

Scripture calls schism a sin and denounces it. The lamentable divisions among Christians are stumbling blocks and hindrances to the more rapid spread of the Gospel, and the more effectual work of Christ's Holy Church.—*The Church Critic.*

### WHY I AM A CHURCHMAN.

I am a Churchman because there are two and only two coherent theories of the origin and nature of the Christian Ministry; one, making the minister the chosen, elected, deputized delegate of the congregation in whose name and by whose power and through whose choice he ministers; the other, tracing all ministerial authority and power directly to our Lord Jesus Christ, Who deposited the same,—"as My Father hath sent Me so send I you,"—in the hands of the Apostles, from whom, in direct succession, the Bishops of the Church receive their authority and power.

I am a Churchman because I must admit that Christ either founded a Church, or that He did not. If He did found one, I believe that it is not likely to exist at present among those bodies that assert that He did not found such a society. If He did found one, it must exist somewhere, and that, too, in organized, visible form, because we have His word that "the gates of hell shall not prevail" against it. I believe that we may therefore reasonably presume that the Church of our Lord Jesus Christ is to be found amongst those who have the Church idea and claim to be Churchmen, members of His body Who is Lord over all, God blessed forever.

I am a Churchman because I believe that in coming into the Church in Holy Baptism I have followed the Bible way of securing membership in Christ Church which is His body. I find that in the New Testament everywhere men are called in to the Church, and that they did not first come together and make a Church by their associating together. They are in Scripture called in to that which already exists; they are recognized as members who are within the pale by virtue of their entrance through the "door," and their membership depends upon their admission and not upon their constituting themselves into an organization. And therefore I insist upon the succession of the ministry, because I find that the Church from the very first flowed out of the ministry. I believe that the purpose of the succession is to link the Church from generation to generation by steps that cannot be mistaken, from the first appointment of the Apostles by the Lord Himself. I believe that the purpose of the succession is to make men feel and recognize the unity of the body as it comes down the stream of history, and, if possible, to touch their hearts with some sense of that power which the Lord bestowed when He ascended up on high and gave gifts to men; thus imparting a greater sense of that grace which He promised when He said that He would be with His Church to the end of the world; a fuller realization of that undying life which shall still, until He comes again, unite His followers with Himself, and spread the knowledge of His saving name throughout the world.—*The Iowa Churchman.*

WHEN a man can say, "My God!" if he can add no more this is sufficient; for my God is all-wise in appointing, and almighty to uphold and to deliver. My God is a Father to me in Christ; yea, he is a Father who hid his face from Christ for my good. If, then, I am in darkness, let me remember that God never had a Son that was not sometimes in the dark; even Christ, his only begotten Son, cried out, *My God! My God! why hast Thou forsaken me?*—*Cecil.*

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. James' Chapel Sunday school has been deprived of the services of one of its most zealous and efficient teachers, in the person of Mrs. F. C. Stevens. This lady has been connected with the Sunday school for the past ten years, and is only leaving through a change of residence. Last Sunday before the close of the school the Superintendent on behalf of the other teachers and scholars presented Mrs. Stevens with a large and elegantly bound volume of 'Travels in Russia,' as a small token of their high appreciation of her painstaking and valuable services. Mrs. Stevens made a suitable reply, thanking her fellow workers and the scholars for their kind thoughtfulness, and wishing the Sunday school every success in its good work.

PICTOU.—The Bishop arrived at Pictou from River John just in time for the Ascension morning service.

The bell was ringing as, looking very tired from the rough and muddy drive, he alighted from the carriage and entered the vestry of St. James' Church. Yet, in spite of weariness he preached an eloquent sermon, full of practical, helpful teaching from the Ascension of our Lord, and administered to 23 communicants.

In the evening eight persons were confirmed, the Rev. J. L. Downing acting as chaplain.

His Lordship remained till five o'clock on Friday, when he left on the steamer Egerton for New Glasgow.

WESTVILLE.—Our little church was only opened six days before our Bishop confirmed in it, viz. on Saturday, 17th inst. (a red letter day for us), the first visit of a Bishop to Westville. Ten were confirmed. The building was well filled, Saturday night though it was, and, although the place was in a dreadful state of excitement over the death of a man two nights before killed in a drunken quarrel.

The new church and this fearful calamity were taken up by the Bishop in his able and touching address to the candidates, an address which made a deep impression on all who heard it. The Bishop returned to Albion Mines Rectory for the night, kindly conveyed from New Glasgow and from Westville by Mr. Poole's carriage.

ALBION MINES.—The Bishop arrived at the Rectory from New Glasgow, escorted by the Rector and churchwardens who went to New Glasgow to attend him on Saturday afternoon, May 17th. In the evening he went to Westville to confirm in St. Bees' Chapel, and returned to the Rectory at night.

On Sunday, May 18th, the Bishop attended Morning Prayer and Litany at 8:30, said by Rev. D. C. Moore. At 11 a.m., the Bishop confirmed in Christ Church four persons presented by the Rector, who bore the Pastoral Staff and read the Preface to the Confirmation office. The Bishop's address on 'habits' was 'il va sans dire' most impressive, solemn and instructive. He spoke 'inter alia' of the renewed state of the interior of the church, and of the devotion of the men of the mines, who after their hard day's work had put up the neat and strong fence round 'God's acre' working by lamp light, night after night. Each of these matters was woven into the fabric of the Bishop's address with great deftness and made to serve its place in adorning the treatment of the main subjects: good habits, bad habits, habits of thought, habits of speech, habits of action, habits of prayer, habit of communicating at the altar.

The celebration followed the Confirmation service, giving the candidates the opportunity of immediately availing themselves of their

new and highest earthly privilege (if it is not more than earthly).

The Bishop and Rector dined at Birch Hill, the pleasant home of Mr. and Mrs. H. S. Poole.

At Evening Prayer the Bishop read the lessons and preached a most magnificent sermon on the Fatherhood of God, from the words: 'I have finished the work which Thou gavest me to do.' The rapt attention of the large congregation, and the remarks on the following day bear witness to the power and eloquence of our Bishop as a pulpit orator. The Church was adorned with flowers from Mrs. Poole and Mr. C. Dickson, and the service was largely indebted for its devotional character to the playing of Mr. Homsley on the organ, and the singing of the choir led by Mrs. Homsley, who came from New Glasgow twice for the purpose of helping us.

On Monday, 19th inst., the Bishop left the Rectory, and at 2:40 went on to Stowiacke. May he soon come again!

AVON DEANERY.—The 53rd meeting of the Chapter of Avon Rural Deanery met at Kentville on Thursday, May the 8th, the following clergy being present, viz.: the Revs. W. J. Anon, R.D., Dr. Maynard, Dr. Brock, Dr. Mockridge, F. J. H. Axford, K. C. Hind, M.A., J. M. C. Wade, B.A., and Chas. Fullerton, B.A.

The opening service was held at St. James' Church, consisting of Morning Prayer and a celebration of the Holy Communion. Morning Prayer was said by Mrs. Wade, the lessons being read by Mr. Fullerton and Mr. Axford. Mr. Hind was the preacher, giving a very practical discourse upon the subject of Reverence. The Dean was celebrant, assisted by Dr. Maynard as Epistoler. Nine clergy and ten of the laity received.

The Chapter assembled for business at the Rectory at 2:30 p.m., the Dean in the chair. The meeting was opened with the usual form of prayer. The minutes of the previous meeting were read, and there being no objections were approved.

The Secretary read a letter from Dean Moore in reply to notice of resolution respecting the adoption of Sarum colors in Avon Deanery. The office for the ordering of priests was then read.

The next item on the order of business being the appointment of the time and place of the next meeting, it was finally decided in response to the pressing request of Mr. Hind, the Rector of Newport, to meet at Walton in that parish on Tuesday, 26th August. Moved by Mr. Hind and seconded by Dr. Brock that the Dean be the preacher at that meeting. Dr. Brock was requested by the Rector to preach the sermon on Tuesday evening.

There being no unfinished business to take up Dr. Mockridge brought forward the resolution of which he had given notice at the last meeting; moving as a substitute 'that thirty minutes additional time be allotted for miscellaneous business as an additional order of business.' This motion being seconded by Dr. Brock was passed.

The subject for discussion, 'The Unity of Christendom' was then introduced by Dr. Mockridge, relating his experience at the meeting held at Toronto, of the Committee appointed by the Provincial Synod, the Presbyterians and the Methodists, concluding therefrom that the only course likely to terminate in union of the Christian bodies was a quiet, yet firm working on the Church's lines, looking for God to bring about this blessing in His own way. Canon Brock followed claiming that the Church of England in its comprehensiveness is the only possible basis of Union. The Dean proved the position taken by Dr. Mockridge, showing that we had given up every position challenged by the Presbyterians except Bishops, and them they practically had under the name of a moderator. He also explained why it was that the Methodist body was so