

Oxford. By these extended, or open lectures, a large class of people are brought into close touch with the university, and the rich stores of wisdom and learning poured into their laps for the good of themselves and the public at large.

A BISHOP ON THE CHURCH ASSOCIATION.—Since Bishop Magee's assault on the C. A. as "The Persecution Company, Limited," we have not had such a trenchant exposure of that association as that by the new bishop of Rochester. He says: "It is placed beyond doubt that the association now exists in order, so to speak, to force, if it can, the hands of the bishops with reference to their executive action in matters belonging strictly to their own province."

A TRULY CONVERTED PRIZE-FIGHTER.—The bishop of Marlborough has lately given currency to a story of his own experience in a confirmation class at Notting Hill. One of the confirmed, Ned, a notorious local bully, was next day attacked and savagely jumped upon by another prize-fighter called Jim. Ned, the terror of the place formerly, took it all without curse or blow. Jim was so struck by the spectacle that he joined the next class and was confirmed 18 months later.

"WHAT WILL HAPPEN WHEN WOODARD IS GONE?"—a question propounded by Matthew Arnold, in reference to the famous school system of Canon Woodard—is being satisfactorily answered. Two powerful societies—those of "St. Nicholas" and "S.S. Mary and John"—are giving that answer in their magnificent confederation of boys' and girls' schools at Lancing, Hurst-Pierpoint, Ardingly, Tamston, Drustone, Ellesmere, Dewsbury, Abbot's Bromley, Bangor, and Worksop.

THE ESTABLISHED CHURCH.

It is a great satisfaction as well as a marked distinction on the part of members of the great Apostolic Communion throughout the British Empire, that we can look back through history without finding any Act by which parliament or king set up what is called "the establishment." The enemies of the Church rage and swell to the point of self-annihilation when they come to the rock-bottom of historical facts, and find no trace of any State manufacture of the noble edifice and fabric of the Church of England. The discovery of this state of things is to many persons a revelation in itself; to many others it is an obstinate stumbling block which they cannot get over and will not face. Even the compilers of English history have not been superior to the temptation of ignoring this—for many political and sectarian purposes—very inconvenient fact. They are—some of them—not above catering to popular ignorance by the use of language which implies that the Church of England began its career in the time of Henry VIII., notwithstanding the testimony of Magna Charta to Ecclesia Anglicana centuries before!

"ESTABLISHED BY LAW,"

people say—is not that a correct description? Yes, but by what law? There is not only the variable statute law, but the underlying solid roadbed of Common Law, which has grown up with the English tongue and the English blood and the English nature. Deep down in the root of history, when instead of the one great kingdom of England, there were seven petty kingdoms formed in sections—warring, contending, conquering, overcoming one another—of the same country, there we find, for hundreds of years, one united and

powerful Church pervading all parts—gradually uniting, strengthening and settling the political elements of a common bond until the seven kingdoms at last became one. It was the Church, therefore, which virtually established the State, not *vice versa*. The Common Law of the seven kingdoms having recognized that strong bond as existing and living and binding the people together for hundreds of years before King Alfred's days, proceeded to rear on this strong foundation the edifice of a constitutional State, deriving its best aspirations from the subsoil of apostolic Christianity beneath this superstructure.

TEMPORA MUTANTUR!

It is one of the consequences of the wonderful commingling of nations in commerce and politics that each borrows something of all the others, working in foreign material. So the influence of Romanism spreading through Europe, laid its grasp at last upon England and adulterated its Christianity till a reformation of "Ecclesia Anglicana" became necessary; the incubus was thrown off, the excrescences were amputated. So, later on, in the confusion, streams and currents of disjointed German Protestantism made inroads upon English religious thought a few centuries ago, and almost wrecked that very work of reformation in the Church. So, in these latter days, there have crept into the councils of the nation from the diluted and tainted national life, foreign elements of Jew, Turk, infidel and heretic, as well as Romanist. The superstructure, so fairly wrought out under the Church's auspices, has been altered, corrupted, shaken, and then they talk of *disestablishing the Church*. That is to say, the rulers of the State—some of them—are beginning to think they can improve upon the foundation which underlies the English constitution. They think they can venture now—their edifice is so grand and strong—to remove the strong building of stone and cement from beneath, and put something else there of a superior (?) manufacture. Nay, it must be patent to every one that the majority of those who talk so glibly—misusing and abusing the tolerance which has been accorded these foreign elements—about the disestablishing of the Church of England, do not propose to put anything in its place at all. They will have the realm of England like a *Chateau en Espagne*—a castle hanging in the air! It matters very little to the Church, as such, whether the State removes itself—for that is the only possible solution—from off its proper foundation or not, the Church will remain *in statu quo*, with unimpaired strength and probably increased vigour. It is too true that the State, as administered now-a-days, is rather an *incubus* than a buttress to the Church—but so much the worse for the State when the severance takes place. It must come down.

BILLIONS OF BUSHELS!

The enormous harvest predicted for North America during the present year in wheat and other cereals calls attention to the rational use to be made of this blessing. Amid all the newspaper articles and telegraphic dispatches and oracular comments, one looks in vain, alas! for some trace of the consciousness of a higher wisdom than that derived from dollars and cents. There are plenty of calculations as to the prices likely to prevail, the best means of creating "corners," keeping prices up or pulling them down, the effects on farmers' pockets or on foreign markets. The aggregate increment to American wealth from the surplus over average profits has been freely put down at

billions of dollars! Every change of the wind is watched, almost every cloud is scanned, lest nature should upset these elaborate calculations. A tornado, a cyclone, even a quiet noiseless frost, may change all this prognostication of good into lamentations over evil looming in the future. Do our speakers and writers consider how much God has to do with nature?

WHERE TO BESTOW MY GOODS.

In the feverish thirst for wealth, men are verifying the old parable of the Holy Book. "I will pull down my barns and build greater"—that is the idea. How much more wise and fitting would it be if men who hope to profit by Divine blessing of a bountiful harvest, were to busy themselves in making vows—were to keep in mind the providential *it* which dominates all things future. Would that our people generally would emulate the wisdom of Jacob, when he vowed a vow unto the Almighty God, "If the Lord will be with me, then." How many of our people are prepared to say, for instance, "If I make extra profit this year by my crops, for every \$1,000, I will give \$500 to some religious or charitable object! That would seem too much perhaps to give back to God; it would not leave sufficient margin for big barns, for the license self granted to eat, drink and be merry. Yet how wise would such a vow or resolution prove to be, how much good would it do when carried out, how many new blessings would it bring to the liberal giver!

BELSHAZZAR'S MISTAKE

is a very common one. The Babylonian King had Nebuchadnezzar's experience before him, "though thou knewest all this." He had abundance of wine, music and splendour at his banquet, but forgot the God who had provided all these delightful things in nature—"the God in whose hand thy breath is"—gave not glory to the Creator and Giver of all good things. So our farmers and others in this most happy country, with all the good things before them, and all the experience of the past accumulating since Belshazzar's days, evince very scant appreciation of the duty of the hour. Were it otherwise we should presently see a crop of churches, church schools and church parsonages, spring up all over our land in glory and beauty, as well as in plenty corresponding to the Divine liberality; instead of the miserable, beggarly array of empty benches—whole townships without a decent monument of Christian worship, and the wretched makeshifts that we have cumbered with debt. However, let us hope and pray that we have both one and the other—a plentiful harvest in the fields, and a plentiful thanksgiving to the Ruler of earth and sky.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The Rt. Rev. E. H. Bickersteth, D.D., Lord Bishop of Exeter, England, accompanied by Mrs. and Miss Bickersteth, and the Revs. F. K. Aginby, M.A., Vicar of Christ Church, Victoria street, London, one of His Lordship's examining chaplains, and L. Ryde, arrived on the 22nd August, by the Allan "S.S. Parisian." The Rev. R. Hayes Robinson, Blackheath, London, a noted clergyman, was also a passenger. His Lordship is well known as the author of "The Hymnal Companion," and is as well a noted writer and theologian, besides being a very eloquent preacher. His Lordship had intended to spend Sunday in Quebec and preach in the Cathedral and St. Matthew's, but on arrival received word that his son, the Lord Bishop of Japan, whom he was on the way to visit, had reached Vancouver, B.C., to meet him, and consequently