' is excellent, but that article, (Glackington in 1875) manifests a great want of it in the manner in which Mr. Slowton and the low Church party in general are spoken of. I think the writer is rather indiscreet in bandying about so freely the terms Puseyism and Puseyite; they are words that the lower classes of Churchmen are exceedingly afraid of, and should be used very sparingly and in no way which would appear to extenuate or defend them;—and also in recommending usages which are not practised commonly in the Church: e.g. receiving the elements in the palm of the hand; and surpliced clerks with the priest meeting the corpse at the church gate, and chanting parts of the burial service."

We do not expect that all we write will meet the approval of all our readers; but we feel sure we shall best deserve and obtain the support of all true Churchmen, by boldly pursuing the clear and decided course which we have marked out for ourselves. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Our motto has reference to individuals and not to systems. We will never speak of any individual, however erroneous may be his views, otherwise than with love and tenderness. But we have established this publication for the very purpose of explaining and defending true Church principles, and of exposing and counteracting all that is at variance with the teaching of the Prayer-book. The system which is

by whomsoever it may be upheld, we are to oppose, in whatever manner may be most effectual, and that without

our duty, when we endeavour to expose the absurdity of the charge which it involves, and to dispel the groundless fears which it engenders, as it is designed to do, "in the lower classes of Churchmen." We do not suppose there is any necessity for receiving the sacred elements into the hands in any particular manner; but we do wish to expose the inconsistency and uncharitableness of those, who, while they profess to regard such things as matters of indifference, yet are ready to stigmatize as "Puseyites," if not actual Romanists, those who believe that in thus receiving them they are acting in more strict accordance with the intentions of the Rubric. So in the other instances mentioned by our correspondent. The Rubric certainly directs that "the Priest and Clerks shall meet the corpse at the entrance of the churchyard, and going before it, shall say or sing." This certainly is not the common practice now; indeed as we have no singing clerks or choristers, which is what is here meant, in any Church in Canada, it could not be the practice. But is not the want of charity with those, who find matter of offence in the pious desire that the beautiful and solemn practice thus clearly designed by the Church to be carried out, where practicable, should at some future time be restored? "They," says the New York Churchman, "are the true friends of the Church, who strive to remedy any irregularity that may arise through carelessness have been gathered,—to restore whatever of her primitive institutions may, whether by indolence or degeneracy, have been worn away,—and to correct whatever errors or defects may, whether by compromise or corruption, have crept in. They are no Romanizers assuredly, who labour for such objects as these, however their corrective influences may provoke those whose worldly or selfish interests may thereby be disturbed, to clamour against them. But these are themselves the Romanizers,—the men who contribute to make shams and unrealities of the Church's sacred ordinances,—the worldly, the ignorant, the careless, the hollow,—they are the real Romanizers among us. It is the unhappy consequences that may be traced to their mischievous and earnest, and sensitive hearts are evident insincerity, indifference." To the same effect is the declaration of the Bishop of Exeter in one of his