

DIOCESE OF QU'APPELLE.

We regret to learn that the Rev. W. W. Bolton, of Moosomin, is likely to leave the Diocese and return to England. Mr. Bolton was probably the ablest man on Bishop Anson's staff, and his loss will be severely felt.

The Bishop has received three young men into his new Brotherhood of Labor.

DIOCESE OF SASKATCHEWAN.

It is reported that Bishop McLean will move his headquarters from Prince Albert, in Saskatchewan, to Calgary, the capital of Alberta. The schools and college will also be moved. Calgary is, no doubt, a much more central and desirable place.

LETHBRIDGE.—A committee has been formed to arrange for the building of a church. Sir A. T. Galt has promised substantial help.

CONTEMPORARY CHURCH OPINION.

The *Church Messenger*, of North Carolina, reproduces the extract from the "Notes of a Traveller" which we published a few weeks ago, and adds editorially:—

"The above interesting note we copy from the always instructive columns of the *Montreal Church Guardian*. We add these lines to venture the opinion that keeping the children from public worship is almost everywhere one of the sore evils among the several good features of the Sunday-school system. It cannot be that anything good, yea, not the best, in the Sunday-school work, can atone for the robbing of the Church's little ones of the inestimable benefits of her solemn services. We do not mean to imply that it is a logical or necessary result of the Sunday-school, but it is a usual one. Pastors and superintendents of Sunday-schools ought seriously to consider and devise some plan by which this human institution shall be kept from taking the place of a divine ordinance, and one so fundamental, too, as public worship."

The *Family Churchman* (London, England), which is one of the most welcome of our exchanges, says:—

"It is not the height of the High Churchman, but his narrowness; not the breadth of the Broad Churchman, but his shallowness; not the theology, but the low spirits of the Low Churchman—which are the faults of our triangular position as a Church. Raise our spirits, elevate our conceptions of Christian duty, increase our faith, and we shall no longer have all the faults of the Seven Churches ascribed to us."

Our excellent contemporary, the *Standard of Cross*, says:—

"Neither rant nor cant is necessary to reach the lowest of the low to whom the gospel should be preached. The common people who heard our Lord gladly did not break in upon His precious words with groans, we conceive; nor did He authorize any preacher to scream. There was no touch of hysteria, no attempt to reach the soul through physical excitement, in the first clear proclamation of the Kingdom. Neither is there need for any of these things to-day: The best language, and the best manner, in which we can deal with our fellow men, for the purposes of business, or politics, or schooling, or friendly intercourse, are none too good for the gospel."

The *Church Press*, in an article on "The Law of Sunday-Observance," says:—

The question is partly a theological and partly a social one; but the latter is very much in-

fluenced and shaped by the former. There can be no discussion on the Divine origin of the Sabbath. That is an accepted fact. The history of the Sabbath forms an integral part of the history of the race as narrated in the earlier parts of the Bible, and whatever may have been the reasons which at a later time led to a change of the Sabbath from the seventh to the first day of the week, the fact remains the same that in every age there has been a septennial division of time, and that according to Divine appointment and will the seventh day has been invested with a sacred character, as consecrated to Divine worship, and to human rest. The Lord's Day of the Christian has recognised this principle equally with the Sabbath of the Judaical religion; and it would at once contravene the Divine authority, and prove inimical to man's highest interests, were this fundamental principle ignored.

The *National Church* does not view the appointment of the new Bishop of Manchester with unmixed satisfaction. It says:

After nearly four months a successor to Bishop Fraser in the See of Manchester has been found in the Bishop of Melbourne. The appointment is an unexpected one from nearly every point of view, but the highest hopes are entertained of Dr. Moorhouse proving not unworthy to follow the late noble-hearted Bishop. It is no mere fancy which sees in his selection a recognition of the oneness of the Church at home and abroad, but it must not be lost sight of that the appointment may possibly unsettle some other of the Colonial Bishops at a time when, above all things, we look to see men taking root in the home of their adoption, and resolutely making up their minds to live and die for the Colonial Church.

The *English Churchman* says:—

There can be no doubt that the Romanists of Ireland expect, after gaining Home Rule, speedily to rob the Church of Ireland of her Cathedrals and Churches, and use them for Popish Services. This is acknowledged by the Dublin correspondent of the *Catholic Times*, who, in announcing that Archbishop Walsh would on Thursday last, pay a visit to Archbishop Croke, of Cashel, remarks:—"The meeting of two patriot Prelates within shadow almost of the Rock of Ruins inspires great hopes in the breast of the nation, and seems to confirm the belief which has taken possession of the popular mind, that before very long new edifices surmounted with the cross will arise, Phoenix-like, out of the relics of the past; and old edifices, still standing, will pass into the hands of those to whom they legitimately belong. Through this belief we have arrived at the hope that when 'Trinity' is nationalised, 'Patrick's' and 'Christ's' will be ours once more." "Patrick's," and "Christ's" are, of course, St. Patrick's and Christ Church Protestant Cathedrals, Dublin. Every loyal statesman ought to be acquainted with the Papal designs in Ireland, thus frankly acknowledged in the *Roman Catholic Times*.

BOOK NOTICES, &C.

"OLD WELLS DUG OUT" is the title of the third volume of the new series of sermons by the Rev. T. DeWitt Talmage, already referred to by us. Of the book the author says that it "takes its title not more from the first sermon than from the fact that it is an attempt to reopen the old fountains of the Gospel which of late years have been partially filled up. For that reason we call the book 'Old Wells Dug Out.'" We must confess that we do not quite understand what the author refers to. The fountains of the Gospel! How can they be filled up, even partially? The Gospel is the good news of salvation through a Saviour's blood and redemption, and that fountain is "ever open" until He comes again. But,

whatever he may mean, Mr. Talmage forcibly in these sermons calls upon men to avail themselves of the benefits of the water of life which flows from a well which needs no digging anew. They are full of almost terrible earnestness in the way of appeal, but possesses all the faults of this style of preaching. Funk & Wagnalls, 10 and 12 Dey street, New York, are the publishers. One hundred and four sermons; cloth, \$1.50.

THE PULPIT TREASURY. Yearly, \$2.50; to clergymen, \$2; single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The number for March is on our table. Its contents abound in excellent, suitable articles for pastors and Christian workers. Its resources seem unlimited, and its judgment in handling them able and practical. The portrait of Charles S. Robinson, D.D., LL.D., forms its frontispiece, which is followed by his excellent sermon. There is, too, a beautiful view of his church edifice (Memorial Presbyterian Church, New York), and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. The *Leading Thoughts of Sermons* are by Drs. Post, Tupper, Dunn, Whittemore, Morgan, Barrows, MacLaren, Dean Bradley and C. H. Spurgeon. Each of the other departments is filled with good matter.

LITTELL'S LIVING AGE.—The number of February 20th contains: *The Country Banker, Quarterly; Life, Art and Nature in Bruges, Contemporary; My Election Experiences, National Review; Goethe as an Actor, Gentleman's; London in the Snow, All the Year Round*, etc. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both prepaid. Littell & Co., Boston, are the publishers.

BRITISH BUDGET.

The new Lord Chancellor of England, Lord Herschell, is a worthy successor of Lord Selborne, having long been a Sunday-school teacher in his father's church. This contradicts a statement of the *Irish Ecclesiastical Gazette* quoted in our Editorial Notes, and which we are happy to rectify. It is remarkable that most modern Lord Chancellors since Westbury have engaged in this or similar religious work.

The Bishop-designate of Manchester (Dr. Moorhouse) will leave Melbourne on March 11, for England, where it is expected he will arrive the week before Easter.

An ornamental pierced cross in memory of the late Bishop of Chester (Dr. Jacobson) will shortly be erected in Chester cemetery. The cross, which is beautifully carved in red Mansfield stone, with the bases upon which it rests, forms a monument of about eighteen feet high.

Canon Trench, vicar of All Saints', Notting Hill, London, states in the *Times* that having referred the question of freeing his church from pew-rents, 945 voted "aye" and 433 "no." "This result," says Canon Trench, "greatly astonished my advisers, so little are we in the habit of listening to the voice of those who are silent."

The Hibernian Auxiliary of the C.M.S. was able to remit to the parent Society in London for the last year the large amount of £7,725, being an increase of £1,525 over the total remitted in the previous year. The increase is mainly due to two legacies of £1,000 and £500 respectively.