

as a peculiarly high-churchman. He lately delivered a Charge to his clergy, in which he said: "If the blessed Sacrament be really what we believe it to be,—if the body and blood of Christ are verily and indeed *taken* and received by the faithful,—that body and that blood, in some supernatural mode, must be *there* really—to be so taken. And if the body and the blood be there really (inasmuch as the humanity of our Lord hypostatically united to the Divinity is itself an object of worship), it follows that supreme adoration is due to the body and blood of Christ mysteriously present in the gifts, which yet retain their own substance." This has been publicly disapproved of by at least three of the Scottish Bishops, Terrot, Trower, and Ewing; and a large number of the nobility, gentry, and clergy of the church have signed an address congratulating these Bishops on the step they have taken, and many it is said have expressed their determination to withdraw from the denomination unless the doctrine is officially and authoritatively condemned and disallowed. Bishop Forbes in a letter addressed to the Earl of Wemyss says: "You may be sure that I court the fullest and completest investigation of my doctrine before the proper tribunals. I have no wish to decline the consequences of any act of mine, nor to shrink from the ordeal of a fair trial. If my doctrine is not the doctrine of the church of England from the beginning,—if it exceed the wise latitude which the Anglican church has ever allowed to her children, I am quite prepared to take the consequences." It must be confessed that the Bishops who have already, as individuals, expressed their sentiments, are exceedingly moderate and cautious. They say: "We hold and teach that the body and blood of Christ are not *so present* in the consecrated elements of bread and wine as to be therein the proper object of *such supreme adoration* as is due to God alone." Now it is well known that "such supreme adoration as is due to God alone," is not the only kind that is recognised in certain quarters. There is *latreia* and there is *douleia*, the latter of which is given to creatures, such as the Virgin Mary, angels, and saints, while the former is restricted to God. The Rev. Mr. Drummond, a highly evangelical episcopal minister in Edinburgh, has published a pamphlet in which he expresses the opinion that the Bishop of Brechin, tried by the Scottish Prayer Book, is in the right.

REVIVAL.

Our readers we hope have been observing with deep interest the progress of this work. In the Northern States especially, great results are said to have been produced. A religious Newspaper declares, that there has been nothing to equal it for the last twenty years. In many parts of Canada, numerous Prayer Meetings have been held. We are not aware of any very striking effects, but the attendance has generally been considerable, and there has been the appearance of seriousness and earnestness. We trust good and permanent fruits will be produced. It is very satisfactory that, in the present movement, there has generally been very little of noisy, boisterous excitement. The impression produced seems, for the most part, to have been calm and solemn. Certainly, nothing can be more fully sanctioned by Scripture than that the people of God should unite in imploring him to pour out his Spirit, and there are most explicit promises that such prayers will be answered. There is the most abundant reason that our Canadian Churches should earnestly supplicate God, that he would revive us again, that his people may rejoice in him.

THE TITLE "REVEREND."

The Rev. Arthur Brook, Vicar of East Retford, and the Rev. Thomas Lee, a Baptist minister of the same place, took part in the soiree at the Retford Mutual Improvement Society, held on Thursday, 11th March. The Vicar, however, who was in the chair, absolutely refused to introduce Mr. Lee to the meeting as the *Reverend* Thomas Lee, and that gentleman was therefore obliged to introduce himself. The *Retford Advertiser*, in which the proceedings of the meeting are reported, states that the conduct of the Vicar met with well-nigh unanimous condemnation.—*Leeds Mercury*.