

anybody of any keen sympathy with either of the rival parties, his colleague; who agreed with him in protecting the Vicar, is a Unitarian, while the judge in the minority is a Baptist. But their private opinions need not be supposed to have anything to do with their exposition of the law. The Ritualists say they can claim to score one against the Privy Council, now that they have on their side, not merely the Chief Baron, but such judges as Sir A. Cockburn and Sir J. Mellor.

THE TWELFTH SUNDAY AFTER TRINITY.

THE Old Dispensation was a glorious one.

Its Law was given on Mount Sinai by the Creator of Heaven and earth, attended with the ministration of angels. It had a magnificent ceremonial, and was as glorious in its continuation through the instrumentality of its priests and prophets, and some of its kings, as it had been in its origin. It had sacrifices of atonement looking forward to the great Sacrifice to be afterwards offered in the end of the world for putting away sin. But it was a ministration of condemnation, and had no sacraments of life. The Incarnation of the Son of God, His Life and Death, His Resurrection and Ascension, furnished the origin of a spiritual life the world had never known after the Fall; and His mystical presence in the Church continues that spiritual life during the present dispensation. The Ministers of the Old Dispensation were able Ministers of the graces and privileges it had to bestow. But those of the New Dispensation are made by God "able Ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." That is to say: God gives spiritual ability to the Ministers of the New Testament, that their acts and words may be the means, the instrumentalities by which the presence of Christ is maintained and developed in the Church from age to age; and He thereby makes the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai, and that of the entire priesthood before the advent of Messiah. For, if the ministrations of the Church do not mean this, they mean nothing at all.

The miracle related in the Gospel has a special application to the same subject. For some time the Church of the living God had not heard the Voice from Heaven, as that Voice had been heard of old; the Holy Oracle had been dumb for ages; the Urim and Thummim had long ceased both to indicate the Divine will and to open the scroll on which are written the destinies of the future. The Church was deaf and there was an impediment in her speech—the Word of God did not go forth from her lips in prophecy. At length the Son of the Most High came down from Heaven and made Himself one with her by His assumption of human nature. The sigh of His passion was followed by the "Epaphatha" of the Resurrection; and as soon as His work was perfected, by the ascent into Heaven and the sitting at the right hand of God, the ears of the deaf were unstopped

to receive the Inspiration of the Divine Spirit at Pentecost, and the tongue of the dumb was loosed, so that "their sound is gone out through all lands, and their words unto the ends of the world."

CONSISTENCY.

"He was lately invited to preach at a mission in a Ritualistic Church—and he noticed there one man clad in his peculiar vestments, whose entire duty it was to put two little nosegays on two little points of the altar, and then to make two little bows. That was the sacred service for which his mind was competent."

THE above quotation is from a speech made a little while ago by a clergyman who, having achieved a somewhat unenviable notoriety by intruding into a neighbouring parish, was brought to Toronto for the purpose of lecturing the Bishop and clergy generally, as to their duty, and warning the laity against the dark conspiracy in their midst. The same speaker made an extract also from the voluminous works of the celebrated theologian, *Mr. Punch*, which was quite crushing to the wicked conspirators, against whom the American Demosthenes was launching his eloquence. The whole thing seems to have been very gratifying to those who imported the orator; and frequent applause from the excellent people to whom he addressed himself, showed also that they were in perfect sympathy with each other. Now, no one who knows this paper will suppose that we are likely to think very highly of any system—if such there be—which is typified by "a man clad in his peculiar vestments, whose entire duty is to put two little nosegays on two little points of the altar, and then to make two little bows." The system here aimed at has nothing whatever to do with that great revival of truth in the Church of England, which the last fifty years have witnessed. It is a mere excrescence, and is generally confined to a few weak-minded young men, who, having no deep sense of religion in their hearts, think to impress others by ostentatious acts of outward devotion. For these people, and their system, which consists for the most part in the adoption of some of the observances of the Roman Church, we have as little sympathy as the worthy, but mistaken, chairman on the occasion above referred to. But we do like consistency; and really, we feel constrained to say that the great orator who is reported to have excited so much laughter when speaking of the gross darkness of sacerdotalists, is not altogether consistent. He made an excellent point against the man who placed flowers and made bows; but we are now informed on the *best*, because truly Evangelical, authority, that

"The Rev. S. H. Tyng, jr., of Holy Trinity, New York, has a Gospel Garden this Summer. It is a room fitted up with a fountain, floral baskets, urns of plants, and with long linen fans attached to the ceiling."

We do not say that this is the "thin end of the wedge," of which we have heard so much. We should be sorry to think that the reverend speaker, in the space of three months should have been ensnared by the meretricious attractions of a wicked sacerdotalism, against which he so eloquently protested, and against which he quoted the learned *Punch*; but we are at least "mildly astonished." For

if it is right for "the worthy son of a worthy father" to surround himself with "floral baskets and urns of plants," during worship, why is it wrong for the "man clad in his peculiar vestments" to have his little nosegays? Where is the difference between the two? Perhaps the fact of one man having his "room fitted up with a fountain," while the other does his bowing in a church, may, possibly, make one to be right and the other wrong—we cannot say. There is no written law upon the subject, so that it must be settled in a court of equity by the vice-chancellor. But we like consistency; and it does appear to us most inconsistent to worry a poor man for having flowers in his church, and to incite a number of old ladies in Toronto, to laugh at him, and then—to do the same thing yourself. We are afraid that our old-fashioned "high and dry" churchmanship would lead us to esteem both the "two nosegays" and the "gospel garden" plans as equally childish—suitable, very suitable, for men of strong feeling but small intellect. To use once more the words of the speaker who has furnished us with a text, we do not think that either system "is intended to develop mind;" and we are surprised that one who so lately saw the absurdities of the Ritualistic Church, in which he preached, should have adopted the same in his lovely "gospel garden!"

ASSISTING POPERY.

THE *Rock*, under the heading, "A Check-mate to the Ritualists," has put forth a proposal to attack the consecration of Archbishop Parker, in hope of driving over to Rome that section of English Churchmen who believe in the Apostolic succession.

The Church of England has been recognized as the "great bulwark of the Reformation," simply because she holds "Primitive Truth and Apostolic Order," as well as the Church of Rome, with this difference to her advantage, that by the Reformation they were purified from all the errors with which they had been overlaid during the time the Church of England was under the usurped domination of Rome. The denominations that have not only lost, but repudiated the Apostolic Succession, would be helplessly impotent in the hands of Rome, were it not that they bask in the sunshine of the Church of England, and allow her to fight her battles from the high vantage ground which she occupies in possessing an apostolic ministry. There is nothing that Rome would more desire to see than the Church of England repudiate her apostolic character—unchurch herself, and thereby become to her an easy prey. To accomplish this much desired end, the *Rock* is lending its assistance.

Rome herself has placed the consecration of Archbishop Parker beyond any question as to the matter of "fact." See an extract from the works of the Rev. John Lingard, D.D., the Roman Catholic historian of England, in the Appendix to Chapin's *Primitive Church*, as presented in Scripture and History, to the end of the second century, with the Apostolic Succession to the present day.