

sary, any more than it replaces the secular school. Here the larger social unit enters, the parish for its members, the municipality for its citizens. We should not trust ourselves at home to teach what is taught in our secular schools. We demand professional training and skill for that. And if we believe that religion is an essential factor in education, we must expect to do the same in its case if we desire a like result.

Christian Progress.

Canon Gore, preaching on the last day of the year, at Westminster, spoke of progress and perfection. Through prayer and the Word of God and the Sacraments, men grew toward a nourishing and sustaining correspondence with God. Perfection was before our human nature, but also beyond it. "The City of God," he said, "shall be a city the materials of which have been found and fashioned in the materials of our common life, in the midst of which we are labouring and enjoying to-day. It is the common life out of which only can be built up a city of God, and the question is, whether we really know if humanity is destined for a real progress toward a real perfection: whether we realize that progress depends on keeping the spirit in command of the flesh, in correspondence with God. The part that we play in the life of society, in the life of the Church and in our own lives depends on this one thing, that we maintain our correspondence with God."

Montreal Cathedral.

In our columns of Diocesan News we print a report, partly in the identical words used, of a sermon preached by Canon Norton, the rector of this Cathedral Church, on the Sunday following the diocesan Synod. No one for a moment doubts that as things stand at present, the rector is paramount master of the Cathedral Church, subject only to his vow of canonical obedience to his Ordinary, and to his conformity to the Book of Common Prayer. (And here we may note that we can by no means admit that the rector does show his conformity with the directions of the Prayer-Book. Are Mattins and Evensong sung or said daily throughout the year? We have a recollection of going to the Cathedral on a red-letter Saints' Day, last summer, hoping to join in Evensong, and of being told that as there had been a celebration of Holy Communion in the morning, there would be no Evensong. We have a further recollection of being present at morning service on Easter Day last, when two of the three proper Psalms, the first of the proper lessons, the Te Deum, and the Creed of St. Athanasius were wholly omitted). The question is, rather, is it desirable that the rector should be constituted master paramount in these matters, and "on Provincial and Diocesan occasions have power to give any kind of services he pleases." The next rector may, after induction, evolve into an extreme ritualist, and, according to the rector, the Archbishop or Bishop would have to tolerate it. We do not think that Canon Norton has shown any very convincing arguments in his sermon, or in his mode of

conducting the services of the Cathedral Church, for perpetuating the present state of things.

Thanksgiving Collect.

The following Thanksgiving Collect has been approved by the Archbishop of Canterbury, for use during the bi centenary year of the S.P.G.: O God, Who revivest Thy work in the midst of the years, and renewest the strength of those that wait upon Thee: we thank Thee for having so abundantly blessed the Society for the Propagation of the Gospel in the days that are past: and now again we beseech Thee to prosper whatever we undertake in our colonies, or among the heathen, according to Thy will and for Thy glory. Vouchsafe to all who labour in the carrying on of our good designs, the grace to do all in the Name of the Lord Jesus: and pour out upon them the Spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. Grant that the seed which was sown by the pious founders of the society may in the days to come bring forth yet richer fruit: that more and more souls may be drawn into Thy service, and that Thy Blessed Kingdom may be enlarged throughout the earth. Hear us, O merciful Father, for the sake of Jesus Christ, Thy Son, our only Lord and Saviour, to Whom, with Thee and the Holy Ghost, be honour and glory, both now and forever more. Amen.

• ANGLICAN DIVINES.

In estimating the significance of the changes brought about by the English Reformation and the meaning of its documents, there are two auxiliary sources of information—namely the history of what was actually done in the Churches, as illustrating the lawful ritual of the Church, and the testimonies of the great and authoritative writers of the Church on both sides, as showing how far differences of opinion were tolerated among the clergy. Canon Malcolm MacColl, whom we have been neglecting of late, and who, on the whole, has put himself forward as an advocate or defender of the advanced party in the Church, very properly calls in the Anglican divines as witnesses on his side; and we are in duty bound to listen to their testimony. Sometimes, indeed, it is urged that these witnesses are of small value, since they represent only the private opinions of individuals; and this would be quite true, if it were attempted to impose those opinions upon the members of the Church in general. Clearly such an attempt would be utterly unfair. But they are seldom adduced for such a purpose. When, however, they are brought forward merely to show what is legally allowable in the Churches, they must be allowed to have great value. Such importance could not, of course, be assigned to insignificant and obscure writers; but when Bishops of the Church or theologians of eminence put their opinions on record, it could hardly be said, with reason, that such opinions could not lawfully be held and promulgated in the

Church. One of the men for whom Dr. MacColl does battle is Archbishop Laud, and those who love fair play and desire to know the truth, will rejoice that the martyred Archbishop should have someone to set forth some of his virtues and excellences in opposition to the darker pictures painted by his enemies. The author remarks: "Mr. Gladstone was the first to call my attention to one admirable feature in Laud's character which has never received recognition. He was the first Bishop since the Reformation who exercised liberality and toleration in the distribution of patronage." So long as Puritans or Low Churchmen "rendered a decent obedience to the Prayer-Book, and abstained from railing, and showed themselves diligent and devout pastors, he promoted them as readily as those who were doctrinally in closer agreement with himself. Bishop Hall is one of many examples." The barbarous treatment which he received at the last was a disgrace to his persecutors, and his death was a murder. Speaking of the Elizabethan reformers, Canon MacColl remarks that they have "left us no theology;" and the remark is somewhat too strong, it is not very far from the truth. It is to Cranmer and his colleagues that we owe the Prayer-Book substantially, as we now possess it. And Mr. MacColl says that, in protesting against Roman errors, they sometimes trespassed against primitive truth; but he does not give us clear proof of this statement, but on the contrary defends them against the charge of Zwinglianism, which has been inferred from some ambiguous utterances of theirs. In regard to the Real Presence, Canon MacColl shows that the ordinary Anglican Controversialist generally opposed grosser conceptions than those now put forth even by Roman divines. But we do not think he proves his statement (p. 125), "that at no period in the reigns of Edward VI. and Elizabeth would belief even in Transubstantiation have disqualified a clergyman for office in the Church of England, provided he accepted the Royal Supremacy and was careful not to impose his belief on others." We quite believe that the authorities were prepared not to ask any questions on such subjects, and to tolerate those who would be quiet; but Dr. MacColl has given no proof that a public profession of Transubstantiation would have been allowed; and he allows that things changed greatly after plots against the life of Elizabeth secured the sanction of Rome; and after the Pope had excommunicated the Queen. We ought to add that the author does not himself accept the Roman doctrine; and declares that the teaching on substance and accidents "flatly contradicts" reason. Dr. MacColl further quotes Heylin, Thorndike, Bramhall, and others, who regarded much of the controversy between Rome and England as mere logomachies, which is undeniable; and even Baxter came to think so, although he never could bear their usurpations and other faults. Bramhall says, "Abate us Transubstantiation and those things which are consequent on this determination of the manner of the Presence, and we have no difference with

them on whether those who On the other the language words and ist," on the So also the sustained I Reformatio fall decided by some A are not qu MacColl's Archbishop gone far e however, r from Sir V of Christ, of 1866.

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