

dedicated to God by the British Churchmen before them." A long title!

THE BRITISH CHURCH AND THE ENGLISH CHURCH.
In an editorial note to a letter in the *Guardian*, the following important points are stated by Canon Bright: "This Church of England had begun to exist in the end of the 6th century, or (the date of the combination under Theodore) at any rate about 670; whereas the Welch Church—the old British Church—held aloof from the English until, at earliest, the middle of the 8th century, about 760. . . . The organic union of the Welsh Church with the English should strictly be referred to the end of the 9th or beginning of the 10th century, when its Bishops began to be consecrated by the See of Canterbury." No higher authority can be quoted.

THE AMBROSIAN LITURGY is maintained in the diocese of Milan, in Northern Italy, with great acceptance, as opposed to the Roman Mass. The rite appears to have been older than the latter, perhaps the original form, upon which the Roman has made innovations and accretions. There are several points of resemblance to the Sarum and other ancient European Liturgies, which appear to have adhered more closely to the oriental 'norm' than the Roman Church permitted.

GOOD FRIDAY COMMUNION.—This subject has cropped up as usual among our exchanges at this season. The *Scottish Guardian* prints a letter from a well-read correspondent to the effect that "the feeling seems to be that a joyful feast is not fitting at a time of great mourning." He adduces the practice of the Greek Church and the 49th Canon of Laodicea, and refers to a curious set of variations of the rule among the East Syrians. Communion on the Reserved Elements, but not actual celebration, seems to have been the general rule in the West.

CHARITY ORGANIZATION continues to be everywhere a very difficult problem to solve. It is, in fact, one of the consequences of divided Christianity—therefore, disorganized and discredited—and must be regarded as a schismatic resultant which can at best only be "patched up," until something like a reunion of (local) Christendom takes place. A multitude of denominational societies for relief divert the funds into a corresponding multitude of channels, and creates no end of rivalries, both aggregate and individual.

"THE MISSION OF THE CHURCH."—Chas. Gore's new book of lectures, delivered recently in St. Asaph's Cathedral, receives strong commendation from the *Church Times*. "This book contains much valuable matter in a small compass: and even on points that do not at once command our sympathy, the author will always earn our respect and attention by his profound learning, clear insight and transparent earnestness." It is an epitome of his previous writings; truth is put first, and conciliations of opponents second."

THE SISTERS OF THE CHURCH have been greeted with open arms by our Australian cousins. They seem to have been solicited to take up about ten times as much work as their numbers warrant them in undertaking. Their numbers must, therefore, be quickly and largely increased. Hospitals, refuges, orphanages are opened for them to take charge.

THAT FEMALE SURPLICED OMOIS in Melbourne turns out to have been rather apocryphal—not

withstanding Mr. Hawsis' loud trumpeting of the Australian initiative exemplar. The report seems to have originated in a "mole-hill" at a church called St. Paul's, where an "angelic choir" existed as a "nine days' wonder" for a few years, then collapsed—and so did the church! A sequel by no means encouraging.

THE GOSPELS ON THE ALTAR.—The custom of placing a copy of the Sacred Histories on the throne of honour—which obtains in so many lodge rituals of our day—was noticed at Rome (in St. Andrew's Church, on the Collian Hill) so early as the 7th century by Wilfrid, who forthwith placed on the altar of his splendid basilica at Ripon a copy of the sacred text, beautifully executed in pure gold letters on purple parchment.

EASTER OFFERINGS

Are a much more important part of clerical calculations in the Mother Church than in the colonies, and the Episcopal authorities have recently been making strong appeals—much in the manner of some of our Canadian Christmas Pastorals—to the laity of the Church, to endeavour to make these same "Easter offerings" more of a solid and substantial reality to the clergy than has of late been the custom. The occasion is, of course, the depreciation of tithes, the backbone of Rectorial and Vicarial income in that country. One of the comic papers depicts an "impoverished Rector" receiving the first fruits of this appeal—some cast-off clothing, a donkey, a cow, some blankets, several pigs, &c., all which the receiver proceeds to distribute to his assistant—especially the donkey!—and certain poor parishioners. He still sighs for the payment of arrears of tithes due by the very persons who "take pity" on him in his impoverishment by forwarding gifts he does not need and hardly knows what to do with. There is a moral in this bit of humorous sarcasm much the same as served as a text for a remarkable editorial in the *Toronto Globe* some years ago, on the subject of "Surprise parties at the Parsonages." The idea in both cases is that if the

LAITY DID THEIR DUTY,

there would be no need of such patronizing and hypocritical displays of benevolence. If the laity would honestly settle how much they could give to their clergy as a means of support—and give it, there would be no room for the cry that the clergy do not receive enough, and recourse must now be had to some spasmodic and semi-ridiculous expedient. What is true in the case of clerical incomes and support is just as true throughout the more extensive field of Church contributions generally. Reports of Easter vestries are wont to give a *couleur de rose* view of the state of the finances of each and every parish; while it is an "open secret," locally, that in many cases the reverse would be nearer the truth. What is the reason of this kind of "organized hypocrisy," or something so general in its occurrence as to look like some species of dishonest collusion? It is

THE CONSCIOUSNESS OF SHAME,

because the real state of the case is too discreditable to be presented before the public. This, again, implies that the people who ought to give in sufficient measure to obviate this discreditable state of things do not give. The remedy, of course, is that at Easter each congregation should deal honestly with itself and with its pastor in the estimates, setting out only such items as there is probability they will be able to meet; and then keep up a persistent effort to meet them through-

out the year. If this were done in all departments of parochial finance from week to week, and month to month, the necessity of appeals (usually "annual") would disappear; whereas, as a matter of fact, they are as urgent and as common here for general purposes as they are in England for the particular object of clerical incomes. We must, therefore, take things as we find them and make our

LENTEN SELF-DENIAL

culminate in munificent Easter offerings—so large and liberal as to wipe out completely all vestiges of past arrears, accounts which have been "hanging fire" for twelve months or so. If they fail to come up to the mark, it is a danger signal which every congregation ought to heed, and which should warn them to lower their estimates for the coming year to such a point as they can reasonably expect to reach during the succeeding twelve months. This would be the only complete and satisfactory climax to their forty days' retrenchment. It is, perhaps, too much to hope that people will generally contribute throughout the year perseveringly so liberally as to obviate the need of self-denial and Easter offerings; but it is well worth while "to preach a crusade" against the present almost national sin of reckless extravagance in Easter estimates, combined with very disproportionate liberality in Easter offerings.

RELIGIOUS EDUCATION.

We need add nothing to show the necessity of improved religious education. We only make suggestions which may or may not be of value. Hitherto the clergy and the department of education have been at cross purposes. The departments have been besieged with demands for all education to be based on systematic religious teaching. The answer has been, "we cannot make this radical change, but you can make arrangements for such teaching which all the pupils can attend, except those whose parents object." Regret has been repeatedly expressed at the failure of the clergy to avail themselves of the right to give instruction, and surprise expressed that no effort should be made to take advantage of the opportunity.

This unfortunate state of affairs has arisen from a misconception on the part of the department of the hindrances and difficulties in the way of the clergy. A hard-working parish clergyman of any denomination cannot call his time his own any more than a doctor can. Were he to make appointments, he must break them, and then his usefulness would be gone. Again, the most serious difficulty is to obtain harmony among the clergy themselves. In the rare cases where these difficulties have been surmounted, fair success has been obtained. For instance, we understand, at Port Perry the late Dr. Carry arranged with the other clergy, and had his regular school class, but this was because the Dr. in his advancing years did not leave home. Now that gratifying meetings with a view to unity have been held, we suggest that some action might be taken to use the public schools. In doing so, however, we may say at the outset that the teachers must be lay. The clergy could not be expected to teach, nor is every one apt to teach. But in every town in Ontario there are many Sunday school teachers singularly well-fitted and able to afford the time, who would not grudge a few hours a week.

Then the teaching must be elementary—more historical than doctrinal; the latter might be left to the Sunday school, but the way to it might be smoothed. The stories which we find in the daily

papers show not all fiction who has is the sto who asked have a serv that he wa settler, and on Sunday a successf supporter, which disc ing of ep "But," he pened int people say ought to h not to h Episcopali was what stories, if is no need agreemen ers would The diffic would ove school, a action h culties, a Sunday lead par children.

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