

brings it, as the tide of the sea; and like these also, it will flow across the world in a day."

THERE can be no doubt that the Episcopal Church is increasing very rapidly in the United States. Seventy years ago the proportion of church people was one in 416 of the population. To-day they are one in 151,—at least, so says the *Spirit of Missions*.

The report of the fourth meeting of the Diocesan Synod of Saskatchewan has been sent us. It is held quite distinct from the Diocese of Calgary in which the bishop (Dr. Pinkham), lives. There are two archdeacons in the diocese, with names very similar, McKay and Mackay, and twelve other clergy, one of whom is a deacon. The bishop stated distinctly that when the new Diocese of Calgary is set off (the promise of the first £1,000 towards which has just been made by the Colonial Bishopric Fund in England), all the endowments raised by the late revered Bishop McLean will be left for Saskatchewan. It was the life work of the good bishop to raise these endowments, which now stand as follows:

Bishopric Endowment Fund.....	\$ 73,140 26
Divinity Chair, Emmanuel College..	10,023 42
Louise Scholarship.....	340 00
William McKay Scholarship.....	700 00
Clergy Endowment Fund.....	5,144 27

As the present bishop resides in Calgary, he loses the benefit of the See house which is stationed in Prince Albert. A good foundation is being laid by Bishop Pinkham for two fine dioceses. The usual want of money is what is felt to complete it all.

WHY DO WE GO TO CHURCH?



BAPTIST paper, the *Examiner* of New York, thus speaks, significantly for churchmen, on this subject:

We hear a great deal nowadays about diminished attendance at church. As a matter of fact we suspect that there is in most communities as large a proportion of church-goers as in the more devout past times with which such damaging comparisons are often made. However that may be, one thing is true: we do find a tendency in this day to think of churches as a sort of Sunday lyceums. We are a good deal in the habit of going to church with the object of being entertained by the preacher.

The power of the pulpit is rightly held in high esteem among Protestants. Do we as fully recognize the element of worship in our church services? The revised version has taught us that the "tabernacle of the congregation" was properly the "tent of meeting," i. e., an appointed place for men to meet God. It is in that sense we should use the good old name "meeting-house." It is in that way we should use the place. Great as may be the profit and stimulus to be got from preaching, we do not get all, nor the best, that

church services are designed to give, unless there is a real coming before God in thought, in song, in prayer. An assemblage of worshippers in a house of worship is a means for doing this with which few people can dispense. Of this worship preaching should be a true part, fitting into and filling out the rest. It is for this worship that we should go to church.

There is a constant need of emphasizing this truth, especially in the non-liturgical churches. In difference to it is what makes so many persons careless about punctuality at church. They don't mind missing what are often called, with unconscious irony, the "preliminary" services. We once knew a young man who made a point of not going to church until it was time for the sermon to begin. He was a busy student, and wanted, as he said, to save time! How often, too, we see people listless and distraught during the service of worship, and only becoming alert when the preacher gives out his text. As a natural result, even the preaching does not accomplish what it ought. There are few sermons sincerely spoken in which a listener who has been reverently worshipping God cannot find profit. But one who listens as he would to a lecture or a play will often miss what is best in the best of sermons. Perhaps the neglect of the worship idea, may account, in part, at least, for the difficulty of filling our Protestant churches. The Romanists gather great congregations at all hours, and in all weather. It is not by offering pulpit attractions, but by pressing the obligation of worship. We may sneer at it as superstition. A slight infusion of the same sentiment would be wholesome for many Protestant Christians. Church vagrancy is a legitimate outcome of the Sunday lyceum view. Those who seek little beyond entertainment in going to church will go where they will get the most of it, and will always be drawn by a fresh attraction. A good deal of our modern church architecture is carefully adapted to foster this tendency. We have auditories nowadays, and congregations often appropriately figure as audiences. We cannot too seriously remind ourselves that we ought to go to church first, last and always to worship God and that everything about the place and the service should help us to do that.

Woman's Auxiliary Department.

"The love of Christ constraineth us"

Communications relating to this Department should be addressed
Mrs. Tilton, 251 Cooper Street, Ottawa.

DIOCESE OF ALGOMA.

{ MARKSVILLE, St. Joseph's Island, Ont.,
Feb. 28th, 1890.

Mrs. Tilton, Gen. Sec Woman's Auxiliary:

DEAR MADAM,—At the meeting of the Western Convocation of the Diocese of Algoma held at Saulte Ste. Marie on the 12th and 13th inst, I was