

Liturgy of 1549, no explanation is given of the meaning of a "Fair linen cloth," not one word is said about the position of the Minister, *i. e.*, about the expression "the north side." No explanation is given of those very striking expressions of the rubric at the offertory, "*Reverently and humbly present and place.*" The neo-teaching of this "safe" Commentary culminates, when it carefully omits any explanation of the orders of the Prayer Book, that the administration shall be made to each individual communicant "in order." Some of its statements, on the other hand, are very remarkable for their decisive assertion when they agree with the present and popular customs of the age. For instance, it is stated on page 101 that "the practice of sitting at the Epistle is a very ancient custom." We should like to see that statement verified by any known record of such an ancient custom. On the other hand there are very many points on which bishops, priests and laymen of the present day have very strange notions that are brought out in a way which, we trust, will have a beneficial effect in the instruction of those who seek for light.

In the matter of Confirmation, the strange and modern custom of the naming of an age is condemned as without the contemplation of the Church, whilst the subordination of the "taking upon themselves their baptismal vows" to the receiving the Holy Ghost in the rite of Confirmation is carefully observed.

In comments on the Office for Solemnization of Matrimony there are many useful comments, which we trust laity and clergy will not pass by unheeded. We name two. 1st. An explanation of the probable reason for the appointment of the morning hours as the proper time of day for the solemnization, *viz.*, that the Holy Communion might be received by the newly married, according to the universal custom of the Church, *fasting*. 2nd. The careful exposition of the divisions of the office—the former part to be used in the body of the church being the solemnization proper, and the latter part said at the altar being the introduction to a celebration of the Holy Communion.

We would strongly advise all our readers who desire a more thorough acquaintance with the Prayer Book to purchase both Commentaries, the S. P. C. K. and Canon Barry's Teacher's Prayer Book.

CHRISTIAN UNITY.

No body of Christians will hail with greater satisfaction than the Church of England Dr. G. M. Grant's suggestion recently made in the columns of the *Canadian Methodist* that a general understanding among Christians should prevent the present foolish practice of placing three or four men in a small village where one could do the work. "Dr. Grant has been spending his vacation, so he tells us, in a little town in the Northwest. The population of the town and the country for three or four miles round is five or six hundred. There are already four resident clergymen, and the congregation numbers from a maximum of a hundred down to about one-fourth of that number, more or less. Whenever a settlement is commenced there is a race among the churches which shall occupy it first. And so they all rush in, build meeting-houses, and wait for the congregations to come. Now, the people in these little towns do not pay their four ministers'

salaries. The preachers are largely supported by the Mission Boards. It is not that the settlers are unable or unwilling to support their clergy, but that they have four ministers where they only need one, and where they would generously support one."

When our brethren of other names agree upon a plan such as Dr. Grant proposes, we may congratulate them and ourselves upon the fact that another step, and a long step, has been taken towards bringing about that Unity among Christians for which the Master prayed.

An Interesting Subject.

THE following assertions, taken out of an article on "the Pedigree of Wheat," regarding the derivation of our wheat and other grasses from a primeval lily may not be uninteresting to your many readers. Although the article itself appeared late last year, still, in view of its having been reprinted not long ago in the United States, and, it is said, favourably referred to in the late meeting of the "American Association for the Advancement of Science" at Minneapolis, there would seem to be no harm in repeating them, adding a few remarks regarding the same.

Passing over, therefore, the strong points of the article—that it contains many facts highly interesting, not merely to the skilled botanist, but also to the general reader, that it gives the "pedigree" with at least a fair show of probability, that it is written in a clear, lucid style—I come to the assertions referred to above, which certainly are the weak point or points of the article, why so, one who will read will learn.

"The more the flowers," of the original lily tribe "succeeded in attracting the eyes of their winged guests —." "By devoting one row of stamens to the function of alluring fertilizing flies, they have secured the benefit of cross-fertilization, and so have got the better of their less-developed competitors." "The lilies and their more advanced allies have not had time fully to adapt themselves." "These water-weeds have acquired the habit of trusting for fertilization to the wind, which carries the pollen of one blossom to the sensitive surface of another, *perhaps at less trouble and expense to the parent-plant* than would be necessary for the allurement of bees and flies by all the bribes of brilliant petals and honeyed secretions." "To effect this object, their stamens hang out pensive to the breeze." "The amaryllids — have not had leisure to gain quite so firm a footing in the world." "The existing rushes are all plain little lilies with dry, brownish flowers, *specially adapted* for wind-fertilization alone —." The wood-rushes may thus be regarded as some of the earliest plants among the great trinary class to adopt these tactics of storing gluten, starch and other food-stuffs along with the embryo, which have given the cereals their acknowledged superiority as producers of human food."

One may well question in the above, whether he be reading hard, sober science, or mere playful poetic fancy. Have plants endowed themselves with such superhuman intelligence as, without leaving the spot where they have grown, to be able to plan, adapt, develop, acquire habits of not merely providing for the present, but also for the future? If plants can do so, why is it that poor, suffering humanity cannot go and do likewise? Are we honestly to believe that blind, unconscious, unintelligent Atheistic Evolution, can produce such marvellous results among plants? Perhaps, however, our rich language is so poor in expressive words that one is driven to use terms conveying a meaning absolutely opposite to that intended. Certainly to design, to adopt tactics, to acquire habits, to plan, aye, and carry out improvements in two opposite directions—one of development of brilliantly coloured petals *for a purpose*, remember, the other of storing up food for the future, *for a purpose*—all these are only meaningful when considered in connection with mind.

One resource only is left, and to this the use of the language above quoted drives one, *viz.*, that the wonderful phenomena cited above are the manifestations of Personal Will, of God, Who in His Infinite Wisdom saw fit to call out from some quaint lily of, mayhap, the great Carboniferous Age, or even earlier, the amaryllids, the lilies, the wheat and the grass of to-day. However, the author of the paper mentions that "the primeval lily has not been found;" it is a necessity for his theory, and "*therefore must exist*, stored away somewhere in its rocky bed." But grant that it may be found, that every link in the plausibly-woven chain be correct, could, then, any one deny that the Almighty had, for His own Purpose, chosen indirect, rather than direct, means, and had modified their organs so as to produce, on the one hand, "the grass that to-day is," and on the other, "the lilies of the field?" Author of the resources of the Universe, may He not use these sometimes in one form, sometimes in another?

The Churchman can well afford to think thus. Like the devout Catholic Astronomer of old, he can say, "O my God, I thank thee that it is permitted to me to think the thoughts after Thee." Like the little one on the summit of Mount Washington, who, looking around on that glorious prospect, of hill and dale, lake and stream, farm and forest, city, village and distant ocean, exclaimed, "O, papa, I see the Doxology"; so the Churchman can see God's plans in every rock, fossil, mineral, tree and flower. I say the Churchman advisedly, for he alone sings day after day to Gregorian tone or Anglican chant:—

"In His Hands are all the corners of the earth
And the strength of the hills is His also;
The sea is His and He made it,
And His Hands prepared the dry land."

D. F. HENRY WILKINS, B. A.
Mount Forest, Sept. 27th, 1883.

Missions.

To the Editor of the Church Guardian:

SIR,—Notice having been given of a "Mission" to be held in Halifax, some persons appear to think that the movement should be regarded with suspicion, as connected with the views of an extreme party in the Church. For the sake of such persons, it may be well to publish the following extract from the *Rock*, in which such a Mission held in Liverpool is highly approved of:—

"The Rev. T. E. Cleworth has just concluded a ten days' Mission in Christ Church (Canon Rycroft's) which has been a success in every way. Mr. Cleworth is always a welcome visitor to Liverpool, and has already conducted several Missions in other Churches. Every Mission has been successful. Christ Church has been filled on week days, and crowded on Sundays. Canon Rycroft and a band of lay workers have been most earnest in their endeavours to render Mr. Cleworth all the assistance possible. They had meetings before the Mission, asking the Holy Spirit to prepare the hearts of many to receive the truth; and the results have just been what in such circumstances might be expected. The ministry of the word has been greatly blessed by God's people being built up and comforted, and wandering sheep gathered into the true fold."

All persons who are acquainted with the character and principles of the *Rock* will admit that, after this endorsement, it would be folly to maintain that the Mission is characteristic of any one party, and in fact Missions are now among the agencies recognized as most helpful by all who perceive the need of a revival from time to time in any portions of the Church.

A READER OF THE "ROCK."

Badge for Church of England Temperance Society.

SIR,—Mention has been made at different times of the desirability or necessity for a distinctive badge for the Church of England Temperance Society. Under such auspices temperance must have a religious aspect, which it had not in the