

**SUMMER AND WINTER HOLIDAYS.**—A "Tired Priest" in the *Church Times* says: "I have been in orders six years and have never yet been able to afford a summer holiday; as the days shorten again, the winter work is encountered with an inelasticity that bodes no good. I have had several holidays in the winter—generally ordered by the doctor—the result of no holidays in the summer." Benefit—doctors' bills!

**THE PRESENT DIVERSITY OF CEREMONIAL** (says Wickham Legge in a recently published letter) is no such very great evil. It merely reproduces the mediæval state of affairs, when much the same form of words was used all over England, but the ceremonies in every diocese—I had almost said in every parish—were different. Differences of ability, intelligence and circumstances produce incidental differences.

**THE MIXED CHALICE.**—A high authority on Liturgies and their Ritual (Legge) positively asserts that in none of them, with the exception of the Roman, is the chalice mixed at the offertory. "... If we wish to be deaf to the teachings of antiquity and to cut ourselves off from the rest of Christendom, let us mix the chalice at the offertory." If we have inadvertently inherited a Romish peculiarity, better let it go!

**BEARDS AND THROAT DISEASES.**—"Improving on Nature" is, according to an argument in *Christian Thought*, rather a dangerous exercise for mankind. "The Jews were forbidden to shave, and consumption is unknown among them, while the Gentiles—removing the protection which God gave for the respiratory and vocal organs—after years of feebleness and distress, die of laryngitis, bronchitis, or pulmonary consumption."

**"A MALTESE LIDDON."**—A certain preacher—a Dominican friar—in Valetta is thus described by a visitor: "He was very eloquent and had much of that persuasive and attractive action—the want of which makes so many good English preachers 'heavy,' for an English speaker, as a rule, does not know what to do with his hands." Action, action, action! is what keeps the attention of the inattentive alive.

**"WORK WITH THEIR OWN HANDS"** many of the Church of England clergy do. At least so testifies an editorial in the *Guardian*, dealing with a recent article in the *National Review* on the insufficiency of clerical stipends. "Wordsworth's curate (Wonderful Walker), who spun wool and carried it to market, has had many imitators—shop-keepers, florists, horse dealers, &c. The *Guardian* rather approves the idea, to a limited extent.

**MARGINAL REFERENCES**, which formed the obstacle to the ready reception of Tyndale's Version in the 16th century—because of his offensive personal allusions therein—have become a great desideratum in connection with the Revised Version. The Bishops, in the Canterbury Convocation, strongly advocated the addition of Dr. Scrivener's very carefully revised references to the text of the new version. These would add greatly to its value.

**"BURNING!"**—A certain 'find' made by an Egyptian peasant woman recently at Tel-el-Armana, makes one think of the child's cry when playing at "hide and seek," as the searcher nears the critical spot. There were unearthed, quite near the surface, over 300 clay tablets containing inscribed correspondence of the 15th century before Christ. Any moment we may light upon

contemporary references to the details of the Exodus.

**ONIONS VERSUS CHOLERA.**—Several notable instances of the utility of onions and garlic as a prophylactic are adduced by *Hospital* from the record of the last cholera epidemic in England. A string of onions suspended from the ceiling acted as a charm—an absorbent, apparently—in one cottage out of a whole row where cholera was raging. So the garlic-eating French priests in St. Giles survived, while Anglicans were dying all round them.

**LOPSIDED DUAL BASIS.**—"In theory the C.E.T.S. 'dual basis' has been staunchly maintained. In practice the work seems to us to have mainly devolved on the total abstinence section, and in consequence—as indeed a glance at its *Chronicle* will prove—to show some signs of reverting to its original total-abstinence character. How this tendency, which to us seems fatal to anything like adequate success, is to be met, we must consider. So thinks the *Guardian*.

**THE EXACT WORDS OF HOLY SCRIPTURE.**—In defending the Revised Version for greater fidelity to the original languages, Bishop Westcott said:—"Let me strive . . . to allow Apostles and Evangelists to speak in their own words to the last syllable and least inflection, in Hebrew idiom and with Hebrew thought. . . . I know no way in which we can understand the meaning of a message except by the patient observance of the exact words in which it is conveyed."

**YOU WILL HAVE TO PAY FOR IT**, if you make your heart beat more than its regular 100,000 pulsations per 24 hours. So argues Dr. Odell in the *Temperance Chronicle*. "If we take an ounce of alcohol we make it beat 4,300 times more." Sir William Savory said, twenty years ago, lecturing to students, "If there is some work you must do (after doing all you can), take a glass of port wine and you will be able to accomplish it . . . but in doing so, you 'draw a bill' on your future health!"

**THE ANGLICAN CHURCH IN JERUSALEM.**—Bishop Blyth writes that the Patriarch has requested the erection of an Anglican Episcopal residence with chapel, "in which services more fairly representative of the Anglican Church could be presented to them (the Eastern Christians) than the simple and bare presentation which is thought best in Mission Churches." He stated his belief that "if the East saw thus the points of agreement rather than those of difference which our Liturgy offers from its partly Eastern origin, we should soon come together in essentials."

#### CONSOLIDATION.

This word is too often confounded with "centralization," whereas there is no necessary connection between them. The question of combining or confederating the loose constituent elements of a Society scattered over a large area, so that they may act together upon occasion, is quite a different one from that of concentrating the powers of the Society at any one particular point—which may or may not be expedient. Generally speaking, perhaps, there is a strong prejudice against the practice of centralization of power: though, unquestionably, there are times when such a concentration is exceedingly convenient for matters which require ready and vigorous treatment. When, however, rapid dispatch of business is not

very desirable, there can be no question that it is far better that powers and responsibilities should be widely distributed. Wherever "Home Rule" is consistent with the effective operation and general good of the whole body, Home Rule is the most natural and wholesome system. It ensures more general and individual interest, calls forth more fully the energy of the units composing a body.

#### "VOICING THE SENTIMENTS"

is, however, so important a feature in modern society work that there should be some provision made—and easily put into operation—for such united deliberation of the best constituents of a society as may ensure the event of a thoroughly well-sifted expression as the essential voice of the whole. This is quite a different thing from an exercise of legislative power in any sudden or arbitrary manner: it is, on the contrary, quite consistent with a settled and deliberate method of procedure, for which careful provision has been made by the previous action of the constituent parts, providing the necessary machinery to secure an adequate expression of the resultant feeling in a large concourse of representatives, each carrying his quota of wisdom and experience from the section which he represents. Great discrimination is no doubt needed in arranging the subject matter for such united deliberation and expression; and in laying down the proper lines of action for the guidance of the representatives—that is, in fact, distinguishing those departments of thought and action most proper for general counsel, as separate from matters of merely local interest.

#### CONFEDERATION

is one of the watchwords of the century, and Canada has her share in the experience of the use of that system. There is so much practical convenience in following the lines of national division and demarcation, that all societies naturally and properly "fall into line" with the arrangements of the State in which they exist. It has always been the Church's wisdom to follow the same policy—her divisions and sub-divisions following exactly the lines of the empire for the time being. The Roman Empire—in the ascendant when Christianity was founded—naturally left its impress upon Church polity. Parishes, dioceses, provinces, metropolitans, patriarchates, all speak to us of the Roman form of ancient Greek national divisions and sub-divisions, which were in vogue in the first century of the Christian era. Indeed, every well organized Empire is forced to follow a system almost identical: there are traces of such arrangement in the history of the Syrian, Assyrian and Persian dynasties, as well as those of ancient Greece and Rome. It is to be expected that the British Empire should do likewise.

#### THE CHURCH IN CANADA

should not be slow to avail herself of the line laid down by the existing constitution of this country. In Britain and Anglo-land, the Church was so alert and vigorous as to "show the way" to State authorities, in order to national consolidation. The State of England followed the example of the Church in parishes, townships, tithings, hundreds, councils, and parliaments. The Church was first established, then the State—the State did not therefore establish the Church, as some ill-read persons imagine. It is not too much to expect that the Provinces of British North America having been recently organized into a confederacy or "Dominion," the Canadian Church—from Atlantic to Pacific—should speedily take the same form. For municipalities we have dioceses;