

portunity was afforded for his addressing an audience on Monday evening in the School-room belonging to Trinity Church. The room was well filled; after an opening hymn, and prayer by the Rev. G. M. Armstrong, Dr. Botsford, who occupied the chair, called upon Mr. Forbes to enter into details, which that gentleman gave with the touching eloquence of facts, some cheering, and some awakening deep sympathy with those destitute of religious privileges and exposed to the wiles of an ever-watchful enemy. He described what he had seen of the fruits of the Society's work in Ontario and Quebec; then adverted to its instrumentality in getting truth-loving men appointed as Chaplains to the various fields on the Continent of Europe where Englishmen are found, some as transient visitors, some as residents employed in public works as engineers, &c.: Rome, and other parts of Italy, then Germany, Switzerland, and France, came also under review, and under the latter head he dwelt most fully upon the wide field of labour which Paris presented with its number of English governesses and children at school, many of them thoughtlessly placed in the utmost danger of being drawn away from the faith in which they have been brought up. His address occupied about an hour without in the least wearying the audience, which then united in singing the Doxology, and was dismissed with the Benediction.

NEW BRUNSWICK.

DOUGLAS AND BRIGHT.—The last fortnight has seen our Bishop twice in this mission. On Sunday, Aug. 15th, an early service was held at All-Saints' Church, Cross Roads, at which two adults were received into the Body of the Faithful. The church was filled to overflowing at half-past ten o'clock when the Bishop arrived, accompanied by the Rev. Charles Hamilton, Clerical Secretary of the Lower House of the Canadian Provincial Synod. There were eleven candidates for Confirmation, among whom were four fathers of families, and five persons recently baptized. "All of them in order before Bishop," he laid "his hand upon the head of every one severally," saying over each the appointed prayer. It was remarked how the solemnity of the Ordinance was increased by each candidate being presented singly for the imposition of hands. The Holy Communion was celebrated, and twenty-seven persons united in the great act of Christian worship, together with nine of the newly confirmed.

After an interesting Service and Confirmation at Stanley, where nineteen young persons were presented, the Bishop and the Rev. John Pearson visited the Tay Settlement, on Thursday, Aug. 20th, in order to commemorate the ninth Anniversary of the consecration of the church. Morning Prayer was said at half-past seven, and a second Service, which consisted of Confirmation and Holy Communion, took place at ten o'clock.

On each of these occasions the Bishop's style of preaching was delightful, easy and plain. It was all the more acceptable because, as is often the case in his Confirmation tours, the addresses were extemporaneous. What an excellent example our Chief Pastor sets his clergy in this respect! Not once did he trouble his hearers with abstruse arguments and intricate reasoning. Simple Bible statements and apt illustrations were the more common weapons that he used. The consequence was that he was understood. He never shot above the heads of ordinary children. Surely it was a wise saying of Archbishop Usher. "To make easy things hard is every man's work, but to make hard things easy is the work of a great preacher."

The Clergy of the Rural Deanery of Fredericton assembled at St. Paul's church, Keswick, on the following evening (Friday), for a special Home Mission Service. Printed Circulars, with hymns to be sung, had been distributed throughout the District; the result was, that owing to the favorable state of the weather, and the hay crop being gathered in, the church was crammed with an attentive and interested congregation. After the Litany had been said, the Rector of the parish compared the present improved state of the Church of England with her lifelessness in the last century. The present position of the Church in New Brunswick was accounted for in some interesting opening explanations by the Rev. Wm. Jaffrey. The Rector of Fredericton (Mr. Lee) followed with a well prepared practical address on "Individual Responsibilities and Co-operation," based on St. Paul's teaching. It will be gratifying to this speaker, who is always ready to help his brethren in the country missions, to be informed that since this gathering one of the communicants who listened to his remarks expressed his willingness to read the Lessons in church, and eventually, it is hoped, he will become a lay reader. "Aggressive Church Work" was suitably chosen by the Rev. E. A. W. Hannington, whose zeal is most thoroughly appreciated by the more earnest members of Church in this mission.

A satisfactory collection increased the Aest. Ministers' Fund, which is now invested in the Provincial Treasury Savings Bank.—*Church Chronicle.*

DIocese OF RUPERT'S LAND.

We have much pleasure in giving publicity to the following acknowledgment from the Bishop of Rupert's land. It will be remembered by many of our readers

that when his Lordship was last here, it was proposed to present him with a harmonium for the use of the students at St. John's College, Red River. Several ladies kindly assisted in this praiseworthy work—and in May last, an excellent instrument valued at \$120 from the manufactory of Mr. Williams of this city, was forwarded to the Bishop. In a letter just received by a clergyman in this city, his Lordship says:—

"The harmonium arrived safely in the carts bringing my supplies, and its tone is much admired. Everything was nicely managed according to directions. And now I would convey to you and all the kind friends in Toronto, who interested themselves in the matter, the grateful thanks of myself and the College, and I hope we may soon be able to avail ourselves of your kind gift, and that it may be very useful in improving our efforts to give praise to God."

As the good Bishop has many personal friends among our readers and others who take an interest in his work, we have requested permission to make the following extracts from his Lordship's letter:—

"I returned last week from a visitation of the Cumberland and English River Missions which has occupied nine weeks. The distance travelled is nearly 2000 miles. I went by boat (no doubt an open one) a very perilous and uncomfortable mode of travelling. I was much gratified with the state of the leading missions, and had large Confirmations, 79 candidates at one station and 86 at another, besides several others where the population was less. I had excellent health and we had no accident."

"Ever alive to the wants of his large and destitute Diocese—the Bishop concludes his letter by urging:—

"You must not be afraid of taking up Missionary work in this neglected field. I am sure it will not injure you. It will enlarge the sympathies of your giving people. And then consider it would be a reflection on the Church if it did not. The other religious bodies in Canada are very active."

"The Crops this year are magnificent; but the grasshoppers are not far off. I have no doubt that the accounts sent home by visitors from Canada this year, will bring to us a multitude of settlers next year. The land looks like a Paradise and it seems only to be—put in the plough—sow and reap."

"I have received from the Christian Knowledge Society, a vote of £500 to the College, when I raise £2000 from other sources. If Canada could give me double of what it gave me in the four weeks I was in it—when I passed through last year—we should have a great part of what we needed."

"I hope to interest some of your clergy in the effort."

We heartily wish the good Bishop "God speed." We perceived by the *Church Chronicle*, W. Patterson, Esq., Secretary-Treasurer of the Synod of this Diocese—has kindly offered to receive contributions for Church objects in Rupert's land.—*Church Herald.*

GREAT BRITAIN.

The English Clergyman's Almanac has the following statement of the incomes of the Archbishops and Bishops of the Church of England:—Archbishop of Canterbury, £15,000; Archbishop of York, £10,000; Bishop of London, £10,000; Bishop of Durham, £8,000; Bishop of Winchester, £8,000; Bath and Wells, £5,000; Carlisle, £4,500; Chester, £4,500; St. David's, £4,500; Ely, £5,500; Gloucester, £5,000; Lichfield, £4,500; Lincoln, £5,000; Norwich, £4,500; Oxford, £5,000; Peterborough, £4,500; Ripon, £4,500; Rochester, £5,000; Salisbury, £5,000; Worcester, £5,000.

THE BISHOPS AND LAY ORGANIZATION.—In giving further particulars under this head, a Dublin letter states that in the diocese of Limerick the Bishop has addressed a circular to the churchwardens, in pursuance of resolutions adopted at a meeting of the Diocesan Synod held in the chapter-room of the Cathedral on the 24th ultimo, expressing an opinion that the constitution of the Diocesan Synod is imperfect so long as the laity are not fully and adequately represented in it, and that each cure of souls in the diocese should be represented by one or more lay members "who shall be males of full age and communicants," the number to be equal to that of the clergy belonging to the cure. The bishop requests the churchwardens to convene meetings of the parishioners, and to have the names of representatives forwarded to him before the 11th of September.

The Bishop of Cork is taking an active part in the organization of the laity in his diocese. On Thursday and Friday he had conferences of clergy and laity in Youghal and Kinsale similar to those which he previously held in other districts. In opening the proceedings at Youghal his Lordship expressed full confidence in the laity. He had no fear that they would encroach upon the province of the divinely-appointed ministers, but believed they would take their proper places and co-operate energetically with the clergy. Referring to the feeling of resentment which the Church Act had excited among Protestants, he said that although he had himself been angry for a time he did not mean to become a rebel, or to separate himself and his destiny from the great English people

or the people of Scotland, and he was sure the Protestants of the country had not the slightest notion of it either. A friendly discussion arose as to the constitution of Synod, and resolutions were passed recommending that a synod of the united dioceses should assemble at Cork, and that lay representatives should be chosen in each parish and congregation equal in number to the clergy. At Kinsale some novelty was imparted to the proceedings by the presence of ladies, who, perhaps, wished to assert their right to a share in the management of the affairs of the church. There was a large attendance of laity and clergy. After the object of the conference had been explained, Mr. Daunt inquired what powers would be invested in the governing body of the church, and moved a resolution to the effect that a meeting should be called in each parish to elect two representatives, one lay and one clerical, to attend a synod to be held in Cork for the selection of representatives in the governing body, and that committees be then appointed to collect in each parish contributions to the general Church fund. The Bishop explained that after the Primate and Archbishop of Dublin should have met the clergy and settled the number of clerical representatives in the great national Synod or Convention, the laity would be at liberty to break it up or modify it. After some discussion, Mr. Meade suggested that it would be better to adopt Resolutions similar to those passed at other Conferences, and proposed a Synod of clergy and laity be held at Cork for the purpose of considering all questions affecting the interest of the Church, and that lay representatives be chosen in each parish equal in number to the clergy. Mr. Daunt withdrew his, and the Resolutions were unanimously adopted. In reply to further questions, the Bishop stated that for the present it was thought more advisable that the election for the Synod should be by parishes rather than by congregations, but hereafter there would be a new arrangement, which would meet the views of all parties. Various suggestions were offered, and the proceedings passed off in perfect harmony.

The Bishop of Tuam is holding a series of lay and clerical conferences. On Friday a second meeting, at which the laity were largely represented, was held in the Chapter-room of St. Mary's Cathedral, Tuam. His Lordship explained the course adopted by the prelates with respect to the General Synod, and their desire to head the action of the laity, although motives of delicacy had restrained them from proposing any mode of obtaining lay representation. After a very amicable discussion it was unanimously resolved that the plan adopted at the late Church Conference should be followed. Commutation and other practical subjects were considered, and a letter was read from Archdeacon Lee entering into calculation, supported by the authority of actuaries, to show the necessity of providing a fund to secure the clergy before they consented to commute. The Meeting passed a Resolution to the effect that they had not yet sufficient information on the subject to enable them to arrive at a just conclusion.

THE BISHOP OF BATH AND WELLS.—The *Bristol Daily Post* of Friday says:—"His Lordship, on Thursday, was gradually sinking, and there are now no hopes whatever of his recovery. He is constantly attended by R. Boyd, Esq., M.D., who is now staying entirely with him at the Palace, and by Dr. French. A telegram has been despatched for the Hon. Henley Eden, but it is feared that he will not be in time to see his father before his demise."

THE "REAL PRESENCE" AND ORDINATION.—The *Church Times* notes (of course with disapprobation) that "the Bishop of Ripon has refused to admit a candidate to deacon's orders for maintaining a belief in the doctrine of the 'Real Presence.'"

THE PRIMATE.—The Archbishop of Canterbury has been transacting an active week's business in the south-eastern corner of Kent. On Tuesday his Grace was present at the presentation of new colours to the 91st Highlanders, and addressed the men in the garrison on the heights above Dover. On Wednesday the Archbishop preached in St. Mary's, Dover, for the new church at Charlton, a suburb of Dover. On Thursday he opened the restored Norman church of St. Margaret's-at-Cliffe, and preached on the occasion. On Friday the Archbishop consecrated the church of West Langdon, near Walmer, and preached. Last evening the Archbishop was the guest of the Prime Minister and Mrs. Gladstone at Walmer Castle. His Grace returns to Addington Park this day.

THE NEW CHURCH AT RICHMOND.—In a letter in this morning's *Times* we read:—"A correspondent writes to the effect that the new church at Richmond is not erected as a protest against Ritualistic services. This is quite contrary to fact. It is true that the plea urged in the appeal was that more church accommodation would soon be wanted, but nearly every one in Richmond is fully aware that the real object is to secure Evangelical teaching in the parish, and the fact of the vicar's opposition, and that the presentation is invested in five Evangelical trustees, is sufficient to prove this. The vicar at present holds two churches in the parish, and on the death of the present aged vicar of St. John's he would have them all in his own hands, and Ritualistic teaching would be forced upon us. For this reason it is that a new church

is being built, and the vicar has done all in his power to prevent its erection, necessitating, by his opposition, the outlay of upwards of £1,000 for an endowment fund."

NEW CHURCH IN CUMBERLAND.—Bishop Anderson consecrated the new church of Uldale, in Cumberland, on Tuesday week. The late Rev. Jonathan Cape, Professor of Mathematics at Addiscombe College, who was born at Uldale, conceived the idea of erecting a new church in memory of his revered father, the Rev. Joseph Cape, who was rector of the parish forty-four years. The old church was in convenient of access to the bulk of the people; but the site of the church, on the other hand, is within 200 yards of the centre of the village. Building operations were begun in January, 1868, and on April 13, following, the foundation-stone was laid without ceremony; in consequence of Professor Cape's illness, which, unhappily, ended in his death before he could see the completion of his noble work. However, his brother, Canon Cape, of Peterborough, and his sister, Miss Cape, carried it forward, and July of the present year saw the perfection of the filial design. The plan is by Mr. Grayson, architect, and the cost about £3,000. The church, though small, has a tower 90 feet high, and the interior fittings are of oak. The east window, in stained glass, is a memorial to the late rector and his wife.

Sunday, the 29th ult., being the Sunday in the octave of the dedication festival, at St. Michael's, Luke Street, Rhoreditch, the ritual was in the morning service of an even more ornate character than usual, and a stranger going in might very well have thought that he had strayed into a Romish chapel. Over the communion-table was a large crucifix, and on it were six candles burning, besides a large number unlighted. These candles were put out after the Morning Prayer, and with two larger ones, lighted again at the commencement of the Communion Service. Incense was burnt at five or six separate times during the morning, in direct violation of the judgment of the Privy Council in the case of Martin v. Mackonochie, and a long procession was formed before the commencement of the Communion Service, and passed up and down the church with banners, crosses, and incense. The church bell was rung for some time between Morning Prayer and the Communion Service, and during the reading of the prayer of consecration it was twice tolled three times. Any attempt to describe the vestments worn would be utterly futile, as they seemed to change every few minutes; they looked, however, like anything rather than the garb of a minister of our Reformed Church. The preacher, in a short milk-and-water sermon, urged his hearers to greater care and attention in preparing for "confession and the sacrament of the Holy Eucharist." Placed in a conspicuous position near the door was a paper, headed "Of your charity pray for," and then in parallel columns followed the names of a number of persons—sick and dead. Among the names in the column headed "dead," I observed that of the late Dr. Hamilton, Bishop of Salisbury. It is time that a stop was put to the introduction of such Popish practices into our Church; and a stop must be put to them, and that at once, if our Reformed Church is to hold its place as the Established Church of this country.

"A Cumbrian" writes to the *Daily News*:—"I notice that the name of the Bishop of Carlisle is classed with those of the Bishops of Winchester, Exeter, Chester, and Bath and Wells. But permit me to correct a prevailing error on this point. The Bishop of Carlisle has only, within the last few months, been at all unfitted for his episcopal duties; and I can vouch that since Dr. Waldegrave was Bishop of Carlisle, viz., in 1866—he has always done what a bishop should do,—giving advice to all the clergymen in his diocese, and altogether free from that tendency to Romanism, Ritualism. I venture to give these facts, as I feel it to be only just to his Lordship; and having resided in the diocese of Carlisle for eighteen years, I think I am able to testify how much the Cumberland people esteem him."

THE DEAN OF EXETER AND MR. LIDDON.—Several of our contemporaries—daily and weekly—have commented in strong terms upon Dean Boyd's reported inhibition of Mr. Liddon. On Friday last we gave a contradiction of the statement. The following courteous letter appears in to-day's *Herald*:—

To the Editor, Sir.—Will you allow me, in justice to the Dean of Exeter, to state that no communications whatever have passed between either the Dean or any member of the British Association and myself on the subject of preaching at Exeter Cathedral! The report to which you refer must have originated in some misunderstanding, which I cannot explain. But it is due to the Dean and Chapter of Exeter to express an opinion, which would, I think, be generally shared by Churchmen, namely, that neither a visit of the British Association, nor, indeed, any other occasion, is likely to make demands upon the learning and ability of that body which it cannot altogether satisfy without seeking assistance in other dioceses.—I am, sir, your obedient servant, H. P. LIDDON.

Clifton, Aug. 27.

AMERICAN.
CHANGES IN THE PRAYER BOOK.
THE EPISCOPALIAN.

One of the staunchest church newspapers in the country is the *American Churchman*. It has done yeoman's service in the West in the way of meeting vulgar prejudices against the Church, and showing the common sense character of Church principles. And to a perhaps greater extent than any other of our organs, it has always made a specialty of pointing out our short-comings and deficiencies as a church, the many and glaring contradictions between the theory and practice of the Church, and has labored with no unsparring hand! the follies and inconsistencies of church legislation, or bodies of churchmen.

Though sometimes important and necessary to be done, yet it is not the most agreeable sort of work to have to be finding fault with our own system, or keeping its most painful defects continually before us. We believe that as a rule, our drawbacks lie, not in the system of the Prayer Book or its details, but in the worldliness, selfishness, and unspirituality of our people, both clergy and laity; that no "See Principle," "Cathedral System," or new canons will cure these evils; that the neglect and non-appreciation of such means of grace and ecclesiastical appliances as we already have, are not to be really compensated by any new machinery. An infusion of the Spirit of the Master into the heart of the church—into all our hearts—is what we want. The clergyman who is earnestly preaching the Gospel in his own parish finds no particular hindrance from the Prayer Book or the canons as they are.

We are sorry, therefore, to see our contemporary in two successive numbers proposing alterations in the Prayer Book. Let us leave that business for the present to the Radical faction:

We can notice now only the change he proposes in the Ordinal, in order to smooth the way for denominational ministers to come into the church. He says:

She can change her Ordinal in a way which does not touch the validity of the orders or the essence of that Ceremonial, and can thus save the deep humiliation and pain, which many an honest man must feel at the branding as a lie and an imposture all his past life, which, nevertheless, he honestly led in the service of God, and was entirely sincere and guiltless in before God and men. She can thus smooth the way, for the return to the bosom of Christianity, of a large number of sincere and conscientious men.

"Take thou authority to execute the office of a deacon in the church of God now committed unto thee by the imposition of our hands."

"Take thou authority to execute the office of a deacon in this Church, now committed" etc.

The words changed are no essential words in conferring Orders. "Take thou authority to execute the office of a deacon," are the only words essential. It may be in "this church" or "the church of God," or simply "in the church," or there may be no mention of the church, the thing being understood.

So then "the thing is to be understood." What thing? Why, the thing that is regarded as so repulsive to outsiders. But really what is it but this thing that the outsider comes to the church for? Jesuits may catch young Indians and baptize them; but we protest against conferring either Christianity or the Apostolic Succession upon unwilling or even unconscious "converts." Our contemporary adds:

We are fully aware that the idea may be a somewhat startling one. Nevertheless it is no more startling than that proposition made some months ago, that our English or American Bishops join regularly hereafter, in the consecration of each new New Danish Superintendent, to that, in a generation, with no word of debate about validity or invalidity, the Danish church would secure the succession, a proposition favored by Bishops and clergy on both sides of the Atlantic.

Perhaps we ought not to object to the Danish church becoming Episcopal even without knowing it, if there was no other way; but we supposed that that was a matter understood and agreed to on both sides. At any rate it appears the Danish Government interfered with the plan in the last consecration of a Bishop of Iceland.

But does our contemporary mean to say that the hundreds of denominational ministers now "in this church" did really "brand as a lie and imposture all their past life?" What a preposterous idea! It is nothing but their official commission they repudiate, and that they would do anyhow, when they seek to get a true external, historical commission, which is what they mean by coming to the church. Besides, does not our brother know how the expression "in this church" is interpreted by those who deny Apostolic Succession? In words, then, by this alteration, we would deliberately give up the principle, and allow that our Ordination service was only a transfer from one church to another.

RITUALISM IN NEW YORK.

The prevailing notion in this country that religious division and controversies in the United States are much less bitter than they are among our churchmen and Dissenters would soon be dissipated if we knew as much of their religious difficulties as we know of our own. At present, the most important conflict of that kind is the one