

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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Evening.—1 Sam. 16; or 17 Matt. 10, 24.

THURSDAY JULY, 18, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

THE SOCIETY OF SATAN.—There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the Civil War of the League in France and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestilential influence extended. Of the murderous persecutions of Protestants in the Netherlands, under Alva, Jesuitism was the animating spirit, and it appeared in its true character when a poor servant girl, for refusing to renounce her faith, was led out between two Jesuits to be burned alive. Jesuitism it was, that through its usual agents, a confessor and a mistress, procured the Revocation of the Edict of Nantes and the extirpation, with unspeakable barbarities, of Protestantism in France. By Jesuit divines was preached the Christian doctrine of political assassination, and in the murder of Protestant princes, or princes supposed to be

favourable to Protestantism, such as William the Silent, Henry III., and Henry IV., there is always a Jesuit in the background. There are Jesuits in the background of the Gunpowder Plot. Suspicions of the same character attach to the Jesuits in Roman Catholic countries to this hour. The brightest parts of the history of the order were the missions; yet even to these, especially in Paraguay and China, adhered the taint of political ambition and of sinister intrigue. Jesuit education has been praised, and, from a certain point of view, with justice, inasmuch as the fathers cultivated very successfully the art of teaching; but the object and the effect of the system were not to strengthen, enlighten and emancipate the mind, but to emasculate, contract and enthrall it; nor have Jesuit seminaries produced any lights of literature or science, except by repulsion, as they produced Voltaire. Was the character of the society changed by its temporary suppression? Has it, since its revival, renounced intrigue and given itself to religion? Its intrigues in Switzerland brought on the secession of the Catholic cantons and civil war, justly followed by its own banishment from the Confederation. By its influence over the frivolous and devout consort of Napoleon III. it precipitated France into war with Germany; while by its machinations in Southern Germany, it laboured, happily in vain, to divide the German nation, and open a road for the invader's arms.

THE S.P.C.K. AND EUCHARISTIC HYMNS.—The following addressed to the S.P.C.K. has been sent to the Church press for publication:

My Lords and Brethren,—The Bishop of Lincoln is prosecuted, *inter alia*, for sanctioning the singing of the *Agnus Dei* during the Communion Office as a hymn or anthem.

Now it is to be noted that the *Agnus Dei* is a part of the Prayer Book, occurring in the Communion Office itself, and also in the Litany.

If, therefore, the singing of the *Agnus Dei* be illegal, the illegality must consist solely in the time when it is sung and not in its wording, seeing that it is legal elsewhere.

Now no such distinction can be drawn in respect of metrical hymns, as usually sung during the "Administration of the Sacraments and other Rites and Ceremonies of the Church," as Morning and Evening Prayer, Holy Matrimony, Confirmation, &c., with one exception, namely, the *Veni, Creator*.

Therefore all metrical hymns other than the *Veni, Creator*, are doubly illegal—(a) as no place is provided for their insertion; (b) as they are matter foreign to the Book of Common Prayer.

Nevertheless, the Society for Promoting Christian Knowledge has compiled and published a hymnal containing not only many hymns for use at the Sacrament of Holy Baptism, at Morning and Evening Prayer, and other "Rites and Ceremonies," but also seventeen fitted only for use at the Communion service.

If it be objected that the latter are intended to be used only before the service commences and after it is concluded, I reply:—

Two of these hymns seem only suitable to be sung during the service and "after the consecration." For instance, 208, part ii., see also 210.

"For His own dear members He is interceding,
Far above in light, unseen by mortal eyes;
Yet is present now, His faithful children feeding,
Giving His Own Self, their one true Sacrifice."

CALVINISM A TRAVESTY OF CHRISTIANITY.—The *Literary Churchman* reviewing "John Ward—Preacher," says: In John Ward's preaching, Hell seemed to be not one of many doctrines, but the one, belief in which was necessary. He certainly did not prophesy according to the proportion of faith. It will be observed how in the account of Tom Davis—the freedom of the will, too, is evidently doubted—"if he didn't mean to do it," i.e.,

get drunk, "perhaps it was't a sin." Then he was born of drunken parents, and given gin when a baby, and always with drunken neighbours and companions, so that "God never gave Tom a chance." All this is arranged, so that the Diety may be credited with cruelty in damning Tom. It is not Christianity, but Calvinism which did not give Tom a chance. God will never damn a soul, which has not had sufficient moral chances here.

The Calvinistic doctrine of Hell is not that of the Catholic Church. True, the Church teaches the endlessness of the consequences of unrepented deadly sin, the punishment of the loss of God; but there is no dogma as to *material* sufferings without end. Moreover, the gloomy view that the heathen are all lost is not the teaching of the Church, or that infants who die—which even John Ward could not believe—are consigned to everlasting torments. Such a detestable character as Elder Dean may revel in hearing sermons on Hell, "which made them shiver;" but such coarse and materialistic representations of torment are rather likely to lead to Helen's disbelief in Revelation than to a true conviction that sin brings everlasting penalties, and, if not repented of, destroys the supernatural life through which the soul can alone attain to the Vision of God. The doubts about the doctrine of free-will are consistent with a disbelief in the justice of everlasting punishment; for that punishment is the outcome of the abuse of free-will, and not a merely arbitrary infliction of God. The comparison in the following words betrays a certain shallowness in theological conceptions, in which respect this work unfavourably compares with even "Robert Elsmere." "I cannot believe," says John's wife, "God punishes people eternally; for if He is good, He could not be so cruel. Why, no human being would be so cruel as that; and do you think that we ought to believe that men are better and kinder than God?" Of course, it is obvious that the relations of one man to another are altogether different from those which exist between man and God. In the latter case, there are rights and claims, and responsibilities which are unique. Moreover, the view of punishment as being *externally* applied rather than the result of man's own misdeeds which work out his own destruction, is a fundamental error in "John Ward, Preacher." "Before man is set life and death; and whether him liketh shall be given him." The insoluble difficulty of the permission of Evil is not in the end but in the beginning,—the creation of free agents, some of whom would abuse their liberty and thus bring upon themselves irretrievable ruin.

It must not be supposed that because this "travesty of Christianity," as a religion revolting to our moral sense, like a dark cloud stretches across the sky, that there are no gleams of sunshine in these pages, and that the book is nothing more than an attempt to discredit a system which has long since had its death-blow.

YOUTH is the time to form good habits and religious principles, by the help of God. "How do you get your young trees to grow" was the enquiry of a gentleman, who was anxious to plant his estate with timber, from an experienced forester. The great secret he replied, was to tie them up to props so that they should not blow about; and so the slight young bending stems were secured with a strap of leather and held firmly between two strong stakes, and so kept stiff and upright for two or three years. After this they grow strong enough to hold themselves straight up! Religion and Resolution are the strong stakes by which the young tree of a Christian's life should be propped up! Evil temptations are like the strong wind which would sweep us away!

We often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—*Longfellow*.

THE VINE AND ITS CLUSTERS.

BY REV. JOHN MAY, M.A.

UNIVERSAL space is a boundless sea, dotted with archipelagoes; each archipelago crowded with islands of light. These celestial clusters seem to be innumerable, spreading out into space utterly beyond the reach of thought,—even the blank intervening spaces transcending measurement, and almost outstripping human imagination. In a word, the universe is as one great Vine hung with rich clusters of worlds, or rather systems of worlds. The Earth is a grain of dust in one of these clusters. "The Milky Way, which nightly as a circling zone thou seest powdered with stars." Could you get astride a ray of light, and travel out in a straight line at the rate of 186,000 miles per second for several thousands of years—off out into the open sea of blue where no islands are, and thence look back to your starting point, what would your eyes behold? What would the starry heavens, on which your childhood had gazed so oft in wonder, have shrunk to? A patch of white cloud not bigger than a man's hand! The whole visible sphere of diamonded blue, contracted to a fleck of foam on the silent sea; whilst around, above, beneath, ahead, similar patches, now utterly beyond the touch of the most powerful telescope, break in endless succession on the astonished vision,—new heavens, fresh universes every one of them, without number and without end! Imagine the surface of the Atlantic ocean flecked all over with foam-patches a few yards asunder,—faint, inadequate image of the universe which surrounds us. The heavens you see are just one of these patches, or nebulae; outnumbering the leaves of the forest or the sands of the seashore. Only one little patch amid untold billions. "A little patch," did I say? Let us see. Look at the Milky Way, that wide irregular ribbon of stellar clouds floating across the winter sky. What is this vast expanded arch but our little patch of foam on the great ocean, viewed edgewise? that mighty lens of stars and systems, of which our Sun with his little family of planets is one factor, and in which our Earth is but a pebble! The whole of the Milky Way is included in our little fleck of foam; and yet, so long a Way is it that it would take a ray of light, travelling 186,000 miles per second, 15,000 years to traverse it from end to end!

Such is one only of the clusters on the Great Vine of the Universe. Thought faints and reels beneath the stupendous spectacle. All she can do is, to ask: How did it all come there? Was it made? Or, did it grow? If made, Who made it? If it grew, then from what seed? and out of what soil? for it all seems to rest on nothing at all. These are questions which have always vexed the little minds of men, and will vex some of them to the end. To one mind, behind it all is visible a Being who made it and hung it where it is. To another mind it simply grew. Out of the primal "fire-mist" it evolved itself, taking form and movement. But, whence the fire-mist,

and what supported it, he cannot tell. Well, you have seen a vine grow; but you never saw a vine grow whose roots were not *in the ground*. From what soil springs the Great Vine of the Universe? Given the soil, we might perhaps grant the evolution: but what or where is the soil? The roots must be grounded in something. Tell me *what* that something is, and then go on with your evolution. The theory of evolution, as a solution of the mystery, is simply a failure until it shows from what soil the Vine sprung, and what ground supports it. I am willing to go back to the "fire-mist," and to grant that there *was* such a thing, though nobody *knows* that there was; but my questionings are then as far as ever from satisfaction. Whence came this "fire-mist"? What set it in motion? Ultimately it is a question of the priority of mind or of matter. We know that matter exists. Which is the more supposable—that mind existed first and produced matter? or, that matter existed first and produced mind? That evolution is written all over the universe is manifest: that it can displace the Creator, or dispense with an antecedent energy out of which all that is visible has sprung, can never be shown. From the tiny seed in the soil to the rich, ripe grape clusters, I grant the evolution; but, how about the seed itself and the soil? Where would the Vine be without the seed, the soil, the sun and the rain? I await an answer. Meantime who shall gainsay me if I find a soil for myself, and call it God? Who shall cavil if I choose to regard this marvellous universe, once pure, blank extension, now crowded with visible objects of glory and beauty, as simply the power of God made visible? Until science has settled the question, what principle of logic or canon of philosophy forbids me to suppose that once upon a time, through the fiat of mind, the "Vast Inane," pellucid and speckless, on a sudden flashed forth seas of "mist," the primal material and elements of all things? that the same creative energy set these in motion, and so began a mighty process of evolution issuing in what we see? and that the same creative energy pervades, sustains, and is the life of all;—visible in the falling stone, the blooming cheek, the opening flower, as in the ever-blazing sun or the mystic movements of the spheres? Who shall refute me if I choose to recognise in the magnetic force, the power of gravitation, the electric current, as in the life of plant or animal, simply the continued presence in action of the original cause of all things,—the pulsations of the great heart of Him Who is the Lord, and the "Giver of Life?" the soil in which the vine is rooted, and the sustenance by which it lives?

Had Archimedes but had a fulcrum for his lever, doubtless he could have overturned the world; and had the evolutionist but a bit of ground whence might spring the vine of the universe, his theory would be complete. The lack of it is simply fatal.

—God does not reveal truth and duty to careless minds, and send his helping grace to idle hands.

GLORIFICATION OF BRUTALITY.

IT is all very well for certain papers to condemn in leading articles the prize ring, with its belongings and supporters. That is an easy and costless task. If the conductors of the press would refuse to notice prize fights, save by an obscure, brief, and indignant paragraph of a few lines, they would show their sincerity in a most effective manner. But when we see our daily papers giving more space to the details of a brutal attack made by two ruffians upon each other, than they give to a prolonged debate in Parliament, we question much whether this glorification of brutality by the press indicates that the conductors are much more civilised at the core than the barbarians to whom they give such prominence. It is a terrible commentary on the boasted enlightenment of these times to have a whole continent compelled to participate in some form in the revolting barbarity the press has made so much of, as though a fight between two brutes were of universal interest! As a matter of fact hundreds of thousands of homes were desecrated, and insulted by the morning papers flinging such filth into the family circle as the prize fight reports contained.

We boast of progress,—there is a progress towards evil as well as good. *The Press for over thirty years has been making progress downwards in decency.* We remember well when no newspapers reported such events except one or two of the baser class of so-called "sporting" papers, whose conductors catered for the support of gamblers, the betting fraternity, dissipated idlers, and the riff-raff of society generally. *Judging by the daily papers of to-day these classes control to a large extent the news department of the Press.* The honorable stand taken by the secular papers against pandering to the brutal tastes of the basest classes was broken through by the *Times* some thirty-three or so years ago. Since then the secular papers have given up column upon column to the glorification of bestiality.

We doubt much whether we have not more persons on this continent to-day who are utterly brutish in tastes, than ever witnessed the gladiatorial combats in heathen Rome, persons who are as savage, as coarse, as blood-thirsty, as any pagans to whom we are sending missionaries.

It is high time that prize fighters, and all who help them by any form of sympathy, press managers and editors included who give up column after column to glorify these brutes, were made to realize that degrading sports of this class are properly punishable by the criminal law.

Were such men as Sullivan, Kilrain, and Mitchell, and all that tribe, with a batch of Press conductors, who keep these brutes so prominently before the public, sent to a common jail for a few months, it would help to justify our boast of 19th century progress, would clear the honor of the Press, and do civilisation a very great service.

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BISHOP RYLE AND HIS CRITICS.

BISHOP RYLE at the last Islington Conference delivered an address which being intended for a party manifesto has excited great interest, and brought out some trenchant criticism. The *London Guardian* quotes the Bishop's words, "The evangelicals know perfectly well that the Church of England has always been a comprehensive Church," and after giving a long list of High Churchmen, Dr. Ryle adds, "Is there one of them who we would have liked to have turned out of our communion? I reply not one." The *Guardian* points out that the Bishop's list is made up of names of dead men towards whom charity is easy! But it would have liked to see the Bishop of Lincoln's name in the list as one "especially dear to High Churchmen." Another writer points out that Dr. Ryle affirmed that "tradition as any part of the rule of faith is not recognised by the Church of England," which he asks him to reconcile with the words "It is evident unto all men reading the Holy Scriptures and ancient authors, &c." A third very ably dissects the following extraordinary statement, "I assert," says Dr. Ryle, "that the proportionate value or importance of any doctrine or ordinance in our religion must be measured by the frequency with which it is mentioned in Scripture and especially in the Epistles. Apply that test to the sacrament of the Lord's Supper and see what the result will be," which he contrasts with the following by Dr. Dale, the eminent Congregationalist. "The frequency and distinctness with which a doctrine is asserted in the Apostolic writings is therefore no test of its importance. It might even be contended with considerable plausibility that the importance of a doctrine is likely to be in the inverse ratio of the number of passages in which it is directly taught, for the central and most characteristic truths of the Christian faith are precisely those which the Churches were least likely to abandon. These truths were safe, and the Epistles generally deal with the truths which were in danger," &c.

Another demands where this new canon would leave the doctrine of the Trinity? The Rev. Edmund Venables, on other passages in the address writes as follows:

"Surely the Bishop of Liverpool, in his excessive eagerness to minimise the 'positive teaching' of Holy Scripture on the Lord's Supper, has been betrayed into a strange forgetfulness. He is careful to register the account of the institution of the Eucharist 'received of the Lord' by St. Paul, contained in the first Epistle to the Corinthians (ch. xi. 23-25), but he omits all mention of the verses that succeed that account in which the Apostle explicitly identifies the 'eating the bread and drinking the cup' with participation in the 'body and blood of the Lord.' I refer to verse 27, 'Whosoever shall eat this bread, or drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord,' and verse 29, 'He that eateth and drinketh unworthily, eateth and drinketh damnation'—i.e., judgment

—'to himself, not discerning the Lord's body.' These verses which so unhesitatingly identify the consecrated bread and wine with the body and blood of our Lord, and that even in the case of unworthy participants, are as entirely ignored by Dr. Ryle as if they had no place in the Divine pages. After referring to Acts ii. 42, 47, xx. 7, and I Cor. x. 16, and the four accounts of the institution of the rite in the three Synoptical Gospels and in I Cor., the Bishop proceeds:—"What is there in Scripture besides these passages about the Lord's Supper? I declare I can find nothing at all." Such an assertion is simply astounding. May I venture to quote the familiar proverb, 'None so blind as those who won't see?' and may I also refer the Bishop to the words of one of the most learned and sober-minded of our recent Bishops, who certainly was not "ritualist" or extreme High Churchman, Bishop Jacobson, who, when provoked by the scolism of those who evade the plain force of our blessed Lord's words on the plea that He also said, 'I am the Vine,' 'the Way,' 'the Door,' &c., impatiently exclaimed—"Those men do not attend to what St. Paul says about not considering the Lord's body," (Burgon's *Twelve Good Men*, Vol. II., p. 284)?

To turn to another point. The Bishop waxes very indignant with those who use the terms 'altar,' 'sacrifice,' and 'priest,' as 'ignorantly borrowing the language of the corrupt Church of Rome and countenancing a mischievous error.' Will he be surprised to read the opinion on these terms of Richard Baxter, who certainly was no 'ignorant borrower,' nor one likely to countenance Romish error. I quote from his *Catechising of Families* (Wordsworth's *Christian Institutions*, Vol I., p. 504-5):—

'Q. What think you of the terms sacrifice, altar, and priest?'

'A. The ancient Churches used them all, without exception from any Christian that ever I read of.'

(1) As the bread is justly called Christ's body as signifying it, so the action described was of old called a sacrifice as representing and commemorating it.

(2) And the naming of the table and altar as related to this representative sacrifice is no more improper than that other, 'We have an altar,' &c., Heb. xiii. 10, seems plainly to mean the sacramental communion.

(3) And the word priest being used of all Christians that offer praise to God, it may surely as well be used of those whose office is to be sub-intercessors between the people and God, and their mouth to God in subordination to Christ's priesthood. *Causeless scruples pardon Papists.*

I think Bishop Ryle has much to learn before he presumes to preach so dogmatically.

A Bishop's Chaplain sharply rebukes Dr. Ryle for his partisanship as follows; "The Bishop forgets he is no longer plain Canon Ryle, but a father in the Church—a father, not of a clique or party, but of a diocese. The old Romans used to blush with shame when they beheld their Emperor joining in the

gladiatorial combats. There is a similar feeling in the breasts of Churchmen when they see those whom they have been taught to revere as patterns of all that is gentle and Christlike, tearing of their coats and joining hotly in some ecclesiastical fray. The Bishop may be right or wrong in the position he takes up; at any rate, it is a question of controversy which divides those over whom he is appointed to rule. By taking the one side he forfeits the esteem and confidence of the other. His influence is at once impaired. He becomes the shepherd of but half his flock. We have, and I suppose the Bishop of Liverpool has also, men of all schools of thought seeking ordination. Does he, when they approach him as their father, asking sympathy and advice, roughly repel them with dogmatic assertions of the Islington type? Does he tell them that all High Churchmen are hopelessly in error, and that the fast-diminishing Low Church school are the only true representatives of the English Church? If so I would respectfully submit that his lordship is in a false position."

Certainly if Dr. Ryle is sincere in his respect for the comprehensive character of the Church, he is most justly open to censure for "taking off his coat," rushing into an ecclesiastical fray and turning the Church into a Donnybrook Fair.

THE CATHEDRAL AND ITS USES.

(Continued from 27th June.)

It must needs be so. Consider for an instant those demands of our modern parochial life to which I have just referred, and then ask yourself what chance there is for the ordinary parish priest to do any real or effective work as a preacher? The most dismal aspect of the whole business is that we have ordinarily so utterly dismissed any smallest expectation that such an one ever will do any serious or worthy work in fulfilment of his prophetic office, that we cannot interest ourselves in the subject. And yet—I declare before God, and in the solemn light of His word and all the past history of His religion in the world, that a Church which neglects or ignores the prophet's office and the prophet's message is doomed to decay, to dishonor, and to death. It is in vain that we organize societies, and build parish houses, and multiply services—there must be a body of men who shall be to their age preachers, "prophets who will cry aloud and spare not," equal to the vindication of God's truth on higher and more public tribunes than the parish pulpit, "men of God who will step to the front in times of doubt and difficulty—who will take a clever but sophistical book and cleave through its subtle falsehoods with the sword of the Spirit—men who will speak the word for which a thousand hearts are waiting, and speak it with the power of one who has thought long and deeply."

And where are you to find such a body of men? How are you to train them—from what centre shall they go forth? Pray do not let any one of us be guilty of the impertinence of saying that we have gotten along well enough without any such body of men thus far, and that there is no need of them now. We have not gotten on well enough thus far, and even if we had, there are new needs, men and brethren, dawning upon the Church whose children we are, and it is at our peril that we disregard them. Says Canon Westcott, to whose calm judgment and matchless scholarship we may well turn in such a matter as this, speaking of "Cathedral Foundations in Relation to Religious Thought." "The noblest organization is that in which there is the most complete separation of the functions of the constituent parts. Step by step that which was at first capable of manifold adaptations becomes specialized." And again and most significantly: "The highest developments of society will include the largest variety of distinct offices concentrated in different bodies."

Do we get the force of these words? What is there that has become more complex than our modern life—its needs, its perils, its employments, its rela-

*Norris, p. 44.

†Essays, p. 109.

tionships? And we whose office it is to adjust the activities of the Church to the living situation—yes, remember, that is your calling and mine—what are we doing to make the Church adequately a voice of warning, of authority, of instruction to a perverse and evil generation? There must be an order of preachers and prophets, there must be a centre of operations, there must be a directing mind, there must be adequate training—in one word there must be that which nothing else but the cathedral, not merely as a building, but supremely as an institution (an infinitely more august and important aspect of the whole question let me say) can adequately supply.

(d) And that brings me finally to remind you that we want the cathedral as the home and centre of the work of the bishop. There is a tone with reference to the episcopate which one often hears in our generation concerning which it is difficult to say whether it is more grotesque as an anachronism or as an imbecility. It is the tone which is fond of depicting the modern bishop as an ecclesiastical tyrant—self-willed, overbearing and imperious. Dear brethren, this ogre is a creature simply and purely of the imagination. He does not exist, simply because he cannot exist. The days of a "paternal" government, in the technical sense of that term, are, in the history of bishops, forever ended. We have come to the days of a constitutional episcopate. I do not need, I think, to explain that phrase to those to whom I speak this morning. In the capital of this great commonwealth it is eminently appropriate and suggestive. A constitutional episcopacy is an episcopacy "tempered" if you choose, not by congregationalism, or parochialism, but by constitutional law. Such law we have (a) in the constitution and canons of the several dioceses, and (b) in the constitution and canons of the General Convention. To these the bishop is subject in precisely the same way, and certainly in as large measure as the youngest deacon. And if these are not sufficient to restrain him, it is competent to invoke, in matters that touch the material interests of them over whom the bishop is set, the common law.

In a word, whatever may be anybody's theory of the inherent powers of the episcopate, they are limited and hedged in at every hand by the prescriptions and restrictions of law. To these, in the administration of his office, the bishop must have perpetual reference, and in construing and applying them lies a large part of his responsibility. But, plainly enough, he needs in so doing counsel and co-operation. Indeed, when a bishop enjoins anything of a dubious character unsupported by the voice of his clergy, he acts on lines unknown to the primitive Church, even as the maxim of St. Jerome plainly indicates when it says: "Let the bishop do nothing without his presbyters." How, now, is such counsel to be had? Do you answer through the diocesan convention, or the Standing Committee? The one body is too large and too unwieldy; the other is too small and too remote. The former statement requires no proof; the truth of the latter becomes obvious when you remember that the Standing Committee is made up usually of members from all parts of the diocese rarely convened, and that its members are largely engrossed with local and parochial interests which are, to most of them, not unnaturally, supreme. What we wait for, especially in the due administration of our young dioceses, is the cathedral chapter to be the cabinet of the bishop, to be made up of preachers, missionaries, rectors, canons and scholars, each one of whom shall have a double tie, first to the cathedral, and then to some mission field, to some outlying cure, to some organized parish, to some college, or school, or seminary, to and fro between which they shall go upon a service regulated by rule (canons), and in all of which the bishop shall preside as a guiding, restraining, inspiring mind. This I maintain is the restoration of the lost ideal of the episcopate, whereby his office and his seat become of paramount importance to the whole diocese, as expressing and impressing his influence, as binding together the active life of the diocese not only in one polity, but in one policy, as the centre of institutions which surround the cathedral and grow out of it, even as in this instance, thank God, they preceded the building of this cathedral church.

And does any one apprehend that this will issue in the undue enlargement of the bishop's prerogatives and powers? On the contrary I maintain that it is at once the wisest and the safest way to limit them. No diocese will readily consent that the cathedral chapter shall be other than equitably representative. No convention will be apt to put itself in the power of a body which does not reflect more than one aspect of thought or one type of policy. And no bishop, unless he be more than obtuse to those inexorable facts which confront one in this era of christendom, will care to attempt to surround himself with a college of advisers which shall be pledged simply to register his own decrees. The day for that has passed, never to return. And yet, for lack of points of contact with his diocese, a bishop may so drift out of touch with its living interests and aims, as to be

merely an isolated functionary, impotent as a ruler, and more than impotent as a leader. I wish I had time here to show how in our mother Church of England this could be demonstrated from the usurpations of the monastic order, where the abbot thrust himself into the place of the bishop, and where to-day the dean, who has inherited the abbot's place and powers, has neutralized the office of the bishop in his own seat, and stultified the purpose of the cathedral chapter.

But we are hampered by no such traditions. Ours it is, if we will consent to see the need of that more adequate organization of the episcopate which the growth of the Church demands, to create such centres of administration in cathedral foundations, that in addressing ourselves to those new tasks which every day loom up before us in such vast proportions, there shall be the due recognition and utilization of the episcopate as the organic centre of the Church's aggressive life.

And so I thank God for what has been accomplished here. Noble as is this fabric both in what has been completed, and what is projected, it is but a small part of the whole. The great idea which lies behind it—an idea which rescues the episcopate from isolation, from the errors of individualism, and so from comparative impotence, this is the thing of supreme consequence and of pre-eminent promise.

And I congratulate you, my brother, that in the good providence of God it has been permitted to you, and to the loyal and loving flock that have prayed and striven and given with you, to achieve so much. I do not find it easy to put into words my hearty admiration for a faith which has never faltered, for endeavors that have never tired, for a patience that, as I have watched, I may not be denied the privilege of saying, even in this presence, has seemed to ennoble your whole nature. No one knows better than I do, the difficulties you have had to encounter. I was born and reared in what is now the Diocese of Albany, and was intimate with its traditions long before you came to it. Some of my most intimate and cherished personal friends are among those who, in this whole undertaking, have been most remote from sympathy with you. But they must suffer me to say—what I think they would some of them be glad to have me say—that your meekness and gentleness, in the face of much criticism and often opposition, your generous magnanimity under circumstances of discouragement and alienation, have, as it seems to me, only made you more and more worthy of our common love and respect. You have held to your own opinions and have advocated them with a courage which is worthy of all praise; and if you have differed with some of your brethren whose sympathies, like those of your preacher, you have deemed so large that they were in danger of becoming loose, you have not suffered either the *odium theologicum* or the *amor cathedralis* to embitter your speech or your temper. Above all, you have striven here, as we rejoice to believe, not for yourself, but for God and the honor of His Church, and so we bless God to-day that you have not striven in vain.

May God make this sacred shrine of your own and your people's hopes and affections, the place of His abiding! May you be spared to finish what, to His glory, you have so worthily begun! To this House of the Lord may the tribes go up, even the tribes of your Israel. Here is the seat of judgment, even the seat of the House of David. May God long spare you to fill it. And hither, also, may there never cease to come the burdened hearts that hunger for the bread of life, and rest, and peace, and may they never fail to find them.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—His Lordship has been pleased to appoint the Rev. Wm. Ross Brown, L.S.T., Incumbent of Masonville, Rural Dean of Brome, in succession to the late Rev. John Smith. Mr. Brown has been a faithful and hardworking priest of this diocese, remaining in it although having had offers of parishes in Ontario several times. The appointment gives general satisfaction to the deanery, as it is considered a due and just recognition of his services on the part of the Bishop.

Church Concessions.—The Rev. Dr. Norton, rector of Christ Church Cathedral, last Sunday morning preached on "Party Spirit in the Diocese of Montreal," taking for a text 1 Timothy iii. 15: "How thou oughtest to behave thyself in the Church of the

living God." In the course of his remarks he said: "As members of the Divine and Apostolic Society," called in my text "the Church of the living God," we have special duties and responsibilities towards the Church and towards her members. The faithful preacher, in expounding God's word, must sometimes advert to these subjects. The recent meeting of our Diocesan Synod, and the approaching session of the Provincial Synod in September, naturally turn our thoughts in this direction.

Of course I am aware that some of you are thinking of the narrow-minded and foolish boycotts which exclude the representatives of this Cathedral Church from the Provincial Synod. But in this exclusion we are not alone. Clergymen and laymen of marked ability, who have grown gray in the service of this diocese, have shared the same fate. It is an honor to be their companions. But some of you ask what you are to do. I answer calmly: Possess your souls and do your duty liberally and lovingly for Christ's sake to the Diocesan Mission Fund and all other branches of church work just as if nothing had occurred. Do not despair of or judge too harshly the rank and file of those who have done this wrong. Remember that Montreal is changing as fast as it can. Many of those who are now against us will in a few years be on our side. The old crude, uncharitable principles, which in truth are not church principles at all, but remnants of a tyrannical and now almost defunct Puritanism, are rapidly disappearing. The majority of those who profess them seem to have become half ashamed of them, and the far more truly Evangelical and Catholic principles of the church herself are taking their place. The change is widespread and unmistakable. During the past five years notable events have occurred in four parishes in this city, proclaiming with no uncertain sound the direction in which intelligent lay opinion in Montreal is moving. This boycott, by disgusting hundreds of right-minded persons, is effectively spreading more liberal and kindly principles. Therefore, be patient and watch hopefully the good which God is bringing out of evil. But above all things imitating the tactics which you condemn. If we ourselves do right we can exercise a good personal influence on many others. This leads me to my next point: There must be no party spirit amongst us. Conscientious differences of opinion and of method there always must be in a church like ours, which wisely allows wide liberty of thought and action in matters not essential to salvation, but such differences are not party spirit. Again, I do not commend extreme views of any kind; nevertheless, you may, and you ought to, zealously advance your own views; you may prefer the society and co-operation of men like-minded with yourself and may often act in concert with them, and yet you may be totally free from party spirit. For you may recognize that those loyal churchmen who differ from you are entitled to brotherly consideration and even-handed justice. As every child in a family is entitled to justice, nurture and love in the parental home, so every churchman has a right to receive similar treatment in his spiritual home "the Church of the Living God." The harsh maxims and doubtful expedients of worldly politics should have no place amongst us. He is not a good son who intrigues against and bullies his younger brothers, and endeavours to drive them from their father's house. But this is very much what the party man does in the Church. God's work recognizes and condemns the moral turpitude of party spirit in the plainest and most solemn language. On the night of his betrayal Our Lord prayed against this sin: that "all" his disciples might be "one," in visible unity and love; that the world might believe in his divine mission. The Holy Ghost severely censured the Corinthians for having party "divisions," "contentions," and "factions" in the church. Such things are a breach of that divine "charity" or "love," without which the most eloquent and gifted churchman is no better than a "sounding brass or clanging cymbal." In Galatians v. 20, we learn that "factions," "divisions," "parties," in the church are among those "works of the flesh," of which the Holy Ghost forewarns us "that they which practice such things shall not inherit the kingdom of God." Of course unspiritual and unloving men have quite a host of carnal and prudential reasons for persisting in this sin, as they have for persisting in other sins, but their worldly reasons will not save their souls from guilt and condemnation. I understand that for many years previous to 1886, party spirit was repressed, or at least kept in check in our Diocesan Synod. The different schools of thought within the diocese allowed to each other a representation in proportion to their number in the Provincial Synod and in other branches of church work and responsibility. At the Diocesan Synod in that year—1886—a notable incident occurred. The late Hon. Thos. White, holding a caucus ticket above his head, denounced in strong and indignant language the framers of the ticket, as guilty of an act of injustice and violating the good understanding which had existed for many years between the different sections

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of the Synod with respect to representation. Mr. White, then a delegate for St. George's Church, appealed to the Bishop to censure from the chair the use of "party tickets" as prejudicial to the best interests of the Church, and His Lordship did so. But Mr. White's pre-eminence and wise influence was soon removed from our diocese, and matters became rapidly worse. Now in 1889 caucusing and party voting have become so familiar to us that they hardly excite comment. A grave, middle-aged clergyman coolly walks up and down the benches, from one end of the Synod Hall to the other, distributing printed caucus tickets, and giving audible instruction as to their use, notwithstanding that he is repeatedly called to order, and even named by the Bishop for disturbing the debate. Presently the same reverend gentleman appears as an honored and trusted servant of the Synod in charge of a ballot box, receiving the votes which he had previously manipulated. The majority evidently think it all right, and the minority, for the sake of peace, allow it to pass. Nay, more, I hear from various reliable sources that even young deacons ordained to the sacred ministry on Trinity Sunday were immediately, torn, so to speak, by their reverend seniors from the ordaining hands of the Bishop and immersed in the mud baptism of a party caucus. Such was their miserable initiation in the most solemn hours of their lives into the spiritual, loving and holy work of the Christian ministry! I mention these facts without comment that you may meditate upon them and see how bold and remorseless party spirit has become. It is but just to mention that the eloquent and devoted evangelical rector of an important church in this city, who has not been very long amongst us, was, I am informed, invited, and pressed to attend that caucus meeting; but he indignantly refused to do so, and deplored in strong language that such meetings should be held. May God bless him, and send other clergymen of like spirit to our city. Although I was unable to concur in some of the acts of the last Synod, I gladly bear witness that it was the most happy, kindly tempered, and fair Synod that I have ever taken part in here. The only serious blot upon its fair fame was the miserable remnant of 'party spirit.' The general tone of the debates was so excellent that I feel certain that a large majority of both the clergy and lay delegates would rejoice to treat the minority with Christian charity, justice and generosity, if only their leaders would allow them to do so. A great improvement was manifest. Let us thank God and take courage. By personal holiness, by personal exertion, by unfeigned large-hearted love and charity, and, above all, by earnest, believing, persevering prayer on our part, the true light of Christ Himself will shine brighter and brighter, and the darkness will vanish before it. The decay of party spirit in almost all the Anglican dioceses of the Mother Country has been the result of a marked revival of religious faith and earnestness, due largely to the influence of eminent mission preachers. When the Holy Ghost is richly outpoured upon Christian people they see with new eyes, and regard with shame and sorrow their former ambitions and jealousies and contentions. May he bow the heavens and come down in our midst, as a spirit of true holiness, peace and brotherly love."

Errata et corrigenda.—In your issue of 4 July, it is reported, that Bishop Bond administered the communion to 829 persons during the year—surely this must be the number of persons confirmed! e.g., 97 were confirmed in St. Jude's alone!

Is it correct that Ladies were given the power to vote at vestries by the Synod? No, the vote was against them. They may doubtless however decide the vote by their potent influence in the home.

One of the most refreshing events to be chronicled in the heat of Dominion Day was the auspicious union of Rev. Mr. Dewey, M.A., and Miss Coull. Could anything be more propitious for our Presbyterian brethren? their adjoining parishes being respectively ministered to by the Reverend Messrs. Jordan and Wells—may the happy couple have a long and characteristic career in their well-watered land of promise! Though their "fleece" may ne'er be dry, may blessings also be overflowing all around.

ONTARIO.

PARHAM.—The congregation of St. James' Church held their annual picnic on the 20th June, and a very pleasant and enjoyable day was spent in Mr. George Howse's grove, about one mile from the village. A more favorable day could not have been selected, the weather being exceptionally fine. There was a good gathering of Churchmen and their friends. Those interested in the mission will be glad to learn that about \$100 were realized during the day. The Rev.

J. W. Weatherdon is the missionary in charge. The mission is a hard one owing to the roughness and poverty of the country, but the people are warm hearted and do as well as they can to second the efforts of their genial and energetic clergyman. They hope ere long to clear their parish of debt, and then to push on further endeavours in the path of progress.

TORONTO.

PORT HOPE.—Trinity College School.—Speech Day, July 10th, was brilliant in all its circumstances, glorious weather, a throng of visitors and the utmost enthusiasm at the success of the School. We regret that we can only give a portion of the report this week, as we go to press early. The following is the prize list:—

PRIZES FOR GENERAL PROFICIENCY.

- 6th Form, the Chancellor's prize, A. F. R. Martin.
4th Form, W. E. Tucker.
3rd Form, J. G. Brown.
2nd Form, Upper, P. C. H. Papps.
2nd Form, Lower, D. Mc G. Rogers.
1st Form, Upper, E. S. Senkler.
1st Form, Lower, C. W. Gamble.

SECOND PRIZES FOR GENERAL PROFICIENCY.

- 2nd Form, Upper, J. W. Osborne.
2nd Form, Lower, D. F. Campbell.
1st Form, Upper, M. G. Lottridge.
1st Form, Lower, A. L. Ireland.

DIVINITY.

- 6th Form, the Lord Bishop of Toronto's prize, A. F. R. Martin.
4th Form, the Rev. Canon DuMoalin's prize H. G. Kingstone.
3rd Form, (not awarded).
2nd Form, Upper, H. C. Osborne.
2nd Form, Lower, G. L. Francis.
1st Form, N. C. Jones.

MATHEMATICS.

- 6th Form, the Governor-General's medal, A. F. R. Martin.
4th Form, the Rev. Professor Jones' prize, W. E. Tucker.
3rd Form, P. C. H. Papps.
2nd Form, Upper, G. S. Wilkes.
2nd Form Lower, G. H. Coen.
1st Form, Upper, H. H. Syer.
1st Form, Lower, Arithmetic, Rev. Professor Jones' prize, T. W. B. Marling.

CLASSICS.

- 5th Form, Mr. E. Martin's prize, not awarded.
4th Form, Rev. R. T. Nichol's prize, W. E. Tucker.

GREEK GRAMMAR.

- Rev. A. J. Broughall's prize, A. F. R. Martin.
3rd Form, Rev. Dr. Mortimer's prize, H. M. Killaly.
2nd Form, Head Master's prize, H. E. S. Asbury.

LATIN GRAMMAR.

- Rev. Professor Boys' prize, A. F. R. Martin.
1st Form, Upper, Mr. Nightingale's prize, H. J. Helliwell.
1st Form, Lower, Mr. Marling's prize, W. W. Francis.

LATIN COMPOSITION.

- Mr. Worrell's prize, A. F. R. Martin.

LATIN REPETITION.

- Mr. Curry's prize, G. M. Bedford-Jones.

FRENCH.

- 1st prize, Mr. Elmes Henderson's prize, O. D. Parfitt.
2nd prize, Mr. Elmes Henderson's prize, D. W. Ogilvie.
3rd prize, Mr. Sutherland Macklem's prize, R. J. Renison.
4th prize, G. S. Wilkes.

HISTORY AND GEOGRAPHY.

- 1st prize, Rev. Professor Clark's prize, J. W. Osborne.
2nd prize, G. Warren.

ENGLISH.

- 1st prize, Mr. James Henderson's prize M. G. Lottridge.
2nd prize, W. W. Francis.
3rd prize, C. W. Gamble.

NATURAL SCIENCE.

- 3rd Form (Physiology), E. M. Connell.
Modern Form (Natural Philosophy), Rev. Provost Body's prize, C. Wood.

WRITING AND DRAWING.

- Writing, W. R. Ferguson.
1st Drawing, Mr. Sutherland Macklem's prize, E. B. Daykin.
2nd Drawing, Mr. Sutherland Macklem's prize, T. H. Plummer.

BOOKKEEPING.

Modern Form prize, J. G. Battell.

BOOK OF COMMON PRAYER.

Rev. W. E. Cooper's prize, G. M. Bedford-Jones.
2nd Form, R. J. Renison.

CHURCH HISTORY.

Rev. J. D. Cayley's prize, J. G. Browne.

COOKESTOWN.—St. John's.—On Sunday, 7th inst., the Orangemen from five lodges assembled to Divine service. Rev. Bro. French delivered a strong discourse from Judges iv., 20, 21, 22. Speaking words of warning and encouragement in connexion with the leading question of the day. He was listened to with marked attention, although the church was so warm that several became ill, and had to leave the service. It was estimated that nearly six hundred attended service. The collection which was devoted to the Protestant Orphans' Home was liberal.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, July 10th.—The proposed form of Evensong to be submitted to the General Convention embodies the additional pieces and responses which are to appear in that part of Matins, and makes the same provisions for shortening it as are in general use at present. But there have been added two offices to be used at discretion "at late Evensong," in churches where Evensong has already been said. The first consists of quite a number of pieces, verses and responses, introduced by "Let us pray." In lieu of a confession is said by the "minister," who may or may not be a priest,—in fact may be a lay reader for all there is of priestly in the office,—the petition from the Litany, "Remember not, Lord our offences, &c.," the people answering, "Spare us, Good Lord." The Minister, then prays, "The Almighty and merciful God grant us pardon and remission of all our sins, through Jesus Christ our Lord," followed by the versicle "The Almighty and merciful God bless and preserve us," and the response, "Amen." Then follow sundry petitions and responses for the Church and her members, for her peace, the bishop of the diocese, all in authority, all Christian people, benefactors, travellers by land or by water, those at variance, penitents, those sore troubled, sick and absent. The saying of these is optional. They are followed by the bidding to prayer, the collect for the day, and other collects from the Prayer Book or "this book," i.e. that presented as a report and sanctioned by the General Convention, at the discretion of the minister,—who is thereby cut off from all vagaries in the way of extempore prayer or prayers from any unauthorised manuals. The office concluding with the collect "Lighten our darkness," and the benediction, "The Lord bless us" &c.

Such a service would do very well under certain circumstances, as, for instance, when a lecture or sermon was to be delivered on some special occasion, in the evening or when a mission is being preached. But as it omits altogether the recitation of the Lord's Prayer and the Creed, and has in it no semblance of praise, nor includes even the minimum of recognition of the Holy Scriptures, it would hardly seem of a sort to satisfy the conditions of a reasonable sacrifice of prayer and thanksgiving. It is likewise open to the very grave objection that those who do not look upon the Holy Eucharist as the service of the Church Catholic, which all who profess and call themselves Christians are bound if possible, to attend, and those who are too slothful to be present at Matins or Evensong would frequent, and thereby satisfy their consciences by giving Almighty God the rag end of a day spent in idleness or pleasure—perhaps in actual sin and rendering unto Him the most infinitesimal service, as a composition for the debt of honor due to His Name at least every seventh day.

A much better substitute is the "Compline Office," which begins with the Lord's Prayer and including the Creed, which includes the *Nunc Dimittis* with the *Kyrie pieces*, the Lord's Prayer, some versicles, a form of confession and absolution—precatory,—in its turn succeeded by suitable versicles and responses, is very similar to the primitive office of Compline. The portions of the Psalter are Ps. iv., part of Ps. xxxi., Ps. xci., and Ps. cxxxiv. These are introduced by the first two words of the Antiphon "Save us," and concluded by the Antiphon in all its beautiful integrity, "Save us, O Lord, waking, guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace." After this may be sung the old compline or some other evening hymn, at the discretion of the minister, which may be followed by a Scripture Lesson. Then shall the minister say the Compline verse (Jer. xiv. 9), "Thou, O Lord, art in the midst of us, and we are called by Thy Name; leave us not." To this succeed the versicles:

Minister. Into Thy hands I commend my spirit;
Answer. For Thou hast redeemed me, O Lord, Thou God of truth.

Minister. Keep me as the apple of an eye;
Answer. Hide me under the shadow of Thy wings."
After the singing of the first four words of the antiphon, "Lord grant us Thy light, that being rid of the darkness of our hearts, we may come to the true Light, which is Christ," the Nunc Dimittis is sung with the antiphon repeated in full. The Office concludes with the collect for the day, to which is added, as of obligation, either the third collect at Evening, or another for light in the night, a sinless rest, a waking to God's service, and an eventual coming "in peace and safety to the waking of the great day."

Here may be added at the discretion of the minister any prayers from the Prayer Book, or "from this Book," the office concluding as follows:—

Minister. Bless we the Lord.

Answer. Thanks be to God.

Minister. The Almighty Lord grant us a quiet night and a good end.

Answer. Amen."

The Apostolic benediction terminates the office than which nothing can be simpler or more fitting for the last service on Sunday or on any other day.

As a hint that the revival of the old hours of prayer is advisable the book provides services to be held "at Early Morning," "at noon" and at other hours, all very short and all very beautiful, but still lacking the compulsory use of the Lord's Prayer and the Creed—an objection which, of course, might be in part overruled by the discretion given the minister of adding the collects or prayers from the Prayer Book or "from this Book." These offices, however, will probably be issued as supplementary, and will either be bound up at the end of the Prayer Book, or with the Hymnal.

In the Litany a few verbal alterations have been made to bring it more into accord with the Anglican form, and the lately added suffrage for the increase of the ministry has been altered and incorporated with that for bishops, priests and deacons.

As to the occasional prayers and thanksgivings there have been added prayers for "Fruitful Seasons" at Rogationtide, for a "person, or persons on a journey," for the "unity of God's people," for "missions," for "those who labour in the Gospel," thanksgiving for a "child's recovery from sickness," for a "safe return from voyage or travel," that for a "safe return from sea" being omitted. A penitential office for Ash Wednesday "is to be inserted "after the prayer and thanksgivings upon several occasions" there being said at the end the collect from the Anglican Prayer Book, "O God, whose nature and property, &c., and the benediction, "The Lord bless us and keep us" &c., omitting from the Prayer Book the second rubric after the collect for Ash Wednesday and the prayers at present following it.

The offices for the Sacrament of Baptism provides that, "instead of the question . . . 'Doest thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?' with its answer, there be substituted "the Creed in an interrogatory form, as in the Anglican office. It is also added that, "the thanksgiving after the Lord's Prayer in the office for Adult Baptism be the same as in the office of Public Baptism of Infants, the word 'Infant' being changed to 'Persons' &c. In the second rubric, at the end of the Office of Adult Baptism, for the word "performed" is substituted the word "administered," and there are added to the rubric these words, "And in case of great necessity, the minister may begin with the questions addressed to the candidate and end with the thanksgiving following the baptism." An additional rubric has also been placed at the end of the Office of Adult Baptism, allowing for the hypothetical or conditional baptism of those who are in doubt concerning their baptism, the following words being prefixed to the ordinary form, "If thou art not already baptized, N. I baptize thee" &c.

In the Catechism, after the first answer "N. or M." there shall be added ["Here let the child distinctly pronounce his Christian name."]

In a future letter shall be noticed the alterations in the Offices for Confirmation, Holy Matrimony, the Ordinal, the Visitation of the Sick, the Communion Sick, the Burial of the Dead, the Form of Prayer and Thanksgiving, and the Institution of Ministers, a special Collect, Epistle (Eph. ii. 19), and Gospel (St. John xiv. 28) being added to be used at Ecclesiastical Conventions, the proper Preface being that for Whitsuntide, omitting the words "as at this time."

A LEVELLING UP TENDENCY.

So far as the proposed revision goes, its tendency is, on the whole, towards levelling-up, and bringing the American Offices and Liturgy into line with the old Church traditions and forms. This tendency might have been shown with greater courage, if to the new occasional offices had been offered one for the blessing of oil for the anointing of the sick, and for use at Baptism, Confirmation, the ordination of priests

and the consecration of bishops, as well as special offices for the setting apart of deaconesses, lay-readers, and choir men and boys. There is no use in half-doing the business, and though it would be absurd to think that such an unprogressive body as the General Convention would dream of passing even in a decade, still there is every reason for letting it see what the great body of Churchmen expects in time and what before very long they will demand. The restoration of the union of the sick, and ofunction at the offices already spoken of, is already being clamorously called for, not so much, perhaps, in the East as in the West and North-West districts in which the Church is far more aggressive and zealous than she is in our more sober and older dioceses. But in the West the people are sharper and see more quickly the logical outcome of doctrinal teaching. And seeing it, they demand that the teaching shall be at least as objective as it is subjective. Hence what is called advanced ritual is far more the rule out there than it is here. It is not too much to say that in the diocese of Springfield, for instance, there is only one church, and that only just founded and built, in which Low Church views are taught, and in which the altar is not furnished with cross and candles. In every other parish altar lights and eucharistic vestments are the rule. In the diocese of Chicago, it is doubtful if there is a Low Church parish—in the sense in which Canadians speak of Low Churchism. All of that school became "Reformed Episcopalians,"—a sobriety which is rapidly dying out in these United States. As to the interiors of our churches, except in Virginia where the bishop will not allow "even flowers upon the altar, and in West Virginia where altar crosses are quite the exception, even in districts where the sentiment is pronouncedly Protestant Episcopal—with Protestant emphasized, stone altars are by no means uncommon, altar crosses flanked by flower vases are the rule, and the black gown in the pulpit is a something unheard of. In the great majority of churches an altar proper, not a mere table, stands at the wall of the chancel,—often where there is a table the top consists of a marble slab. Sometimes, as in the wild of the Shawangunk Mountains, a spur of the Catskills in New York State, in the diocese of New York, the summer visitor finds himself worshipping in a church where the Eucharistic lights and vesper candles are lit, as a matter of course, without a word of remorse from the population; and this in a region where the Dutch Reformed Communion in all its blackest Calvinism holds absolute sway. In Georgia, whose bishop is a most thorough going, though a large hearted, genial, Protestant, you will see the colored people kneeling round an altar, high raised above the already elevated chancel, ornamented with a large cross, and decked with the richest flowers, while the priest, perhaps in full Eucharistic vestments, certainly with a stole of the proper color, celebrates facing Eastward and elevates the consecrated elements high above his head, while the negroes bow in worship. In fact, even the Virginians, the eastward position at the Altar, at least at and after the Prayer of Consecration, is that which is adopted by nearly every bishop and priest in the American Church; and this without any compromise, without any half-wayism at the north corner. The only exceptions to this rule are a few ultras who, looking on the Eastward position as Popish, adopt the papal practice of placing the Altar on a chord in the apse, or well out from the chancel wall, and then consecrating from behind it with their faces to the people, the plan pursued by the Pope of Rome and all who, with his permission, officiate at the high altar in any of the basilicas in Rome. Thus extremes meet. But, taken all round, the amount of tolerance in the American Church is amazing to strangers, who have seen how great stress is laid upon the observance or the non-observance of certain matters of ritual by those who elsewhere side with the Church Associationists or the extreme wing of the advanced ritualistic party. It will thus be seen that the lines fall to the American bishops in much pleasanter places than to those consecrated for England and her colonies. It is true some of the Episcopate and the General Convention half a generation ago fulminated against ritual development. But it is likewise true that of those very fulminators, some now adopt the very practices then complained of, and, as bishops willingly give permission to their priests to go much further ahead, if, thereby, the cause of Christ and his Church may be furthered. Such a persecution and proscription as that of the Bishop of Lincoln would be an utter impossibility in the American Church, and, if attempted would very soon be squelched by the unextinguishable laughter of the whole community.

THE BISHOP OF LINCOLN'S CASE.

The Church press of the United States is much more exercised over the doubtful and despot power—quite papal in its consequences and assumptions, given to the Archbishop of Canterbury, than over the alleged ritual exercises of the Bishop of Lincoln. It is so common here to see the benediction given by the

bishops of the Church with the accompanying sign of the cross, to kneel while the Agnus Dei is being sung or the absolutions taken at the conclusion of the service: that none trouble to think whether such practices are rubrical or not. As for the Eastward position it is the exception not to adopt it, while the last General Convention authorized the mixed chalice. One paper, the *Living Church*, of Chicago, says that supposing the Bishop of Lincoln suspended or deposed, the sentence would have to be sent round to all the bishops in communion with the Church of England, any of whom, though, of course, unable to restore the primate to his forfeited see, might refuse to acknowledge the validity of his sentence, might protest against it, and in their own relations with him ignore that sentence. It adds that "the precedents of the ancient Church afford abundant examples of the working of this principle, and it is one which no amount of purely English precedent could possibly annul. How could it? The Bishop of Lincoln has been guilty of no crime against faith or morals; nor has he, argue some Churchmen on this side of the Atlantic, done anything more than return to ancient Catholic practice in ritual. Others while disagreeing with Dr. King's methods fail to see how such matters can possibly be construed into breaches of the law sufficiently grave as to involve suspension or deposition. The intervention of the Archbishop of Canterbury, they regarded as the employment of a monster gun to demolish a butterfly.

WHO REALLY OPPOSE CHRISTIAN UNITY.

The real opponents of Christian Unity are not the bishops, the clergy, and the laity of the American Church, who have so long held out the olive branch to the sects, even to the extent of appearing somewhat to compromise the Church's position. The obstacles come from the sectarians themselves, who do not wish to go back on their old hard sayings against the Church as a narrow bigoted body. The latest evidence of this spirit comes from the State of Missouri, whose Normal Institute, a purely secular and non-religious establishment is at Kirksville. It has been the custom there, as elsewhere, for ministers of the denominations to preach the graduating sermon. Up to this year the Church had never been invited to do so, but the other-day a St. Louis priest, the Rev. S. H. Green, was called upon to perform this duty. In order that those assembled might take an intelligent part in the religious proceedings, he had leaflet copies of a shortened form of Morning Prayer brought for distribution among them. The ministers of the sects got mad, and insisted that this would shut them out from participating in the "religious exercises," which they claimed they had the right to do. Mr. Green, forgetting how impossible it is to pretend to please all parties, so arranged it that they should do something. This something was not sufficient for the many headed monster thing whose violence exceeded that of Cerberus. They positively declined to allow that, in a distinctively non-religious institution, any distinctively religious service should be held;—though hitherto such services, according to the distinctively religious forms and doctrines of Methodist, Presbyterian, Baptist, Congregationalist, or Universalist had been held without one word of complaint. Mr. Green weakly consented to modify his proposed service in such a way as to preserve only such features as the reading of the Scripture lessons and the Psalms for the day. He took nothing by his motion; however, as the preachers refused with vehemence to either read or to be present to hear read any parts at all of the Church's service or any "form" whatever that was not theirs. Under such circumstances Mr. Green most properly refused to officiate, and the denominations had it all their own way. Strike high, strike low, there's no pleasing them. Like Rome they must have everything or nothing.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

DR. CHANNING AS AN UNITARIAN.

SIR,—I read with great pleasure your article (taken from *Scottish Guardian*) under above heading in the *DOMINION CHURCHMAN* of July 4th. After reading "Robert Elsmere" and "John Ward, Preacher," we have a great need to remind ourselves every now and then not only of the persons named in the article itself, but of such an one as Newman, brother to the Cardinal, and author of "The Crimes of the House of Hapsburg." If there are any of your clerical readers who have a desire to peruse a good book on the false position of "Rena" and of the "Tubingen" school

of German personal to Evidence shall & C knew who was neith "Church can Liter for God," "The Ch the stude bring this I extract "Channing a man like tian like a taken for he been st idea of rec have pres majesty. the Unitar States, an "When i great plea known U al Parlia remember my friend "a few Pa and I do n ing, that as "again cal doctri desire to n now borne Palace," l which I be carefully. to do this. of all of ou Theologier Cambridge and the "o we ought of those who Mich. D.

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SIR,—W attention c tolerated b fraught wi In order go slightly Having p tion with for obvious notice. A ten request on the chu the 11th M when I w Usual gree himself as of my with mind of an tended, and thought I b the case. I gregation t favourable recent disc The atte distinctly r my informa tissement w Now, Mr tion I claim gent. Whe ciple is adv Church. It in this "ci of Christian unesemly b gence in th public pres instance ot have to cul munion. V acknowledge Note wha ject:— "I would that can be rendering y and levell tion. This party for w shame, but

of Germany, I would most certainly recommend for perusal the volume entitled "A Manual of Christian Evidence," by John R. Beard, D.D., (Simpkin, Marshall & Co., London, 1868). Mr. Beard evidently knew what he was writing about, and although he was neither a "Unitarian," "Transcendentalist," or "Churchman," he was a great reader of early American Literature. Writing of Channing as a "witness for God," he gives a long quotation, translated from "The Chevalier Bunsen." It is worth a good deal to the student of 1889. It is, however, impossible to bring this quotation within the scope of a newspaper. I extract the following passage. Bunsen says: "Channing is an antique man with a Christian heart; a man like a Greek, a citizen like a Roman, a Christian like an apostle. He is misunderstood when he is taken for a learned and speculative theologian. Had he been such he would have known how to unite the idea of redemption and reconciliation, and he would have presented his Christ as a Redeemer in his divine majesty. This, however, is a yet unsatisfied want in the Unitarian communities of England, and the United States, and probably the cause of their sickness."

When in the North of England, in 1890, I had the great pleasure to make the acquaintance of a well-known Unitarian who had seven members of the Imperial Parliament as members of his congregation. I well remember that I could not even then in anyway see my friend's position, for his inspired scriptures were "a few Psalms." He had, however, to be consistent, and I do not think it may be said of him, as of Channing, that "he was far from setting an Arian creed" as "against the Athanasian construction of the biblical doctrine of Father." If some of your readers desire to meet the coming trials to the faith which are now borne to us from "Professor Cheyne at Lambeth Palace," let me ask them to get the "Manual" to which I have referred, and to read it through very carefully. They will never regret the trouble it takes to do this. It is a work that ought to be in the hands of all of our students along with the "Compendium Theologicum" of O. Odolphus (Fourth Edition) of Cambridge and of "King's," London. The "faith" and the "church" are so often attacked now-a-days, we ought at least to have first principles taught to those who are going forth to the battle.

C. A. FRENCH.

Mich. Diocese, U.S.A.

PERSONALITY FROM THE PULPIT.

SIR,—Will you favour me with space to call the attention of your readers to an impropriety which, if tolerated by our congregations, may become a practice fraught with danger to the peace of the Church.

In order to state the case clearly it is necessary to go slightly into details.

Having previously determined to sever my connection with All Saints' church, Toronto, I chose Easter for obvious reasons, as the proper season for giving notice. Accordingly, on Palm Sunday, I sent a written request to the Wardens to discontinue my name on the church books. Nothing further happened till the 11th May following, twenty-seven days afterwards, when I was honoured by the Rector with a visit. Usual greetings having been exchanged, he expressed himself as feeling aggrieved at the informal manner of my withdrawal. I implored him to disabuse his mind of any notion that a slight or indignity was intended, and so emphatically did I affirm this, that I thought I had succeeded. However, such was not the case. I have been informed by several of the congregation that the matter was made the subject of unfavourable comment by his Reverence in one of his recent discourses.

The attendant circumstances of the case were so distinctly related as to leave no doubt on the minds of my informants that I am the one for whom the chastisement was intended.

Now, Mr. Editor, it does not at all affect the position I claim whether the remarks were mild or stringent. What I am desirous to show is, that the principle is adverse to the vitality of our time honoured Church. It must be in the recollection of the dwellers in this "city of churches," how a whole community of Christian people felt themselves scandalized by the unseemly brawling which arose mainly from an indulgence in this indiscretion, and which I notice by the public press ended in an expensive law-suit. I could instance other cases, but feel thankful I should not have to cull these from the records of our own communion. With your consent I will quote from an acknowledged authority in matters of discipline.

Note what Archdeacon Paley says on this subject:—

"I would warn you, and that with all the solemnity that can belong to any admonition of mine, against rendering your discourses so local as to be pointed and levelled at particular persons in your congregation. This species of address may produce in the party for whom it is intended confusion perhaps and shame, but not with their proper fruits of penitence

and humility. Instead of which, these sensations will be accompanied with bitter resentment against the preacher and a kind of obstinate and determined opposition to his reproof. He will impute your officiousness to personal enmity, to party spirit, to the pleasure of triumphing over an adversary without interruption or reply, to insult assuming the form of advice, or to any motive rather than a conscientious solicitude for the amendment and salvation of your flock. And as the person himself seldom profits by admonitions conveyed in this way, so are they equally useless, or perhaps noxious to the rest of the assembly; for the moment the congregation discovers to whom the chastisement is directed, from that moment they cease to apply any part of it to themselves. They are not edified, they are not affected; on the contrary, they are diverted by descriptions of which they see the design, and by invectives of which they think they comprehend the aim."

Now, Sir, I will leave this case to your readers to be adjudged solely by its merits.

But there is another aspect entirely independent of the foregoing question, but which so closely affects myself personally that I will, with your permission, remark upon it. With unfeigned deference for the opinion of one holding the high and sacred office so acceptably filled by the Rector of All Saints', allow me to inquire would it not have been wisdom's part to have remained content with the private expostulations so unsparingly administered, and which, I aver were received in a proper spirit.

In the unfortunate differences which arise in every-day life, and one side proffers the *amende honorable* and it is rejected by the other, I think I am not far wrong in assuming where the sympathies of unbiassed minds are likely to rest. But, I think I hear some one say, "Well, but that is a code only recognized as between equals." However, let that pass. I cannot resist the promptings of curiosity to remark upon the fact how very different parallel cases must appear when viewed from divergent stand-points. I well remember in reading lately in one of our daily papers, I think the *Globe*, the recital of an incident in the life of a gentleman lately departed, a Professor at one of our Universities, the circumstance was commented upon approvingly—that when he withdrew from one congregation to worship with another, he did so in the quietest manner not even assigning a reason for the change.

Possessed of a full and I hope salutary sense of my short comings, I still am content, without over-weening self-confidence, to appeal to a record of nearly half a century of intercourse amongst Churchmen, to indicate whether I would culpably neglect any of the amenities of social life: I am glad, however, the verdict on this point will not control the result of what is the object of this communication:—to check, even in an incipient stage the practice of what appears as the heading of this writing, namely "Personality from the Pulpit."

Yours truly,
THOS. HILL.

SKETCH OF LESSON.

FIFTH SUNDAY AFTER TRINITY, JULY 21ST, 1889.

The Syro-Phœnician Woman.

Passage to be read.—St. Matt. xv. 21-28.

We have in this lesson,—brought into sharp contrast,—the Jew with all his privileges exhibiting unbelief in Christ, and the Gentile outside the covenant exhibiting marvellous faith in Him. The poor Canaanitish mother stands forever as the great example of the blessedness of persevering prayer.

I. *Christ withdrawing from the unbelieving Jews.*—Our Blessed Lord has been for upwards of a year residing in Galilee, making his headquarters at Capernaum, going thence into the country round about the Sea of Galilee, preaching in the open air, teaching in the synagogues, healing the sick, never resting, yet never wearying. Hundreds had been healed, thousands had listened to His gracious words, and what was the result? Disappointment and desertion. (St. John vi. 66). What does Jesus do? (ver. 21). He leaves them, and goes away to the north-west to the borders of Phœnicia, to the country, where Elijah found refuge (1 Kings xvii. 9). It was a heathen country, its two chief cities full of business and wealth, and yet the people, like all Gentiles, were looked down upon by the Jews; they were "dogs." We are not told of anything else that Jesus did here except the miracle of which we are reading. May we not learn from this that no trouble is too great if only one soul be brought to Jesus?

II. *Christ sought by the believing Gentile.*—A poor Gentile woman comes crying to Jesus. Her daughter very ill "grievously vexed with a devil." She has heard that he casts out devils. Would He help her daughter? "But He is a Jew, will not He spurn her? She will risk His anger, contempt, denial; and throw herself on His mercy, (ver. 22). Notice three things

about her. (a) *Her faith.* Picture her approaching Jesus as He is surrounded by the twelve disciples, proud of their being Jews, counting themselves as *the children*, and such as her *the dogs*. How does she address Him? (ver. 22). Surely He will grant her request; she has no doubt of His power, only pleads for mercy. (b) *Her perseverance.* What does he say? ver. 23. Yet she persists. How displeased the disciples are! She is making a scene. What do they ask Jesus? ver. 23. If it is known where they are perhaps they will get into trouble, (Of. S. Mark vii. 24). Will she be left out of the house? She bursts in and falls at Jesus' feet, (ver. 25); two apparent repulses only make her more urgent; her heart is almost broken; surely the tender loving Saviour will yield now? Does He? (ver. 29). Was Jesus really harsh and unkind? No! He saw into her heart, He saw there a faith that would not shrink, He would, through her, teach a lesson to us all. (c) *Her humility.* She accepts His word, and turns them into a reason for having her request granted. (Compare Gen. xxxii. 26). She has conquered, (ver. 28.) St. Mark vii. 29-30). How true is Rom. x. 12!

Thus we see,

1. *The result of unbelief—Blessings removed.*
The Jews, God's chosen people, had every spiritual advantage offered them, yet remained hard and unbelieving, so lost the blessings Christ came to bring them. How many blessings we have—Bibles, churches, schools, teachers—above all, a mighty Saviour and Friend. Are we careless of all this? If our religion be not a vital reality, we are in danger of being like these Jews. (S. James i. 22).

2. *The result of Faith—Blessings bestowed.*
She got her heart's desire; she did not know how He would receive her, yet she would not give up. (Compare Psalm xxvii. 14, Psalm xl. i). So God wants us to be earnest and persevering in prayer. See His promise (S. John vi. 37), but we must be humble. "We are not worthy so much as to gather up the crumbs under His table." Yet He is the same Lord. Remember that if our heart's desires are good for us, God will give them, but He knows best, and in any case certainly He will give "good things." (See S. Matt. vii. 11; Heb. xi. 6). Let us then go to Him believing that He is "the rewarder of them that diligently seek Him."

OUR TALENTS.

Precious talents God hath given us;
Shall we use them?
If we let them be neglected,
We shall lose them.

If for self alone we use them,
We needs must fail,
And sad and bitter at life's close
Shall be our wail.

If for others we should use them,
Without God's love,
We cannot bring a blessing on them:
Let's look above.

We cannot use our gifts aright
Till we have given
Our hearts, so full of wickedness,
To God in heaven.

Then with His love so bright and clear,
Making us glad,
With heart and soul for Christ we'll live,
And cheer the sad;

And bring men from the gloom of sin
And dark despair,
And show to them a Saviour's love,
A Father's care.

With talents bright from constant use,
So live, so die;
And then our spirit glad shall rise
To God on high.

TURNING HIS BACK TO THE PEOPLE.

A HOMELY TALK ON A FAMILIAR SUBJECT.

Vicar.—Good morning, Mr. Brown, you want to ask me a question, I believe?

Mr. Brown.—Yes, Sir, I do; but I hope I am not taking up your time, and that what I say will not offend you.

Vicar.—In the first place, you cannot take up my time, for I have none of my own: it all belongs to you and any others who seek counsel or help. A priest is always on duty. In the second place, no one will ever offend me who speaks out honestly what is in his mind. Anything is better than sub-

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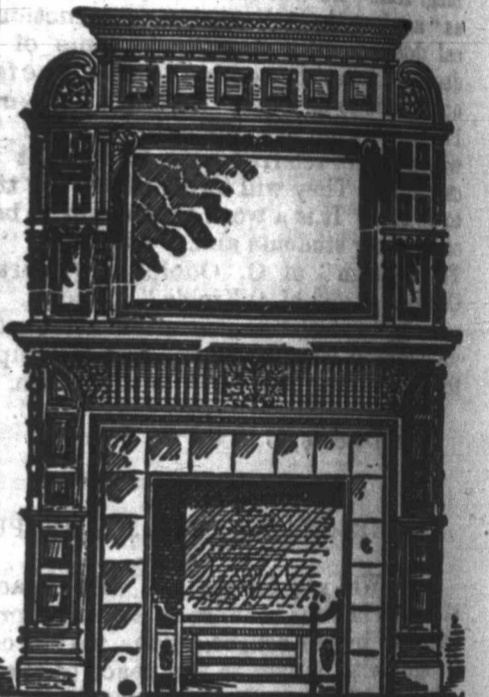


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terranean growls or whisperings behind a man's back.

Mr. Brown.—Well, it is this. Mr. Low came to church last Sunday, when you officiated for the first time, and he says you turned your back upon the people, and that if you do this they will turn their backs upon you. Of course he only speaks for himself, and I don't think any one else would put it so rudely; but I don't quite know how to answer him.

Vicar.—I am, of course, sorry that he or anyone else should come to the house of God to use, as it were, an opera glass or a microscope, instead of worshipping and saying his prayers, but yet I would not assume or believe that he meant to be rude. Ignorance and prejudice often make us speak unadvisedly with our lips and in a way for which we are afterwards sorry. He means, I suppose, that at some parts of the service, for instance, at the Creed, I faced towards the East or altar?

Mr. Brown.—Yes, that is what he means.

Vicar.—And which way were the people facing at that time?

Mr. Brown.—Towards the East, of course; that is the way the seats are arranged, except in some few churches where they face all sorts of ways towards the pulpit, as if we never had to come to church unless there was a sermon, or as if the sermon was always the chief thing in church.

Vicar.—I am glad that you at any rate know that a church is primarily for worship, secondly for prayer, and only thirdly for preaching. But if the people face Eastwards and the clergyman faces Eastwards would common sense and honesty lead one to say that he then turns his back upon the people, or that he faces the same way as his fellow-worshippers?

Mr. Brown.—Of course you face the same way as they do.

Vicar.—Did Mr. Low sit in the last seat in the church, nearest the west door?

Mr. Brown.—No, he sat well up the church.

Vicar.—Then I suppose he might be accused, on his own principle, of turning his back upon many of his fellow-worshippers?

Mr. Brown.—Of course he may. I don't suppose he would like that way of putting it, but what is sauce for the goose is sauce for the gander.

Vicar.—Precisely. And now what is the office of the parish priest when not engaged in addressing his people? Is it not to be their leader in worship and prayer?

Mr. Brown.—Certainly.

Vicar.—And a leader is usually in front of those he leads, and looks the same way as they do?

Mr. Brown.—That is so.

Vicar.—Then when an officer volunteers to lead a forlorn hope in a siege, do the soldiers grumble and threaten to desert because he turns his back upon them?

Mr. Brown.—They would not be so silly.

Vicar.—When you were married you remember that you stood and knelt before the officiating priest, and that your best man and the brides-maids were behind you; did they afterwards complain that you had contemptuously turned your back upon them, and that, therefore, they would not come to the wedding breakfast?

Mr. Brown.—That would have been an absurd idea.

Vicar.—And at the funeral the other day you saw the clergyman meet the corpse at the gate, and then, as the rubric directs, "going before it," say the opening sentences of the service. Did the mourners take offence because he had turned his back upon them?

Mr. Brown.—They could have had no such idea. Of course, the leader is in front.

Vicar.—I think, then, you see the common-sense view of the matter, and how little Mr. Low's grumble accords with common-sense. But the question may be approached from another point of view. You know that in the Prayer Book there are rubrics or directions as to how the service shall be performed, and that these rubrics are laws, or byelaws rather, of the English Church, binding on all who as Churchmen accept and use the Prayer-Book?

Mr. Brown.—Yes, I know that; but I don't remember any rubric about facing Eastwards.

Vicar.—Do you remember any rubric ordering the priest to face the people?

Mr. Brown.—Yes, is he not told to turn to the people when he reads the commandments?

Vicar.—Certainly he is. Now take this Prayer Book and see in how many places there is a rubric telling him to turn to the people.

Mr. Brown.—Let me see. Morning Prayer. Nothing there, except that for the reading of the Lessons he is to turn himself "as he may best be heard of all present." Evening Prayer; nothing at all. Athanasian Creed; nothing. Litany; nothing. Prayers and Thanksgiving; nothing. Collects, Epistles, Gospels; nothing. Holy Communion. He is to turn to the people when he rehearses the Ten Commandments.

Vicar.—Excuse me for a moment. If he is specially ordered, after a service has begun, then for a special purpose to turn to the people, does not that assume that previously he has not been facing them?

Mr. Brown.—Of course it does. If he had been always facing them it would be absurd to have a fresh rule to tell him to do so at a given point.

Vicar.—Quite so. The ordinary rule is then that he shall not be staring into the people's faces, as I might express it if I followed Mr. Low's lead, but that at certain times only he shall turn to them. Now look on for other directions to turn to the people.

Mr. Brown.—Only one more in the Communion Service. He is to turn to the people to pronounce the Absolution. Therefore, plainly he had not been turning towards them before that. Baptism services. Nothing. Catechism and Confirmation. Nothing. Marriage. After the Psalm the priest is to turn his face towards those who have been married. Nothing else ordering him to turn to the people down to the end of the Prayer Book.

Vicar.—Then in the whole of the Prayer Book only twice is the priest directed to turn towards the people.

Mr. Brown.—Quite so, but I suppose when he is preaching and giving out hymns and notices he will turn towards them.

Vicar.—Of course he will; and even, though there is no direction for it, in reading those exhortations which are found in nearly every service, and are really short sermons. To put the case shortly, when he speaks to the people he will turn to the people; but when he is speaking on their behalf, and as their mouth-piece and leader to God, there is no reason why he should turn to them or face in a different direction to the rest of his fellow-worshippers. But you said that you recollected no rubric about facing Eastwards. I might, of course, say that no rubric is needed when the custom not merely of the Church of England but of all the Catholic Church is well-known. Still let us see if any rubric suggests or directs that when leading his people the priest should face the same way as they do—which our friend calls turning his back upon them. Common sense suggests that if the people are facing in one direction the priest should not face in the opposite direction if he is their leader. Rubrics ordering him to turn towards them for a special purpose imply, to any honest mind, that he was not previously so turning. But now look at the rubrics in the Communion Service, about which mistakes or objections are most commonly made. Do you see how many rubrics there are directing the priest how or where to stand?

Mr. Brown.—Yes, I see there are six. First he is to be standing at the north side.

Vicar.—Yes, the north side, not the north end. This will make him face east, whereas if he were at the north end he would be facing south.

Mr. Brown.—Then he is to turn to the people. Then he is to stand as before, that is, before he turned to the people. Then, for the second time, he is to turn to the people. Then he is to turn to the Lord's Table (or turn his back to the people, according to the saying of our friend). And then for the Prayer of Consecration it is enjoined that he should be "standing before the Table."

Vicar.—Twice then, and only twice, is he directed to turn to the people by the rubric, for the rehearsing of the Commandments, and giving the Absolution, and in each case he is ordered to turn

back again, and he is left for the chief and essential part of the service "standing before the Table," where he must of necessity be "turning his back upon the people." The only possible positions for him in consecrating are to face south, with his right side to the people north with his left side to the people, or east with his back to the people, or as the special rubric orders in more sensible language "before the people." Three positions are possible, the rubric, following universal custom, dictates the one which shall alone be taken.

Mr. Brown.—The matter is perfectly clear to any one who takes the trouble to think and read; but supposing he says he doesn't care for the rubrics?

Vicar.—Then he is simply in the position of a soldier who says, I don't care for the articles of war; of a Freemason who says, I don't care for the rules of our order; of a Member of Parliament who says, I recognize no duty of obedience to the rules of the House. If a Churchman, he is a member of a society; no society can exist without laws; no one can claim to be a loyal member of any society who rejects its rules.

Mr. Brown.—Well, I hope I can bring him to look at the matter in the common-sense way, but suppose he carries out his threat and leaves the Church?

Vicar.—The Church has weathered many storms, and may survive even such a calamity as that. If, unfortunately, he prefers to retain the captious spirit, and to attend the house of God as a critic rather than a worshipper, he would no doubt be more in his element as a deacon of an Independent congregation with a dependent minister. But please do not assume that he, or anyone else, is not amenable to kindly argument or common-sense. We all need more charity, and to make more allowance for old prejudice and ignorance. I am glad you came to me: but I should have been more glad if he had come himself. Misunderstandings would be very rare if people more frequently put themselves in the way of having them removed, and did not assume that everything was wrong which they did not understand.—Church Times.

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A Christian's life is nothing else but a short trial of his graces.

It will cost nothing to be religious; it will cost more not to be so.

We must know something of heaven upon earth, and if we are destined to know anything of heaven hereafter.

To have one poor sinner own thee, in the day of judgment, as the instrument in God's hands of plucking him as a brand from the burning, will give greater joy than the reputation of being the greatest orator in the world.

He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.

The service of God is the soul's work, and the favor of God is its reward.

The minister who labors solely for a reputation among men, who makes the sublime truths of the Bible, themes for the wanderings of an unsanctified imagination, and Calvary an eminence from which he may exhibit himself, will, of all others, have the most fearful reckoning at the judgment-day.

The reason we do not make greater proficiency in the study of Christianity is because it takes us so long to learn one lesson.

The land in which we live might more properly be called the land of the dying than the land of the living. Where are Abraham, Isaac and Jacob, and all the truly good and holy of every age? Where is that dear departed one whose memory you so much love? He has gone to the land of the living, and left you in the land of the dying.

Fear to do wrong, and doing wrong will never cause you to fear.

No man can avoid his own company; so he had best make it as good as possible.

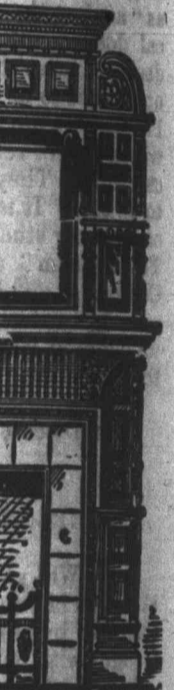
The voice of selfishness—"Send the multitude away." The voice of Compassion—"Give ye them to eat."

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A little brown penny worn, and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy for just one day;
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

So far away from the fount of life,
Living yet dead in their dark despair,
Waiting to hear of the tidings of joy,
Go little penny, and lisping prayer.

The penny flew off with the prayer's swift wings
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Whenever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Christian day?

And who can tell of the blessings that came
To the little child, when Christ looked down,
Nor how the penny worn and old,
In heaven will change to a golden crown?

LET NO MEAN NO.

It had been a long, tedious day for me. I had been travelling since early morning, and was about to settle myself for a nap when mother and daughter entered the car. The perfectly independent way of the little one arrested my attention. She was a dark-haired lassie, with bright eyes and dimpling smiles.

"This way, dear. Sit in the seat with mamma."

"I want a seat by myself."

"Mamma would rather have you with her. You may sit by the window," coaxingly.

Miss Independent shook her head decidedly, and mamma sat down by herself with a sigh.

About three minutes passed quietly.

The dark eyes were roving around and lighted on the water-cooler.

"Mamma, may I get a drink?"

"No, dear. You had one just before you came into the car."

Our little Miss had slipped from her seat, and with smiling indecision was searching Mamma's face.

"I am going."

"No—no, Daisy. Mamma says no."

Daisy was sidling from the seat with eyes fixed on mamma, who had turned and looked out of the window.

Then Daisy went boldly to the water-cooler. Having gone once it was a small thing to make frequent trips, draw the water, barely touch it to her lips, and turn the cupful away.

Just as this was growing monotonous to child and passengers, a boy came through the car with fruits and candies for sale. A package of candies was dropped into Daisy's seat.

"Mamma, buy it for me," said Daisy.

"No, love. Mamma is afraid it will make you sick. Do you remember how sick you were the other night?"

"I want it." The lips pouting.

"Now, Daisy, darling, don't tease," beseechingly.

"I shall cry if you don't buy it for me," asserted Daisy.

"If I buy it, Daisy, will you eat just one piece, and let me keep the rest for you?"

Daisy's face brightened and she readily agreed. The candy was bought, the single piece quickly demolished.

"Just two more pieces, mamma, and then I won't ask for any more."

"Daisy, I said no. I am not going to give it to you."

"I don't like you," asserted Daisy, the lips pouting again.

Mamma was silent.

"Please, mamma, just two more pieces?"

"Daisy, you promised me you wouldn't tease."

"I won't after this, if you give me two pieces."

"Are you sure?"

Daisy was sure, and the two pieces were given. Why prolong the play? Ere I left the car not one piece of candy was left in the package, and Daisy was using her efforts quite successfully in the purchase of bananas. Mamma looked worn and tired, and Daisy grew more fretful and exacting.

Can you see the picture fifteen years later, if each is spared so long? Let mothers take a lesson from this story and let no mean no.

BEAUTY IN WOMAN'S FACE.

No cosmetics are so capable of enhancing beauty as the smile of good temper and a desire to please. Beauty of expression is, more than any form of loveliness, capable of cultivation. A woman may not have perfectly regular features, but her face will be so lit up with the beauty of goodness that she cannot fail to please, if she strive to obey the spirit of some such rules as the following, which may be multiplied or diminished according to particular cases:

1. Learn to govern yourselves, and be gentle and patient.
2. Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayers and a sense of your own shortcomings and errors.
3. Never speak or act in anger until you have prayed over your words or acts.
4. Remember that valuable as is the gift of speech, silence is often more valuable.
5. Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever opportunity offers.
10. Study the characters of each and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkiness.
13. Learn to deny yourself and prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive, if a good one is conceivable.
16. Be gentle and firm with children.—*The Five Talents of Woman.*

REMEDIES FOR TREES.

Vegetable life is less understood by the public than that of animals and men. It is no wonder, therefore, that quacks abound who prescribe their nostrums as sagely as if they really knew something. One of the most common notions of these fellows is to bore holes into the trees, and, after inserting sulphur or some other compound, plug it up, relying on the flowing sap to take it into the circulation. As well open a man's veins and inject medicines into them. Trees have roots which are their mouths, and anything that is good for them placed in the soil anywhere near, these roots will find. Repulsive and even dangerous medicines may be forced down the throat of animal or man, but we know no way in which a tree or plant can be forced to take anything that is not for its good. Its instinct as to that is never at fault.

There can be doubt that coal ashes spread under fruit trees are often very helpful, and as they show little or no manurial value, there is often difficulty in explaining their good effects. One way they help is to make a mulch. Coal ashes are light, and the fact that they have not much manurial value makes them all the better for keeping down grass, which depletes the soil of the moisture that the trees need. Three or four inches depth of coal ashes spread under trees keep the soil beneath moist and cool. If they are spread on sod they

kill the grass, and this with the decaying sod roots make a fine feeding-place for the roots of the tree. It is probable, also, that under this mulch the soil itself undergoes important chemical changes, fitting its manurial elements for absorption by roots.—*American Cultivator.*

HINTS TO HOUSEKEEPERS

LEMONADE is economical if the opportunity of making a lemon syrup is seized when lemons are cheap. Grate the thin yellow rind of twelve large lemons over six pounds of granulated sugar. Add two quarts of water and stir over the fire until the sugar is dissolved. Bring to a boil and boil until it thickens, skimming as fast as the scum rises. Add the juice of the twelve lemons and simmer fifteen minutes longer. Bottle and cork tightly, and keep in a cool place. Two tablespoonfuls of this syrup will make a delicious glass of lemonade. We must agree with tipplers that the lemonade of church fairs is not usually a "nice drink." But if you will rub the rind of a lemon with a lump of cut sugar, extract the juice of half a lemon with a squeezer that keeps out the pulp and seeds, fill up the glass with cold water, add a strawberry, two or three luscious blackberries or a stem of currants, and will further furnish it with two straws, you will have a drink pleasing to both eye and palate. Lemonade made as above substituting tea, weak or strong, according to taste, for water, is both stimulating and refreshing.

EGG LEMONADE is the very quintessence of all that is delicious in the way of a refreshing and nutritious summer drink, if rightly made—which it very seldom is. We have our recipe from a gentleman whose friends declare that if in his course at Yale he acquired nothing else, he should be satisfied with the proficiency it brought him in the manufacture of this beverage. The necessary utensils are a lemonade glass and shaker, with a small wooden pestle, all of which will cost fifteen cents at a house-furnishing store. Extract the seeds from half of a large lemon and put it into the glass with three lumps of sugar. Press and work with the little pestle until the juice is extracted and the skin soft. This draws out the zest from the rind and adds greatly to the flavor. Add two tablespoonfuls of sugar, as much finely cracked ice, and a raw egg, and fill nearly full with cold water. Invert the tin shaker over it and shake well. It cannot be made at its best without ice, and it is necessary that this should be very finely cracked. Put two straws in the glass when you hand it to your friend, and don't begin the task if the crowd is a large one, unless you are strong of arm and steady of purpose. It cannot be made satisfactorily in large quantities.—*American Agriculturist for July.*

CHRISTIANITY IN MADAGASCAR.

The Rev. W. E. Cousins, who is a missionary of the London Society and went to Madagascar in 1862, gives the following summary of the changes he has witnessed: "When I first went to Madagascar there were only three places of worship in the capital, and twenty or twenty-five in the villages; there were no schools and scarcely any books, while the man who had a few leaves of the Bible was considered rich. The great cry of the people when I arrived was, 'Where are the Bibles? We have been hungering and thirsting for the Word of God.' What is the state of things now? In the capital, in connection with the London Missionary Society alone, there are ten crowded congregations, and fifteen or twenty in the immediate neighborhood, while throughout the country there are 12,000 Congregations connected with the society to which I belong, embracing a Christian community numbering 250,000 people. There are no less than 1,000 primary schools, in which 100,000 children receive an elementary education. Then there are higher class schools and colleges in which young men are trained for important positions in the service of the government, or for the higher service relating to the Kingdom of the Lord Jesus Christ. There are also printing-presses. This is the work which is going on."

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ONE THING AT A TIME.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesale lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till, it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point, it appeared to be a solid mass. I had the work to do all alone and as I stood staring at the broad stretch of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem quite as thick there, and I said to myself "I can hoe this one well enough."

"When it was done another thought came to help me: I shan't have to hoe but one hill at a time, at any rate.

"And so I went to the next, and next. But there I stopped again and looked over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!" I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time, I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right at the one thing to be done now, and not hinder or discourage myself by looking off at the things I haven't come to. I've been working ever since that summer at the hill nearest my feet, and I have

always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."

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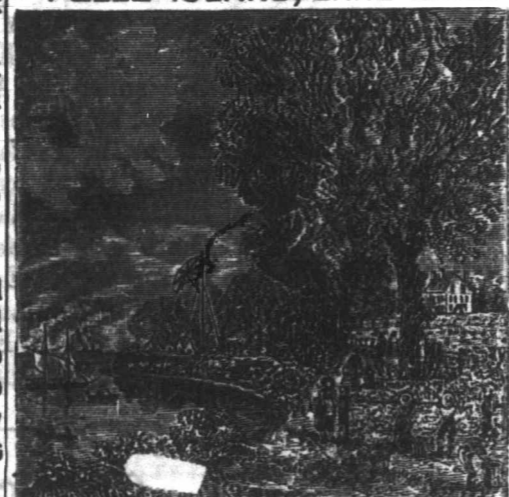
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"He is the decenter little chap I've ever seen," said Mrs. Ray, who kept the Sailors' Boarding-house. "As quiet and mannerly as a grown man, while most of the other boys keeps up such a fussing that I'm clear worn out."

Jack, the little sailor, had been staying for a short time at her house before sailing on his second long voyage.

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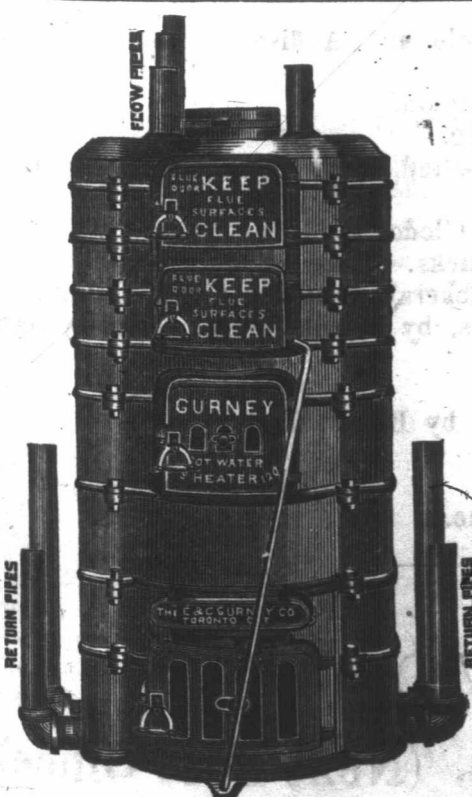
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"Ah," said she, as she lifted the cover of the trunk, "is this yours?" She held up a Bible in her hand.

"Yes, ma'am," said Jack; "my mother gave it to me, and I promised to read it. She said it would always tell me the right thing to do."

"H'm," said Mrs. Ray; "was it this that taught you to bear it when Jim Pond abused you and tried to quarrel with you?"

"Yes, ma'am; it tells me that a soft answer turns away wrath."

Mrs. Ray silently went on with her packing. She had thought little of the Bible, and knew as little of what it contained. But the thoughtful face, good manners, and kindly disposition of the little sailor had drawn her attention.

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"If it's the book makes him so different from the rest, it must be a book worth looking into," she said to herself.

"Keep it up, Jack," she said, as she wished him good-bye; "and I'm going to try it myself. If it's good for boys, it must be good for old folks too."

Jack had never thought of being an example; but he surely must have felt glad and thankful in having led anyone to read the pages which point the way to eternal life.

THE HIGHEST PRAISE.—I used a bottle of Burdock Blood Bitters for my Dyspepsia and it proved a perfect cure, and I was blessed the day I got it. I would not be without it now for a good lot. It is worth its weight in gold. Mrs. W. J. Smith, Haley Station, Ont.

A BRAVE BOY.

A boy nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine year-old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore "Don't come in or father will lose all his boys at once!" Noble little fellow! Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.

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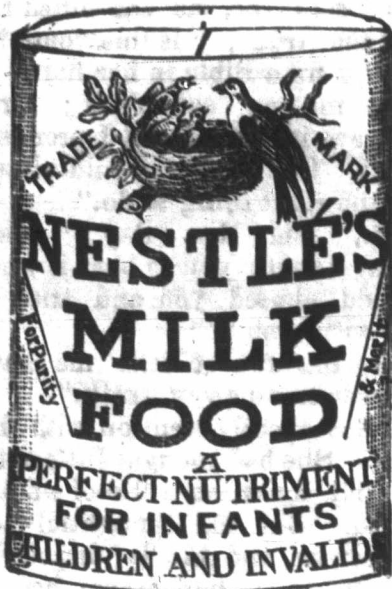
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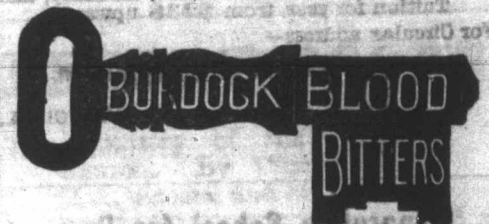
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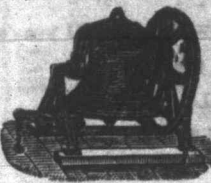


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