

lady who does not wish her name to be mentioned. There is an oak reredos with the Commandments and the Creed, and the Lord's Prayer over the Communion table. There are two stained glass windows with very pretty floral designs, and two illuminated texts upon the walls, the one being, "God Himself is with us for our Captain," and the other "The Lord of Hosts is with us." The chapel was solemnly dedicated by the Bishop of London a few weeks ago, and it is used for the daily domestic office of the inmates. There are cubicles in the dormitory for twenty-four men, the number actually in residence when we visited the Home being seventeen. The average period of training is a month, but if necessary it is protracted to thrice that time.

NEW CHURCHES AND MISSION HALLS.—It is proposed to erect in the Rural Deanery of Stockport, England, in connection with the Bishop of Chester's fund, ten new churches, at an estimated cost of £77,000, and fifteen mission halls at an additional cost of £6,000; £10,300 has already been subscribed.

AN AGED BISHOP DEAD.—The Right Rev. Horatio Potter, Bishop of the Diocese of New York, died on Sunday, January 2, 1887, at his residence in New York city. He was nearly eighty-five years of age, having been born in February 9, 1802. He was the fifth on the list of seniority among living Bishops of the American Church, following Bishops Lee, Green, Williams and Kip. He was Provisional Bishop from his consecration in 1854 until the death of Bishop B. T. Onderdonk in 1861, and Bishop of the Diocese in active charge until the consecration in 1883 of Assistant Bishop H. C. Potter, his nephew, who now succeeds him in the title of Bishop of the Diocese. His administration of the Diocese was remarkable for its fairness and discretion in many difficult crises. He saw three dioceses erected out of parts of his original jurisdiction; that is to say, Central New York, Albany and Long Island.

CHURCH PAPERS.—These, weekly and monthly, are, says the *Church Messenger* of Raleigh, N.C., among the needs of the Church. Between them is only a generous rivalry. Alas, that the reading community should have so great an apathy in regard to one of the most valuable arms of the service. That this apathy is on the respectable decrease, we ourselves have good cause to be aware, and congratulate ourselves accordingly.

The Bishop of Virginia has recently confirmed over two hundred colored persons in nine churches.

A SPECIAL convention of the Diocese of Southern Ohio is called for January 19th to consider and act upon the request of Bishop Jaggar for the election of an assistant bishop.

A GOOD SUGGESTION.—A correspondent, G. V., in *Church Bells* (London, Eng.) suggests that the parish priest would do well to give, at the least once every month, a well-prepared historical sermon on how the Gospel and the Church reached these shores; and the Church took root, became careless, was persecuted, grew and was brought on through evil report, century after century, sometimes abounding in good works and sometimes very careless, and lax, and unsound in the faith, until restored again to a better mind. The existence of such a book in the New Testament as the Acts of the Apostles is in itself an evidence in favor of the propriety of adopting such a course. The books of Samuel, Kings and Chronicles, are Church history, or political history written from a Church point of view. A spiritually minded man will have no difficulty in so preaching on these subjects as to render his sermons full of useful historical information, as well as abundant in practical teaching to be followed by the hearers.

Nor is it desired that the people should know a part only of Church history. The Churchman knows that his Church is the Church of the living God, and that no man founded it, that it is not called after any man, or sect, or party, or special doctrine. And he desires that all men should know the whole story of God's Church here in Britain. The Churchman knows that the story is a long, continuous story, and therefore ought to be proclaimed and taught as such. It is easy and therefore it is often popular, to seize upon the incidents of a few years only, and to make them appear to serve the purpose of the apologist for some sect or party which has separated from the Church of God in this land. But a nation which has a history has a religion, and no nation which has a religious history is without its branch of the Church, and to that branch every child of that nation ought to belong. It is time that the divisions and discords which have been made, nourished and fomented in Great Britain and Ireland were gone. They are a disgrace to the country, and they have lowered and they weaken the character of the people greatly. But then unity can exist only by a recognition of facts, and facts must be made known. There can be but one truthful way of telling truth. The Church was brought here, or was it not. The Church is a divine institution or is it merely a human invention. Let these matters be looked into and settled, and then let the consequence be ensured. All the Church needs is that her history, origin and claims be known. The Church of God is not the result of human schemes, and devices and inventions, albeit it is administered by human hands, and too often gives evidence of human errors in consequence. Let the people be well instructed in Church history "before the days are long again."

The following Table will be found handy for reference, as showing the growth of The Church of England, and the dates and order of creating the several Colonial Bishoprics:

1 Nova Scotia... 1787	38 Columbia..... 1859
2 Quebec..... 1793	39 Nassau..... 1861
3 Calcutta..... 1814	40 Central Africa 1861
4 Jamaica..... 1824	41 Honolulu..... 1861
5 Barbadoes..... 1824	42 Melanesia..... 1861
6 Madras..... 1835	43 Ontario..... 1862
7 Sydney (formerly Australia) 1836	44 Bloemfontien. 1863
8 Bombay..... 1837	45 Goulburn..... 1863
9 Toronto..... 1839	46 Niger..... 1864
10 Newfoundland 1839	47 Dunedin..... 1866
11 Auckland (formerly New Zealand)..... 1841	48 Grafton and Armidale..... 1867
12 Jerusalem..... 1841	49 Maritzburg 1869
13 Tasmania..... 1842	50 Bathurst..... 1869
14 Antigua..... 1842	51 Falkland Isl'ds 1869
15 Guiana..... 1842	52 Zululand..... 1870
16 Gibraltar..... 1842	53 Moosonee..... 1872
17 Fredericton... 1845	54 Trinidad..... 1872
18 Colombo..... 1845	55 Mid China..... 1872
19 Capetown..... 1847	56 Algoma..... 1873
20 Newcastle..... 1847	57 St. John's (indep't Kaffraria 1873
21 Melbourne..... 1847	58 Mackenzie Riv. 1874
22 Adelaide..... 1847	59 Saskatchewan. 1874
23 Victoria, China 1849	60 Madagascar.... 1874
24 Rupert's Land. 1849	61 Ballarat..... 1875
25 Montreal..... 1850	62 Niagara..... 1875
26 Sierra Leone... 1852	63 Lahore..... 1877
27 Grahamstown. 1853	64 Rangoon..... 1877
28 Mauritius..... 1854	65 Pretoria..... 1878
29 Singapore, Labuan, and Sarawak..... 1855	66 North Queensland..... 1878
30 Christ Church New Zealand. 1855	67 Caledonia..... 1879
31 Perth..... 1857	68 New Westmin. 1879
32 Huron..... 1857	69 Travancore & Cochin..... 1879
33 Wellington... 1858	70 North China... 1880
34 Nelson..... 1858	71 Japan..... 1883
35 Waipu..... 1858	72 Riverina..... 1884
36 Brisbane..... 1859	73 Qu'Appelle.... 1884
37 St. Helena..... 1859	74 Eastern Equatorial Africa... 1884
	75 Athabasca..... 1884

CONTEMPORARY CHURCH OPINION.

The Churchman of N.Y., says:

It will be observed that the Gospels for the the Epiphany season contain the progressive steps of that complete manifestation of the Christ which culminates in the Catholic conception of our Lord's mission and life upon earth. His prophetic infancy; His budding boyhood; His supernatural manhood, shown first in His control of the elements of nature, and secondly of human passions, desires and infirmities, and the establishment of His heavenly kingdom on earth are all noted, until in the last Sunday of this season His total and regnant Epiphany is accomplished in the second Advent, when all the nations of the earth shall do him homage. From the lovable babe in the manger to the majestic prince upon the throne the manifestation of Christ proceeds. This is the unfoldings of history, partly realized. It is the business of the Church and fits preachers to make this process of history a living force today by also taking in the range of the whole Christ, and bringing Him to bear directly upon the problems of the day. The Church must manifest the whole Christ, and so manifest Him that the world shall know Him as He is: the tender babe, the aspiring youth, the Supreme Man, the Head of God's Kingdom on earth, and the final Judge to whose test of truth and love all the works of men and all the lives of men shall yet be brought.

The Church Press (N.Y.), under the title "Parish and Diocese," says:—

Of a certain parish, a Bishop, in his journal, writes: "Faithful in the performance of its whole duty to the diocese."

What higher tribute could be paid a parish? As the parishioner should be faithful in his duty to his parish, so is it the bounden duty of the latter to be likeminded toward the diocese. Every parish has certain relations to the diocese, as the diocese has to the general Church; and if among them are those of a financial nature, very cheerfully should those, as well as all others, be recognised by the parish. And, as the Rector may reasonably expect his parish plans co-operated with, and, so far as possible, carried out by his parishioners, so may the diocesan, by his parishes, to the same extent, and in the same spirit. Rectors really uphold themselves, and their own works, when they uphold their Bishops and theirs.

It is only when the individual is true to his Rector, the Rector true to his Bishop; when parishes and priests are loyal to the diocese, and the diocese and diocesans to the Church at large, and her varied and important interests, that real progressive work is done, and done in the true and proper spirit—a spirit which is the result at once of love and of order; zeal and enthusiasm at once stimulated and tempered by the sense of common life and plans and purposes.

The Iowa Churchman says as to the object of attending Church that a leading divine of Brooklyn, N.Y., is reported in the *Southern Churchman* as using the following language in an address to his people on returning from abroad: "In the intoned services, as conducted in the English cathedrals, he took no interest; in fact, he did not go to hear the services, but to hear the preaching." This view of the object of attending church is not uncommon. Many enter the "House of Prayer," as Christ styles the place where He is to be worshipped, simply as the Brooklyn divine went to the cathedrals in England—to hear the preaching. The Prayer-Book corrects this error when it bids us profess, at the beginning of every service, that "we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most