

who would boast of being Protestant Evangelicals, as Mr. Gladstone shows, would repudiate the leading tenets of that school. The whole of his article is attracting even more attention than his former utterances, and is considered eminently suggestive of the best materials for deep thought, while it incites an eagerness for the issue of the continuation which he promises.

THE NEW STORY.

The proceedings of the Synods have delayed the appearance of our new story, the first instalment of which appears in the present issue. When two or three chapters have been read, it will become even more interesting than "Still and Deep," and the interest will also be found to increase to the end.

We take this opportunity of suggesting that the present will be a suitable time for new subscribers to begin taking the DOMINION CHURCHMAN; and also that this will be an equally fitting occasion for those of our subscribers who have not paid up their subscriptions, to avail themselves of the opportunity of doing so. The amounts owing will be very serviceable just now. And in making this appeal, we must not forget that some of our friends have been exceedingly punctual, and we hereby tender them our especial thanks.

Our progress at present is particularly satisfactory, and we are happy to be able to state that if our subscribers continue to increase to the end of the year in the same proportion as they have done for the last eight weeks, our circulation will be increased some thousands.

We particularly desire to thank our friends who have, many of them, in a very unusual manner, so kindly assisted our agents, and aided in circulating our paper. We hope they will continue to do all they can to increase its circulation. It must be evident to everyone that in aiding a periodical of thorough church principles, which gives account of the Church's operations, they are helping the Church herself throughout the country. We have received very encouraging letters from all parts of the Dominion, and beyond the Dominion; and would especially refer our readers to the letters of commendation on another page, which we have received from the Bishops of Ontario, Toronto, Algoma, and Niagara.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE VII.—(Continued).

It is a sad fact, yet none the less true—that you will find men to-day, who have never read a single work of any really Christian writer; and yet who will presume to teach others, exactly what the Christians of the first few centuries did or did not,—who will tell you, in certain things which do not suit their particular taste, how, and how far the church is wrong. And yet these men forget, or perhaps they never knew, that there are extant many writings, infinite-

ly more credible than the ancient authors whose works their children are not only permitted, but encouraged, to read—who tell us the very course adopted by the early church upon any and all of these disputed points.

Let me stand aside to enumerate two:—

1st. Turning to the east, at the confession of the Creed.

2nd. Bowing at the name of Jesus.—The church makes no dogmatic rule on these points.

The turning to the east or altar end of the House of God, is as simple and pure an outward gesture of respect to Almighty God in the person of His Son our Saviour and Lord Jesus Christ, as is the removing of your hat when you enter the courts of the Lord's House: and it is not the habit or custom of turning to the east but the *bad motive* given to the action, that has brought it into disrepute.

It is not the turning to the east, but the *bad construction* put upon it by those who are ever ready to find flaws, that has gradually weaned so many of our readers, from a practice which had its origin, in days one thousand years before Romanism, and in several glorious biblical truths.

Let me warn you against being led away into empty disputations, and vain babblings, by the easy cry of Ritualism. There is such a thing no doubt, as extreme and dangerous Ritualism; but it has become too much the fashion now, for any discontented person, who wishes to throw a daub of mud upon the clergyman to raise the idle cry of Ritualism. But it is these very malcontents who are the harmful Ritualists, for they make a *principle* of every attitude, every gesture, everything, that can possibly be tortured by them into the form of an innovation. And they do not even agree among themselves—for whilst one makes a *principle* of a *table with legs*, another makes a *principle* of a *table without legs*—and so on *ad nauseam*.

To return. Those who used commonly to make a practice of turning eastward at the Creed, never judged those who discontinued a custom as old as the days of the apostles—but *au contraire* those who discontinued the custom *did* judge their fellow Christians who upheld it.

Whilst we lay down no rule and express no opinion that it is in any degree a necessity of salvation whether you or I turn north, south, west or east, when we repeat the *Credo*, let me point out the utter inconsistency of those who judge others that choose to turn to the last named point of the compass, or as it invariably is in our churches to the altar end of the church.

I do not suppose you can find a body buried in any Christian graveyard, which has not been laid *E. and W.* the face looking eastward.

Now in this church I do not turn to the east at the recitation of the Creed—suppose that I did so. How many bitter words would such a simple act in all probability evoke. And why? Because, forsooth, I turned myself, when profes-

sing my belief in the divinity of Jesus Christ, in the same direction as are laid the bodies of our dear friends awaiting the general resurrection, when the trump shall sound, and that same Jesus Christ shall appear to judge the world. It is a custom, only a custom, but I think a beautiful and highly edifying custom, of Christians; you do not wish yourselves to retain it; well, but at least, be not guilty of the *sin of imputing a bad motive* to one who does that alive which you expect your friends to do for you when dead.

As to the bowing of the head at the name of Jesus, no well-instructed churchman needs to be reminded that first, the custom is based upon Holy Scripture, which teaches us that "at the name of Jesus every knee shall bow;" but I may add, that at this part of our service, we specially and publicly profess our belief in *God the Son*, i.e. in the divinity of Jesus Christ. I shall further and more fully treat of this ancient and most proper custom, when considering the article of the Creed—I believe in Jesus Christ His only Son our Lord. If there were more true charity upon these minor points—aye, if there were only the same charity exhibited as there is about minor matters in worldly things, the great truths of Christianity, would not be so evil spoken of by 'the careless.'

Yes, dear brethren, it is a sad slur upon the Christianity of the day—the Christ-ianity that many who would tack some bitter adjective to the name of the clergyman who recites the Creed with face turned eastward, would yet allow a man, without one word of opposition, to teach that Christ's plain words concerning eternal future punishment need not be received, and that there is no hell of remorse to the lost. They who would brand a man with some reproachful epithet who followed the custom of his forefathers for one thousand eight hundred years, and bowed at the glorious name of Jesus;—would yet allow that Name to be brought into contumely, if not by openly calling in question the divinity of the Son of God, yet in practically disregarding those sacraments which Jesus Christ—and no other—saw fit to establish.

Is this the boasted religious freedom, the much vaunted Christian liberality of the present age? What grasping at a shadow and swallowing a camel! grasping at a gesture or turning of the body to the east, where the religious orb of day appears each morn, so—"as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be"—shall the Son of Righteousness again appear—grasping at a shadow of an offence in turning towards that quarter whence "the day star from on High hath visited us" and allowing the substance to escape, when perchance reading with complacency the sophisms of the man of the nineteenth century, who would explain away the *object* of that Saviour's coming—to judge the world, to sift the tares from the wheat