

ceptions in the last two or three generations. The American Church has fallen back on the old rule in a somewhat mechanical and unspiritual manner. Perhaps it was their queer doctrine of equality by which they were determined, or they may have been afraid to follow English precedents. We doubt not that some time in the future—it may be many years hence—the rule will be found inconvenient and will be altered. At any rate such a rule, opposed as it is to the experience of centuries, cannot influence ourselves in Canada.

THE REV. C. R. BELL, MUS. DOC.

The Rev. Christopher Rolis Bell, Mus. Doc., passed from this life on Sunday, 19th inst., aged 74, at his residence, 468 Quebec Ave., Toronto Junction. Mr. Bell came to this country from England. For some time he was engaged in the insurance business in Toronto; his mind, however, was set on the ministry of the Church, and he was ordained deacon; he was priested in 1865, and entered the Diocese of Toronto on June 24th, 1872. He served as missionary at Egansville, Masonville, Brooklin, Scarboro, Lakefield and Bradford; his last field of work being Keswick and Roache's Point on Lake Simcoe. Advancing years and declining health caused him to retire from active missionary and parochial work, and take the rest which the Commutation allowance provides for the feeble step and the stooped back. This year has been a severe one in the matter of death with the clergy of the Diocese of Toronto, Mr. Bell being the fourth who is gone from the clerical staff to the rest that awaits the servants of God.

WHAT THE CHURCH IS NOT.

The Church is not a concert hall nor a place of entertainment for the musically inclined. It is not a lecture bureau. The Church is not a mere *idea* to be developed, nor a mere *emotion* to be felt. It is a definite institution. Another false view of the Church, which is not true to the facts, is this: That the Church is an association of men. A number of men get together and adopt articles of association. But no number of men can get together and form the Church, any more than a number of men can get together and form a family. One must be *born* into the family in order to be a member of it, and one must be *born* into the Church in order to be a member of it. The way the son or daughter gets into the family is by birth; the way children or adults get into the Church is by *birth*, birth by baptism. This is the universal sign of entrance, and the act of admission into Holy Church is by *baptism*. If you ask why is this, go back to Christ and ask Him. He made that sign and that holy rite for entrance to the Church. But baptism is the way into the Church; then there must be a Church into which to get, and this Church is not by association, it is by Divine constitution. How? By Christ's power and authority while in the flesh on the earth, and by His promise to be with the Church so constituted to the end of time. The Church is not a matter of accident. It is not a Wesleyan idea, or a Lutheran idea, or a Calvinistic idea. It is Christ's Divine Society on earth, with certain officers who have His authority for doing what they do. The postmaster has authority for stamping letters and distributing the mail. He gets it from the government. None of us could associate together and form a government post-office and conduct it. A Church is under the delegated authority of Christ. The view, then, that the

Church is a mere idea, an emotion, a truth floating through the minds of men, is a false view; the view that the Church is an association of men for religious purposes is a false view. The view that it is Christ's institution is the true view.

THE MISSIONARY FIELD.

JOHANNESBURG.—Matters are ripe now for the extension of Church work in the parish, and at a meeting of St. Mary's Vestry, at the beginning of last month, a scheme to build three churches to take the place of the one building now existing, and which is quite inadequate to meet the needs of the parishioners, was resolved upon amid many manifestations of enthusiasm, one speaker clinching his remarks with an offer to start the fund with £1,000.

CAPE TOWN.—At an Ordination held by the Bishop of Cape Town, in St. George's Cathedral, Cape Town, the following deacons were admitted to the Order of the Priesthood:—Rev. F. M. C. Boehm, assistant curate of Mossel Bay; Rev. N. W. Fogarty, assistant curate of Oudtshoorn; Rev. W. N. C. Marchant, assistant curate of St. Paul's Church, Cape Town; Rev. J. H. Whaits, assistant curate of Stellenbosch. These four gentlemen were students of St. Augustine's College, Canterbury. At the same time and place, Mr. Smart, a student of Dorchester Missionary College, was admitted to the Order of Deacons, and afterwards licensed as assistant curate to St. Philip's Mission, Cape Town.

CENTRAL AFRICAN MISSION.—At an Ordination by the Bishop of Zanzibar, at Magila, East Africa, on March 15th, the Rev. Samuel Schoza was ordained to the priesthood.

A letter has been received at the Church Missions House, New York, from the Bishop of Alaska. The portions of public interest are here given: You will, doubtless, be pleased to have some news from Alaska, now that I have, in the providence of God, entered upon my duties in this jurisdiction. There is no doubt you have heard accounts of the marvellous immigration of men to Alaska this spring, on their way to its gold fields. Every boat arriving here is crowded to its fullest capacity with men and freight. The "City of Topeka," on which the Rev. Mr. Beer and I were passengers, carried over 200 men with their dogs, bound for Circle City and Cook's Inlet. We held a service for them on the boat, at which all who could gain admission to the saloon were present. On the whole, they were an intelligent, decorous body of men. We found among them some members of the Church, one young man being the son of an honoured priest of the Church; and, with few exceptions, they expressed great joy at the thought that "the bishop" would visit them this season in the region to which they were going. The service was very impressive, and not without good results, as we afterward learned. Juneau, about 1,000 miles from Tacoma, is the port through which they pass to the Yukon. At this place many of them outfit for the long trip overland of 850 miles. This is an important point, and the place is likely to develop greatly, although the mountains, rising precipitously 3,600 feet high on all sides but the inlet, leave little space on the shore for much growth. The present population is about 1,800 whites, with some hundreds of natives. Saloons, variety shows, etc., are very numerous and alarmingly active and seductive. It seems impossible to rent a house. Mr. Beer and I lodge together in one small room, cold and bare, and are obliged to skirmish around for meals, while for a place to do our writing, we are obliged to resort to the small quarters occupied by the Rev. Dr. Nevius, which belong to the Presbyterians. There is no place to hold our services but the "Log-cabin Church," and there only in the fore noon of Sunday, etc. This privilege will soon be denied us, because the Presbyterians expect to occupy it themselves this summer. While speaking on this subject, I may say a word justifying our presence, though such justification is unnecessary. Our mission here is to the whites. It is the only mission to the white population in this

part of Alaska. A citizen of this place, with no partiality for us or our work, said in reference to it, that "the Episcopal Church deserves all respect for having spirit enough to undertake missionary work here among the white population." Besides, we have twenty-four communicants, and to care for them is a duty which justifies itself. To go back now to the want of a church building and residence, I must say that we shall be obliged to build, and that as soon as possible. We have a lot, but to hold it \$100 was borrowed and paid on it. I must pay this \$100, and the balance of \$275, if we are to keep possession. This I am doing. What the people will be able to do themselves, I am unable to say; but they are willing to do all they can. However, they will not respond, I think, until they see that the Church is serious by at once making the start and assuming immediate responsibility. This work must go on, and I trust the Church will stand by me, and help me to do it. Opposite Juneau are the Treadwell and Mexico mines. Over 600 people reside here, and so far our Church alone has given them services. Here we ought to have a little chapel, but of this I must speak later. The Romanists have been trying to get the company to allow them the right to erect a hospital; they have one in Juneau. Our coming is inciting them to possess as much as they can before us. Circle City, on the Yukon, and 850 miles from here, is a town of 1,500 people. It is the centre of the mining region. It is a very important place. No mission has, as yet, been established there. Were it not that I feel that the Church expects me to visit this place before recommending the appointment of a missionary here, a medical man, I would immediately recommend that the Board should authorize me to place one here now—take him in with me. I am in doubt as to whether it would not be wise to have my friend, Dr. Campbell, follow me at once to Circle City (he cannot leave until May 1), instead of placing him at the mines. I fear that before I am able to return from my trip to the Yukon and report—about November—we may lose a splendid opportunity. I would be thankful if you presented this statement to the Board. Cook's Inlet is rising into as great a prominence as Circle City. Thousands are pouring into this place. I cannot reach it myself before October. I feel that we ought to be in evidence there at the earliest possible moment. But I cannot dwell further on this point, as I must close in time to catch the mail steamer. Please do not forget the necessity of a church and missionary residence at Juneau—an immediate need. Praying that God may put it into the hearts of our beloved people to respond quickly, generously and universally to the work of the Lord, to the help of the Board, not only to Alaska but everywhere, I am faithfully yours,
P. T. ROWE.

Juneau, Alaska, March 28, 1896.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$293 00
W. T. H. Selby, Orillia	1 00
A thank offering for great mercies from J. P., who wishes she had it in her power to make it hundreds.....	50

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

LENNOXVILLE.—*Bishop's College*.—The Principal preached in Christ Church Cathedral in the morning, and in the Church of St. James the Apostle, Montreal, on the evening of Palm Sunday, and in the Cathedral again on Monday, in Holy Week. On Easter Day he celebrated at Grace Church (Rev. Dr. Ker, rector) at 11 a.m., and preached at Evensong. On Wednesday, Thursday and Friday evenings in Easter week, he lectured on "Cambridge and Famous Cambridge Men," in the school-houses of St. James the Apostle, St. Martin's and St. George's, respectively. The proceeds were in aid of the Bishop Fulford memorial window in the College Chapel.