

CONTEMPORARY CHURCH OPINION.

A correspondent of *Church Bells* draws attention to the fact that in the first seventy-two years of the present century, the Church of England built 3,204 new church edifices, and entirely rebuilt 925 old ones; and further, that within the last forty years fully 5,000 new parsonage-houses have been built, thus securing to more than 5,000 parishes or districts a resident clergyman. In regard to education, we find that in the thirty-two years that followed 1840, the Church expended three million five hundred and eighty-five thousand pounds on building Church schools; that Protestant Dissenters during the same period spent three hundred and seventy thousand, and Roman Catholics ninety-nine thousand; so that the Church expended in school-buildings alone above three millions more than all the sects put together in a little more than thirty years. "It is well," the writer adds, "that these facts should be made distinct and prominent in the present emergency. It cannot, at least, be said with truth that the Church has been in possession of her revenues, and that she has simply enjoyed them without doing the work which was attached to them."

The *Church Times* says:—

Last week we quoted a remarkable statement of Mr. Spurgeon as to the extent to which Protestant dissent had been "eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself." This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which has just held its 240th anniversary at Liverpool. The President, Mr. Harry Rawson, of Manchester, is reported as saying that "a gradual but applicable decay of sectarian bitterness was observable in the attitude towards them and each other of several of the Nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the case of the Church of England. It still stood proudly aloof." This statement, being reduced to plain English, means that what is called "orthodox Dissent" is becoming, and indeed has already largely become, Samaritan—it worships it knows not what, and is no longer conscious of the absurdity there is in suggesting that the Christ of the Socinian is in any way identical with the Incarnate Word. The assembly adopted a Disestablishment resolution which embodied rather more than the usual amount of falsehood, for it stated that the "State Churches," "by crippling voluntary effort, were injurious to the religious life of the nation," whereas it is notorious that the Church of England—and we believe that the same thing is true of the Establishment in Scotland—does a great deal more for the religious life of the nation by the voluntary efforts of her members than is done by Dissent.

The *Church Press* has an excellent and reasonable article on "Summer Services," from which we are glad to make the following extract:

The Assistant Bishop of New York has addressed an eminently practical and judicious letter to his clergy. It is to indicate the advisability of urging upon the members of their respective churches the duty of attending the services of the churches in the different places they may visit during the summer. This is by no means an unnecessary reminder. It has been shown that in many of our popular summer resorts the duties of public worship, if not of practical religion, are very much neglected and ignored. The idea of a summer holiday seems to convey with it, in some minds, freedom from Church duty and religious obligation. Hence a state of spiritual riddance is indulged, and amusements and pleasures are sought, which, if not sinful and demoralizing, have a tendency to divert the mind from God and the Church, and which unfit it for the cele-

bration of the Holy Communion, and other religious and churchly acts which should never be forgotten.

This ought not so to be. It may not be expedient or prudent to continue in the country, or at the seaside, the same religious exercises which are habitual in the city and at home. But there is no reason why the religious character should be thrown off, or why Church allegiance should be ignored. It is at all times and in all places an imperative duty to recognize God, and to engage in His worship. This is as much needed in the country as in the city, during summer holidays as in winter toils. In most places, however remote or secluded, churches are established and worship is celebrated. Our own branch of the Church is everywhere fairly represented; and to whatever part of the country our people may go they will find their own cherished ordinances—their own familiar forms. These should be supported, at least on the Lord's day. No visitations of friends, and no social recreations and joys, should be permitted to inviolate the sacredness of that day, or interrupt the communion of the soul with God. The habit of attending Divine worship being thus maintained, a favorable influence will be exerted upon the country churches which are visited: both ministers and people will be encouraged; and in this respect, for church and religious work, the city and the country will become more truly united, and will each aid the other. In the same degree the spiritual life will be preserved vigorous and fresh; and thus the soul, equally with the body, will be refreshed and benefited by the change.

THE CHURCH'S DEEPENED LIFE.

Fifty years ago, a young man was ashamed to kneel in church. Fifty years ago, for a young man to stay to Holy Communion would have seemed, even to good people, eccentric and unreal, a profession beyond his years. Fifty years ago, there were churches that hardly saw the Eucharist from year's end to year's end. Fifty years ago, except in the Prayer Book, except in the ideas and shy practices of a few obscure students of devout observers of ancient usage, that which is the foremost part of Christian worship was looked on as something meant exclusively for the stricter and more devout few, or as the rare and occasional incentive to a flagging faith. Fifty years ago, who dreamed of attempting to rally the masses, despaired of and despised, as they were, to an intelligent loyalty to the Church?

Who thought of anything beyond the kind of beneficence, genuine and generous as it was, of women like Elizabeth Fry? Who thought of men and women, gently nurtured, refined, with the choice of an easy life before them, choosing in numbers and with cheerful heart, to give up everything and nurse the sick, to live with and as the poor, to be the daily companions of sinners and the miserable? Who would have thought of seeing workmen, in their guilds and societies, gathering in numbers to early Communion at the cathedral altar? God forbid that we should forget how much serious and active goodness there was done in those days, how much purity, and faith, and manly force, and unostentatious self-control—how much humble simplicity of life—the days of Simeon, and Venn, and Wilberforce. Things would have gone very differently if there had not been the reality of religion deep in the heart of the Church. But men living can remember how the outward and public aspect, as it looked to spectators in a stirring and revolutionary time, was at best one of apathy, and respectable routine, and timid caution; and how an incapacity for originality, a dread of enthusiasm and enterprise, marked an institution which represented that divine society which has dared to undertake the conquest of the world. Whatever these changes mean, whatever they are worth, there they are, and

surely they are not for naught. It is not for evil that there has come a deeper and more energetic love of the brethren, the keener conscience of duty and of sin, the more awful sense of God's greatness and goodness, the more eager desire to exalt and proclaim His name. There were those who in those days asked in despair—in unwise, unwarrantable, but very natural despair—but they asked, "Can these bones live?" Our eyes, the world, have seen what is the answer.—*Dean Church.*

BOOK NOTICES, &c.

GEN. O. O. HOWARD—CHRISTIAN HERO. By Laura C. Holloway. Now ready in the Standard Library. Funk & Wagnalls, New York.

Howard, the Christian Hero, has been the theme of poet and of painter, and his achievements in peace have been sung by Whittier and commemorated by artists who have portrayed on canvas stirring incidents of his philanthropic work among the Freedmen of the South. He is, perhaps, the best known of all the officers of the army, after Grant and Sherman, among the millions of his countrymen, who are familiar with the Christian labors he has performed with no less heroism than he has displayed in his high official position. A soldier of the cross, as of the Regular Army, he has been a man beloved in Church and State, as well as in the profession which he has followed from his youth. In writing of him the author has pictured him as a man of the people, a laborer in all humanitarian work wheresoever the duties of his position have called him. Earnest in his faith in God; inspired with the belief that he has been called to lead the life he has endeared to the world, his simple, joyous trust has awakened the interest of all who have been brought into contact with him. These qualities have been happily pen-pictured, and they make a book of rare interest and entertainment.

THE CALENDAR TRINITY COLLEGE SCHOOL, Port Hope, Ont., for 1885-86, is to hand. The course of instruction includes all the usual branches of a sound education in all departments. Pupils are prepared for the Matriculation Examinations of the Universities and the Entrance Examinations of the Law and Medical Schools, the Royal Military College, the Army and Navy, as also for commercial pursuits. The discipline and management is based upon the English Public School system. The head master is the Rev. C. J. S. Bethune, M.A., D.C.L., an experienced and able teacher, and we note with pleasure on its staff two graduates of our own Bishop's College University, Lennoxville.

DIO LEWIS' NUGGETS.—The Dio Lewis Publishing Company, 69-71 Bible House, N. Y. \$1 per annum.—The first number of this new monthly is before us. It is published in response to a suggestion that the company should publish a small periodical filled with Dio Lewis' brief sayings; and is intended to meet the longing of readers of the present day for short paragraphs. This introductory number certainly is filled with paragraphs—what is more, paragraphs worth reading.

THE YOUNG CHURCHMAN.—Milwaukee, Wis. Weekly, 80c. per annum; monthly, 25c.—This valuable Sunday School Paper maintains its character for supplying thoroughly good, sound Church instruction, and is excellently adapted for use in the more advanced classes. The same publishers supply "The Shepherd's Arms" (weekly 30c., monthly 10c. per annum) for the little ones of the school.

THE SIDEREAL MESSENGER (Wm. W. Payne, Editor, Northfield, Minn., U.S., \$2 per an.) for July is full of interesting astronomical information, both editorial and selected.