

## The Mother Church.

### THE CHURCH CONGRESS.

The Sixteenth Annual Meeting commenced at Plymouth on Friday, the 30th of October. On that day there were special services and sermons at two of the principal churches. At the carefully-restored and handsome church of St. Andrew there was an immense congregation, who joined heartily in the well-rendered choral service and listened attentively to the Bishop of Winchester, who preached from 1 Cor. xii. 12.

The right reverend preacher having pointed out the witness of St. Paul to the organization of the Church as a spiritual kingdom, proceeded to show that the Church shared with her Divine Founder His offices of work, honour, and love. She was ever pleading for the world, and as she did so and the world was converted, so it was offered up as a sacrifice to God. Christ, a Prophet and Priest, was also a King, and even His Royalty He shared with His Church. The Church was to rule the world, but not with the iron hand or the sword, but by the word of righteousness, truth, love, and peace, until, in the fulness of time, He should come and reign for ever and ever. And if the Church shared not only His authority, His priesthood, and His kingdom, was she not permitted, too, to share the unity of which He spoke, and not rest satisfied with an almost self-seeking isolation in her work for Him and for the world. The effective organisation of the Church showed the wisdom with which the Apostles worked out the constitution of the Church, and showed the extreme importance which they attached to that constitution and to its speedy and full development. For two and a half centuries the Church in Europe, Asia and Africa retained that organisation just as the Apostles had left it; and why was it that English Christians, whose boast it was that they had thrown off all usurped authority and returned to primitive doctrine and government, had not been able to unite? In this land they had split into sections, to which people pointed the finger of scorn, and the Church of the nation could find no bond of union to keep even her own people of one voice and one heart. It was not because she had no foundation on which to rest; it was not that her communion was exclusive and sectarian; it was not that she had no zeal, no learning, and no piety in clergy and laity; it was because her organisation was defective. Every body of Christians who had made successful progress and held untiring sway had done so by virtue of organic machinery, as was witnessed by the results which had crowned the efforts of Calvin, and which so distinguished the leading bodies of Nonconformists. The Church had rested too long and too exclusively upon her present organisation. Doubtless from the earliest times in England the Church and State were one. Originally, indeed, the Church organised the State, and yet now they were slowly awakening to the apprehension that their organisation might become antagonistic to their interests. They must set their houses in order, and be ready for every danger—even for one of those sudden changes of purpose which, from time to time, had come over the councils of the people: the snapping of the silken cord which had bound, for at least 1200 years, the Church of England and the nation in one. The Church Congress might do something towards making the Church of England what she ought to be. There were those in the Church who would not yield their own opinions; there were those who lived in the isolated and narrow circle of their own thoughts, by which means much zeal and much knowledge were wasted, because that which should be as the united tramp of an army marching under command was lost in the hubbub of separate steps hurrying confusedly on. Yet the Church was the most precious heritage which a bountiful God had given to this most prosperous land, and all that was wanted was organic unity to secure for her the loyalty and devotion from the people of the country, and it was the duty of Churchmen to aim at the accomplishment of this. If they wished to make it perfectly they must labour faithfully and loyally, and the stronger they made it by loyalty and obedience to it, the more likely was it to grow, not in strength only, but in purity, dignity, reverence, and honour. It

was simply impossible that all men should think exactly alike, and absolute uniformity was destructive to true unity; but if by congresses, synods, and conferences English Churchmen were taught the lesson of unity, the future of the Church would apparently be grander than the past, and, what was better, would be more loyal to Christ, and be more practically useful to men than any kingdoms, or peoples, or nations, or languages.

We regret that we have not space for even an epitome of the many interesting discussions of the Congress, on some of the most important topics of the day, such as the "Bonn Conference," "The Causes and Influence of Unbelief in England," "The Increase of the Episcopate," and others of no less interest. The proceedings are reported at great length in the English papers, and will be published in book form shortly.

## The Church in the United States.

**NEW BISHOPS**—The important and difficult office of Bishop of Calcutta and Metropolitan of India, has been accepted by the venerable Edward Ralph Johnson, M.A., Archdeacon of Chester. Mr. Johnson was formerly a minor canon of Chester Cathedral. He was presented to the rectory of Northenden, Cheshire, by the Dean and Chapter, in 1866, and was made Archdeacon by the present Bishop of Chester in 1871. His kindness, tact, and never-failing willingness have made him very acceptable and useful in the diocese of Chester.

The Rt. Rev. James Moorehouse, D.D., the recently appointed Bishop of Melbourne, Australia, was consecrated in Westminster Abbey, on Sunday, October 22nd. Bishop Moorehouse was for many years Incumbent of St. James' Church, Paddington, London, where he earned a high reputation as an eloquent preacher and faithful Parish Priest.

**NEW DIOCESE**.—A new diocese is about to be formed by the division of the Diocese of Exeter. The whole of the large and populous county of Cornwall will be placed under the supervision of the new Bishop, whose see will be at Truro.

The Annual Report of the Woman's Auxilliary to the Board of Missions, states that the Indian organizations have continued to manifest the zeal and activity of former years; the work for Domestic Missionaries has maintained its old place in the hearts of the workers; and a thoroughly awakened interest and a very positive and enthusiastic zeal have been aroused for Foreign Missions. But the Secretary is forced to confess that the results which have been accomplished for the missions among the Freedmen have failed of even a fair measure of what the need required, or of what duty demanded. In Central New York, most active and admirable service has been done. In Long Island, the Diocesan Association organized nearly four years ago continues its regular monthly meetings and faithful labors. In New Jersey, the Diocesan Society calls together its delegates but four times a year, but contrives to accomplish a great deal of work. In Northern New Jersey a Woman's Missionary League, first an Indian Aid Association, now a General Missionary Society, holds monthly meetings and has a good record to show. In Massachusetts, the Dakota League continues its care for the Indian field, and a lady appointed by the Bishop superintends an efficient band of co-laborers for the foreign work. In Maryland, an Indian Aid Association has its head-quarters in Baltimore, and a lady has been appointed by the Bishop to inaugurate the Foreign work throughout the Diocese. In Rhode Island, Bishop Clark promises to enlarge the Providence Indian Aid Association, which has been well sustained, to a Diocesan organization. The Indian Aid Association of Fairfield, Connecticut, makes a good return. In New York and Pennsylvania, a Committee on Work for the Freedmen has been added to the committees previously organized for Domestic and Foreign and Indian work. In the Dioceses of Ohio, Western Michigan and Wisconsin, ladies chosen by the Bishops of the Dioceses are seeking out Missionary workers and contributors.