

one Catholic Church. In exactly the same way the Church of England might be styled 'Ecclesia Anglicana Catholica,' and our brethren in the United States might call themselves, as some, indeed, wish to do, the 'Catholic Church of America,' 'Ecclesia Americana Catholica.'

So, then, the style, 'Ecclesia Romana Catholica,' 'Catholic Church of Rome,' or 'Roman Catholic Church,' has no connection with the unfortunate and deplorable claim made by the Bishop of Rome to exercise authority over all other Bishops. It simply indicates the *orthodoxy* of the local Church of the city of Rome. To use it in any other sense is to *misuse* it. Similarly, in speaking of individuals, a 'Roman Catholic' means, and can only mean, a 'Catholic,' that is, an orthodox Christian who lives in or is connected with the city of Rome. In just the same way an 'English Catholic' means a Catholic who lives in England, or is of English birth or nationality. Here we may notice a most absurd, but very widely spread misuse of the term. A 'Roman Catholic' is taken to mean a man living anywhere in the world who believes in the extreme claims of the Bishop of Rome. It is just as absurd as it is to call a German an 'Englishman' because of his supporting some exaggerated claim of England to be mistress of the seas. If we want a name for those who believe in the pretensions of the Bishop of Rome, we have the correct title by which, until recent times, they were always known in English. They are properly called *Papists*, supporters, that is, of the *Pope*, or Bishop of Rome.

By still a more absurd misuse of language, the schismatical communities which these people have set up in various countries are sometimes called 'Roman Catholic churches.' This is just as if some injudicious friends of England in Germany were to meet together and call themselves 'the Imperial Parliament of Great Britain and Ireland.' Cardinal Vaughan may, indeed, be called 'Roman Catholic,' for he happens to be the 'Cardinal' or Parish Priest (of course non-resident) of one of the churches in the city of Rome, and as such his title is 'Sanctæ Romanæ Ecclesiæ Presbyter Cardinalis,' but here in London he rules over a schismatical body of Christians who have unhappily cut themselves adrift from the Catholic Church of the place in which they dwell. They are certainly not 'Roman' Catholics, since they are domiciled not in Rome but in London, and since they are schismatics, we are sorry to say we cannot call them Catholics at all. Yet they are often spoken of as 'Roman Catholics,' and, by a still worse misuse of the word, this is at times abridged into 'Catholics.'—*Illus. Church News.*

### THE LIFE TO COME.

One thought respecting our future life we can with some distinctness grasp; it is the one suggested in Psalm ix. 6, namely, that it must be a state of infinite progress; a life not, as we too often think of it, of progress arrested—a life in which humanity, once, and once for all, perfected, has before it only an eternity of virtuous repose; but rather one of intense and incessant activity. The promise of eternal life necessarily implies this, for life in something more than mere existence. Life, in its truest meaning, is the highest and happiest manner of being; it is existence, with every power of our nature in its fullest, freest exercise. Whatever falls short of this, whatever checks or restrains any one faculty of our nature, whatever of weariness or weakness there be in us, comes from the imperfection of our life; comes from its invasion, in some measure, by its great antagonist, death. And so we call it "this mortal life." This life, whose every breath, whose every movement, is one half death—for such a life rest is essential, because the waste of it is incessant. But the very idea of a perfect life, that knows no strife

with death, that needs to defend itself against no obstruction, to repair no waste, implies, not eternal repose, eternal activity. It means the existence of a spiritual, intelligent, immortal creature, whose whole being, whose every power and faculty, lives, intently lives, in the glorious activity in which perpetual rest and perpetual service are one. "They rest, saith the Spirit, from their labours." And yet, "they cease not day or night," proclaiming by all the unwearied actings of their glorified natures, saying with the eternal hymn of an eternally happy life, "Glory, and honour, and power be unto the Lamb for ever!" For such a race there must be eternal progress; for there must be eternal acquisition without the slightest loss.—*Archbishop Magee.*

## News from the Home Field.

### Diocese of Nova Scotia.

#### AVON DEANERY.

A session of the Avon Ruri-decanal Chapter was held in the parish of Falmouth, beginning 14th August, at 7.30 p.m., with two services, one in St. George's church, Falmouth, and the other in St. Michael's, Windsor Forks. Stirring addresses were given at both services, as follows: at the former, Canon Brock, "The Church the Teacher of the World"; Rural Dean Axford, "The Church the Storehouse of Grace"; J. M. C. Wade, M.A., "The Church the means of access to God"; K. C. Hind, M.A., "The Worship of the Church." At the latter, Rev. J. Spencer, "Responsibility of Man for Time"; Archdeacon Jones, "Money"; Rev. T. W. Johnstone, "Church Privileges." Two services were held on the 15th in St. George's church, viz.: Holy Communion 8 a.m., at which the Dean was celebrant, Mr. Howcroft, rector, assisting; and Matins at 11 a.m., when Canon Brock preached an interesting and edifying sermon on the connection of the Jewish Church with the Christian. The clergy again assembled at 2 o'clock in the rooms of the Rector for consultation, the arrangements for the approaching visit of the Bishop being the chief subject for consideration. The clergy left for their respective parishes immediately after the adjournment at 4 o'clock.

Offertories amounting to \$5.35 were given to W. & O. F. and Superannuation Fund.

The thanks of the clergy are due to Mr. Wm. Sargester, the Misses Palmer, Mr. John Taylor, Mrs. John Smith, Mr. Inglis Smith, and Mr. James Smith, for kind hospitality.

### Diocese of Quebec.

#### QUEBEC.

The Rev. L. W. Williams, Rector of St. Matthew's Church, returned here per S.S. "Parisian," from Liverpool, on Saturday week. He reports the health of his mother, relict of our late Bishop, as very feeble. The Rector had a warm welcome from his congregation.

#### ORDINATION.

A full account of the Ordination, which is arranged to take place in the Cathedral on Sunday Morning, the 9th instant, will appear in our next issue. Morning Prayer will be said by the Rev. A. G. H. Dickler, Rector of St. Paul's, St. John, New Brunswick; the Ordination Sermon will be preached by the Very Reverend the Dean of Quebec; the Candidates for Holy Orders will be presented by the Venerable Archdeacon of Quebec; the Bishop will be the Celebrant, and will be assisted in the solemn laying on of

hands by some of the Gaspé Clergy. There will be six Candidates, four for Priests' and two for Deacons' Orders. The Prayers of the faithful are earnestly desired in their behalf, that they may be filled with the Holy Ghost and become able Ministers of the Lord Jesus Christ.

The following are the names of the candidates for ordination to be held in the Cathedral, Quebec on the 9th Sept. To be deacons—Messrs. E. A. Dunn and Hunter. To be Priest—Rev. Messrs. Isaac N. Ker, Wilson, Bayne, and R. A. Parrock, Bishop's Chaplain. The service will be full choral, and the Rev. A. G. H. Dickler will intone the service.

#### ST. GEORGE, BEAUFORT.

A Font has been placed in the Church at Cumberland Mills by Mr. G. Robinson and Mr. Taylor, of Quebec, in memory of Mrs. Robinson and her little boy Christopher. It is octagonal in shape, of a very pretty grey granite.

#### SANDY BEACH.

The yearly visit of the Lord Bishop we all look forward to with a great deal of pleasure, and this year we had the benefit of two visits; one before and one after his episcopal tour of the Labrador Coast.

On the occasion of his first visit, about the middle of June, as our candidates for Confirmation were not quite ready, his Lordship kindly consented to deliver one of his able and highly instructive lectures on the History of the Church of England. The day happened to be unpropitious, rain setting in during the afternoon, and increasing towards night, at which time the lecture was to be given. In spite of this, however, a good congregation assembled, and after a short service his Lordship was listened to with the most eager and earnest attention. The lucid and practical character of the lecture made it of singular benefit here. It seemed to "take" with everybody, and we heard many expressions of pleasure afterwards concerning it.

During the afternoon of the same day, his Lordship, in company with his Chaplain and the Rector of Gaspé Basin and myself, took a drive through the Barachois District, when he expressed himself as pleased with the look of the settlement and at the same time gave his approval to the idea we have been entertaining of building a small Church there. We shall therefore be encouraged, now, to go on with the project, and hope in another year to have the building begun. This is a great undertaking for a small and not well-to-do community, but I cannot help feeling that God is calling us to the work.

When our chief Pastor made his second visit, it was for the special purpose of holding a Confirmation. The Service was therefore held on Wednesday morning, August 1st—a good congregation being present—when thirteen candidates were presented for the Sacred Rite. Among these I was particularly glad to have one elderly person, and three grown-up young men, who had missed former opportunities of Confirmation, through absence. The Service was much enjoyed by us all.

In the evening of the same day his Lordship with his usual kindness and readiness to do all the good he can, gave another lecture, giving some account of his own work in the Parish of South Acton, London. This, also, was highly acceptable to our people, and was listened to by a good congregation with the keenest interest. It seemed to come, too, with singular appropriateness after the Church History Lecture mentioned above, furnishing, as it did, many practical examples from our times of what the Church may do in unpromising circumstances, and so raising our hopes that God may also be pleased to do great things through ourselves.

A collection, amounting to \$4.55, was taken up at this first service—the in the Diocese—