

strange land," to receive the Holy Communion, to organize a Sunday School, and to set about collecting money for the support of a permanent priest. Meanwhile the lay reader supplies for the time the newly created want. In the larger cities also, even in some so small as to seem hardly able to support their existing church, the same missionary zeal is being exhibited, and mission chapels are being built and Sunday and parish schools opened in the streets and lanes and alleys, where poverty and saloons and crime have too long held sway. The result is a visible lessening of ignorance and sin and an evident, often a startling decrease in drunkenness and deeds of darkness. The great trouble, however, is the lack of clergy. The best and most self-denying laborers in this branch of God's harvest field are not the young priests and deacons, but the well tried veterans who have for years borne the burden and heat of the day, and are too often passed over by the vestries and parishes paying good stipends, in favor of young fledglings, barely out of the seminary, who can pose as soulful and gushing preachers, as sensationalists—often as heretical talking-machines, men utterly void of experience in parish work and as tactless, as they are unwilling to learn from bishop or elder the A.B.C. of clerical work. Yet, owing to their superior education, and possibly, in the large cities, to the fact that the Church in America—the "Protestant Episcopal Church of America," is looked upon as the Church of the genteel and the fashionable, even these young men command an influence and are treated with an outward and visible amount of respect which is denied the ministers of the outside denominations.

#### BISHOP POTTER'S CENTENNIAL UTTERANCES.

How powerful is the influence of the Church is shown by the excitement created by the noble utterances of the Bishop of New York at the recent Centennial services in St. Paul's church, Broadway, in the presence of President Harrison, Vice-President Morton (himself a Churchman) and all the notabilities assembled on the occasion. His boldness in rebuking the vices of plutocracy, display, place-hunting, and political meanness literally moved the whole land, and, no doubt, the seed thus sown will in time bring forth good fruit. As the words of a staunch Republican, a scholar, a gentleman, a society leader, and a Christian, to say nothing of one occupying a position so important as the bishop of the metropolitan see, they carried with them a weight, which all the efforts of rival preachers, especially Methodist and Presbyterian, whose adherents have of late years—with the exception of Presidents Arthur and Garfield, nearly monopolized the presidential chair, have not been able to lessen much less to neutralize.

#### NEW YORK'S PROPOSED CATHEDRAL.

Bishop Potter is selected as a legitimate target by those who shoot out their arrows, even bitter words, at whatever he says and does. Thus the proposed new Cathedral, which it might be thought concerns only the Churchmen of New York and the diocese, has of late been the subject of fierce animadversion on the part of sectarians. They cry out against it as a "piece of assumption on the part of one of the least numerous of the denominations" in this country: as an "anachronism": as a proposed "fossilization of bigotry" (whatever that may mean); as a waste of money that might be more profitably expended on the poor ("Why is this waste of the ointment made, over again?"); or as an outward and visible sign of the "pride and ambition that rule in Bishop Potter's soul." Still the cathedral is going to be built, and four plans chosen prove what is the dominant idea in the minds of the committee. Of those thus selected, that of Mr. Potter, Brother to the Bishop of New York, seems to be the favorite. Mr. Wood's, however, is the more churchly, while in every way as suitable as Mr. Potter's whose main purpose seems to be to erect a huge auditorium, the choir and the sanctuary being completely secondary. The altar and its services appear in fact to be sacrificed to the pulpit. Now, while the same person desires to see a long drawn mediæval choir intervening between nave and sanctuary, still in a diocesan cathedral there must be constantly recurring seasons when, in addition to the cathedral clerical staff and vested choir, there will be gatherings of bishops and clergy—as at Conventions diocesan and general—when ample provision will have to be made for a crowd of priests, for whose accommodation the choir and not the nave or transepts is the proper place. In the cathedral of Albany, while the clergy and choir are abundantly provided for, the altar is conspicuously raised and the sanctuary is large enough for functions of the grandest description. At the same time the transepts are sufficiently shallow—without lacking due symmetrical proportion—to allow of all seated therein to be within seeing and hearing distance of the altar and pulpit, while the aisles in the nave are so contracted as to be useful only as ambulatories, the whole intervening space between the columns giving a very broad nave with plenty of room for thousands of worshippers in full view of preacher and celebrant. It is to be hoped that in the

new cathedral in New York some such similar arrangement may be followed. Of course, no one looks for any such monstrosity as a high carved screen, though a low septum will certainly separate the choir from the nave, while choir, sanctuary, and altar will all be approached by a sufficient number of steps to render them the conspicuous portions of the Church.

#### THE PRESBYTERIAN CONGRESS OF FAITH.

While at the ensuing General Convention of the American Church, no attempt will be made, as no attempt has ever been made to alter or tamper with the faith once and for all delivered to the saints as contained in the Apostles Creed and that of Nicene, the Presbyterians in General Assembly gathered together in New York city, have discussed, not without vigour, the Westminster Confession of Faith, the creed of their communion. The desire of a very large number of their members is to eliminate therefrom that dreadful Calvinistic element of predestination—fatalism, which causes so many of that denomination to leave it, or, if they retain it, to do so as unbelievers in the atrocious tenets promulgated by the founder of the system. To the more enlightened and more liberal preachers of Presbyterianism the task of evading the doctrines to which they are obliged to subscribe involves an amount of Jesuitical quibbling which very often lands them in the Church or in infidelity. But the majority would not have the Confession touched, though several of the speakers composing that majority were by no means believers in their Creed. Strange that after over three hundred years of boasting the possession of the Faith, it would now be found necessary to add thereto or take any therefrom. Stranger still that while the Church has ever cleaved to her Creeds and never altered them since they were first enunciated, Rome and Geneva, her chief opponents, should have virtually confessed themselves not in possession of the true Faith, one by her additions to it, the other by her longings after changes that she hopes will bring her into line with the Catholic Church. A common misery when acquainted is a strange bedfellow.

#### FOREIGN.

More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

AUSTRALIA—The Rt. Rev. Dr. Pearson, who is now in England, has telegraphed to Sydney announcing his resignation of the See of Newcastle. This makes the seventh bishopric practically vacant in Australia.

The Oxford Diocesan Conference has resolved that a missionary association should form part of the ordinary machinery of the Church in every parish.

The total attendance at St. Paul's Cathedral on Easter Day aggregated over fifteen thousand. At the three celebrations over four hundred persons communicated, a considerable increase over last year.

According to the latest official reports, the population of the United States numbers now no less than 61,702,000 persons. The population doubles in about twenty years.

The bill for legalizing marriage with a deceased wife's sister has once more been brought before the House of Lords, and been thrown out by a majority of twenty-seven. This is a more decisive defeat than its advocates have suffered for some time. Only fifteen bishops voted, so that, as the Times observes, "It cannot be alleged that the measure is rejected by ecclesiastical bigotry."

The family of the late George L. Harrison, of Philadelphia, who was bountiful in his liberality toward Church work, have given \$200,000 to the Episcopal Hospital of Philadelphia for the erection and Endowment of a building for incurables.

The Church Association held recently its annual meeting in Willis's rooms. Of the £10,000 asked for to carry on the war in the law courts, they have secured £6,000, but as the chairman intimated that £1,000 had already disappeared in merely arguing and opposing a technical point in one of the suits, the financial prospects of the cause are not inspiring. The chairman announced that unless the judges gave their decision very shortly in the St. Paul's reredos case, an application would be made to the court to press for immediate judgment.

Through the liberality of Mr. H. P. Gates, J.P., the cathedral bells have been re-hung in Peterborough cathedral, and they are now to be rung. They have

not been rung since 1824, owing to the fear that the vibration would endanger the great arches of the west front, but a framework of timber has now been erected below the bell-framing, which is thus altogether freed from the walls. The cost of the work has been over £400, and it has been carried out by Messrs. Taylor and Son, of Loughborough. There are only five bells—the tenor weighing about 85 cwt.—but it is hoped that at some future time the peal of ten may be completed.

Rowland Hill once became surety for a member of his church. The man failed, and the incautious pastor had to pay £100—the amount of the bond. The same day on which he discharged his liability he called upon a friend, who, observing that he was unusually depressed, remarked: "Why Mr. Hill, what's the matter with you to-day? You seem to be altogether heavy and uncomfortable." "Heavy, sir!" replied Mr. Hill; "you are quite mistaken there, for I am £100 lighter than I was yesterday."

John Bull states that Canon Lucas, one of the Proctors in Convocation for the Diocese of Winchester, has tabulated the rulings of the Privy Council. They have ruled:

- Twice that the Ornaments of 1549 may be used;
- Twice that they may not;
- Once that "standing before the table" applies to what follows;
- Twice that it does not;
- Once that wheaten breads may be made round;
- Once that they may not;
- Once that the Injunctions of Elizabeth are inconsistent with her Prayer Book;
- Once that they are not;
- Once that a cross may be placed over the holy table;
- Once that it may not;
- Once that the priest when consecrating may stand in front of the table;
- Once that he may not.

The Society for Promoting Christian Knowledge proposes to make a grant of £450 towards the salary, for three years, of a lecturer on Church Doctrine and History for the dioceses of Durham, Ripon, and Newcastle. They state that they are moved to do so by the consideration that, whilst instruction in most other subjects is within reach of the people at large, no provision exists for the promotion of a knowledge of Church doctrine and history. The Archbishop of Canterbury thoroughly approves of the project, and is of opinion that the lectureship should be attached to a lapsed cathedral canonry, so as to give the holder to some extent, the authority appertaining to members of a cathedral body. It would thus resemble the office of a Canon-missioner, which exists already in some dioceses. The Society are prepared to extend the plan so as to establish similar lectureships, with centres at Canterbury and Lichfield to which, for the present, they limit the experiment, although they will be happy to consider the question of its extension to Wales and the South-west. The project is one which appears likely to stem the huge flood of misrepresentation that the enemies of "definite religious teaching" are ever letting loose upon the Church, and to teach the masses their noble heritage in the faith of their fathers, and in the great historic past of the Church.

The New York Times says: At St. George's Church last week the services were made especially interesting to the parishioners by the presence of their rector, the Rev. Dr. William S. Rainsford, for the first time in several months. He returned a few days ago from a trip to California and other places, almost wholly restored in health, which had been impaired by his arduous and unremitting labours as the head of this large parish. As has been his invariable custom when at home, Dr. Rainsford came into the Church last week before the services and shook hand with his parishioners. He then retired. The liturgy was read by the Rev. Dr. Wilson and the Rev. Mr. Crocker, assistant ministers of the parish, and the Rev. Mr. Brown, rector of St. Thomas, preached. After the sermon Dr. Rainsford entered the chancel, addressed the congregation briefly, and pronounced the benediction. He thanked them for the zeal with which they had carried on the parish work during his absence, announced that he had come back greatly improved in health, and that after a summer vacation he would resume his labors on the 1st October. Dr. Rainsford left last week for the Restigouche river, where he will enjoy salmon fishing.

—People do not always think of what the angel said to John, in the Apocalypse, "Worship God," even when they are in the house of God. Too often they are there "to see and to be seen," and do not realize the fact that they are on "holy ground."

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THE BISHOP

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