

even they themselves do not claim Apostolic Ordination, are not permitted to officiate where even loyal layman are not admitted.—This reminds us of “a story.” A sectarian minister making a friendly call upon one of our clergy, as he was about to retire, remarked: I hope we shall get along together very pleasantly, Brother B. But I want you to understand that you must not question the validity of my orders.” “Very well,” replied Brother B., “I shall be very careful about that, but I should not resent it in the least if you should question the validity of *my* Orders.”

PROMINENT PREACHERS.

A CORRESPONDENT asks, “How it happens that we have so few preachers of popular prominence?” Well, we need not go far to find an answer to the inquiry. We do not produce them, because we have no place for them, and have no need of them; because there is with us little or no demand for them. We have a fixed, definite Faith. We have a system for teaching it and preaching it. We have an order of public worship and of the ministration of the Word and Sacraments. With us, the parish priest does not represent himself simply. He does not reflect popular opinion. He does not reflect the world of his day. The “popular preacher” must necessarily speak for himself and for his day. He would not be a popular preacher unless he did. Our clergy, as a rule, do not cultivate the art of popularity and prominence. They do not seek or desire newspaper notoriety. They do not write their sermons on man-

ifold paper in order to send a copy to the Monday paper.

Our best parishes, too, have pretty generally come to understand that they do not want the “popular preacher.” Churchmen do not care for sensational methods. But they do demand—and they have—good, plain, practical Scriptural preaching, and with that they are content. We have our full share, too, of really great preachers. The fact is, there is no Communion in the world, to-day, that has so many preachers of the highest order. We thank God for them. And would that we had more of them. But there is a class of preachers which we do not have and do not want.—*Living Church.*

REVERENCE.

WHILE we should take care that in Public Worship nothing is done simply for effect or as a formal act, yet we should be careful to be in so reverent a frame of mind that in every part of the service we display the utmost reverence. Some people having no reverence themselves at sacred things, ridicule their neighbours who realize God's Presence in His Sanctuary, and who feel the solemnity of the occasion, when as members of a congregation they meet for united prayer and praise, and to ask Him humbly to pardon them their manifold sins and wickednesses.

The total membership of the Canadian Church is 574,818 souls; the gain in the past decade has been 85,000. The clergy number 850, Bishops 15. The population of British North America is a little over 4,000,000.