

3. Our Lord distinctly speaks of the Church in the singular, and not in the plural. "On this rock I will build *My Church*," not *My Churches*. St. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (St. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4.)

5. Above all there is our Lord's prayer for His people, "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." St. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; therefore it must be visible. We have the inspired comment on what was thus intended in the Acts and the Epistles. See 1 Cor. xii. 12-25; Rom. xii. 4, 5, xv. 5, 6; Eph. iv. 4, 5.

N.B. Where *Churches* are mentioned it is evident, from the rest of the passage, that parts of the same body, situated in different towns or countries, were meant, not bodies under separate organizations in the same place, e.g.—Acts xv. 41, "Paul went through Syria confirming the Churches." 1 Cor. vii. 17, "So ordain I in all Churches." 2 Cor. xi. 28, "cometh upon me daily, the care of all the Churches." Rev. i. 4, "John to the seven Churches in Asia," &c., &c.

For more than 1,400 years after Christ, cases of bodies of professing Christians worshipping apart from one another in the same place, under separate organizations, were unknown, except, perhaps, in a very few, isolated and temporary instances.

#### REVIEWS.

THE CHURCH OF ENGLAND IN NOVA SCOTIA, AND THE TORY CLERGY OF THE REVOLUTION: By Arthur Wentworth Eaton, B.A., Presbyter of the Diocese of New York. Pp. xiv, 320. Price \$1.50. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

As was expected before the volume appeared, this account of Nova Scotia and the Church in all Acadia is full of interest, and amply gives evidence of painstaking labour. It begins with the first years of the seventeenth century, when a Roman priest and Huguenot minister landed where Annapolis now stands. But it was fully another century before the English Church was represented by S.P.G. missionaries, and other seventy years before a Bishop was consecrated at Lambeth, to have a jurisdiction over the Provinces of Nova Scotia (and Cape Breton), New Brunswick, Prince Edward Island, Upper and Lower Canada, Newfoundland, and the Bermuda Islands. This consecration is of the more interest as it was the first for a purely English colony, and only the year after Bishops White and Prevoost had been consecrated for the newly constituted American Church. Our author has evidently much affection in his portraying the personal features of the earlier clergy in Acadia, and we cannot read without emotion the accounts that are given of the great hardships that the clergy and their families had to endure in fleeing from the American States, and finding rest on English soil. There are also interesting chapters upon King's College, distinguished laymen, other religious bodies, and Royal Governors of Nova Scotia. But in anticipation of a second edition of the work being called for soon, we may remark that Rev. G. Panton's only degree was M.A., that Bishop Suther's Christian name was Thomas George: that the Archdeacon of Rochester is Cheetham: and that George Ramsay, ninth Earl of Dalhousie, did not become Marquis Dalhousie, but his son, the tenth Earl, became the only Marquis, as he died without male issue, and his cousin Fox Maule, Lord Panmure, became eleventh Earl of Dalhousie. We must give all commendation to the workmanship on the volume, and especially to its Table of Important Dates and its copious Index.

THE PERFECT CALENDAR FOR EVERY YEAR OF THE CHRISTIAN ERA. By Henry Fitch. New York and Toronto: Funk and Wagnalls. Pp. 37. Price 50c.

For all commercial and general historical purposes this calendar is as perfect and convenient as one can well imagine. The arrangement is simple and clear, and the calculations are done with the finest accuracy. It is not intended for an ecclesiastical calendar, and therefore we need not look in it for the special occurrence of fast or feast; it is in no way complicated by Epact Golden Number or Sunday Letter, but is simply a commercial calendar. To test it we have used other calendars that embrace a like period, and we must assign the palm for simplicity to this one. Thus it is as easy to verify the fact that S. Columba died on a Sunday, June 10th, 809, as that George Washington was inaugurated President on a Thursday, April 30th, 1789, or to find that April 23rd, 1826, will fall on a Friday, and Christmas day, 1845, also on a Friday. The change of style is marked by a double set of lists from 1582 to 1800 when the New Style popularly supplanted the Old, and a small list runs back to B. C. 46, when the Julian Calendar began. This can be hung up by the corner eyelet in any room or office.

SUNDAY. Readings for the Young. London: Wells, Gardner, Darton & Co.; Toronto: Methodist Book Room, Richmond st. West.

The appearance of the volume of *Sunday* for 1892 puts us very forcibly in mind how rapidly Christmas approaches. It is full of good reading and a great abundance of pictures to illustrate its stories. We almost wish that we were young again to receive our volume at the Christmastide, and enjoy the study of our newly found treasure. Some of the wood-cuts are beautifully sketched and finished.

SERMON PREACHED AT A MEMORIAL SERVICE COMMEMORATIVE OF THE RIGHT REVEREND CYRUS FREDERICK KNIGHT, S.T.D., D.C.L., FOURTH BISHOP OF MILWAUKEE. By the Rev. T. M. Riley, S.T.D., Chaplain to the late Bishop, &c. Milwaukee: Burdick, Armitage & Allen; Toronto: Rowsell & Hutchison.

The tone of this sermon, which is in fact a memoir of the Bishop, who was but too short time in the diocese to leave his mark, is excellent. He had a mind of great versatility and deepest sympathy with good earnest work, and the narrator in the pulpit was an intimate friend as well as chaplain.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

PT. ST. CHARLES.—*Grace Church*.—The Harvest Thanksgiving Services at Rushbrook street mission, were held on Thursday and Sunday evenings last, the rector (Rev. John Ker, B.D.) preaching on Thursday, and the Rev. Samuel Massey on Sunday. The room was crowded on both occasions, and great praise is due to the ladies for the tasteful manner in which the room was decorated, as also to the members of the choir for their successful rendering of the services, which were fully choral on both occasions. This mission is conducted almost entirely by members of the Y.M.C.A., in connection with Grace Church, and is one of the many good works the association is doing in the parish.

MONTREAL.—*St. Luke's Parish*.—The lecture room of St. Luke's Church was well filled on Tuesday evening, 8rd inst, by those favourable to missionary work. The rector, the Rev. T. E. Cunningham, opened the meeting with prayer, after which His Lordship, Bishop Bond, came forward, and gave a stirring missionary address, basing his remarks on John's vision of the seven candlesticks, "And one in their midst like unto the Son of Man." Jesus was in the midst of the Church to trim her lamps, and where unfaithfulness existed, to root it out. The speaker was sure of His presence. In a fatherly manner he warned his hearers against the danger of selfishness, in concentrating all thought on themselves, and forgetting the commands of Jesus. No congregation could prosper who acted in this way.

The church in Jerusalem settled down in just this way, and God scattered them. Christ must be lifted up in our churches constantly, so that a perishing world may see Him and live. His lordship concluded with a hearty word of praise of the part played by women in this great work, especially the Women's Auxiliary.

The Rev. G. O. Troop said:—"With God nothing shall be impossible. The kingdoms of this world shall become the kingdom of our Lord. He has declared it. Every word of Jesus was equivalent to a work. With Him, words and works were synonymous. We had the honour of being co-workers with Him, and those who stood aside and refused their aid, will surely see the words of Jesus fulfilled. At the time that Bishop Hannington laid down his life for the beloved master in Uganda, everything looked dark, and there seemed to be no hope, and yet, at Christmas time, Bishop Tucker preached there, having a congregation of 1,000 in the morning and 800 in the evening. The blood of the martyrs is the seed of the Church. For sixteen years our missionaries laboured in Tahiti with no result. The home board was seriously considering their withdrawal. One gentleman declared that he would rather sell his clothes than that the banner of the cross should be beaten back or trailed in the dust. They betook themselves to prayer, acknowledging their unbelief, and asking God's aid in the work. They wrote letters of encouragement to the missionaries, and the vessel which bore them was passed midway by a vessel bearing home the idols of the natives as a proof of the great revolution wrought by God, when the people cast down their idols and turned to Him. We have great reason to be ashamed of our unbelief and unfaithfulness. Look at the great Republic across the line, with property valued at eight billions of dollars, held by Protestants, whose givings averaged only twenty-five cents per head. That small body of Christians, the Moravians, gave one man in sixty to the mission field and twelve dollars per head. The Chinese, who are thought so little of by us that we class them as merchandise, and thereby stand disgraced before God and man, gave \$38,000 from a membership of 32,000 for mission work, over a dollar per head. Place that beside the twenty-five cents of the highly favoured Christian." The address was of a very high order and well calculated to move the sympathies of the audience. The Rev. E. Bushell gave a short address, after which the meeting was closed with the benediction.

St. Stephen's Thanksgiving.—The interior of St. Stephen's Church was beautifully decorated with cut flowers and potted plants last Sunday, it being the occasion of the annual harvest thanksgiving. The Ven. Archdeacon Evans conducted the services. The Very Rev. Dean Carmichael preached. The text was "The Lord of the harvest," Matthew ix. 38. He showed how the prosperity of this and other countries depended upon the harvest, and that wealth was simply an accumulation of many harvests. Whence came the harvest? What caused the rotation of the seasons? Who formed the grand laws of nature, which worked together for the good of man? God;—and he said that this service and the national one on Thursday were an acknowledgment of the guiding hand of God. Life should have its harvest, just as the fields, and he pressed upon his hearers the necessity of seeing that their life was yielding a good harvest. The speaker closed with an appeal for a thank offering, the proceeds to be applied for the poor of the parish.

Appointment.—The Lord Bishop has been pleased to appoint Rural Dean Renaud to the post of Immigration Chaplain, rendered vacant by the lamented death of Rev. R. Acton, a gentleman who adorned this sphere of usefulness with truly Christian love and zeal. Mr. Renaud is active and energetic, and has a great enthusiasm for work. He is the right man in the right place, for to be of any service to the immigrants who come out from the Old Country to settle in this province, the chaplain requires to be a man of zeal and action.

#### ONTARIO.

RENFREW DEANERY.—*Confirmation Tour by Bishop of Niagara*.—In consequence of the illness of the Bishop of the diocese, the fall confirmations have this year been kindly undertaken by the Bishop of Niagara, who returned home last week from a ten days' tour throughout the deanery of Renfrew, one of the most extensive and purely missionary deaneries in the diocese. Between three and four hundred miles were travelled in this deanery, carriage and horses meeting the Bishop at Cobden and carrying him to all points till he took train for Mattawa Mission. It was ten days hard work, as the following will show: Tuesday, two confirmations (one private); Wednesday, three confirmations, forty miles journey by train and sixteen by carriage. Thursday, one confirmation and fourteen miles drive. Friday, thirty-