

e spirit of the minis-
th with certain powers
ach with a desire for
One of them takes it
be provided for, gets
l proceeds to the mis-
he town parish. The
d says, "I cannot live
ear. I am not sure
ude in an out-of-the-
right to put myself in
perly sustain? Have
poverty upon myself,
umber of children?"
clare that the first of
h, and that the second
ly disagree with such
ignore the actual con-
laws of nature and of
wisely; and the man
high ordinary common
cannot sustain, is no
man who plants him-
th the notion that he
troy it. If, then, it is
re insufficiently paid,
the deficiency; and
nd is bound to remove.
may be, here is one
t with. Some of the
vestigate hereafter.

L STUDIES.

EAST TORONTO.

copal Church and the
re propriety of making
mularies, but the con-
natural to Churchmen.
For several years the
committees appointed
re up the revision of the
particularly in 1880 a
he charge to report
changed conditions of
and certain alterations
ayer in the direction of
increased flexibility of
on either side to touch
id in 1881 the joint-
solution to that effect.
reported and presented
which contained the
e was an evident desire
tee to carry out their
rality. In "The Book
a Office was, perhaps,
ef alterations suggested
Epistle and Gospel for
t-Sunday, the omission
after the Ash-Wednes-
t Collects for the four
lay, and of Collects for
Whitsun-week. These
nd there was no altera-
t of the Office. When
before the General Con-
there was no material
munion Office. Some
ded, and for the Creeds
ic: "Provided that the
id on Christmas Day,
y, Whit-Sunday, and
s a very decided gain
istic Creed, and for the

higher position that is assigned to Ascension Day.

The revision of the Scotch Communion Office has a far wider range, but for the time has been departed from. At the general synod, held recently in Edinburgh and adjourned, there were two distinct questions that should have come up for argument: the text of the Invocation in the consecration prayer, and the status of the Office. As to the latter, it may be briefly stated that from 1811 to 1863 the Scotch Office was of "primary authority" in the Scottish Canons, and appointed to be used at the consecration of all Bishops, while the English Office was allowed but the second place. At the general synod of 1863 the tables were turned, and the Scotch Office received a bare toleration. Since that time a new feeling towards it has arisen, not a little influenced and accentuated by the visit of the American Bishops and clergy to the Seabury centenary in Aberdeen in 1884, and the demand is now made for equality in the status and use of the Offices. But while equality might easily be granted, there is a party that would wish to have the words of the Invocation modified, and thus would seek for a *quid pro quo*. The obnoxious phrase is "May become the body and blood of Thy most dearly beloved Son." One party would wish to soften it, the other to preserve it. The one is afraid of transubstantiation (whatever that may mean, and it has as many interpretations as there are fingers on our right hand, all equally untheological and beyond the scope of any Church to make a term of communion), and the other is afraid of making the sacrament a mere commemoration bereft of the presence of Christ in His Sacrament. By mutual consent, then, the two questions are left in abeyance, and the general body of the Canons has alone been before the general synod. The other alterations proposed upon the Office are mostly rubrical, but some of the enrichments to the Office itself are of interest:—The summary of the Commandments as alternative, two new offertory sentences, Proper Prefaces for Advent, Epiphany, Purification, Annunciation, All Saints, and feasts of the Apostles and Evangelists, the former short address after Communion now rather awkwardly turned into a prayer, a post-Communion collect taken from *The Book of Deer*, and three collects from the Prayer Book, with other new collects at the end of the service. One of these new ones is taken from *The Book of Deer*, and another from *The Altus* of S. Columba, but all the collects, whether adapted or translated, want the fine rhythm and cadence that we feel in Cranmer's work. Purity in tone and language we should find above all others in the devotions of priest and people, when a misplaced word or awkward phrase may seriously interfere with the depth and reality of our spiritual service. Two exhortations giving notice of Communion are placed at the close of the service as in the American "Book Annexed." They are transferred from the English Prayer Book. These alterations proposed to be made upon the Scotch Office are in great measure fanciful improvements or enrichments, and the wording of the change upon the Invocation is not such as to procure favour from either party. The general consensus of opinion seems to be "to let well alone" in the text of the Office.

THE BISHOP OF CHESTER ON EDUCATION AND MODERN MANNERS.

The Bishop of Chester (Dr. Jayne) recently distributed the prizes to the successful students of the Knutsford Grammar School at the Town Hall, Knutsford.

The Bishop of Chester said that there was some sort of impression abroad that speeches made on

occasions such as these partook of the nature of sermons. There was also sometimes a demand for lay preaching, and having learned that on previous occasions some eminent laymen had addressed the boys of the Knutsford Grammar School, he thought he would study their speeches in order to obtain a practical demonstration of the effect of a lay sermon. Seriously, he had found in the reports of what had on previous occasions been said by (among other gentlemen) Lord Egerton and Sir W. H. Houldsworth, addresses worthy of remembrance and of reproduction. Incidentally, the Bishop remarked that the study of natural history—it had been mentioned in their examiner's report under the head of physiography—was certainly scarcely made enough of; it was worthy of more attention in the education of our boys. Lord Egerton had, in one of his addresses, dealt with the question of the study of the classics in comparison with that of modern languages. He (the Bishop) agreed in the main with what had then been told the boys. There could be no doubt of the value of the study of modern languages from a commercial point of view, but it was a question whether in this kind of education the teaching was done on the right plan. It was a mistake to thrust too many things on the intellectual digestion of a boy at one time. Boys had often a great many things laid on the surface of their minds when it would have been far wiser to instil one subject thoroughly. In this matter of languages, boys sometimes spent a little time on Latin, then a little bit of Greek was pushed on the top of that, a little bit of French grafted in, and so on until the result was that a boy often left school without really knowing anything of any language. In education it was well to be sure that a solid foundation had been laid, and then it was possible to go on and complete the structure. It was wise to lay great stress on the proper study of modern languages. The German people presented a well-known instance of commercial success in other countries among some classes of the people because of this study, although he still believed there were qualities in the character of our own nation which went far to counterbalance that matter. Sir Wm. Houldsworth had on a previous occasion wisely held up before the boys the need of strong and true character. At that time he had illustrated it by examples of some of the chief spirits of the time of Queen Elizabeth, and it was wise to remember that unless we made conduct and character the basis of the workings of the will, we were inclining toward wrong. Proceeding, the Bishop said that Sir William Houldsworth had also properly insisted on the virtue of order. Speaking of his name it would be at once remembered that he was a member of the House of Commons. It would be well if Sir William could carry the ideas he had touched on into effect in that House, and if he could aid in the passing of the Tithes Bill. He (the Bishop) should not be satisfied unless and until the House of Commons passed the Tithes Bill and it became law. He hoped the House of Commons would hear a great deal more of that matter, and that its importance would be so pressed on its members that it would be passed at any rate before the close of another session. While dealing with the subject of education, he desired to enforce the need for the full maintenance of schools such as that whose boys he was now addressing. These schools, which were essentially public schools, filled a great need in the national education, for while they partook of the character of our great public schools, such as Eton and Harrow, they yet combined that best of all influences, the home influence, with public school life. Speaking more particularly to the boys, he would warn them against the inroads of what he would designate by the short word "cant." The meaning of that word was often confined by people to religious matters, but it really had a far wider application. Cant meant unreality, and it might, if allowed to grow—as he was sorry to say, in many things it did grow—permeate and make the character evil. In the manners of to-day he was sorry to perceive the inroads of cant. There was a wonderful deal of truth in that good old proverb, "Manners maketh man," but it was a proverb that to many people would at the present time seem to be unknown. Take, for instance, among the modern methods of artificiality, the new form

of shaking hands. It was not esteemed proper now to give a hearty grasp of the hand, but to indicate something of the sort by a finicking movement of the tips of the fingers. He warned them against allowing the development of little fads of that sort. A great deal of the heartiness and soundness of life was manifested in a good honest shake of the hand; in Yorkshire especially he remembered it was one of the pleasantest things one met with in life. Fashions and finicking fancies of the sort he had mentioned were, on the contrary, invented by idiots and imitated by snobs. Concluding, the Bishop warned the boys against frivolous and irreligious tendencies. It was impossible to live truly unless one had laid hold of truth and maintained his position through life. Votes of thanks were at the close accorded to the chairman for presiding and to the Bishop for his address.

THE CHRISTIAN MINISTRY.

CHAPTER VII.

THE EPISCOPATE.—Continued.

THE STARTING POINT.

When we ask after the Orders of the Christian Ministry, it is natural and necessary that we should go back and inquire what it was at the beginning. It seems no less than absurd to take some arbitrary point in the history of the Church, and standing here look around us and ask how we may account for what we see. Even if there be a break in the history, even if there is some hiatus which we cannot fill up, it will be right and proper that we should examine this at both ends and see whether we cannot with some amount of probability fill up the vacancy. We do not think that there is any considerable break in the history; and we believe that the slight gap between the New Testament and S. Clement of Rome on the one side, and SS. Polycarp and Ignatius on the other side, can be filled up without any great difficulty. But whether this be so or not, we must begin with the Apostles.

THE APOSTOLIC MINISTRY.

One thing is clear, that, whatever authority our Blessed Lord committed to those who should minister in His Church, He bestowed, in the first place, upon the twelve Apostles; so that all ministerial authority emanated from them. It was in their power and within their prerogative to create, out of the fullness of their authority, such ministries as they might deem necessary for the well-being of the Church. At first, as we see, they had all power in teaching and in ruling, all authority over temporal things and spiritual things. It was not that they were tyrants. Their Master had not governed them by mere power and authority; and they were not to be an independent oligarchy who took no account of the wishes of the governed. Yet ultimately their authority prevailed in the administration of the Church, and in regard to its doctrine, the testimony of Christ, they were absolute. At times they might wait for guidance from above. The moment might not have arrived for a clear pronouncement on the subject. But certain points they had received as fundamental, and the subordinate doctrines and regulations would be communicated to them, and through them to the Church, as the need arose.

NEW ORDERS.

But soon a necessity arose for making a division of their labours. Their main work was, of course, the publishing of the Word of God; and the multiplication of other duties, the caring for the sick and the like, interfered with this primary obligation. At last they came to the conclusion that this serving of tables, necessary as it was, hindered their own proper work, whilst it could be done quite satisfactorily by others. Hence their determination to set fit men over this work, who might release them from the burden. (Acts vi. 1-6).

THE SEVEN DEACONS.

Until quite lately it has been all but universally agreed that the seven men appointed by the Apostles to the serving of tables, were the first deacons of the Church. Neander, Uhlhorn, and