

important diocese in the United States. Whether his orthodoxy will be questioned, as in the other case, or his election confirmed without question by the other dioceses, remains to be seen. Some of the Church papers have boldly advocated the non-confirmation of his election, whilst others have "straddled the fence," by favoring his acceptance as a bishop whilst admitting his unsoundness as a churchman. Should this latter advice be followed, it will be difficult to discipline any future offender against the doctrine, orders or discipline of the Protestant Episcopal Church, especially if he happens to be a man popular for his preaching power, and his sympathy with sectarianism, even down to the Unitarian level. This would be a long stride in the "Downward Grade."

June 11th, 1891.

FREE AND OPEN CHURCHES.

We are glad to notice from time to time in the English papers the rapid progress of the movement in favor of freeing all places of public worship from the barrier of the pew system. The growing desire now is—not to discourage the poor children of God's family from resorting to their Fathers' house but to go out into the streets and lanes, into the highways and hedges, and to compel them to come in by the strong force of loving-kindness, and the assurance that nothing will be done by the ordinary congregation and their richer brethren to keep them out or ticket them by placing them in seats reserved for the poor. This freeing of the seats in the church was manifestly the suggestion of God,

for it began with the revival of the Church of England within the last fifty years, during which she has done more to preach the gospel to the poor than for centuries before, and consequently has by this sacrifice of selfish seclusion gained ground in a greater ratio than, perhaps, in any other period in her history.

The principal objection against the free and open church system, especially in unendowed churches, is the financial one. But wherever this system is fairly tried, that is by leavening the congregation with the duty of unselfishness, (without which we are nothing), the offertory is found to do more for the support of the church than the pew system. This has been our personal experience in a ministry of 39 years, confirmed by observation of the working of the free and open system in other parishes in Nova Scotia.

In "Darkest England," page 189, "General" Booth boasts of the thirteen Homes in Great Britain, accommodating 307 girls, together with seventeen Homes abroad, as constituting, perhaps, the largest and most efficient effort of its character in the world. But the *Church Penitentiary Association* has *eighty three* Homes connected with it and last year reported over two thousand five hundred fallen girls and women restored to respectable life—and yet we have not heard of its boasting at all.

Train the *body* not merely as a Greek athlete, or as a beautiful animal in the hope of an earthly prize; but train it as a destined partaker in these scenes of transcendent joy and worship which are described in the Apocalypse.—*Liddon.*