

tions after God ; and we certainly hope those who cannot appreciate this service of song in the house of God will stay away. But not such venture to blame others whose tastes have been otherwise cultivated. No man here can become a standard for another. It does not follow of necessity that a simple ritual will be the most edifying and hearty. To some minds it certainly may be so ; but others have found it easier to raise their hearts to God with the help of an elaborate and beautiful ritual.—(*The Australian Churchman.*)

### INTERCHANGE OF PULPITS.

Dr. Dix, Rector of Trinity Church, New York, said in a recent sermon :—

“ As a knowledge of military science does not make a man an officer in the army, and as an acquaintance with law does not constitute a man a judge, so learning and piety, however great, do not make a man a minister of the gospel—he must have a commission. That commission must come from God. How does it come? how is it given? There are four theories on this subject—the Quaker, Congregational, Presbyterian and Episcopal. In each the commission is held to be from God ; but it is supposed, according to these theories, to come from God directly, without human intervention ; from God, through the people ; from God, through the elders of the Church ; from God, through the bishops. A man may have no definite idea at all on the subject of the ministry ; if so, we may disregard him, for men without ideas are of small account ; but if he pretend to any clear idea, he must hold one of these theories ; and whichever he holds, he must hold exclusively, unless he consent to remain in an illogical and inconsequent position ; for the four theories are all irreconcilable with each other. The case of a society is the same as that of an individual. The Episcopal Church holds the Episcopal theory ; she holds it exclusively, for that is the only way in which it can be logically held. Her position on this point is proven theoretically and practically from the Prayer-Book, which stated the divine origin of the three orders, and their existence from the time of the apostles to the present day ; and from the canons, which forbid any one to execute any function of the ministry, or to officiate in any congregation of the Episcopal Church, who has not been ordained by a bishop. Still more marked is the fact that ministers of non-Episcopal bodies, if they desire to exercise their ministry in the Episcopal Church, are not treated as ministers at all, but as laymen, and are received as candidates for orders, and must be ordained deacons first ; all which is inconsistent with the idea that, in the eye of the Church, they are in holy orders already. The ordination service is the same, without one word of alteration, for the most eminent and learned non-Episcopal divine and for the merest neophyte of the seminary, and it cannot mean two different things at once, while it would be a horrible incongruity to use it over a man who was recognized by the Church as already a truly ordained minister of the Gospel.” /

### AN EASY ROAD TO CHEAP FAME.

The Church is not a good place in which to seek personal ambitions. She has very little respect for persons. Her organization free, and strong, and based on equal law, allows small chance for busybodies to magnify themselves.

Her highest office, the Episcopate, is not the reward of personal popularity, but of sober work and quiet perseverance. Indeed, it is no “reward” at all, but