

from that of England, there being in the province of Canada, at all events, no primatial see, so that the one diocese after another may give its name to the Archbishop's title. The change is a striking one, and seems likely to do the Church some good, in so far as it impresses the imaginations of men. The union of the Church of England in Canada, now an accomplished fact, is thus complete both in picturesque detail and in solid machinery, and bids fair to start the Church in a new period of prosperity.

## Diocese of Toronto.

### TORONTO.

Sunday during Synod week, Sept. 17th, was a great day for Church of England people in this city, owing to the presence of the many Bishops from the various dioceses in Canada, many of whom were secured as preachers at the services of the day. In the morning, at *St. James' Cathedral*, the Most Rev. the Lord Bishop of Rupert's Land, the Metropolitan, was the preacher, and in the evening the Bishop of Nova Scotia, Dr. Courtney. The church was crowded, especially in the evening, when a magnificent service was rendered by the choir, and an impressive sermon was preached by Dr. Courtney from the text: Acts 16th chapter, 4th and 5th verse. His Lordship's sermon referred to the formation of a General Synod and was explanatory of it.

At *St. George's*, of which the Rev. Canon Cayley is Rector, the Lord Bishop of Columbia preached in the morning an earnest and impressive sermon from the text: Ephesians xiii., 20-21. In the evening the Lord Bishop of Algoma was the preacher, and on both occasions the church was well filled. The Bishop of Columbia also addressed the Sunday school in the afternoon, and preached again in the evening at *St. Mary Magdalene's*, taking as his text Nehemiah ii., 4-5.

At the church of the *Ascension* the Lord Bishop of Huron was the preacher in the evening, and the church was crowded to the doors. His Lordship chose as his text the words: "The Lord will make perfect that which concerneth Me." The preacher in the morning was the Right Rev. Dr. Sullivan.

The Right Rev. Dr. Pinkham, Bishop of Saskatchewan and Calgary, preached at *St. Thomas'* church in the evening, his theme being the present duty of the Church in Canada with regard to the work in the Northwest, his remarks being based upon Exodus xiv., 15. His Lordship also preached in the morning at *St. Margaret's* church.

The Right Rev. Dr. Burn, Bishop of Qu'Appelle, preached in the morning at *St. Thomas'* church, Huron street, an able and eloquent sermon.

### PETERBOROUGH.

The Rev. J. C. Davidson, rector, conceived the idea of securing the services of the Lord Bishop of Quebec, whilst in attendance at the General Synod at Toronto, for the purpose of addressing a mass meeting in this city on the afternoon of Sunday, the 17th inst., and was successful in securing the Bishop's consent. It was somewhat of a venture, but one which was crowned with abundant success.

His Lordship is well known for his Apostolic zeal and earnestness, and entered heartily into the plan suggested by Mr. Davidson. He left Toronto for Peterborough in the afternoon of Saturday, and on Sunday morning assisted in the services of *St. John's* church at the early celebration.

In the afternoon a vast concourse of people of all shades of religious belief, in number not

less than three thousand souls, were present in the market square at three o'clock for the purpose of hearing his Lordship.

The gathering was the largest that has ever met in Peterborough. Special preparation had been made for it by the erection of a platform decorated with flags and appropriate mottoes, over the speaker's position being the words "For Christ and His Church." The Y.M.C.A. band was present and led the musical portion of the service. At three o'clock his Lordship, vested in full Episcopal Convocation robes, accompanied by the Rev. J. C. Davidson, of Peterborough, the Rev. H. Symonds, rector of *St. Luke's*, the Rev. C. B. Kendrick and the Rev. Mr. Loucks, all in their robes of office and preceded by the surpliced choirs of *St. John's* and *St. Luke's* churches, proceeded to the platform, where the Rev. Mr. Davidson opened the meeting, briefly explaining its object, and after some hymns were sung, amongst them the favourite one, "Stand up, stand up for Jesus," and the "Apostles Creed" had been recited, the Bishop read part of the xiv. chapter of Luke, after which another hymn was sung, and his Lordship delivered an earnest address, listened to with the utmost attention, from the 14th chapter of *St. Luke* and the 20th verse.

*The Daily Examiner* speaks of his Lordship's address as "a plain, earnest, simple and effective Gospel message, entirely free from sectarianism, bias and denominationalism."

After the sermon was finished the grand old hymn, "The Church's one Foundation," was sung, after which the Bishop pronounced the Benediction and the immense assembly dispersed. *The Examiner* adds: "From all sides come testimonies of the power of the meeting."

In the evening, after the service in *St. John's* church, the Bishop met a number of the people in the school-house and shook hands with each one. He then was hurried off to the Y.M.C.A. meeting, which he reached in time to deliver a closing address. On the invitation of the Secretary, at the close of the meeting the Bishop took his stand at the door and said good-bye to each one leaving the hall.

The Rector and clergy of *St. John's* have great reason to feel gratified with the result of their enterprise.

## Contemporary Church Opinion.

### *The Living Church, Chicago.*

There is a large crop of loose writing in books of recent date from the pens of Churchmen, who would seem never to have mastered the first principles of the theology they represent, or the fundamental differences between Catholicism and Protestantism. They have not discovered that from the first and for many ages, Christianity was embodied in an organized society embracing a body of officers, institutions, and usages everywhere the same, and preserving the record of its Founder and His teachings in certain documents considered to be inspired. No one dreamed that this world-wide body could be set aside by any company of men, however good their motives might be, and that the historical institution might be ignored and a new Church be constructed. It would naturally occur to impartial observers that if the testimony of the ancient Catholic Church is to be received when she says: "These books, written under the influence of the Holy Ghost, were delivered to us by Apostles and Apostolic men," that testimony must be equally trustworthy, which, as early and as uniformly, asserts that "our ministry and our great sacraments were a part of the original constitution from the hands of the same great men, and those, together with the Scriptures, are of the essence of that organized Chris-

tianity which is the only Christianity we know." When people talk of accepting Christ alone, without the Church, they are separating what He Himself had joined together. It is a marriage in which there can be no divorce. We shall do well to read and ponder in this connection the latter part of the fifth chapter of the Epistle to the Ephesians.

### *Church Bells, London, Eng.:*

A clergyman was telling us the other day that on the Sunday evenings during the present holiday season he had been trying the experiment of a course of sermons on subjects which seem to be of popular interest at the moment. The result was that his congregation had nearly doubled itself. Doubtless this was largely due to the ability of the preacher, but he himself very much attributed it to the fact of his sermons being in the nature of a course, a more or less continuous and connected treatment of certain matters familiar and interesting to ordinary persons. It is probable that there is much truth in this view. We are sometimes told that the time for sermons is a good deal passed, and that, now that people can and do read so much for themselves, the attraction of the pulpit is on the wane. We do not in the least believe this; we believe, on the contrary, that it might with much greater reasonableness be urged that the spread of education has increased men's interest in sermons, even if it makes them somewhat more exacting and critical; and a course of sermons stimulates and retains this interest, and meets the demands of this growing power of appreciation. Unquestionably it puts a severe tax on the preacher, and there are many excellent clergymen not by nature fitted to attempt such a method of preaching. On the other hand, where a man is fitted, there is a great opening for increased usefulness, if only he will take the necessary pains, and be on his guard to avoid the perhaps inevitable temptation to become merely smart and showy.

### *The Diocese of Chicago:*

The parish exists for what? To sustain itself? Not by any means. Who ever heard of an army being formed simply to eat its rations? Much less is the Christian army, of which a parish is a single company, formed to centre upon itself that which will gratify the taste or sustain the life of its individual members. The meat and drink for the soul, provided in the worship and activities of a parish, are given for a higher purpose than mere sustenance. They may be necessary for life, even as rations are necessary for the army. While we may eat to live, we would not live to eat. So, too would we consider the purpose of a parish.

And yet we cannot deny the painful fact that "Parochialism" is the great danger of our day. We contribute of our means to receive our blessings of the Gospel, but fail in any large degree to give others the benefits of our life. We are apt to absorb, not reflect. We think of "our parish," and work for "our parish," and become so interested in it that we forget the great work, of which ours is but a very small part, and we do not do our part in meeting the necessities of others. We sometimes talk of "outside help," unmindful that we are "outside helpers" in the minds of others. In the Communion Office we thank God that "we are incorporated into the mystical body of Christ's Church"; many would make it read, incorporated into our "parish."

While there may occasionally be times when great efforts are necessary to place a parish in working condition, when energy needs to be employed, we must ever remember that the effort is to put it in working condition, not merely that it may live in self-sustaining ease. The field for work is the world, not one parish; our