

CORRESPONDENCE.

Vestments.

To the Editor of the Church Guardian.

SIR,—The following question appears in your issue of Feb. 13th: Why do ministers wear robes? Though the answer of the Rev. R. S. Barrett is concise, it will hardly satisfy those persons who use their national costume in the pulpit. As they pretend these garments are remnants of Romish ritual, we must try to convince them that though this were so, yet our Reformers thought it wise to retain them, because their use cannot be disproved by Scripture. In my opinion the use of both robes is sanctioned by Scripture. In all ages male attire has differed from female. I allow I am not unacquainted with the fashion plates of the Garden of Eden. But I would advise those who earn their bread by theatricals to read the 5th verse of Deut. xxii. In that ancient age, as well as in this, tailoring differed from dressmaking. As I have no inclination to exhaust the subject, I shall turn to the New Testament, and refer, first of all, to the Lord Jesus, who appeared in fashion according to the fashions of his sex. Phil. ii. 8. No doubt his female followers appeared in such modest apparel as became pious women (1 Tim. ii. 9.) Before St. Paul's time Roman ladies wore stoles, or, as we say, gowns, (*muliebris stola* varr.) The Jewish scribes wore stoles—Mark xii. 38—in this verse translated long clothing. In chap. xvi. 5, *stolen leuken* is rendered a long white garment; please observe the color. Now if we turn to 1st Cor. xi., we find a pious woman should wear a stole, or rather, a katastole. I suppose it is something after the stole or gown fashion, being a compound of kata and stola, and also have power to adorn her head, to appear comely before the ministers. Verse 13. The Greek preposition *epi* is not well interpreted in this verse 10. *Epi* (with the gen) is better rendered by over, when business is meant, as in Rev. ii. 26; Acts vi. 3. Thus, "I will give him power over the nations." Rev. ii. 26. "Whom we may appoint over this business." Acts vi. 3, &c. St. Paul meant that the woman should be allowed to decorate, adorn, or embellish her head as she pleased, and thus appear comely to the minister, angel, or messenger; by this also she was distinguished from the minister, whose stole, or gown, resembles a lady. In Matt. xi. 10, Mark i. 2, St. John the Baptist is called an angel. The angels or messengers of John the Baptist (Luke vii. 24., &c.) had (*Angellos*) been interpreted minister in all these places, or even messengers, especially in Cor. as above, the sense would be complete. Thus far concerning the white stole and the relative positions of ministers and people at church, and also the wickedness of such ladies as throw aside the stole and adopt masculine apparel. Indeed, Christian ministers of all denominations should cause their female converts to adopt the dress suitable to pious women, giving them power in the business of their head. Concerning the black gown, when John the Baptist bore witness to our Lord (John i. 15) he wore raiment of camels hair. The Lord's two witnesses (Rev. xi. 3) were covered in sackcloth when prophesying—that is, when preaching for he that prophesieth, speaketh to exhortation, to edification, &c. See Rev. vi. 12 for the color of the Baptist's garment, and the material, not black silk, but black sackcloth of hair. As camel is made of camel's hair, I think black camel should be worn in the pulpit.

WM. MONSON.

"Perfection."

To the Editor of the Church Guardian.

DEAR SIR,—In an interesting review of Her Majesty's new book—"Leaves from the Journal of a Life in the Highlands"—in the issue of the *Illustrated London News*, dated Feb. 16th, the reviewer writes as follows:—"A great teacher of Divine truth—the late Dr. Norman McLeod—was repeatedly at Balmoral. . . . He last

talked with her when he was in sinking health, and looking for the end which came ere long." Then, quoting the Queen's words, he proceeds:—"He dwelt then, as always, on the love and goodness of God, and on his conviction that God would give us, in another life, the means to perfect ourselves, and to improve gradually." Coming from such a source, I thought it of sufficient interest to trouble you with its insertion. Does this straw (?) show how the wind is blowing?

Yours,

HENRY HOW.

Newport, Mar. 8, 1884.

CONTEMPORARY CHURCH OPINION.

LORD BRAVE speaks thus of the staff of the Roman schism in England: "Is there any religious body in this country where so much fine energy is wasted? Learned priests, without anyone to buy their learned books! Aged professors, with two pupils apiece! A dozen large colleges, when one public school would be amply sufficient! Dioceses, with scarce a parish priest to a county! What is the use, under these foggy circumstances, of building great churches in a place where you can hardly get a server for Mass?" "We are a small body and poor; a convert from the middle class is unknown." On this adds the *Church Times* of the 8th inst.:—"This last sentence is very pregnant, for as it is not pretended that the Roman Church has even seemed to touch the poorer classes in England, and scarcely holding securely the Irish immigrants, who form the uncountable majority of its flock, it follows that all their convertism is done within a very small area of the upper class, including a few mashers and some of the most thick-headed of the clergy; and as such progress is eagerly advertized, no other progress at all is being made, and the boast of incessant and numerous conversions is shown up as a mere puffing trick to draw custom."

BOTH the *Record* and *Rock* despair of the prospects of another Evangelical being raised to the Episcopal Bench in England. The *Rock* says:—"It is evident that whatever party, whether Conservatives or Liberals, sway the destiny of the nation, the Evangelical and Protestant school may bid a long farewell to any episcopal appointment which may represent it. The *Record* says:—"The systematic exclusion of Evangelicals from posts of influence in the Church will, it is to be feared, not be broken through while Mr. Gladstone holds the reins of office."

MEN appear, in some quarters, to be respected and admired in exact proportion as they keep themselves before the public, so thinks *Church Bell's*, and goes on to say, "The man who can secure a place on every committee and platform may be almost unknown by face to his own parishioners, but that is immaterial. His fame is assured before the world at large. And yet he is not the best kind of worker, his time is too thinly spread over multitudinous engagements to allow him to remain long at any; and the result is that neither his parish nor the societies profit much by his presence. There are some exceptions, of course, to this rule, men of unusual physique, untiring energy, and well-balanced minds, who astonish their friends for some years, and then break up under the strain. The majority, however, do not effect one-tenth of the good done by some parish clergyman, who keeps to the quiet, uneventful round of toil amongst his people. But where the one receives the admiration of many, the other gains the genuine love of the comparative few in whose lives he has been a mighty influence, and that's the difference."

THE *Pacific Churchman* says:—"When all called Christians offer the tenth of their incomes in worship as regularly as they pray or praise, then the Lord's treasury will supply the wants of his servants. Then neither selling nor renting pews will offend Him who said, 'Make not my Father's house a house of merchandise.' Then Christians shall cease to plead for fairs, sociables and receptions, against the plain direction of the Church."

OUR ENGLISH BUDGET.

It is reported from North Wales that the Bishop of Asaph contemplates resignation.

DR. STUBBS will be consecrated by the Northern Primate at Chester Cathedral in the last week in March.

THE guardians of the North Dublin Union have resolved to entrust the nursing of the sick in their infirmary to Sisters of Mercy and Protestant deaconesses.

A monument to the late Dean Stanley, subscribed for by old Rugbeians and schoolfellows, has been placed in the north transept of Rugby School Chapel.

A NEW and vigorous society has been called into life by the energy of some undergraduates at St. John's, who have set about organizing meetings for the discussion of social questions similar to those that have been going on for some time past at St. John's, Oxford.

CECIL MAJALIWI, who has just entered St. Augustine's, Canterbury, is an African by birth, who was enslaved about fifteen years ago, being then a little boy. In 1870 he was shipped for sale with a cargo of his fellow-countrymen, but the dhow was captured by the *Dryad*, and he was handed over to the Universities Mission at Zanzibar.

THE Dean of Westminster has written to the *Times* to say that he had received subscriptions to the amount of £550 for the Bishop of Sydney's library, and this, with £500 insurance, would amply replace the pecuniary value of the 2,000 volumes lost.

AN interesting interchange of civilities has just taken place between the Archbishop of Canterbury and the heads of the Christian churches in Egypt. Following precedent set by the late Dr. Tait, the Primate despatched to Egypt two clergymen with letters to the patriarch of the Greek Church and to the head of the Coptic Church, expressing sympathy with their work and a desire for closer fellowship. Courteous and friendly replies have been brought home by the emissaries, and have been conveyed to the Archbishop.

THE Choir of the Association of Lay Helpers for the Diocese of London have presented their conductor, Dr. George C. Martin, Assistant Organist of St. Paul's Cathedral, with an ivory Baton, mounted in silver, in testimony of their appreciation of his great ability and untiring efforts for the good of the choir, and in congratulation of his attaining the dignity of Doctor of Music.

THE Rev. Teignmouth Shore has organized a series of bright and shortened services in Berkeley Chapel, described by a clerical satirist as "belonging to the neglected classes, but in reality, the young patricians of Mayfair."

AT a concert in aid of the Esher National School's last week his Royal Highness, the Duke of Albany, sang several songs with great effect, and thus, like a loyal Churchman and parishioner, gave his personal co-operation with his neighbours in support of the Church Schools in the parish.

THE Countess Grosvenor has sent through Miss Howson, daughter of the Dean, a gold cross to each of the lay clerks of Chester Cathedral who took part in the funeral service of her husband. The cross has on one side the letter "G." under a coronet, and on the reverse the date, "January 25th, 1884."

LONGFELLOW's bust has been placed in Westminster Abbey. It is said to be a remarkable likeness of the poet as he looked some eight or ten years ago. It has been placed on a pillar between the monuments of Chaucer and Dryden and near that of Cowley.

THE other day the Archbishop of Canterbury sent a lithographed circular letter to the clergy on certain matters. According to *Truth* many copies of the letter were returned through the Dead Letter Office, owing to change of residence etc. Several of the envelopes in which they were enclosed bore the address, "Mr. Ed. Cantuar, Addington Park."