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Use the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."-Eph. vi. 24. "Earnestly contend for the faith which was once delivered unto the saints."

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## MONTREAL, WEDNESDAY, OCTOBER 20, 1886.

81.50 PER YEAR

## TO CORRESPONDENTS AND OTHERS.

As we still receive requests for the publication of addresses accompanying presentations, &c., in full, we are obliged to repeat the notice that, owing to limited space at our disposal for supplying the wants of the Home Field, we CANNOT print addresses in full, unless under very exceptional circumstances. When the address in full is required, it must go in advertising columns.

## ECCLESIASTICAL NOTES.

To Churchmen.—There is a peculiar privilege in being a Churchman. Do we all realize it? Perhaps not, or this article would cer-tainly not have been written. The Church Catholic was established by our Lord Himself, when He gave commission to His disciples, just before the Ascension, and it has existed in unchanging authority and vitality to the present time. It has certain marks by which it may be known, and no one need plead ignorance of its claims, for want of light to discover its existence.

Its authority is derived from its Divine Head, and no man, or set of men, has power to change that which the Eternal Son has made so perfect. Now, if we must acknowledge that the origin of this Universal Church is Divine, and that she speaks with more than human authority, it becomes us to receive with humility and reverence her admonitions and laws, and to endeavor, as far as in us lies, to obey with unquestioning respect the precepts she enjoins. Were the Church a mere human society, based upon a scheme of morality, or the mouth-piece of some good man's theory of Divine revelation, it might invite criticism; there certainly could be no sin in questing the wisdom or theology of its founder, or its adaptability to human wants; but "the Church of the living God, the pillar and ground of the Truth," is the Kingdom of Christ, and it stands to-day, as it has always stood, unerringly distinguished from every form of human society. None of the many religious bodies, calling themselves by various names, which surround us, are more than three hundred years old— many of them are much younger. The Church meny of them are much younger. The Church of God, like its Divine Head, is "the same yesterday, to-day and forever." It is a precious heritage which has come to us. Let us show how highly we prize it by striving to be true followers of the Faith which it teaches, continuing steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and the prayers—the four great marks by which the prayers—the four great marks by which this Church may be known wherever she raises the standard of her Lord and Head.—Parish Record, Church of the Holy Communion, St.

Note It .- The American Church Sundayschool Institute have invited, through its Exe

[Will these days be observed by the Canadian Church ?- Ep. ]

RECALLED.—The Rev. P. B. Morgan, now Rector of Trinity Church, Connersville, Ind., who left the Church at the time of the Cummins schism, but subsequently returned, makes an appeal in the last Church Union to the "Reformed" to come back again to the old Mother Church. He thinks that ten years have demonstrated the unwisdom of the movement.

A LIVING CHURCH .- During the last iwentyfive years the Church has subscribed something like £80,000,000 of money. In 85 years the Church has doubled her ministry. She had sumething like 12,000 ministers in 1800, and now she has over 24,000; nearly 20,000 of whom are engaged in work in the various dioceses and parishes. She has added 5,000 to her parishes for which churches have been and she has built 5,000 unconsecrated buildings in which worshippers weekly assemble. The work of Church extension has been something magnificent during the present contury, and the outpouring of wealth at the same time has been something magnificent, as in the olden times, in order that the Church might have a permanent existence.

Mr. Spurgeon on "The Fathers."-Mr. Spurgeon has been discussing the Fathers with his students at the Pastor's College. Origen he finds a great spiritualiser, Basil one who conceals his art, and Augustine the patron saint of the Puritans. "It was Augustine who taught the doctrines of grace or those of Calvinism; and though he thus came next to Scripture, the Church of Rome was obliged to have him as one of her saints." But most of all he loves St. Athanasius. The foes of Athanasius were invetorate. His creed was a wonderful statement, although he (Mr. Spurgeon) "did not believe in its damnatory clauses." (Where are those clauses, by the way?) It was Athanasius contra mundum, he continued, and every student was advised to take a liberal dose of his teachings, because it was a good tonic. "He was all backbone; but some now-a-days had no backbone at all."

Consecration of the Bishop of Edinburgh. On St. Matthew's Day the Rev. Dr. Dowden was consecrated Bishop of this See, in St. Mary's Scottish Episcopal Cathedral, Edinburgh, in presence of a large congregation. All the Scottish Bishops were present, and also the Bishop of Durham. The Bishop of St. Andrew's acted as Presiding Bishop. The consecration was an imposing function, and the sermon was preached by the Rev. Professor Salmon, Dubling At the graping sawide Rishop Dowden lin. At the evening service, Bishop Dowden was formally installed and enthroned in the presence of the Bishops and a large audience.

Church First.—A step of real importance has been taken in England by members of Parcutive Committee, the Clergy, Teachers and has been taken in England by members of Par-friends of Sunday school work to observe the liament who consider themselves "Churchmen perhaps the most repulsive form of cunning days suggested for special Intercession on be- first and politicians afterward." This is the hypocrisy, ill-bred familiarity with sacred

half of Sunday-schools by the Church of England. The days proposed for this year are independent of either of the great parties which Sunday, October 17th, and Monday, October divide the State, whose aim and object will be independent of either of the great parties which divide the State, whose sim and object will be to organize Church defence in the House of Commons. Mr. Byron Reed, M.P., a wellknown Cumberland Churchman, has been nom-inated secretary, and "whips" and organizers will presently be appointed. The movement will doubtless receive the hearty support of all Churchmen in and out of Parliament.

> UNFORTUNATE EASTON.—The Diocese of Easton has for the fifth time elected a successor to Bishop Lay, only to be a fifth time disappoint-Its latest choice was the Right Rev. John H. Wingfield, D.D., L.L.D., of Northern California, who has held the office of Missionary Bishop for twelve years. He has, however, declined the election.

LAW AND LOYALTY.—At the recent Convention in New York (says The Church), Bishop Henry C. Potter addressed the members on the subject of Law and Loyalty; he urged the duty of loyalty to the Church, and animadverted upon the conduct of those who wear the Church's livery, and yet cavil at her doctrines. Such utterances are poculiarly needed at a time when so many, even of opposing schools of re-ligious thought, are showing the individualistic tendencies that characterize the period. It is not the privilege of a Churchman, either to make up a scheme of doctrine without regard to venerable standards, or to fashion a ritual that pays little heed to the "use," i.e., the prescribed forms, of the Church. It is not by a system of eclecticism that gathers up strange specimens from every area, nor by a sentiment that reacts against long established formulas, it is not by such methods, that we justify our own claim to liberty or the Church's right to obedience. The one who jeers at the Thirtynine Articles does not show himself thereby the possessor of a perfect body of Christian truth, nor does the one who discards allegiance to every Church—Eastern, Roman or Anglican prove himself in vital union with the body of Christ, a body which, so far as he is concerned, gives no living expression of itself.

CHURCH GROWTH,-The steady and continuous growth of the Diocese of Chicago ought to give pleasure to the heart of every Churchman. It indicates, first of all, God's blessing. It proves the practical value of internal peace and good-will. It shows how devotedly the people do their duty, and how abundant are the labors of those to whom the charge of the diocese and its congregations have been committed. In the five years from May, 1881, to May, 1886, the increase has been as follows:—Number of families, 53½ per cent.; souls, 50 per cent.; Baptisms, 51 per cent.; Confirmations, 83 per cent.; maying an approximation of the communication of the cent.; marriages, 29 per cent.; communicants, 48 per cent.; Sunday school scholars, 17 per cent.; amount of contributions, 37 per cent

IRISH OPINION OF THE SALVATION ARMY. The Salvation Army scandal in England is reaching a climax almost unendurable, and which points it out as singularly offensive,