

very able and impressive discourse, the Bishop said:—

He believed that it was as true in spiritual as it was in worldly things that "There is a tide in the affairs of men which taken at the flood leads on to fortune," but which, if once missed, was lost for ever. The door was open to him to a work of use and blessedness, and for a time it remained open, but if he refused to enter, that door would be closed, and though it might be true that other ways of access might be found, that way—perhaps the most direct, perhaps that which would lead him or would have led him nearest to the glory of God—was closed against him for ever. Those lost opportunities, those talents taken from the slothful servant and given to others, those crowns and thrones within our reach and lost because we would not claim them, would give us bitterest agony in that internal retrospect which would come to us all. Well sang M'Cheyne—

"When this passing world is done,  
When hath sunk yon radiant sun,  
When I stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know—  
Not till then—how much I owe."

Never till, with the light of eternity upon it, we looked back across life's finished pilgrimage, should we know what we owed to Christ—of enemies that had been suppressed, of pitfalls and temptations unconsciously avoided, of words kept back which in truth had wrecked our life—all those opportunities embraced which would have led us to ease and blessedness—we should never know until our course was finished. And what of the other side of the picture? What of the wasted capacities and the neglected opportunities? What of the door of usefulness shut upon indifference? Perhaps—who could tell—the door of spiritual grace and usefulness was being opened to them that day. Then, if it should be so, if the word of God had stirred their hearts, if the door seemed to be open to new devotedness, to new service—if the Spirit of God seemed to be leading them to enter, let them not pass it by, lest they saw the iron foldings of the door slowly and silently closing, to be sealed against them for ever.

*Children of Sunday-schools may help in securing new subscribers.*

**THE PRINCIPLES OF CHURCH EXTENSION**—The Bishop of Peterborough, speaking at a meeting of the Upton Church Extension Society, drew attention to the lines on which such work should proceed. His Lordship said:—

The Church from the first was a missionary Church, and her mission in early days was as large as the diocese itself. It was really a diocesan mission with the bishop at the head, helped by the prayers and gifts of the people in his diocese. Missionaries were planted throughout the diocese, and they were sustained by the alms and offerings of the faithful in some central or cathedral town until by degrees men were won to Christianity, and then the more wealthy asked that they might have a resident clergyman whose maintenance they would provide for. And thus the parochial system of the Church sprang up. In that they had the principle and the germ of what they now called a central sustentation fund. The promoters of the Church extension scheme in Northampton took that as their principle; they sent the living minister first to speak to the people before they built the church, and he felt more and more convinced that was the true principle of Church extension work. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church than putting down in the midst of such a district a grand, handsome

church, perhaps half of which would be new-erected. And while they were building the church, the whole of their capital was locked up in the building, and they had no minister on the ground to win the people while the church was being built. He believed the whole secret of Church extension and Church work was just the secret that Napoleon made his secret. Napoleon said the secret of a great general was the power of throwing the masses of his troops precisely in that place and at that moment in the battle where they were most needed. And what was true of armies engaged in combat of that character was also true of the great spiritual army. What they needed was the power of throwing readily and from time to time, as was most needed upon this or that point, fresh masses of their spiritual army to do the required work.

*Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?*

**OLD CATHOLICISM IN SWITZERLAND.**—The Old Catholics of Lucerne have held their first service. The community was organized in September, 1883, and has spent the intervening two years and a half in trying to get a church to hold service in, there being a prejudice on the part of its members against holding service in a room, even if licensed for Divine Service. First they applied as a religious denomination for the use of the Marienhilf Church. This was granted them by the magistrates, but the permission was annulled by the Cantonal Assembly. Then application was made for the Protestant church, but this was engaged by the English at 8 and 11, and used by the Protestants themselves at 9.30 and 10.30. The English chaplain declared it impossible to give up his early communion; and so the Old Catholic service, which consisted of the communion service only, could not be held. Appeal was next made to the Federal Assembly, which declared the appeal to have been sustained. But fresh legal difficulties were started, and numbers of propositions were made for settling the matter, all of which came to nought. At last it was resolved to ask the committee of the Protestant Church for permission to use the building on Easter Sunday between 7 and 8.30 a.m. The result was a complete success. Every seat was filled. An altar was fitted up in the chancel, a choir of male voices rendered the music, and the Mass was said in German by Bishop Herzog, assisted by Dr. Steiger, one of the oldest members of the Old Catholic body. The latter used a chalice which had been presented to the Church in memory of his father's steady efforts on behalf of freedom of speech in the Swiss Catholic Church. The *Katholik*, from which these particulars are taken, states that when the *Bussakt*, or general confession, a ceremony new to most of those present, had been gone through, many who had come with no intention of communicating, felt themselves no longer able to resist the invitation to "eat of that Bread and drink of that Cup." A person present estimated the number of communicants at 320 men and 200 women. The impression produced by the service, adds the *Katholik*, is one that can neither be described nor forgotten.

*To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)*

**TRINITY CHURCH, NEW YORK.**—From the Year Book of the Parish of Trinity Church, New York, we find the following statistics for the year 1885-6:—Baptisms, adults 43, infants, 1,186, total 1,228; confirmed, 459; communicants, 5,445; Sunday-school scholars, 4,264; contributions, \$52,123.26.

## NEWS FROM THE HOME FIELD.

*Gathered specially for this Paper by Our Own Correspondents.*

### DIOCESE OF NOVA SCOTIA

**PROTON.**—The Rev. Dr. Sheraton arrived here again on Wednesday last, to spend his summer vacation.

**TRURO.**—The Rev. J. Edgecumbe officiated at Truro last Sunday, and preached two very able sermons. In the evening the congregation was unusually large.

**WINDSOR.**—*King's College.*—The arrangements for the Encænna are as follows:—

The annual meeting of the Alumni of King's College will be held in the Convocation Hall of the University on Wednesday, June 23rd, at 11 a.m. At this meeting three Governors of the College have to be elected.

On Wednesday afternoon the Annual Cricket Match for the Cogswell Prize will be played on the College cricket field, between the former and the present members of the T. E. C. C.

On Wednesday evening, at half-past 7, the Annual Conversazione will be held in the Convocation Hall, to which the President, professors and students issue invitations.

On Thursday, June 24th, the day of the Encænna, there will be a celebration of the Holy Communion in the Hensley Memorial Chapel at half-past 7 a.m. Offertory for the Restoration Fund. Old graduates are specially invited to this service in their own College Chapel.

At half-past 10 the Anniversary Service will be held in the Parish Church of Windsor. The sermon will be preached by the Most Reverend the Metropolitan of Canada. The offertory (by permission of the rector and wardens) will be for the Restoration Fund of King's College.

At half-past 2 p.m. the Convocation will be held in the Convocation Hall of the University, for the purpose of conferring various degrees, and the transacting of other business.

Addresses will be given by the Right Rev. the Lord Bishop of Nova Scotia, the Bishop of Iowa, Rev. Dr. Partridge, G. Stewart, Esq., Jr., F.R.G.S., F.R.S.C., &c., Allan Jack, Esq., D.C.L., and others.

Lunch and tea will be provided by the steward of the College, in the College Dining Hall, from 12 to 6 p.m. from 50c. to 25c.

**SACKVILLE.**—On Sunday, April 30th, the Bishop of the Diocese held a Confirmation at Bedford, in this parish, when twenty-four candidates received the laying-on of hands. The service, which was fully choral, was so effectively rendered as to elicit warm commendation from the Bishop, who also expressed his gratification at the improved appearance of the interior of the church. The congregation, he said, had done right in beginning with the inside, but he hoped they would continue the good work until the outside was also renovated. His Lordship's sermon, which had special reference to the subject of Confirmation, was listened to by a large and attentive congregation, and was a clear and forcible statement of the Church's reasons for retaining this rite.

On the following Sunday the rector, assisted by the Rev. C. Bowman, of Parsboro', administered the Holy Sacrament to forty persons, the largest number of communicants seen at one time in the parish church for many years. *Laus Deo!*

**HALIFAX.**—*St. Paul's.*—The Rev. Charles Hole, of London, England, and formerly of Capetown, has been unanimously elected Rector of this important parish, with a salary of \$2,500. Mr. Hole is expected at once.

*St. Mark's.*—The Rev. H. J. Winterbourne.