

## PRIORITY IN THE CHOICE OF PEWS.

The following anecdote is related of the late Bishop Selwyn:—"In his New Zealand diocese it was proposed to allot the seats of a new Church, when the Bishop asked on what principle an allotment was to be made, to which it was replied that the largest donors should have the best seats, and so on in proportion. To this arrangement, to the surprise of every one, the Bishop assented, and presently the question arose who had given the most? This, it was answered, should be decided by the subscription list. 'And now,' said the Bishop, 'who has given the most?' The poor widow in the temple in casting into the treasury her two mites had cast in more than they all; for they of their abundance had cast in their gifts, but she of her penury had cast in all her living.' The impossibility was at once apparent of making the subscriptions to the Church any test of priority in pews, and therefore the Church was declared free and appropriated."

It would be well for owners of pews and sitters in the front seats to recognize this standard—the standard of the Master Himself. We may pay a large sum for the privilege of occupying the best pews, and feel that we are justly entitled to the position, and our fellow-men may think so too, but in God's sight the widow, who, perhaps, sits in a back seat in the gallery, may be a much more liberal giver, and her right greatly superior to the richest in wealth and the largest contributor in the congregation. It may be so; how often it really is so! God is the Judge, and He renders to every one, we know, his just due; but meanwhile might it not be as well for rich and poor to meet in God's House on equal terms? Would it not be well for us to humble our human pride when we appear before God in His Temple?

When pewholders generally learn to see themselves as the Apostolic Bishop made his people see themselves, we may hope that the same conclusion will be the one arrived at, viz.—"THE CHURCH WAS DECLARED FREE AND UNAPPROPRIATED."

## FRIENDLY CRITICISM.

A CORRESPONDENT of the English *Guardian* writing from Quebec under date June 21 says with reference to the passage of the Deceased Wife's Sister Bill in the Canadian Parliament:—"But most bitter is the reflection that if we of the Church of England in Canada had exerted ourselves as we might and ought to have done, combining for this purpose with other conservative elements of our population, we might have averted this calamity. What was done in opposition to the movement for the change of the law was next to nothing, and produced no sensible effect upon the public mind. Organization and earnest effort might have rolled the wave back. The Provincial Synod, indeed, two years ago enacted a canon forbidding our clergy to celebrate these marriages. Eloquent speeches were made and brave words spoken on that occasion—such as 'We must obey God rather than man.' A committee composed of some of the most pronounced opponents of the bill in the Provincial Synod was appointed to concert action against the bill. That committee did not take a single step. I doubt whether it was so much as called together—so miserably hollow was the cheap eloquence of the Synod of 1880."

This is strong language, but none too severe because altogether true, and it is in this way, by the use of high-sounding words and cheap elo-

quence, and afterwards the display of studied inactivity and indifference, that the Church in this country, as a body, has come to have little or no influence when questions of public interest are under consideration. It is true of Canada as a whole, and of every Province of the Dominion. Shall it continue?

## A GOOD EXAMPLE.

A COUPLE of weeks ago we gave a prominent place to a short but valuable communication from an unknown friend of the cause of Missions, signing himself "D. E. F.," enclosing five pounds (\$20) for Algoma. The good deed has been followed by another, who sends us with his money the acknowledgment of the previous sum, clipped from a paper, as follows:—

AUG. 14, 1882.

Rev. J. D. H. Browne:

DEAR SIR,—I send you five pounds (\$20) for the Bishop of Algoma. The Church ought to do more for Algoma than it does.

Yours truly,

ANOTHER D. E. F.

Both letters were post-marked Nova Scotia, and both sums have therefore been placed toward payment of the Bishop of Algoma's salary. We shall be glad to note further thoughtful acts of this kind.

We have also the pleasure of acknowledging the following, which we have asked the Treasurer to forward to the Rev. E. F. Wilson:—

"A Halifax widow deeply interested in the Bishop Faugier Memorial Chapel, and much grieved that so little interest has been taken in its advancement, encloses a small mite (\$5.00) with a prayer that it may be supplemented by much larger offerings, so that the building may soon be sufficiently completed to be dedicated to God's service. J. S."

## CHURCH GROWTH IN THE UNITED STATES.

THE recent article from the *New York Times*, which gave an account of the astonishing growth of our Church in that city, has led to the publication of the statistics of other cities, and among the number Philadelphia and Brooklyn, the former showing even a larger growth for our Church than New York, and the latter, while not so large, being very satisfactory.

We are able to give upon good authority the relative position of the Church in Baltimore in 1845 and 1882, the years referred to in the articles already noticed. In 1845 there were 10 congregations of the Church in Baltimore, in 1882 these had grown to 32, an increase of 320 per cent. The Baptisms in 1845 amounted to 207, while in 1882 they were 954, or an increase of 360 per cent.; the Marriages were 34 and 218 respectively, an increase of 514 per cent.; Funerals, 87 and 501, or 470 per cent.; while the number of Communicants rose from 1,476 in 1845 to 8,375 in 1882, showing the large increase of 450 per cent. in 35 years.

It may be well in this connection to note the fact that the Church in all the American cities, with but very few exceptions, is making rapid strides, the many influences which for so long opposed its advance gradually giving way to a growing feeling in its favor.

It is a fact worthy of note that throughout Canada the Church is by far the strongest religious body in the cities.

## CHURCH USHERS.

THE *Boston Journal* says:—"Probably the wealthiest sexton in the world is the one who every

Sunday ushers to their seats the congregation of St. James' Chapel, Elberon, N. J. He lives near by in a \$70,000 cottage, has a bank account of several millions, and is known to the world as G. W. Childs, proprietor of the *Philadelphia Public Ledger*." Let this be a hint to our city and country laymen not to leave the Church in the hands of a sexton, but to take up a position at the church door themselves and attend to the seating of strangers. We know of nothing more conducive to a full church than the presence of representative men at the entrance to welcome and seat the congregation. There is too little attention bestowed upon this matter now-a-days; it used to be the common practice, it has now become a rarity. The Vestry should attend to so important a duty in turn, two or more on each Sunday, and then there would be fewer excuses for not attending God's House, and much larger congregations present at the services.

## A SENSIBLE REMARK.

The editor of the *Christian Visitor* recently received a fifty dollar note from a lady, to be given towards the objects embraced in the Convention Scheme, with the following statement:—"I have never approved of the Convention Scheme, yet the Lord's work must not be hindered by the mistakes of His children." Upon which the editor says.—"This is a sensible view of the matter to take. We make many mistakes, but not intentionally. We all love the Lord's cause; and when our brethren do not adopt the wisest plans, in our judgment, we should still pray and give, and the Lord will accept our gifts; and if we be right, our brethren in time will see their error and adopt wiser measures."

## IN MEMORIAM.

GEORGE DIXON STREET, Q. C.

The Church may well mourn, as an irreparable loss, the death of George Dixon Street. He died at his residence, St. Andrews, on the morning of the 12th inst. His illness had been long and distressing. It was borne with the greatest patience and with meek submission. His death is most deeply regretted by those to whom he was endeared by family ties, and next to them, by the Rector of the Parish, towards whom he ever acted as the kindest friend and valued counsellor. For over forty years Mr. Street was Churchwarden, and took an active and most judicious part in all financial and other arrangements. Most lovingly is his name connected with the Church in this place and all its holy services. At them he was always present till hindered by sickness. Naturally of a reserved and retiring disposition, he was so well known for strict integrity and kindness of heart that he gained the confidence and respect of every member of the community. Firm and consistent as a Churchman he yet exercised a beneficial influence on those from whom he differed. At the meetings of the Church Society and Synod, where he was so well known, and where his opinion and judgment were highly valued, Mr. Street will be greatly missed. Much more might be said were not the writer mindful of the aversion of his dearest friend to words of commendation. Of his work for the Church he so loved, it may be said "He hath done what he could." Long will his memory be lovingly cherished.

St. Andrews, Aug. 14th, 1882.