

Church people, in a parish, are those who take the Church papers. They know the various enterprises in which the Church is engaged, her missionary efforts, her educational interests, her growth in new parishes and new dioceses. They know the needs of the work and the lines where help is most welcome and most effective. They can converse with the pastor about these. There is a common bond between them. Among these people he will find sympathy in his own work, and interest in the various outside works he wishes them to aid. Weekly they are brought into contact with the larger life of the whole body, and feel their own union with the great whole. Church news comes to them from all parts, and their own work is but the counterpart of the work that is going on everywhere. It is a common struggle, and a common victory.

But it is not only by keeping alive the sense of a common interest in a vast and far-reaching work, by its presentation of reports and news from the whole field, that the Church newspaper helps the pastor. It contains discussions of vital matters of Christian thought and opinion, of ways and methods, of new duties and new openings for progress, of living interests which concern the Body and its obligations. It is preaching, in this way, all the time. It is keeping its readers abreast with the thought of the Body as well as with its practical efforts.

In this way it seconds the pastor's exhortations and confirms his teachings. It gives to the eye what he offered to the ear. It is no rival in this, but a useful servant, faithful and unobtrusive. It stimulates the thought of his people, and makes them more eager, ready, and understanding hearers. They read about the very things in which he wishes to interest them, and they and he are moving on common lines of thought and feeling when they read the Church paper.

We are taking it for granted, of course, that the Church paper is one which, as a whole, the pastor approves, which he considers in sympathy and harmony with what he considers right views and principles. He is perfectly justified, indeed it is his duty to use all his influence against the introduction into his cure of a periodical which will interfere with him in his teaching. The pastor, and not the newspaper editor, is responsible for the parish.

But the pastor should occupy the ground. He should look after the Church newspapers of his flock. He cannot afford to be indifferent. It is a matter which directly concerns himself and his responsibility. He is in serious error if he fail to give it attention.

The whole business of the success and guidance of the Church newspaper is where it ought to be, after all, in a loyal Churchman's opinion, in the hands of the bishops and the clergy. The Church paper offers itself to them as a helper. That is all. It is a power which they ought to use for their purposes. To help the bishop in his work, and the parish priest in his, and the missionary in his, is the legitimate and only purpose of the Church newspaper.

We have marvelled often, and the wonder grows no less, that so many of the clergy fail to see the use they might make of this power, that they leave it to chance or to a stray agent, or to the whim of the moment, to be or not to be. Other Christian bodies are wiser, and their

clergy press their newspapers in all directions. We are generally sublimely indifferent to the whole matter, and scarcely ask the question whether a Church family takes a Church paper or not.

We do not advocate making the clergy newspaper agents, even for Church papers but what we do say is, that to help them in their work, to assist in making their people intelligent, interested, and active in Christian effort, they need the Church paper, and that they are those most interested in circulating the right one.

Ordinarily a pastor can do no better thing for his own work and his own comfort in it than to secure, in his parish, a large circulation for a good Church paper. He will feel the effect at once, and it will go on increasing. One thing is sure, he cannot, as [this date, afford to do without this instrument.—*The American Churchman*, 1870.

THE SUNDAY-SCHOOL.

Interest in the Sunday-school is not flagging, but rather on the increase, if anything. Yet there is the chronic complaint that the institution is not bringing forth the desired and expected fruit. Too many graduates from the Sunday-school are found leaders in society and active in business, but leaders and workers in the Church. And too many, alas, apparently give up all interest in and outward recognition of religion and Christian duty. Setting aside the fact of the general perversity of human nature, as a reason for this state of things, it is not to be expected that one hour a week of spasmodic and systemless instruction, very often by wholly incompetent teachers, will, of itself, train a young person up to a serious understanding of the Christian life, especially when the home and social influences acting upon him the rest of the time are such as counteract what little good may be done. While all the plans, systems, and devices that have been suggested and employed have failed to make the ideal Sunday-school, the fault lies largely, as far as human means are concerned, at the door of the neglect of the underlying principle that the Sunday-school is not a separate institution, but an integral part of the Church. In fact, it has the wrong name fastened to it. As considered now, it is a school kept on Sundays. It needs no name; it should be simply the Church herself instructing her catechumens. As things are now, the congregation, with the exception of a few crude girls employed as teachers, know nothing about the Sunday-school, only as they meet a crowd of children going away from the church when they are going to service. It is a question whether the old-fashioned method of catechising is not better. Suppose the children were brought to the regular morning service, and ten minutes given to the catechism, and instructions in the Christian Year, then, at least, there would be no transition from the Sunday-school to the Church, for they would be in the Church from the beginning to the end. Neither would there be the usual transition from the Sunday-school to the world. One thing certainly could be done—burn up the numerous varieties of stupid service books that have been foisted upon the Sunday-schools. The children should be trained up to the use of the

prayer-book, and nothing else should be allowed in the schools. No wonder the service and the prayer-book are strange things to them when they attend the regular worship, after growing up on the weak dilutions of the usual Sunday-school service. It is far better that the children have the prayer-book in their hands from the first, and be taught to find the places. A short selection can be made in line with the principle of morning prayer, with a portion of the Psalter, and this growing familiarity with the prayer-book will make them feel at home in the church, and also teach them to feel that they are not merely scholars in a school, but members of Christ's Church.—*The Church News St. Louis*.

News from the Home-Field.

Diocese of Nova Scotia.

DIGBY.

The Rev. Augustus A. Bryant has resigned the locum tenency of the parish of Digby. It is understood that he has never been an applicant for the rectorship.

THE CHURCH HOSPITAL.—This institution which has been closed for a short time past for repairs and improvements, will be re-opened this month with superior accommodation for the reception of private patients. The hospital is intended for the treatment of either surgical or medical cases, patients being attended by doctors of their own choosing if desired. It is under the management of the Sisters of St. Margaret (Church of England) but patients therein have full liberty as to religious privileges and may be attended by their own ministers.

CHARLOTTOWN, P.E.I.

The Rev. Mr. Almond of Trinity Church, Halifax, preached in St. Paul's in the morning and in St. Peter's in the evening of the 18th instant for the benefit of the Widows and Orphan's Fund of the Diocese of Nova Scotia. It appears that the number of families claiming aid from the fund having increased, and subscriptions having fallen off, the amount granted each applicant cannot exceed one hundred dollars. It is confidently trusted that Mr. Almon's visit to the various parishes will result in such an increase in the fund that a grant of two hundred dollars may in future be made to each applicant.

ST. PETER'S CATHEDRAL, CHARLOTTETOWN.—A Solemn Requiem Celebration of the Holy Communion was sung in the Chapel of All Souls on Tuesday, 11th inst., for the repose of the soul of the Metropolitan of Canada. The *Dies Irae* was sung as the Sequence and other appropriate hymns were used. The service throughout was very impressive and was well attended by a devout congregation.

Diocese of Quebec.

THE BISHOP ENTHRONED.—The enthronization of the newly consecrated bishop of Quebec, took place at the Cathedral of the Holy Trinity on the afternoon of the 25th Sept. The building was filled by a large and devout congregation who followed the service and ceremony