

annual picnic in the grounds of St. Mary's Mount, Sapperton. One hundred and seventy children and ninety adults left the station at Vancouver.

CHILLIWHACK.—The Bishop and Mrs. Sillitoe, visited St. Thomas' Parish on the 17th, August, and were the guests of Mr. and Mrs. Allen at the Parsonage. The Bishop preached morning and evening, and at the conclusion of evening service admitted the two Churchwardens and one of the Sidesmen. An era of prosperity has dawned upon the district, of which the tokens are manifest on every side.

CONTEMPORARY CHURCH OPINION.

Church Bells, London, England, says:—

The good nature of the Prince of Wales is, it appears, the cause of the placing of the name of Cardinal Manning after his own, and before the Lord Mayor's, in the Commission on the Housing of the Poor. The incident is an unfortunate one. We yield to no one in our respect for Cardinal Manning, but the question really lies beyond him. What was accorded to him because he was Cardinal Manning, what was, in fact given him as an individual, and not because he was a Cardinal, might very possibly be some day claimed by Rome as a right. We fear that it looks very uncharitable to say this, but the past of the Papacy and the present acts of some of its agents must not be forgotten. It is therefore important, most important, that it should be at once made widely known that Cardinal Manning has no legal right to the precedence which the Home Office gave him at the suggestion of His Royal Highness. It is curious that Sir William Harcourt, who was at the time Home Secretary, did not call attention to the irregularity. We do not for one moment suppose that Sir William was, as one of our daily contemporaries suggests, influenced by the wishes of his royal relative. As, however, Sir William cannot be supposed to have forgotten the relationship which he so proudly made known to an ignorant world on the memorable occasion, when he as a descendant of the Plantagenets, gave his sanction to the marriage of the Princess Louise with the Marquis of Lorne, it is curious that he did not guard himself against the suspicion of family partiality. Apart from this, the ardent constitutionalism which he always professes ought to have saved him from anything so unconstitutional. Still, Sir William's family arrangement—family by virtue of his descent from the plantagenets, the exact nature of which may be easily ascertained by an inspection of the family genealogical tree—does not make an *illegal* act a *legal* one, which is all that we desire to make known to our readers.

New York Observer:

Filling the Church Treasury.—It is an indisputable fact that many of the ways in which money is raised for the cause of Christ are questionable. Indeed, this term is far too mild to characterize some of them. They are positively worldly and calculated to hinder the prosperity of souls and the welfare of our churches. It is a question whether the Church will ever be the successful opponent of evils in the world if she leans for her financial support upon worldly men or worldly measures. We congratulate ourselves if we can escape giving. All sorts of subterfuges are adopted to escape the direct transfer of what we owe God from our pockets to his treasury because it seems to savor of taxation. When church fairs and church festivities come in at the front door, spiritually passes out at the rear portal. We believe that in a multitude of cases a church were better blotted out than kept alive by recourse to such unhallowed schemes. In the name of religion all manner of evil schemes have been promoted; so much so, that the

dividing line between the world and the Church has become almost invisible.

Faith and courage will be needed to shake off the old habits of money-raising, and to return to David's methods and apostolic rules, and Macedonian customs, but the truest interests of the Church demand such a return. Our churches need to be purged of every evil thing, and then shall our sanctuaries be the abode of our God, whose glory shall fill the house of the Lord and the hearts of his saints.

The Living Church, Chicago:

It seems strange to those who are not familiar with the 'drift' that is taking place in the popular religion of the day, that such a point as the substances to be employed in the Lord's Supper could become an open question even among the most ultra Protestants. For it is not commonly asserted that 'the Bible and the Bible only is the religion of Protestants'? And could anything be clearer than the fact that it is 'Bread and wine which the Lord hath commanded to be received'?

There are, however, large numbers of people calling themselves by the Christian name, throughout the Western if not the Eastern States, who do not hesitate to deprave that which they have hitherto respected as the Supper of the Lord by the substitution of something else for wine. The wide and increasing use of juices, and even so repulsive a liquid as water in which raisins have been soaked, is a testimony to this substitution of human for divine authority.

THE CHURCH'S WAYS.

BY S. ALICE BANLET.

In no slow fashion are the denominations adopting, one by one, the ways and beauties of the Church. While the question, "Shall we have a liturgical form of worship?" is agitating the various bodies and offering a prolific theme to conferences and denominational newspapers, many religious assemblies have already taken forward steps on the road liturgy-ward. The responsive reading of Scripture selections, the singing of the *Gloria* while the people stand, the recitation of the Apostles' Creed sometimes alas! in a mutilated form, and the frequent use of many of our soul lifting collects, indicate a view of worship wonderfully different from that of the days not so long passed, when the long metre hymn, the longer metre prayer, and the doctrinal sermon measured by the sands of the hour glass, constituted the act of public worship.

A writer in a late issue of the *Congregationalist* expresses his satisfaction at a novelty which he recently witnessed—the decorous reception by the preacher of the offerings of the congregation,—and adds a wish that the custom might be generally adopted. The writer says nothing, possibly knows nothing, of the reverent reception and humble presentation of alms as prescribed by our rubric, but evidently the pastor and the people whose place of worship he visited knew and appreciatively adopted this way of the Church. At a recent conference meeting of the Congregationalists in Massachusetts, President Carter of Williams College read an important paper upon sisterhoods; he referred to the New Testament as offering warrant for the establishment of religious orders, quoted the wise and appreciative words of Bishop Potter, and described the noble work done by many of the orders of the Church. He concluded by expressing his conviction that there is an open place in the Congregational Church for the sisterhood, and by explaining what its work should be, namely, prayer, teaching, especially instructing the young in religious truths—a work now neglected or im-

properly conducted—and the care of the sick and suffering. This thoughtful address was listened to with close attention and deep interest, and it may well be the entering wedge for the consecrated and devoted labors of the sisterhood among the Congregationalists.

With joy the Church sees accepted, one by one, the jewels from the treasures which she freely offers. With greater joy would she welcome all the peoples to a full share in the great inheritance which she has ever faithfully held, while, like Saint Christopher, she has struggled through the stormy tide of the ages, bearing the precious burden which shall be for the healing of the nations.—*The Churchman.*

CANON LIDDON.

It will cause our readers profound sorrow to learn of the too early demise of the greatest of English preachers, Canon Henry Parry Liddon, D.D., Canon of St. Paul's, and Ireland Professor of Oxford University. What Newman, by peculiar perversion deserted, it was Canon Liddon's mission to promote, and to apply with consecrated powers, to the exigencies of his own generation. He was a worthy successor of such eminent names as Koble, Pusey; and by unflinching maintenance of truth; by unhesitating defence of right; and by powerful expositions of the Divine harmony of Faith—Reason and Apostolic Orders—placed coming and successive generations under lasting obligations. It would appear amid divergent currents of Royal favor, political exigency, and vague religious conceptions, he has evidenced all those signal qualities of a martyr in will, and in deed. Wherever Canon Liddon found the sphere of duty—alike in personal form and gigantic intellectual powers—he stood the peer of the foremost ecclesiastics of the day. It was proof of the discrimination of the great Bishop Wilberforce, that he presided over the Theological College, at Cuddesdon, from 1854 to 1859; thence he advanced through a Prebendaryship of Salisbury Cathedral, in 1864; and the Bampton Lectureship of 1866, to the Canonry of St. Paul's, which he adorned till last week with singular gifts of logical acumen, fervency of spirit and profound learning, all finding vent in such matchless eloquence as placed him on the pinnacle of sacred oratory. England and the Ancient Church of his affections and devotions may well join in deploring the extinction of such a luminary. Aside from discreditable opposing influences he would have filled to the credit of the Nation and the Church, the loftiest position in the gifts of Crown or Prime Minister. It is a testimony that by divers First Ministers his worth and charms were neither obscured nor ignored. The tributes borne, and which find a fitting conclusion in the honored sepulchre in the great Cathedral wherein he had electrified vast assemblies with messages of Divine Love, inspiring to Divine Life, only express too tardily an appreciation which he had earned, but which never influenced his brilliant career as a champion of the Christian Faith. C.

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