

Revelation. (d) *The North side of the Table means, not the north end, but the north side of the Table's front; for these reasons among others:—*

A. In the Prayer Book of the 2nd year of Edward VI., to which the Ornaments Rubric refers, it was directed "The priest standing humbly afore the midst of the altar, shall say, &c., &c." B. The use of curtains (white silk at Durham cathedral) at the north and south ends of the altar, effectually closing the position to end celebration, was a peculiarly English custom, in contradistinction to the Baldachin or canopy which surrounds the altars of foreign churches.

The Rubric before the Decalogue.

The priest is now to "turn to the people" implying that he has before been turned from the people, which cannot be said, without some violation of common sense usage, of a position which is sideways to the people. No direction is given as to saying or singing the responses to the Commandments—hence it is a matter of parochial custom.

The Rubrics concerning the Collect, Epistle, and Gospel.

There is no authority for rising to a sitting posture at the reading of the Epistle. On the contrary, the rubric says the Epistle is to be read immediately after the Collect, which term, interpreted by common sense, indicates that there should be no such pause between the Collect and Epistle, as is necessary when the people change their posture. For immediately is substituted the word *then* before the reading of the Gospel, at which there is specific direction to the people to stand. All unnecessary changes of posture, making us fairly subject to the sarcasm of strangers, that we are always getting up and down, common sense says should be avoided. The sitting posture is never recognized in the Prayer Book, except, at certain times, for the Bishop.

The Creed is to be *sung* or *said*, that is, by common sense interpretation of plain English, "saying" is the alternative, when "singing" is not practicable. The common custom of an ascription "Glory be to Thee O God" before and after the Gospel, unauthorized by direct rubrical direction, shews that for interpretation of undefined customs reference has always been made to the source mentioned in the Ornaments Rubric, *viz.*, the use of the 2nd year of King Edward VI. (1549). Common sense indicates that a Creed or profession of the Articles of the Faith, which is said by the minister (only as one of the people, beginning "I believe") should be recited, all turning the one way.

Rubrics before the Offertory Sentences indicate (1) The public notices; (2) The place of the sermon; (3) The signal for the collection of the alms of the people, which is to be the saying of one or more sentences from the Holy Scriptures.

Rubrics before the prayer for the Church Militant. (1.) This carefully expressed Rubric in its first use of the apparently laboured phrase "reverently bring the alms to the priest, who shall humbly present and place it upon the holy Table" speaks for itself as to the manner in which the offerings should be presented. (2.) It tells us the exact time at which the elements shall be placed upon the Lord's Table. Hence common sense directs, for the purpose of convenience, and to avoid unnecessary pauses during the service, which would result from going to the vestry or elsewhere for the elements, the use of a convenient shelf, side-table, or credence (so-called) on which the elements may be placed convenient to the Lord's Table, before the service begins.

When there is a Communion.

To interpret this, let common sense refer to Nos. 2 and 3 of the Rubrics at the end of the Office, and a fair induction will lead us to the desire of the Reformers, that there should be a Communion every Sunday and Holy day; and by a little further induction, on which we will not insist in this article, every week-day—because, 1. There is a special Collect, Epistle, and Gospel, integral portions of the Communion Office, for every such day; and 2. Without the Holy Communion the divine worship of the Lord's day is *no different* from that of any other week-day, the same order of Morning and Evening Public Prayer being provided for every day in the year.

The only bars that common sense can find to at least a weekly Lord's day celebration of the Holy Communion, are the want of a minister in priest's Orders, or the want of a sufficient number of communicants to take part therein.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MR. BRICK of the Methodist connexion, and lately their representative in township of Potton, has resigned that connection, and has been accepted for work under Bishop Bompas, diocese of Arthabaska.

SOME of the clergy of the city are actively interesting themselves in the philanthropic, but much forgotten work, of seeing after the welfare of prisoners in jail, and especially after their discharge from the same.

MONTREAL.—The Rev. S. Thicke has been appointed rector of Knowlton. He has been elected because strongly recommended. The Easter Monday meetings have been generally satisfactory. It is said there is one exception, and that is the parish of Longueuil, where a little agitation, of what is called an anti-ritual character, has been caused. Perhaps a small matter. However it shows there is life there, interest there taken in matters connected with the Church. The congregation in summer is rather of a mixed character, being composed of temporary residents who have come from various congregations, even including dissenters. Among such a motley congregation it is easy to get up an agitation on any thing.

Easter has been followed up in a social way by congregations getting up entertainments of a refining and cheering character. We note a supper or banquet of a very brilliant character given to the clergy and choir of St. John the Evangelist. A concert of a very successful character in point of numbers and array of talent, was given in connection with St. Thomas's church, and another in Hochelaga for St. Mary's.

MEETING OF THE PROVINCIAL SYNOD.—On Thursday, the 27th, the members of the Synod attended service at the cathedral, when the Bishop of Toronto preached an excellent sermon on the work and duty of the Church in connection with the diocese of Algoma. He said it was their duty to repay the Indians in spiritual advantages for the temporal benefits they had lost. During the last eight years, the work there had been marked by the special blessing of God, although the efforts made had been far too feeble. In the afternoon the Bishop of Fredericton, as Metropolitan, stated that the object of the session was the appointment of a successor to the late Bishop Fauquier, for the diocese of Algoma. He nominated Dr. Sullivan, as chairman, and the Bishops left. Canon Norman called the roll, when there were found to be present seventy-six clerical and fifty lay members. The Rev. C. Hamilton was elected Prolocutor. The Rev. Canon Norman and Dr. Johnson were re-elected Secretaries. Dr. Sullivan offered St. George's church for the use of the Synod.

A message was received from the House of Bishops, expressing their opinion that it was not convenient to proceed to the election of a Bishop till next year, because they were not satisfied that adequate provision had been made for the support of a missionary Bishop of Algoma, and they thought it desirable to await the action of the several dioceses in June and July, so as to secure an adequate endowment for the Bishop. The Lower House, after an animated discussion, did not concur in the Bishops' message, however, and requested a conference. A resolution was finally passed, strongly urging the immediate appointment of a bishop, an overwhelming majority concurring in their remonstrance against any delay.

The following message was then received from the Upper House and read by the Prolocutor: "The Metropolitan begs to inform the Prolocutor that the House of Bishops have passed the following resolution, and requests the concurrence of the Lower House: Resolved, that this House is prepared to give effect to the wishes of the Lower

House as expressed in their resolution of yesterday, but that this House deems it expedient that this Synod should pledge itself to use every effort to induce the several dioceses of this ecclesiastical province to contribute such means respectively as will afford an income of \$4,000 per annum for the support of the Bishop of Algoma for a term of five years, and that this House recommends the following scale: Toronto, \$1,000; Huron, \$700; Niagara, \$500; Montreal, \$500; Ontario, \$400; Quebec, \$300; Fredericton, \$300; Nova Scotia, \$300.

The Ven. Archdeacon Jones moved, and Mr. A. H. Campbell seconded, that the House concur in the Bishops' message.

After some discussion Canon Brigstocke, St. John, N. B., advocated concurrence, and said that Fredericton could give \$800 more. \$4,000 was quite small enough for a salary.

The resolution was carried, only three or four votes against it.

Judge McDonald moved, seconded by Canon Carmichael, that a committee, consisting of representatives of each diocese, be appointed to prepare some plan to meet the suggestion of the bishops. In answer to some objections he explained that he wished the members of this committee to put their hands to some sort of engagement so that when they went back to their dioceses they could say that something had actually been done.

Canon Brigstocke supported this, but Mr. Bethune thought it unnecessary, as by the resolution they had already pledged themselves to use their influence to raise the money.

Here another message was received from the Upper House, concurrence in which was requested. It referred to the late Bishop Fauquier, and was as follows:

"The Bishops, Clergy, and Laity of the Church of England in Canada in Provincial Synod assembled, desire to place on record their sense of the serious loss sustained by their missionary diocese of Algoma in the lamented death of its first Bishop, and the high value they entertain of his Christian character, his blameless, self-denying life, and arduous, successful labours during his brief episcopate.

"Frederic D. Fauquier was chosen Bishop of Algoma in 1873, after discharging the pastorate of West Zorra in the county of Oxford, in which he proved himself an exemplary earnest parish priest, and at the time of his election held the office of Archdeacon of Brant.

"His character was conspicuous for guilelessness, gentle kindness, and a sensitively scrupulous conscientiousness; his life, for a devout piety, a holy consistency, and a self-forgetful devotion to the calls of duty and to the demands of his Master's service.

"As Bishop he won the respect and confidence of his clergy to such a degree that they deplore his death as the bereavement of a beloved father, a trusted guide and counsellor.

"With a field of labour of vast dimensions, arduous and difficult, with inadequate support from the Church at large, often cast down, with sore discouragement by this lack of friendly countenance and aid, he succeeded, by patient endurance of hardness and continuance in persevering labours, in multiplying churches and missions, opening stations in the most distant and newly settled districts, and leaving a staff of fifteen missionaries, supplying with Church services ninety regular congregations in a territory which contained but seven clergy and nine Church buildings when it was erected into a diocese.

"Under a deeply humbled sense of the mysterious hand of God in thus suddenly depriving this work of its head, this Synod deplore the loss of so faithful and devoted a missionary and so honoured and successful a bishop."

A resolution of concurrence was at once unanimously passed.

Another message from the other House was here brought in, and turned out to be a nomination of the Rev. Edward Sullivan, D.D., St. George's church, Montreal, for the position of Bishop of Algoma. The announcement was received with loud cheers, and cries of "carried," but Mr. Davidson reminded them that there should be order in the proceedings.