

work has been conspicuously fruitful, and has seemed to be almost unique in its way, has passed away from this life, it is the fashion to speak of the 'irreparable loss' occasioned by his death. But such language, we must admit when we consider it, is on more than one ground indefensible; for, in the first place, how do we know that the removal of that worker from earth to Paradise is a 'loss' at all? May not his prayers in that blessed place be even more effectual than all his labours here? And, secondly, who are we to speak of anything as 'irreparable' in the Church of God? No instrument of His can be indispensable. At the very time when He is removing from us one great saint, may He not be raising up another? Close upon the death of Stephen followed the conversion of St. Paul.

And here it may be remarked that a worker who has great gifts and appears to be highly successful is, after all, not doing his very best if he consciously is aiming at being indispensable. It is better to carry on work in such a manner that it may be continued by a successor than to have it dropped altogether when the worker departs from it. The noble work which Sister Dora did at Walsall is said to have been of such a kind that it depended far too much upon that excellent lady herself, and was sure to cease for the most part at her death. It would have been better to have established machinery which would continue. The constitution of The Church itself is an example to all great workers, for from its very foundation provision was made for a continuance of all its essential organization unto the world's end.

And if no person is indispensable for the Church's work, neither is any thing. Money is very useful; but where money is not to be had for Church purposes it cannot be absolutely necessary. And yet it would seem as if some of us considered money the 'one thing needful' for extending the Kingdom of Christ. To see the frantic efforts made by many very well-meaning people to 'raise funds' for parochial objects, one is tempted to credit them with willingness to adopt questionable methods—to obtain money, 'si possint, recte; si non quocunque modo.' But we may be quite sure that, although gifts of money from those who have it to give, if accompanied by the willing mind and self-sacrifice which distinguished the widow of literally immortal fame, will be blessed from above and made instrumental for great good, yet, all the same, money itself, independently of the disposition of the giver, can never be actually indispensable for the spiritual work of the Church. And the same may be said of health, high education, accomplishments, and all such great gifts of mind or body. Where they have been given they ought, of course, to be devoted to the service of God, Who will accept and bless such good use made of His gifts. But there are many from whom these things have been withheld by no fault of their own. It is not exacted of them to make bricks with out straw. They can serve the great Taskmaster without the tools which He has not given them. Useful as those tools are, they are not indispensable. Each soul is accepted according to that he hath, and not according to that he hath not, and 'They also serve who only stand and wait.'—A. M. W., in *Church Bells*.

**'QUITE ENGLISH.'**

The following trenchant letter, under this heading, signed 'Thomas P. Hughes,' appeared in a recent number of the *Living Church*:—

Will you please answer your facetious correspondent from West Chester, N. Y., that it is not 'quite English,' as he supposes, 'to sit during the singing of the anthems!' It is never done in the English Church by either the Low or High Church parties. It is, as far as our own Church is concerned, purely an American

custom. As we are being constantly twitted with 'Anglomania' in our American Church, will you allow me to state what is 'quite English' according to universal custom in the English Church.

[1] It is 'quite English' to stand during the singing of the anthem; [2] to sing the anthem after the third collect of both morning and evening services, and not at the offertory; [3] to stand during the collection of the offertory and not merely at the presentation; [4] not to speak of the evening collection as an 'offertory,' nor to present it as such; [5] always to recite the Nicene Creed in the Communion Office and nowhere else; [6] never to celebrate a marriage in a private dwelling; [7] never to say the Committal Service of the Burial Office except at the grave; [8] to stand during the exhortation at the Holy Communion; [9] never to have the baptismal font at the same end of the church as the altar; [10] always to begin the Communion Office with the initial prayer—the Lord's Prayer, said by the priest alone; [11] for the priest to require the marriage fee to be presented with the ring, and not to allow himself to be 'tipped' like a clerk or sexton; [12] not to leave the sign of the cross optional at baptism; [13] to require all Christian women after child-birth to be 'churched'; [14] to have the lectern in the centre of the church at the foot of the chancel steps, just where the ambo of his ancient church stood, according to Eusebius; [15] not to sing solos (as sweet lullabies) at funerals, but to sing 'Jesus lives' at the grave; [16] not to have quartette choirs, such choirs being essentially American.

With regard to the anthem. There are reasons in favor of the congregation being seated during the anthem when it is not sung as an introtit to the communion Office, but that it is 'quite English,' as your correspondent seems to imply, is certainly not one of the reasons. As Bishop Caxe so admirably points out in the *Living Church*, we are to be congratulated on the apparent desire of the clergy of the American Church to return to the ancient and time-honored practices of the English Church. Let no clergyman of our American Church charge us with being Anglo maniacs because we wish to adopt the customs of the English Church and to avoid those of American Paritanism.—*Church Review*.

**A REAL NEED OF THE CHURCH.**—We agree in deploring the lack of pulpit teaching on the necessity of systematic almsgiving, but the real need of the Church seems to us to lie far deeper. If Christians were only consecrated to Him Who loved them and gave Himself for them, they would not be satisfied with mean and paltry offerings for His service, and if they considered themselves as only stewards of His bounty, all the opportunities for extending His Kingdom which now present themselves might be taken advantage of. Let us pray that the Church may be delivered from its present half-heartedness and indifference, at the same time thanking God for those who do esteem it a privilege as well as a duty to lay all they are and all they have at His feet.—*Selected*.

**NOTICE.**

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**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**CHURCH SCHOOL FOR GIRLS.**—A general meeting of the shareholders of this Institution will be held on the 12th November, when plans for building will be brought before the meeting. But building depends on money, and money on subscriptions. \* \* \* About \$22,000 has been subscribed. Three thousand dollars must be raised in less than three weeks, or no building this year, and numerous applicants for education will have to be declined, and matters thrust back for a year.—*Han's Journal*.

**YARMOUTH.**—Trinity Church was crowded on Wednesday afternoon, October 22nd, on the occasion of the marriage of Mr. Selden W. Cummings, barrister, of Truro, and Miss Bessie Thomas Robbins, daughter of the late Captain Byron Robbins.—Rev. H. L. A. Almon, Rector, officiating. The chancel of the church was tastefully decorated with flowers and evergreens. The bride was attended by her sister Miss Ethel Robbins, and her cousin Miss Edith Thomas of St. John, N.B. The groom was attended by his law partner Mr. H. A. Lovett, of Truro. The bride was given away by J. W. H. Rowley, Esq. Among the valuable and numerous presents to the bride was a silver side dish from the choir of Trinity Church, of which she was a member. After the ceremony at the church, a reception was held at the residence of the bride's mother.

**CHESTER.**—*St. Stephen's Church.*—The resignation of the Rev. G. H. Butler to accept the Parish of Chambly, Montreal, is a cause of deep regret to his many friends at Chester and the parish generally. Ten years of faithful work among us in which he has built up the Church, and a total abnegation of self has endeared him to his parishioners who have felt his ready sympathy in all their joys and sorrows.

The finishing of West Shore Church and the building of the churches at Chester Basin and Indian Point, the commodious chancel on the Parish Church, and remodelling of St. Stephen's Hall as a Sunday school will be lasting memorials of his energy in parish work.

We wish him God speed in his new field of labour, yet sorrowing most of all that we shall see his face no more among us as Pastor.

**CAPE BRETON.**

**MAIN A DIEU.**—On Friday, October 5th, his Lordship Bishop Courtney visited this part of the parish of Louisburg for a double purpose, to consecrate the Church which has just been finished, and administer the rite of Confirmation.

At 11 a. m. the Bishop proceeding from the vestry to the main entrance was met by the Rector, Wardens and a number of the parishioners. Prayer having been said, and the petition for consecration read and assented to, the Bishop, during the singing of Psalm 24, proceeded to the Sanctuary. At the end of the Consecration service proper hymn 239 was sung. Morning prayer was then said, followed by celebration of the Holy Communion. The address of his Lordship was one most appropriate to the occasion, and was listened to with deepest interest and we feel sure that those to whom he spoke could not be otherwise than impressed with the very weighty and solemn words that fell from his lips. The whole service, which was very devoutly rendered, was fully choral and one that will not be soon forgotten. Hymns 323 and 311, part 2, A. & M. were sung before and after the prayer of Consecration, and Hymn 313 during the administration. At the close of the service, after the collections, the *Nunc Dimittis* was sung as a occasional.