

A PLEA FOR AUDIBLE WORSHIP.

Lines written by a member of the Woman's Auxiliary, on hearing of the decision of the Council of Women not to use the Lord's Prayer audibly.

"Our Father in Heaven," the Lord God of all,
Before Thee, do Angels and Archangels fall,
Prostrate they adore, by bright wings con-
cealed,
Unworthy they feel, when Thy form is re-
vealed.

Yet loudly they cry, as lowly they bow
"Thrice Holy," Lord God, which was, and
is now,
And ever shall be," in ages to come
Almighty, Eternal, the great "Three in One."

In silence they kneel; then loudly adore,
Behold! at their cry, "the posts of the door
Moved," in ready response! 'E'en inanimate
things,
Bring unspoken tribute to the great King of
Kings.

But not so the elders that circle around,
To whom God gave their voice, His praise
to resound;
Those voices they raise in harmony sweet,
As their beautiful crowns, they cast at His
feet.

And shall we be dumb, when before Him we
fall?
Shall we fear to confess Him, the great Lord
of all?
"The best member we have" must 'e'en give
Him praise
Proclaim Him "Our Father," the "Ancient
of days."

"Therewith bless we God," through the Son
of His love,
Thus join our glad voices with Angels above;
Not as dumb driven beasts, who need bridle
and rod,
But as men who are made in the "Image of
God."

"O come let us sing," unto Him our great
Lord,
O come let us worship "Our Father" adored
With "lips touched with fire," His children
may cry,
Thrice hallowed Thy name, Thou Lord God
most high!

ECCLESIASTICAL NOTES.

There are some fifty Chapters of the Brotherhood of St. Andrew at work in Australia.

The income of the Society for the Propagation of the Gospel showed an increase last year of £9,000.

A Belfast Churchman has collected money to present 277 missionaries abroad with copies of Principal Moule's Commentary on the Romans.

The Diocese of California at its convention lately held at Los Angeles voted in favour of the creation of a new Diocese of Southern California.

The anniversary meetings of the Church Army were held recently in London. It was stated that the total receipts from all sources had advanced from £34,000 for the nine months ending December 31st, 1883, to £54,000 for the twelve months to December 31st, 1884.

The report of the committee of the convention of the Diocese of Ohio upon the State of the Church shows that from 1884 to 1884 the increase in number of clergy had been 80 per cent.; baptisms, 44 per cent.; confirmations, 121 per cent.; communicants, 88 per cent.; Sunday Schools, 16 per cent.

The first clause of the Welsh Disestablishment Bill carried by the diminished majority of nineteen. Should each of the other clauses of the measure call for an equal amount of discussion, the prospects of seeing the Bill past the third reading during the present session must be considered as extremely remote.

The consecration of the Rev. John Reginald Harmer—on whom the University of Cambridge last Thursday

conferred the degree of D.D., *jure dignitatis*—as Bishop of Adelaide in succession to Dr. Kennion, now Bishop of Bath and Wells, took place in Westminster Abbey on Ascension Day, the service beginning at 10.30 a.m. Canon Aody was the preacher.

Prebendary Webb-Peplow has announced to his congregation at St. Paul's, Onslow Square, that, in accordance with the wishes of a considerable majority, he will in future preach in the surplice instead of the gown. He holds that, as the dress of the preacher has never been regulated by law, "it is unwise to retain in our Church a dress which only excites discussion, and appears to offend, at the very time when we are seeking to win men's hearts." With Mr. Webb-Peplow's change the last black gown disappears from the rural deanery of Kensington.

The Church Missionary Intelligencer prints a number of interesting letters from the missionaries in Uganda. We quote the following from the annual letter of Mr. G. L. Pilkington, dated Mengo, December 12th:—"At the beginning of this year there were not, probably, more than 20 country churches (or reading-rooms or 'synagogues'); there are now no less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be perhaps 150. In these there now assemble every Sunday not less than 20,000 souls to hear the Gospel; on week-days not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April. There are now 131 of these teachers, occupying 85 stations, of whom just 20 are stationed outside Uganda proper, and may be regarded as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the country. . . . At this time last year the catechumens numbered 170; during this year, 800 (I have not the exact number at hand) have been baptized, and there are now 1,500 catechumens."

The "Broads" or rationalistic part of the Diocese of Massachusetts managed to oust the Rev. Dr. Chambre—one of their strongest opponents of their erroneous views—from the Standing Committee. Referring to this the Living Church says: "The Boston newspapers make it clear that this action was entirely due to the courageous stand which Dr. Chambre took last summer in the case of the two young men from the Cambridge Divinity School who were unsound on the doctrine of the Incarnation. The whole committee, with the exception of one layman, were entirely in accord with Dr. Chambre, but as the leader in the matter, he has been singled out for punishment. The Boston Herald calls it a 'Victory for the Young Broad Churchmen.' Indirectly it betrays the attitude of the majority in Massachusetts towards the Pastoral Letter of the Bishops, which was largely occasioned by the revelations of unsoundness connected with the 'Massachusetts Case.' Throughout the Church this condemnation of Dr. Chambre will be considered as clear proof that no action which as yet been taken has sufficed to check the advance of a rationalistic movement which threatens the very foundations of the Christian religion."

A very large congregation was present in St. Paul's Cathedral on Wednesday afternoon for the 21st festival of the Sons of the Clergy. No doubt the attendance was greater than is habitually the case, owing to the presence of the Duke and Duchess of York and the Duke and Duchess of Teck, who, although not joining in the procession, were placed in the front row of the seats allocated to distinguished people. The Lord Mayor and Sheriff, in civic state, attended by the mace-bearer, train-bearer, and other officers of the Corporation, took part in the procession which passed down

the Cathedral, headed by the members of the choir and the canons and prebendaries of St. Paul's, together with the Bishop and Archdeacon of London and the s.e.wards of the festival. The civic party were next followed by the Bishop of St. Asaph and Bath and Wells the Archbishop of Canterbury attended by his chaplain, and a large number of the junior clergy. The clergy, indeed, always make a brave show at these festivals, which are held in aid of the venerable corporation which annually contributes something £30,000 amongst the widows and children of the clergy of the Church of England. The festival dates from the old St. Paul's Cathedral, which was destroyed in the great fire of London; and it is a historical fact that the first sermon was preached there as far back as 1655.

Preaching before Oxford University on Saturday afternoon 12th May, Canon Gore, referring to the use of the Athanasian Creed, said "An ordinary orthodox Churchman, ought not, I think, to find any serious difficulty, and ought on the other hand to experience much joy, in the singing or recitation of it. But it cannot be doubted that in fact there are very many who are disturbed or irritated by it—many whose worship on great festivals is hindered by it. Now, I am quite sure that a fatal way to meet these difficulties would be to displace the Creed or (what would be the most objectionable course of all) to leave it to the taste of the individual clergyman whether he would say it or no. The latter course would be the occasion of numberless offences. The former, even if initiated from some right motives, would quite certainly be understood to imply some disparagement of the importance of the doctrines of the Holy Trinity and the Incarnation. Let us trust that any attempt to deal in either manner with the Quicunque will be met with the same determined opposition as it encountered twenty years ago. I would rather meet the difficulties experienced in another way. First, let all Churchmen be educated in the true principles which the Creed embodies. The Name of God, the Father, the Son, and the Holy Ghost, one God, is in fact and truth the only Name of salvation. The connection between the Name and the salvation cannot be made too plain. . . . Secondly, let us learn something of the breadth, the largeness of our Catholic Church. It is an immense privilege surely to belong to a society which has endured through so many ages, and is suited to contain all classes, conditions and races of men. We ought to dwell more on this privilege. But it is sure to carry with it some accompanying burden. . . . The statements in the Quicunque vult are, in fact, statements of truth—unqualified, no doubt, as a very intellectually sensitive class would wish them qualified, but in broad simplicity and effectiveness statements of abiding truth. . . . Did not the truth need encasing in a stout armour to persist through wild days? Did it not need utterance in unmistakable tones if it was to ring on through an age utterly averse to mystery and depth? And are we not narrow-minded if we fail to rejoice in an utterance like this, because we should like it moderated and modulated to suit an over-intellectualized sensitiveness, a sensitiveness somewhat absorbed in its own difficulties and unsympathetic to the broader wants of common man? . . . Thirdly, it might be possible to relieve some difficulty felt in regard to this profession of faith if a few of its terms were to be translated, and if a note were appended which should plainly state the fact that the guilt of any sin, and therefore the guilt of rejecting the faith, is only incurred by those who both transgress in fact, and also know that they are doing and intend to do it. The guilt of rejecting God and His truth can never be incurred by one who really "willeth to do His will."