

certain glittering eloquence combined with profound theology. Mr. Knox-Little reads close upon his leading, and may one day take his place as leader. The latter has scarcely left us before the Rector of Holy Trinity brings among us, for the benefit of his own congregation, another Irish clergyman, who has distinguished himself in the Evangelist Society by his fervid eloquence. The name of Maturin is a household word in the Irish Church, and indissolubly associated with Dublin life. Hitherto, Philadelphia has been the scene of the labours of this son of the Dublin clergyman; but his name is apparently destined to win a wider reputation than that of the father.

A secondary thought, naturally suggested by the train of this subject, is the immense power which the so-called Ritualistic clergy exert by their singular eloquence. For years it has been the fashion to ridicule them as altogether failing in this phase of the clerical office, and frittering their time away in postures, gestures, and æsthetic display of music and painting. The truth is, that their philosophy gives preaching the primary place in the whole system; the ritual following as a natural logical conclusion. This point was clearly brought out by Mr. Knox-Little in his famous Boston address. They address themselves to the thorough up-stirring of the material before them by energetic preaching; but they do not leave their converts to depend upon a perpetual course of the milk of Gospel nourishment. They lead them on to more solid food, "the strong meat" of high and wholesome doctrine. The next step is the expression of this Gospel religion, from milk to strong meat—from elementary truths to the wisdom of the perfectly instructed communicants—by a grand and noble manner of worship. Such appears to be the underlying philosophy of that system called Ritualism, which by eloquent evangelistic preaching and by catholic ritual, is moving the Church of England to its inmost depths of life and energy, of thought and feeling.

It is one of the signs of the times that some of the ablest preachers of this section of the Church, as well as its foremost anti-Roman theologian, Dr. Littledale, come from the Island which had been hitherto noted chiefly for the ultra-protestant tone of its ministry; and that they are shewing themselves, when roused, capable of intellectual discipline and theological power very rare in modern days, ably supplementing the more calm and unimpassioned eloquence of their English brothers in the common Church of the British race. There is good reason to hope that working well together in harmony, they may so temper each other's tendencies to eccentricity or extravagance as to create a wholesome wave of solid Church sentiment, whose power and worth no body of Christians within its reach will be able very long to gainsay or withstand.

OUR CHURCH PAPER.

"I CAN'T be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much-respected clergyman of the church not four hundred and fifty miles from Toronto.

As we cannot send an agent to every town and village in our field, as this clergyman's field particularly is small and difficult of access, we must give up all hope of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the Church press is one with the work of the ministry, and that wherever the Church paper is largely circulated the results are manifestly good.

Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons, and more inclined to heed Gospel exhortations. "The church paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God as it appears in doctrine, conviction and providences. This is all lost in the family that takes no Church paper, and the result is too apparent."

The same writer speaks of the value of Church papers, especially in families where there are growing children. Without the church paper "they grow up out of the church. They have learned nothing of its grand history. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought throbs along the circulation of their soul-life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder in their declining years, why their children have all left the church. The writer answers:—"They never had a church paper, and know no more of the church in which they were born, in its spirit, progress and triumphs, than they do Confucianism. The effect is also apparent in the church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds are found among those who read the church paper."

This is, we believe, literally true. The people who are most liberal in proportion to their means in contributions to mission work and to the clergyman's salary, are those who read the weekly church paper. They are in sympathy with the work of the church; and not only so, they are the efficient workers. Their reading makes them valuable in the Sunday school.

If our brother will make the experiment by vigorously canvassing his Parish for our paper, we are sure he will find this to be true.

BOOK NOTICES.

FIFTH ANNUAL REPORT OF THE INFANTS' HOME AND INFIRMARY, TORONTO, presented October 29th, 1880.

We hope this Report will be widely circulated in order to show the good work that is being done, and the need there is of further support to continue and extend its operation. If the Report be read, it will be seen that the Institution is an admirable one, and that it deserves the patronage of the entire community. The object of it is to take care of infants that have no one to take care of them, and to provide comfortable homes for them, so that they may receive the individual love and care so necessary for their welfare. The interest in them does not cease, when they are thus removed, as communication from time to time is kept up. Religious instruction is given in the institution on Sundays, and Bible classes are held on other days.

The committee state:—"The funds at our disposal are so limited, and the applications for admissions so numerous, especially during the winter months, that it is a difficult matter to determine which are the most deserving cases, and we are sometimes forced to refuse help to those we would otherwise gladly aid. There is urgent need for more accommodation than the present Home affords; the knowledge that many refused admission perish miserably, makes us most anxious to provide a permanent Home as soon as possible. To further this, we propose to hold a bazaar at Easter in aid of the building fund."

And also:—"It was stated in our last report that

an excellent site of land had been given for the new Home. Owing to unforeseen circumstances, this had to be sold, but the \$1,000 of the purchase money was generously given by the donor of the land towards the building fund, which we are happy to say amounts to \$4,644."

Diocesan Intelligence.

NOVA SCOTIA.

(From Our Own Correspondent.)

HALIFAX.—The Rev. John Padfield, Principal of St. Margaret's Hall, recently read a paper at the Church Institute on "The Bible," which a local paper, the *Wesleyan*, commented upon in an unfair manner, attributing to the Principal sentiments he had not expressed. The *Wesleyan* has declined to insert the Principal's correction of the editors' misrepresentations. In the course of the letter, which was subsequently published in one of the Toronto papers, the following paragraph occurs:—"What I did say in that paper was that the Bible is the inspired Word of God, and that Churchmen will never be tempted to question either its inspiration or authority." I will also put to you a few questions which I propounded and answered, and which I should be glad to see you satisfactorily answer. How do you as a Methodist know that the version of the Bible which you use is the whole Bible, and nothing but the Bible, and what grounds have you for preferring that version to any other? Why do you claim inspiration for only sixty-six books, and not for seventy or eighty? Why do you acknowledge as inspired the Epistle to the Hebrews, which for a long time was considered of doubtful authority, and refuse to accept the epistle of St. Clement, which at one time was bound up with the Bible? On what authority, except that of the printer, do you claim inspiration for 'Solomon's Song,' and refuse it to the 'Book of Wisdom'? Why do you quote the Epistles of St. Paul as canonical, and reject the Epistle of his fellow-laborer St. Barnabas? These questions are easily answered by Churchmen, but I must say I should like to see you answer them."

MONTREAL.

(From Our Own Correspondent.)

MONTREAL.—On the last Sunday in January two congregations, whose histories are of note in this diocese, took possession of new houses of worship, though not that part, however, which is purposed to be consecrated to exclusively religious services. The one is the congregation at Trellisburgh, who held their first service in the basement of the "Bishop Stewart Memorial" Church; the other the congregation of St. Stephen's, who entered into the basement of their new church on the same day. Of the opening of this last, there is a full report in the daily papers, as also a full description of that part of the building so far made ready. The Bishop preached in the morning, the Rev. J. P. Du Moulin at the Litany service at 4 p.m., and in the evening the Rev. Canon Carmichael, of Hamilton. On the Monday evening following, a missionary meeting was held, and addressed by eminent laymen as well as the clergy. The basement forming the lecture room for the new church is large and lofty, well finished and well furnished. The organ that so long accompanied the sacrifice of praise in the old church, is to remain in this lecture room, a new and larger one being ordered for the church itself.

The "Bishop Stewart Memorial" Church is not far from completion. The basement opened as a temporary place for the worship of the congregation is a spacious one. The Rector is to be congratulated indeed on the celerity, and none the less, the solidity with which this fitting memorial to those eminent men, (eminent for faith and good works, for humility and moral greatness, Bishop Stewart and his successor in the parochial charge, Dr. Reid) has gone up. A clergyman of the American Church preached at the opening services.

THE Clerical Association of Brome County held its third meeting at Brome Corners on the 1st of the month. Exceedingly cold was the day, yet a fair representation was made, evincing great interest on the part of those that had faced the keenly cold atmosphere, (thermometer registered 27 below zero at B. C. at 7 a.m.) The readings and discussions were all interesting and profitable. Report of the Diocesan Committee on Sunday School work, the circular anent the Diocesan Library, and the exegeses of 1 Tim., chap. 1, 2-5, were each in turn reviewed. The next meeting is to be held in Botton Centre.