

The Executive Committee of these Diocese consists of the Revs. A. J. Beanlands, G. W. Taylor, J. A. Leakey, W. W. Bolton, Henry Howitt, and Hon. J. W. Trutch, C. M. G., Dr. E. B. C. Hanington, Mr. J. H. Innes, Mr. H. Harrison, Mr. W. C. Ward, all elected by Synod.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, of Jacksonville, Florida referring to the approaching Church Congress in Louisville, says:

This annual Congress has secured for itself an admitted place and right in the Church. *We regard it as one of its safeguards.* In the necessary absence of any ex-cathedra interpretation of what the Church teaches, it is neither in good taste nor expedient to insist that one's own view of her doctrine is of necessity the Church's view. It is certain that no one school of thought adequately represents the real position of the Church. That position is the resultant of all party views. We trust the time will never come when the Church will be absolutely dominated by any of the existing schools of thought within her. In a wide tolerance and free discussion for the truth's sake is her safety, provided always that she be ruled by the indwelling love of Christ. The Church Congress is simply the forum for such discussion.

The *Living Church*, Chicago, says:

It never occurs to some clergymen, that the "Common Prayer" of the Church is a public service. As it is a public service, it demands a corresponding voice and manner. Not the low, indistinct and drowsy; nor the heavy, harsh, and vulgarly vociferous; but a manner at once reverent and earnest; an utterance clear, pure, and inspiring.

He who would be approved of God and man as a true priest, should have a practical genius for his work. A practical genius, however, is not an original gift. It is rather an absorbing purpose so perfect himself by study and practice, in his manner of doing his work. There is nothing that he has to do, that he may not come to do well—to read, preach, celebrate, instruct—if he will only put enough patient and earnest work in his manner of doing it. The dearth of excellence and efficiency in one's exercise of his various priestly functions, is not lack of gift, but want of determination to improve, or an apathetic readiness to accept the hum-drum, usual, ordinary and easy way as all sufficient.

The *Churchman*, N. Y., says:

The Bishop of Iowa has declined the election to the Bishopric of Nova Scotia. But the subject of the translation of Bishops from one nation to another is still interesting. It involves the true relation of Bishops throughout the Church Catholic. The Bishop is a Bishop everywhere, and in the Church there is no nationality; there is neither barbarian, Scythian, bond, nor free. The head of the Church is Jesus Christ, and all Bishops owe their allegiance to Him, and are responsible to Him for the care of that portion of the Church which is entrusted to them. The distinctions in the Church which we call by the name of national Churches, are civil rather than ecclesiastical. It is the first duty of the members of Christ's Church to be subject unto the powers that be and to recognize the obligations of citizens of the country to which they may belong. The community of these obligations binds together the members of a Church in any one country. The dioceses which are within one nation, being bound by the same civil laws, naturally combine for the purpose of the fullest compliance with those laws. They become thus national Churches, and these national Churches may legislate for their own advantage in accordance with the laws of the land, always

giving heed to the acts of the general councils of the Church. The natural order of things in the Church, therefore, brings about precisely the relations that are existing to-day between the Church in England and the Church in the United States. Each is independent so far as internal workings are concerned, and yet they are in the closest and most perfect communion, which is the communion of the Catholic Church. It is not because the first services in America were held by English missionaries, nor because of any closer relationship existing between them, that they are now in communion one with the other, but simply because they are parts of the Catholic Church.

It is very commonly urged by Roman preachers in England that English Churchmen ought to acknowledge the authority of the Bishop of Rome, because the Gospel was first preached in Britain by St. Augustine, who had been sent by the Bishop of Rome. This is not an historical fact; but if it were, it would not give the Bishop of Rome any authority in England, nor does he gain any such authority by the fact that at a later period the Church of England acknowledged the allegiance of the Bishop of Rome. Is it not the case that a bishop by sending missionaries, conquers a territory for the aggrandizement of his own see. This law of conquest holds only in the secular world, not in the Church.

THE BISHOP OF MANCHESTER ON THE PASTORAL OFFICE.

I will not deny that the spirit and fashions of the world infect men called even with this holy calling, or if not the men themselves then (which is hardly less mischievous) their wives and daughters; and if the spectacle of a true man is noble and inspiring, the spectacle of a clergyman's home when it is the abode of a self-seeking, worldly spirit, is of all spectacles the saddest and most mischievous. For such leaven spreads far. If the pastor's tone is low, that of his people can hardly be high. It is astonishing how the true pastoral character seems to win the heart of the people. I see it again and again in my own vast diocese. It is marvellous to me, and yet most encouraging, to see how few of what the world calls gifts are needed to fill a Church, and I may even say to work wonders in the lives and conduct of a people. A preacher acquires the truest eloquence by daily contact with his flock. I do not think a real pastor could ever preach an uninteresting sermon. It is true he might offend a cultured taste, the letter "H" might not receive full and fair treatment; there might be some provincialism of utterance now and then; the grammar might not be quite perfect, and these defects no doubt are decided drawbacks; but you should not leave that Church without feeling that the man has penetrated the true secret of spiritual life, and some new and higher aspect of life should stand before your eyes. That is the power of the true pastor, that I pray God to multiply a thousand-fold in the parishes of the Church of England. Men, living agents before everything else, is at the present moment the Church's greatest need; not merely men cognizant of ecclesiastical proprieties, whether of costume or ritual; but men with living, loving voices, or voices not merely repeating formulae, however reverent or ancient, as though there were a spell in the very words, though they are not intelligible to the mind and awaken no echo in the heart of this nineteenth century, but voices equal to respond to the great throbs of that heart and to interpret its deep significance, its strange, unsatisfied, and often lofty yearning; voices resonant with the undefinable sympathy which is the one bond between soul and soul, the sweet music of Christian love discernible in every accent.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

STRANGE THINGS.

To the Editor of the CHURCH GUARDIAN:—

SIR,—The attentive reader of your last few issues must have been struck by some "strange things."

1. It is "a strange thing" that as is said in your issue of September 21, "in the Cathedral city of Halifax, every Rector is an Englishman who received his education in the Old Country;" and yet there are more than an equal number of Nova Scotians educated at King's College, Windsor, (which was instituted to raise up a native priesthood) and some who received almost free education there, through the Scholarships founded in England by the S.P.C.K., for the same end, who are enjoying good comfortable English Rectories.

2. It is "a strange thing" that a clergyman so educated and enjoying an English living of £400 a year, for the last 15 years and should be put forward as deserving of some "special mark," when 'for family reasons' he has deserted the hard work of the diocese of his father and grandfather for a population under 400 in an English village.

3. It is "a strange thing that 'family reasons' did not keep the Earl of Lichfield's brother, and Canon Trotter, in their English preferments? They at present being Bishop and Priest in Qu'Appelle! far! far! more wild and West than Nova Scotia!

4. It is "a strange thing" that the article published from *Church Bells* upon the Diocese of Nova Scotia should have no mention of Bishop Binney, who (as you say) made the grandfather of the Authors, his Chaplain and a Canon of his Cathedral!

5. It is "a strange thing" that the *Southern Churchman* should say of Bishop Perry, "It is stated that he will certainly accept" the See of Nova Scotia; while a New Brunswick paper tells us he has written to Iowa to say he "will not accept!"

6. It is "a strange thing" no word has come from Bishop Perry himself! Yours,

QUIZ.

SIR.—In your paragraph on the Diocese of Columbia in your issue of August 31, I see that the Bishop is said to have stated in his address to the Synod in June, that the Diocese had been refused assistance by the societies in England, preferring to aid the Colonial Church, adding that the refusal has been made ignorantly, for in a recent publication of the S. P. G. Columbia is included with Toronto, Huron, Ontario and Niagara as five American sees founded and nurtured and placed in positions of pecuniary independence. The Bishop seems to be under the impression that the S. P. G. has ceased to entertain applications from these Dioceses. But on referring to the Reports of the Applications Sub-committee for the last four years, I find that the Society received and entertained applications from the Diocese of Columbia in 1884 and 1885, and the Diocese of Toronto 1884. The applications were not renewed apparently in 1886 and 1887, and the Society can hardly be said to have refused them. The list of applications for new grants is a very long one, and the Society's means of meeting them unhappily very limited; so much so that when the Bishop's last application was considered £18,000 was asked for by some 39 Dioceses, and the Society was compelled to reply by a reduction of nearly £4,000 on its whole expenditure. This was in 1885, in the schedule of grants for 1886. The fact is that the Colonial work of the Society has a distinct claim upon persons directly connected with the Colonies by commercial interests, and