

The "Church Association" have spent nearly all their guarantee fund of £50,000, with no conceivable result worth a cent; and are asking for another fund of the same amount.

Information of the death by drowning in the Essequibo river, Guiana, has been received of the Rev. W. E. Pierce. He was a Creole, educated at Cambridge, ordained by the Bishop of Kingston, and was possessed of great missionary zeal.

The anniversary meetings of the Society for the Propagation of the Gospel were held at Lincoln on the 7th ultimo, under the presidency of the bishop of the diocese, and sub-dean Clements, which were addressed by the bishop of Ontario, bishop Tufnell, and Sir Richard Temple, G.C.S.I.

At a meeting of the University Branch of the E. C. U. on the 7th ult., Dr. Guillemard in the chair, Mr. Allix, a county magistrate, made a telling speech upon the injustice of the imprisonment of Mr. Green for a longer term than a ruffian would receive for an aggravated assault; whereas Mr. Green was confined for obeying the Prayer Book.

At a recent meeting in Cambridge, the Bishop of Winchester read a letter from Dr. Dollinger, in which he characterized the Church of England as "a mighty stronghold, and bulwark of religion all over the world." It was not without a feeling of anxiety that he saw "the awful and momentous question of disestablishment" drawing nearer and nearer.

* * Any of the clergy, laity, or lady friends desirous of specimen copies to distribute to procure new subscribers, kindly drop us a post card to that effect and they will be sent.

THE THIRD SUNDAY IN ADVENT.

THERE is perhaps no passage in the inspired volume that shows so unmistakably the necessity of a belief in the Presence of Christ with His Church, although the eye of sense may see Him not, as the Gospel of this morning's Communion Office. When Christ appeared there was no outward show to signify the Infinite Glory that dwelt in the lowly born and lowly living Man that was among them, sojourning like themselves in a tabernacle of clay. The question, Art Thou He that should come, or look we for another? would be a very natural one to any Jew that had not been taught the spirituality of Messiah's Kingdom. If indeed this was He that was to come, where was the fulfilment of all the well known prophecies about the Majesty and Glory of Messiah? But in order to present His claims to the world, He did not transfigure Himself before the multitude, and exhibit to them an unbearable glory, that would be as convincing as the thunders of Mount Sinai; but what He did with the purpose of placing His claims to Messiahship in their true light, is described by the evangelist in these emphatic words:—"In the same hour He cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind He gave sight." And when He had done this, His answer to the messengers was, "Go and show John again those things which ye do hear and see." It was thus that Messiah's presence

was to be manifested to the mee of that generation And in it also in His work of healing that He has manifested Himself in all succeeding ages to the present day. As He sent forth His agents then to carry on His work, in the persons of the Twelve, so does He send forth His servants and ambassadors now as the stewards of His mysteries. The Divine Power gave evidence of the Divine Presence to those who were sent to ask "Art Thou He that should come, or do we look for another?" So the Divine Power still gives evidence that the promise is fulfilled:—"Lo! I am with you always even unto the end of the world."

SHORTENED SERVICES.

IDEAS of the claims which devotion may have upon those who profess to believe they ought to offer worship to a Superior Being, have very much changed during the last century or two. It used to be the case that hours spent in devotional practices were believed to be not ill-spent; but in the present day, such is the weight of worldly influence, such the attention that has to be paid to a multitude of other matters, that the mind of the worshipper cannot remain fixed upon the subjects of the devotional services brought before it for anything like the length of time that was formerly supposed to be essential to the slightest pretensions to religion, of any kind whatever. The consequence, in many instances, has been that those who are really in earnest in endeavouring to stem the tide of irreligion and infidelity have endeavoured to meet the ungodly tendencies of the age by such a reduction of religious duties as would make them more attractive and less repugnant to large masses of the people it is desired to influence.

A recent number of an English Contemporary has an article entitled:—"How to popularize the services of the Church." It is true it may be said that religious services were never popular—that religion itself is not popular; that it never was and never will be popular; that the effort to make religion popular arises from a forgetfulness of the fact that the Church is a select body called out from the world; and that it has requirements, regulations, laws, and duties which cannot be toned down to meet the lower standard the age would condescend to patronize. But yet there may be instances in which it may be desirable to make some variations in the services of the Church so as to suit local requirements, such, for instance, as mission chapels in populous districts where the entire services are given in the parish church, as the Church herself requires them to be given. Instances of this kind are numerous in the mother country: they are exceedingly few in this country. Perhaps indeed there are not half-a-dozen in the whole Dominion where the entire services of the Church are given throughout the year. There are however other cases where shortened services may be adopted with advantage; namely, in extensive missions where the clergyman has undertaken more than three services on the Sunday, or where the churches in his parish are very far apart, and he has to hasten with unusual rapidity from one station to another.

The article we have referred to states that the reason why the masses do not attend the ministrations of the Church "lies in the character of the services to which the masses are invited. . . . To the uneducated the forms for matins and evensong are simply bewildering, uninteresting and almost incomprehensible, unless they have been

accustomed to them from their youth." Now giving the full weight to all that may be said on this score, it certainly does appear to us that shortened services are only allowable in one or other of the instances above referred to. Any diminution of the services of the Church under other circumstances would be an attempt to water down the Church's system to a lower level, instead of making efforts to raise the masses to the Church's standard.

Our Contemporary says:—"What we want for the masses in our towns is a service which shall be simplicity itself combined with any number of plain, hearty hymns of a popular character. No number of such hymns if tacked on to matins or evensong will meet the cases. . . . With such a service as we desiderate, we believe that even poor preaching, if plain, earnest, and to the point, would do well enough. . . . Evensong would be sung with full choral honours at half-past two or three p.m.,—which, until the last fifty years was the traditional hour in England for that Office. The mission service would be at half-past six, or better at seven p.m. For this service the chancel and altar would be left unlighted, but the church itself would be well lighted and warmed. . . . Punctually at the time appointed, the priest in surplice and stole, would mount the pulpit, where he would conduct the entire service, which should be ordered as follows:—1, Hymns. 2, General confession, general thanksgiving, prayer for all sorts and conditions, Lord's Prayer, read slowly and "impressively," not intoned. 3, Hymn. 4, Portion of Scripture, also read impressively. 5, Hymn. 6, Sermon. 7, Hymn. 8, One or two of the less archaic collects, and the benediction. In such services there would be nothing contrary to Catholic tradition, nothing that would even need special episcopal sanction. We believe that, in any neighbourhood, if the poor really knew that there were such services regularly provided for them in their parish church they would flock to them. By-and-bye they would wish to attach themselves to the Church as communicants, they would gladly attend classes, learn the Church's ways, come to confirmation, and afterwards to the altar. . . . In such services, a town vicar would find a better answer to nonconformist cavils, than all the arguments in favour of an apostolic ministry or the lawfulness of a written liturgy, sin the world."

TITHES.

IN answer to Mr. Trew's inquiry on the subject of Tithes, the following written by Peter Heylyn, D.D. (1648), is in point. It may be found in *The Christian Remembrancer* for 1833:—

"The Tithes are legally his (the minister's) own, not given unto him by the subject, as is now pretended, but paid unto him as a rent-charge, laid upon the land; and that before the subject, either lord or tenant, had any thing to do in the land at all. For, as I am informed by Sir Edward Coke, in his Comment upon Littleton's Tenures, lib. 1. cap. 9, sect. 73, folio 58, 'It appeareth by the laws and ordinances of ancient kings, and especially by king Alfred, that the first king of this realm had all the lands of England in demesne, and les grands manours et royautes, they reserved to themselves, and with the remnant they, for the defence of the realm, enfeoffed the barons of the realm with such jurisdiction as the court baron now hath.' So says the professed champion of the common laws.

"And at this time it was, when all the lands in