

not a whit behind the most active of her religious rivals and competitors in the effort to supply the increasing demand for more clergy, more churches,

AND MORE PARISHES.

This last is judiciously kept in the background as the climax to successful work at the foundation and superstructure. Without any very express rules and regulations—other than those inherent in the constitution and laws of the British Catholic Church—everyone recognizes the fact that the personal spiritual agent, the parson, is the first element to be provided. It is recognized that the spiritual work can be carried on to a considerable extent in its first courses, so to speak, by the house to house work of a faithful parish priest or deacon, even if there be no Church building or meeting house at all. The first thing is to get at the individuals in their homes, before they are fit to be brought together in a House of God to form a congregation of united worshippers. Hence, the first agency upon the scene is usually such a society as the "Church Pastoral Aid Society," or the "Additional Curates' Society." The hands of the existing pastors are upheld, strengthened, reinforced by new blood in the shape of younger and naturally more active assistants.

MORE CURATES!

The clerical staff of the various parishes being thus enlarged, and the old Mother Church overflowing, while knots or *ganglia* are being formed here and there in the outskirts of the parish in private houses, in "cottage meetings," the next or second step becomes an obvious one—to form a new swarm from the old hive. An upper room in a private house, or a convenient hall of some kind, serves at first as a shelter or rallying point for the formation tentatively of a new congregation. It is far better that the affair should not at first take a very public or stereotyped shape; but one of such elasticity and mobility as may quickly test the wisdom of the experiment, and, if necessary, make a change of base easy to some other locality. When, at last, the experiment settles down into equilibrium, we have the next stage reached.

MORE CHURCHES

are formed—one or more, as the case may render advisable. These new centres are found to be best worked for a while under the close supervision of the Rector of the parish—purely as Mission Churches. Very soon, if the locality has been wisely chosen, and population takes a suitable shape for the purpose, it becomes very easy to settle the bounds of a workable mission district around the Mission Church. The constituency has then been gradually and naturally formed and solidified to such an extent that the new district may be safely put in charge—"quasi sole charge"—of a Vicar, properly so-called, whose support is derived not simply from the new congregation, but from the mother church or churches of the district so formed. The Vicar represents the Rector of the mother church for all practical purposes, and the line of dependence is only faintly drawn at first, gradually, if the matter progresses healthily, becoming fainter, till the population reaches 4,000 or more. Then the experiment reaches its third step.

A NEW RECTORY

is duly erected and endowed from such sources as are available. This gradual and natural growth of parishes—resulting from the rich experience of centuries—is a characteristic of the Church of England, and gives to her work a permanence and solidity which we see nowhere else. She is firmly established in the hearts and homes of the people;

their very souls' tendrils entwine about her bulwarks. The daughter churches in the colonies would do well to follow such a venerable example, building for long time as well as for eternity: in contrast with the shifting and unstable speculations of denominations which have not the blessing of the Catholic strain in their veins, their brains and their hearts. The brilliant victories often achieved on other lines are generally worse than defeats. This is a grave mistake, and tells heavily against the Church in the long run—to run up new churches and parishes, sucking the life from the older ones, before they are well established.

HOME REUNION NOTES.

"HISTORIC PRESBYTERIANS," BY THE RIGHT REV. A. C. COXE, D.D., LL.D.

(Continued.)

What Presbyterians seem to scent with disrelish is a SUBAUDITION of reordination. None of them, however, is greater than Apollos—that eloquent man of God, "mighty in the Scriptures," and pre-eminent as a successful preacher of Christ, who was yet so humble that he consented to learn "the way of God" MORE PERFECTLY from a layman, and even from a woman! He was even re-baptized without murmuring, in order to "fulfil all righteousness," as did Christ, his grand exemplar, who, under that principle, demanded a baptism of which He had no need at all. Now whatever our learned brethren may object (and the bishop of St. Andrew's has said it for them), I yet believe that considering and studying this subject in its hierurgic and liturgic lights, they must come to the conclusion that they need to learn something of this "way of God" more perfectly.* The utter absence of any recognition of functions of the Christian Priesthood beyond that of PREACHING, in most of their expressions upon this subject, is remarkable. If the laity are also "a holy Priesthood," how must we account for this abnegation of all PRIESTLY FUNCTIONS in those set apart to be the special agents of the One Great High Priest, in all things which He has commanded? I entreat dear brethren who have too little thought of this to examine the Greek of that remarkable text (Rom. xv. 15, 16), in which St. Paul asserts his HIERURGIC ministration of the Gospel, for which he had received the *charisma* of the Holy Spirit. It is a passage which illustrates the grand hierurgy of the Epistle to the Hebrews and connects it with Christian counterparts of the Levitical types.

I believe, then, that deep thought on this subject would persuade many, that as Apollos did no dishonour to his former ministry when he completed it, in this respect, so they might, in like manner, demand a further gift. But we have not indiscreetly and unlovingly proposed this to our brethren. Our proposals are, in brief, that every organization of Christians throughout the world should recur to the requirements of the Nicene constitutions as to a common centre, and complete their organic form by "setting in order the things that are wanting." This insures essential conformity with the constitution of the historic Church before the papacy existed, and as long as it was visibly "One, Holy, Catholic and Apostolic." Such is what we require of ourselves, and wherever we ourselves can be proved to have suffered any loss, there we too are bound by our own terms to conform ourselves to the Nicene standard. We demand no less of arrogant and schismatical Rome; and we rejoice to see "the old Catholics" restoring themselves to a pure Catholicity, on this principle. The "Roman Catholic Church," so called, is by that very name defined as *contra-Nicene*, and therefore non-Catholic. It is, in fact, not a church, but an unlawful confederation of western churches, which are Catholic only in their individuality, and not in their confederacy. By this analysis only can we recognize them; even as Christ recognized severally each of the

*See Apollos, or The Way of God. By Bishop Cox. Lippincotts, Publishers.

seven churches of Asia—types as they were of degenerate churches of our own age. And what does He command them to do for their purification? In every instance to "remember from what they have fallen," to repent and do their first works." The fallen and corrupt churches of antiquity therefore are still Apostolic churches, one a "Sardis," another a "Thyatira," perhaps, but still recognized by their only Supreme Head and Great High Priest, who stands amid the golden candlesticks and holds their stars in His right hand. This is "the Catholic Church" even in its debasement, as viewed by its long suffering Lord and Master. We may not be a "Smyrna," nor a "Philadelphia," perhaps our Anglican Church is a "Laodicea." But our safe-guard is this: we do not refuse to hear "what the Spirit saith to the Churches," and what we suppose to be the duty of others we prescribe rigorously, and first of all, to ourselves.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Women's Auxiliary.—The annual meeting of the diocesan branch of the Women's Auxiliary is to be held in the Cathedral Church Hall on May 15th. There will be a celebration of the Holy Eucharist, with an address by the very Rev. the Dean, in the Cathedral, at 10.30 a.m. Immediately after the morning session will be held in the hall.

Bishop's College School.—A deputation consisting of the Lord Bishop of the diocese, and Messrs. R. Hamilton, G. R. White and R. P. W. Campbell, representing the trustees, waited on the members of the Local Cabinet last week, to ask that a grant be made in aid of the rebuilding of the school. They received a promise that \$10,000 should be asked for at the coming session, to be paid in annual instalments of \$2,000.

Appointment.—The Rev. E. J. Rexford, who has for some years past been the secretary of the Protestant Council of Public Instruction, has been offered and accepted the position of Head Master of the Montreal High School, of which he was at one time Vice-Principal. Mr. Rexford's removal will be a great loss to the Council, and it will be very difficult to fill the place.

St. George's Society.—The annual sermon was preached in the Cathedral on the evening of the 23rd (St. George's day) by one of the chaplains of the society, the Rev. Canon Thos. Richardson. The clergy who took part in the service were the Very Rev. the Dean, Revs. Lennox, W. and T. A. Williams and the Rev. H. J. Petry. A large congregation was present.

RIVIERE DU LOUP.—On Easter Sunday last, the new Anglican church was opened, the Rev. E. Weary, incumbent, officiating at all of the services, which were: matins with sermon, and celebration at 11 a.m., and evensong with Litany and address at 3 p.m., and evensong with sermon at 7 p.m. The services were largely attended, and the handsome sum of \$160 was raised in aid of the building fund. Work on this church was commenced only in December last, and now everything is completed, and the interior handsomely furnished by kind friends, among whom are the following: Mrs. John Hamilton, altar cloth and linen; E. Jones, Esq., Quebec, lectern and reading desk; J. A. Jarvis, Riviere du Loup, church bell and fittings; J. B. Ferguson, Esq., Riviere du Loup, silver plated alms dish and vestry fittings; Mrs. E. Jones, Quebec, chancel carpet; Ladies' Guild, Riviere du Loup, kneelers for congregation; Miss E. Jones, Quebec, prayer desk hangings; Miss Ross, Quebec, book markers; Miss Jones, Quebec, dado around chancel; Mrs. Le Brock, Riviere du Loup, sanctuary chair; E. A. Jones, Esq., chancel kneeler; Mrs. Ferguson, Riviere du Loup, chancel cushions; Mrs. Weary, Riviere du Loup, banner; Mrs. Hill, Riviere du Loup, cushion; Miss Hutchins, Riviere du Loup, collection plates; R. A. Davy, Esq., Riviere du Loup, prayer and hymn book stand; Lake Beauport parish, two choir stalls; Mrs. B. Walker, Riviere du Loup, credence table; B. Walkers, Esq., Riviere du Loup, paint for outside of building; and Mrs. Dunbar, Quebec, choice lot of natural flowers for decorations. The incumbent, Rev. Mr. Weary, desires heartily to thank all the kind and generous friends for their assistance.