

liar to a young, vigorous colony. In the Old Land, Church and State are so intertwined, the Church having existed anterior to the present State, that it is sometimes difficult to separate the spiritual and temporal. We have in this Dominion what Churchmen in England must fight and work for many years before obtaining (i.e.), a Metropolitan Court of Appeal. If the unity of the Church is to continue, and we are not to be Congregationalists, with bishops as independent sectional heads, this is just what should be. The Metropolitan Court of Appeal is composed of bishops and assessors. The bishops alone have jurisdiction, the assessors are only interpreters of the law. When this Court of Appeal gives sentence, it is infallible in the sense that there is no jurisdiction beyond it in this country or known to the Canadian Church. All parties should, therefore, bow to its decisions and accept its findings. If the Church is to continue and develop, all parts must work in harmony.

#### The Theatre.

A secular newspaper lately sent out to certain ministers a number of questions as to what they would do with the theatre? The most of the replies published were as crude as they were amusing. The greater number of answers indicated drastic remedies. Most were for wiping the places out, and leaving trained performers to adopt new modes of life or die by starvation. The proposal, while effective for present needs, could only bring temporary relief. It does not make provision for stamping the taste for such things out of the minds of future generations. The men and women, who follow the profession of the stage, are in morals and religion on an average with any other class of bread winners in the world. Ignorance and prejudice has put them at a terrible disadvantage in the minds of some modern Christians. The average man, who wants to live in the world as it is, not as some individuals think it ought to be, will attend every clean performance, which he can afford, and will learn many a lesson from real life by so doing, which it would be impossible for him to learn in any other place. There are some noble names, and pure characters connected with the stage. When Sidney Smith rebuked a resident of his parish for not attending church, he met the retort: Do you suppose, I will attend a church where the congregation is composed of hypocrites and unprincipled humbugs? Certainly, said Sidney, come right in, there is always room for one more.

#### Puritan New England no More.

The Rev. Dr. Huntingdon, of Grace church, New York, made the occasion of a sermon to the New England society one in which he could do something better than simply say smooth things. Dr. Huntingdon's position is so great that what he said has been published in the leading papers and discussed in other cities than New York. Among other things, Dr. Huntingdon said to the New England sons and daughters: "We hear that women, meeting together in their

clubs, reach the conclusion that there should be no allowable limit to luxury of living, except the limit placed by personal income. Is it true that they so reason? Then there is the question of games of chance, about which we have heard so much of late. Is it possible that leaders of society lend themselves to the encouraging of an amusement that is forbidden by the very law of the land? It is hard to form a logical argument against gambling, but shipwrecked lives speak louder than arguments. Is it true that hostesses of our higher circles let youths depart in poverty from drawing rooms to which the hostesses themselves have invited them? If it is true, I cry, 'Shame!' Is it true that young women exhibit with pride jewels bought out of the profit of the gaming table? Could anything be more vulgar than this? No, that is a weak word. Could anything be more infamous? What use is the raiding of poolrooms and the like if such things as these go on behind doors which detectives dare not enter? With such a state of affairs existing among us, how can people say that discipline is no longer needed, that there is no use for it? With Sunday becoming a mystic tradition, and changing from a holy day to a holiday, with marriage degenerating into a loose contract, and with the love of pleasure increasing to alarming extremes, who can say that we no longer need discipline? I have drawn some illustrations from the lives of women. Why? Because women are the custodians of men's morals in all civilized lands. Here men are largely what women make them. The more men desert the home for the club, the Church for the resort of pleasure, so much the more strongly is the power of women defined. Nobody ever said a word against the Puritan's idea of womanhood, although the Puritan himself has been the object of many hard shots."

#### THE LATE BISHOP OF OXFORD.

The Right Rev. William Norley Stubbs, D.D., Lord Bishop of Oxford, whose death at Cuddesdon Palace, Wheatley, near Oxford, took place on Monday, April 22nd, had been occupant of that See since 1889. Born on the 21st June, 1825, at Knaresborough, in Yorkshire, he was educated in his early youth in that town, and afterwards at the Grammar School, Ripon, from whence he went up to Christ Church, Oxford in 1844, remaining there for a period of four years. In the latter year he took double honours, a first-class in classics and a third-class in mathematics, shortly after which he was appointed to a Fellowship in Trinity College, Oxford. He was ordained a deacon in 1848, and a priest in the following year, and a few years thereafter became vicar of Navestock, in Essex. He built up for himself, early in his career, the foundations of the great reputation, which he in after years so firmly established, viz., that of a great historian. In 1858 he published the first edition of his book, "Registrum Sacrum Anglicanum," a second edition of which followed in the Diamond Jubilee year. From 1874 to 1878 he was engaged upon his great work, "The

Constitutional History of England." He made for himself a world-wide reputation by this book and other lesser, but not more, useful historical works, as an investigator of mediæval history. A period of history, which he made particularly his own, was that surrounding the reign of Henry II., and of special importance are the several "Chronicles," which he wrote bearing upon those times. Besides the foregoing, he published several other works, all of which dealt with various periods of English history. In 1879 he received the degree of D.D. from his Alma Mater, of which university he was also made a D.C.L. In addition to these degrees, he held the degree of LL.D., of the universities of Cambridge, Edinburgh, Dublin and Heidelberg. In addition to these he had further honours bestowed upon him in being elected a member of the Royal Irish, Prussian, Danish, and Bavarian academies, and a corresponding member of the Institute of France and of the American Academy. From 1862 to 1868, he held the position of Librarian of Lambeth Palace, and from 1866 to 1884, a period of eighteen years, he was the Regius Professor of Modern History at Oxford. In 1879 he was appointed a residentiary Canon of St. Paul's Cathedral, and this post he held until 1884, when he was elevated to the episcopate as Bishop of Chester, where he remained for five years, when he was translated to the bishopric of Oxford. By his death the whole of the English-speaking world has lost the most learned authority on constitutional history of the present day. Almost the last, if not the very last time he appeared at a public function, in an official capacity, was at the funeral of the Queen, when he took part in the service which was held on the afternoon of February 2nd last, in St. George's chapel, Windsor, together with the Archbishop of Canterbury and the Bishop of Windsor, the Royal Borough being in his diocese. On the following day, he preached the funeral sermon in the same chapel before the King, the Queen-Consort and other members of the Royal Family. The deceased prelate was the Chancellor of the Most Noble Order of the Garter.

#### CONGREGATIONALISM IN THE CHURCH OF ENGLAND.

(Communicated).

The cause of the sad condition of affairs exhibited by "State of the Church" reports, lies deeper than the question of Manuscript versus Extempore Preachers. The foundations of Church order, as laid by the Apostles, carried forward from the Church of God before the Incarnation into the Church of God, under the dispensation of the Holy Ghost is communistic. "They had all things in common." To-day, the Church of England does nothing communally. In Canada, the Church is Catholic, Episcopal, and Synodical in name; in practice she is absolutely Congregational. The real difficulty, which besets the Church to-day, is her great injustice to her servants, the clergy.

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