

"tiouship of men to the Kingdom of God." When we realize that such words as these are from the hearts of men whose fathers in time long elapsed assailed the Church, we should not read or even refer to them without thanking God and forgetting the bitter talk of the past.

The large number of eminent ministers of various denominations who have lately applied for Holy Orders forms an epoch in the history of the Episcopal Church. There is hardly a Church paper issued that does not contain an announcement of one or more of these accessions. Among the many who have recently been ordained deacons or priests in the diocese of New York alone are: Rev. Dr. Bridgman, the most noted Baptist minister in New York City; Rev. H. O. Ladd, an eminent Congregational preacher; Rev. Dr. W. W. Page, a prominent Presbyterian divine; Rev. Dr. McGrew, late pastor of St. Paul's Methodist congregation, which is said to be the richest assembly of that denomination in the United States; Rev. Jarvis Warden of the United Presbyterians. A noted Roman priest was also received not long since. Among those confirmed in thirty of the parishes in New York City lately, there were over four hundred who were educated in various denominations.

Accessions are not only in New York. The "wave of Episcopacy" has showed itself in all parts of the country. In our own diocese of California a prominent accession has been made by the ordination of Mr. George Edward Walk, to the diaconate. Rev. Mr. Walk was for some years a well known minister of the Christian [Campbellite] Church.

Our parish is not without increase. In the last confirmation class there were several members of different denominations.

There can be no doubt but that the Episcopal Church is in a period of augment. Her Mission and Sunday-school work alone is adding with great and profitable rapidity to its membership. Mr. Palmer is very correct in saying, "A wave of Episcopacy is upon us." Any one keeping their eyes and ears open to the events of the times cannot but verify the truth of the statement. Looking at the great increase in the strength of the Church during the past year and its steady growth to-day, together with the many accessions to its pastoral forces, we are led to say that there truly is a "wave upon us," and that it demonstrates nothing more than a fulfillment of the Scripture, "There shall be one fold and one shepherd."—*The Parish Guide.*

ON THE HILL-TOP.

The true motive for the best young man's desire for purity is not fear. The wise men gather round him and say: "You must not sin. You must restrain your passions; you will suffer if you do not." It is good for him to hear their voices: it is good for him in his weaker moments to be told how God has emphasized the good of every goodness by the penalty which he has attached to every wickedness. But alas for every young man if these fears are the safeguards

upon which his soul habitually and finally relies to keep him pure. There is nothing choice about a virtue such as that. Alas for you, young men, if there is no such conception in you of the essential sacredness of life as shall make every natural process and experience beautiful, and just in proportion shall make every unnatural action first of all an impossibility, and then, when in some baser moment it seems possible, make it a horror. This is the young man's true purity,—first, a divine unconsciousness and incapacity; and then, when this is no longer possible, a divine hate of impurity. How absolutely such a truth quarrels with all the abominable doctrines which would make us believe that a youth must wade its filthy way through the depths of iniquity up to the heights of a wasted and withered continence! Not so; life, the true life, begins upon the mountains. As the morning mists scatter, it sees the gulfs it did not see at first; but it has no natural necessity to plunge into them when they are seen. And the true power of its continence is not the horror of the gulf, but the abundance and glory of the pure hill-top where the young feet stand.—*Philips Brooks.*

Remember the Sabbath Day.

There is a widespread desecration of the Lord's Day, even among those who are called, and call themselves, Christians. Many a communicant who devoutly asks the Lord on Sunday morning to incline his heart to keep the commandment as to the Sabbath, will deliberately violate that commandment in the afternoon or evening of the same day. Why should we strictly observe Sunday? Because God has commanded the hallowing of a seventh of man's time and claims it as his own. First, Sunday should be a rest from all secular employment. There never was a time when the observance of Sunday as a *day of rest* was more necessary than it is in this age. Faster and faster grows our rate of living. The world of business is at white heat. The world of pleasure is becoming more and more furious in its pursuit of amusement. The old Greek Tantalus is not yet satisfied, but stands in the stream of his enjoyments, achievements and attainments, with the water to his chin, and as he attempts to drink, ever flows the stream away. The age is becoming *blase*, worn out, feverish, restless, unsatisfied, discontented. It wants rest. It needs rest. The asylums cannot be built fast enough for our mad men. The penitentiaries are full. We are becoming great in acts, little in men; greatness begetting paltriness. Ah! here comes in the meaning of Sunday. It is a day of rest. It gives physical rest. You are a workman, or a doctor, or a lawyer, or a grocer, or a seamstress; Sunday means a great deal to you; or it should mean a great deal. On that day there should be a relaxing of muscle, a soothing of nerve, a calming of spirit, the soul must be brought into communion with its Maker. It is only when our lives are saturated with God, that the wings of our spirit drop to calm repose; hence the religious meaning of Sunday. In the open Church God meets man, and man's spirit is soothed, and calmed, and refreshed from life's fever.—*The Parish Reminder.*

News from the Home-Field.

Diocese of Nova Scotia.

SHIP HARBOUR.

The Bishop of this Diocese visited this parish on August 12th remaining until the 15th inst. A burial ground was consecrated at Musquodohil Harbour. The Rev. S. Davis of Seaforth, acting as Bishop chaplain; a confirmation was held at St. James's Chapel at 3 o'clock in the afternoon. On Sunday 14th, morning prayer was held at S. John's Chapel, Liddore East, after which the apostolic rite of laying on of hands was again celebrated. His Lordship then proceeded to S. Stephen Church, Ship Harbour, where another confirmation was held after evening-song. The Bishop's addresses were thoughtful and although especially given for the benefit of the candidates were listened to attentively by large congregations. We thank Our Heavenly Father with one voice, that our good bishop is once more restored to health and that his power in utterance zeal to oversee the flock committed to his charge and energy in carrying out the plan of work laid down are in no way abated.

A vote of thanks is tendered to those many kind and thoughtful helpers, who so beautifully decorated the various churches with such care and consideration.

SALMON RIVER.

On Thursday, the 18th August, His Lordship the Bishop of Nova Scotia inducted the Rev. R. A. Heath of Ship Harbour, as Rector of Beaver Harbour. The ceremony took place in the beautiful new church now completed at Salmon River. Two confirmations were held, one at Salmon River and the other at Ecum Secum West. The sermon preached at the induction of the new Rector, by the Bishop, ably set forth the duties of pastor and flock. The text being taken from S. Luke, x, 16.

It is cheering to observe that even at a busy time during the week large congregations were in attendance.

GUYSBORO AND HALFWAYCOVE MISSION.

On Tuesday morning, August 23rd, the Lord Bishop of Nova Scotia baptized Laura Louise Gladys, daughter of W. S. and Mamie E. Wyld, of Mulgrave, and confirmed 4 candidates in the Parish Church, Guysboro. Then in the afternoon, a drive of 15 miles to St. James' Church, Halfwaycove, where the Rector, the Rev. W. J. Arnold, and a large congregation were met to welcome the Bishop on this his first visit to this place. Then, after marrying a young couple, the Rev. Mr. Arnold and others presented a petition to his Lordship, praying him to consecrate and set apart the ground surrounding the Church, which had been cleared and nicely fenced with wire fencing, for the burial of the dead according to the rites and ceremonies of the Church of England and no other. After the deed of consecration was signed, the Rev. W. J. Arnold presented 17 more candidates for the Apostolic Rite of Laying on of Hands. In his address to the candidates, the Bishop feelingly asked them in they had sought the Lord in prayer, asking his blessing upon the step they were now taking, advising them to seek first the kingdom of God and his righteousness, then all other things should be added unto them. In his address to the congregation the Bishop committed the candidates to their earnest prayers,