

not promptly made, as public opinion should not be allowed to crystallize around a misapprehension. Private character is sacred, so is public character, and every man owes it to himself and to his fellow citizens to keep the wells of public discussion free from taint of error. That we were severe with Mr. Gooderham because of his Salvation Army connection, is hardly worth our denying. While we deplore the eccentric and, in our judgment, wasteful forms and agencies of the Salvation Army, we appreciate as highly as Mr. Gooderham himself, whatever true devotion and philanthropy exists in that body, as we believe that justification by works is good sound Gospel truth. We simply took a position he will ratify earnestly, viz., that those who profess Christ prominently before men create a public scandal if they do not avoid the appearance of evil, that men especially who live before the world as evangelists should remember Whose cause it is that their inconsistency injures and defames.

Life long friends of Mr. Gooderham have stated to us that they regard him as the unfortunate victim of unwise and incompetent advisers, especially so since the death of his friend and ours, that upright and clear sighted lawyer, the late W. A. Foster, who, had he lived would have prevented the discussion arising which had caused so much feeling and censure.

The name "William Gooderham," has been for over half a century a synonym for business probity. He who now bears that name of respect inherits a grave responsibility. "Noblesse oblige," is not for aristocrats alone, and in aiding him to clear that name we are doing an act of justice as well as a public service, for no city has any treasure so precious as the honor of its citizens.

#### ADDITIONAL SERVICES—PROMPT ACTION.

**H**EARTY Churchmen are confident that the application of what they believe to be true Catholicity must produce a great widening out of the modes and ways of Divine worship; the result of which would be—for those who are termed High Ritualists, full liberty of action in accordance with the words of the Ornaments Rubric; for zealous, hearty Anglicans, the continuance of the administration of services in the way they are now ministered by many men of stirring life and energy; and for the many thousands who are not prepared to adopt the full measure of the Anglican system, such services under well-defined directions, and of course under Episcopal management, as might secure to all present Dissenters who would admit Episcopacy, the two Sacraments, and the Creeds, such modes of worship as evidently seem best to meet their aspirations. It is a puzzle, indeed, to most Churchmen why multitudes prefer an extempore form of worship to a printed one; for obviously every extempore prayer is as much a form to every one, except the man who originates it, as though he read

it from a book. It is a puzzle to most Churchmen why multitudes who cry out at a printed Book of Common Prayer can find a printed Book of forms of Praise easy to use. And what, moreover, is the Psalter, except a combination of prayers and praises, in which prayers are more abundant than praises, intended for singing or chanting?

Yet so it is that multitudes prefer prayers extempore, but praises from a book; and since this is so it cannot be right on the part of the Church to shut men out of communion upon this question if they hold the Catholic Faith, which does not involve the adoption of any one special mode of worship.

There is no good reason why the *bona fide* Communicants might not occasionally hold meetings for meditation and exposition much after the manner of the Society of Friends. It was allowed in the Church of Israel, why deny it in the Christian Church of Israel's God? There is no good reason why other services than are in print in the Prayer-book may not be introduced. The Church is yearning for every one of these suggested or hinted at by Committee of Convocation. But withal let the Church grant, under a well-defined Book of Common Order, such modes or ways of Divine worship, also as obtain amongst Dissenters. Let all, of course, be done under Episcopal direction and authority. It ought so to be: it ought not to be otherwise. Are some alarmed lest irregularities would then abound? The answer is that it is almost certain that there is a nearer approach to uniformity of worship in any two or three hundred orthodox meeting houses in London, or elsewhere, than is now to be found in the same number of churches!

It is folly to shut the eyes to these things. They are results foretold and forewarned for years past as the sure outcome of not sooner meeting the wants of the times. People will not come to Church morning and evening (of course there are exceptional good old families and exceptional parishes) for services so much alike as Matins and Evensong are in the Prayer-book. There must be also an additional service for use, where needed on Sundays.

The Liturgies of the people of Israel may be very suggestive. Even in a modern Book of Services, apparently used now by many of them, will be found a large variety. There is Morning Service, The Seventy-two Verses, Evening Service, Sabbath Eve Service, Sabbath Morning, Sabbath Additional Service, Sabbath Afternoon Service, Service for Conclusion of the Sabbath. These are irrespective of the Services of the Hallel, and of the Three Festivals, and of the New Year, and of the Day of Atonement, and of other less public services.

But the point now is promptitude of action. Action there must be without any more pauses for caution. If caution always ends in doing nothing, let caution cease from Church Councils. Here, however, caution bids prompt activity. While infidelity and its allies are all on the alert, the Church must not repel half

her believing children, and compel them to become internal foes. She must tell them that she welcomes them all under her ancient standard of Episcopacy, the two Sacraments, and the Creeds. She must tell them that she, as Catholic, and because Catholic, admits, aye, heartily allows, many ways of worship, so only all of these be true in doctrine.

That from this hour she will have no more prosecutions of men for obedience to her Rubrics, nor of compelling every one everywhere to adopt exactly the same Ritual. It belongs not to the Church in which 'the Spirit of the Lord' is to deny this 'liberty.' And herein lies the only true solution of the present difficulties of the English Church. Here is the basis of unity; the oneness of the stars of Heaven, of the forests, of the flowers of Eden. In the inscrutable Providence of God, as it appears to be, the Church is again brought to a crisis, or rather, happily and far better, to an opportunity.

Her noble gates, as wide as Heaven's Portals, have become drawn together on either side, so that the faithful, earnest, Christ-loving Ritualist gets hindered on this side, and the faithful, earnest, Christ-loving Dissenter gets hindered on the other. And, for the love of Christ, and from love to these people, let the Church arise at once, sweep away these hindrances, and leave the results with her God.—  
*The Rev. George Venables in Church Bells.*

#### THE CHURCH EMIGRATION SOCIETY.

**W**HAT is the Church Emigration Society?" said one old lady to another. "I believe," was the reply, "the Society was formed to enable the Church to emigrate to the United States if it be disestablished." This, however, is not exactly the Society's object. On the one hand is a teeming population, a bitter struggle for existence, and chronic distress at home. On the other hand are the vast outlying lands of the great English Empire crying out for those who will break up their virgin soil. Of those willing to go out many must be Churchmen, and it is not well that they should pass from the care of the Church at home, without being commended to the Church in their new country. To the Colonial Church it is of the first consequence that those who come from the mother country should be godfearing and well instructed Churchmen. There is no room beyond the seas for the idler, the loafer, or the irreligious. There is room enough and to spare for all besides. The Church Emigration Society is a link between the Church in England and the Church in Canada, or wherever the English Emigrant may go. It is a link between the Parish Priest of the crowded English town or quiet rural village and the Priest of the immense parish of the Colonial Church. It would fain help emigrating Churchmen to places where they would be cared for. It would fain help to people with Churchmen the lands of the Empire on the further side the seas.