

News from the Home Field.

Diocese of Montreal.

MONTREAL.

EPISCOPAL APPOINTMENTS.

August 5th, Sunday, Hull, Rev. F. R. Smith.
August 6th, Monday, Chelsea, Rev. A. A. Allen.
August 7th, Tuesday, Kazabazua, Rev. W. E. Kaneen.
August 8th, Wednesday, Wright, Rev. W. E. Kaneen.
August 10th, Friday, Alleyne, Rev. J. H. Bell.
August 12th, Sunday, North Wakefield, Rev. J. Boyd.

Diocese of Toronto.

TORONTO.

OLD TRINITY'S NEW PROVOST.—At a largely attended meeting of the Corporation of Trinity University on the afternoon of July 26th the Bishop of Toronto presiding, it was unanimously decided to offer the Provostship to Rev. F. Wallis, of Cambridge University.

For many years past Rev. C. W. E. Body, M.A., D.C.L., has been the central figure of Trinity University in this city. He had, with honor to himself and with advantage to all connected with this institution, discharged the important duties of Vice-Chancellor to the University and Provost of the College, which is the highest office on the staff. Hundreds of students now scattered over the mission field at home and abroad, some in snug rectories in the Old Land, others as poor curates in remote districts, have passed under Provost Body's care. His brilliant learning, his high sense of honor, his unfailing courtesy, his geniality, have won for him the high esteem of all who, during his superintendence, acknowledge Trinity as their Alma Mater. Hence the unfeigned regret which spread through the college when it was announced that Provost Body had deemed it his duty to accept a high position in one of the chief educational institutions in the United States.

This regret was not confined to Trinity, for Canon Body is deservedly popular in many circles in the city. On the founding of St. Alban's Cathedral Bishop Sweatman appointed the Provost as Chancellor and Canon Residentiary of the new cathedral.

At the recent commencement at Trinity expression was given by the corporation of their sense of loss in the removal of so able an officer. In his farewell sermon Canon Body referred to the long and happy connection he had with Trinity University, which he appreciated next to the famed English seats of learning. The Corporation of Trinity nominated a committee to select a successor. This committee held several meetings before arriving at a decision. The greatest difficulty they experienced was their inability to find a man in Canada with sufficient experience in University government to adequately discharge the duties of the office.

They entered into communication with Rev. F. Wallis, Dean of Gonville and Caius College, University of Cambridge, England, whose reputation for learning and efficiency is known on both sides of the Atlantic. After consultation with the Bishops of the Church of England in Canada the committee decided to recommend Dean Wallis' appointment.

Yesterday the corporation met at the University and considered the report of the committee, which they unanimously adopted. Their decision will at once be made known to Dean Wallis, with a pressing invitation for him to accept the Provostship. This he is expected to

do and his services will go a long way to compensate for the loss of Canon Body.

Rev. F. Wallis, M. A., is Fellow and Theological lecturer and for 10 years Dean of Gonville and Caius. He took his degree in 1876 and was first-class in classics and theology. He carried off several university prizes in theology and has been examiner for several years.

Caius is one of the oldest of the many colleges which together constitute Cambridge University. It was founded as far back as 1348 and is the fourth oldest of Cambridge's famous colleges. Those which have a longer history are only three in number; Peterhouse 1257, Clare 1326, Pembroke 1347.

Dr. Norman Macleod Ferrers is master of Caius; the income of the college, from which many famous men have graduated, is £22,000 per annum. This year it has 172 undergraduates, 414 members of the Senate and 826 members on the boards.

From this it will be seen that Dean Wallis occupies a sphere which will entitle him to all respect should he accept the less onerous duties of Provost of Trinity.

Amongst other duties Mr Wallis has with efficiency performed are those of proctor for his college in the council of the Senate of Cambridge University.

Provost Body enters on his new sphere of labor in September next.—*The News*.

Diocese of Niagara.

The Bishop of Niagara, with Mrs. Hamilton and family, have taken possession of their cottage, which they have occupied for so many years, at Cacouna, where His Lordship the Bishop still continues his untiring efforts for the benefit of the English Church, where he conducts daily service.—*Star*.

"HOLY" SCRIPTURE.

The *Sunday-School Chronicle* protests against the habit of an irreverent parody of texts of Holy Scripture, or a coarse application of some of its tenderest words "This spurious writ," says our contemporary, "has a peculiar attraction for people of a certain order of intelligence. It flatters their vanity to shock the simple reverence of older persons; and they somehow fancy themselves profoundly independent merely because they are blatantly impudent. It is a duty, therefore, for the Sunday-school teacher to insist much upon that old-fashioned nobility which belongs to those who honour the Bible. 'The men of Berea were more noble,' because 'they searched the Scriptures to see if those things were so.' It is safe to say that a truly noble and sincerely manly character has never yet been produced among all the flippant scoffers who have earned a little notoriety by jesting with Holy Scripture.

"For the ideal example of true nobility among Englishmen of this generation the mind instinctively turns to General Gordon. Old people in Jerusalem still talk with reverence of the hours which this Christian hero spent daily with his Bible under the shadow of that hill just beyond the Damascus Gate. And perhaps no story of his romantic career is more impressive than that which was told of his earlier African campaign. At certain regular intervals a white handkerchief was thrown across the entrance of his tent. And while that bit of cambric lay upon the sand none of his turbulent and savage soldiers dreamed of intruding upon their leader; for, they said, 'The great white Pasha is speaking with his God.'

"It is this habit of open, but unostentatious communion with the Almighty which marks a

truly noble nature; and breeds that genuine courage which, as in the case of Gordon, was so magnificently great, and yet so gentle and kindly."—*New Zealand Church News*.

THE PRINCIPLES OF CHRISTIAN WORSHIP.

A Paper Read Before the Glasgow Ecclesiological Society.

BY THE VERY REV. T. I. BALL, Provost of Cumbrae.

[From the *Scottish Guardian*.]

It has been more than once impressed upon me by our Secretary that in reading their papers members of our Society may without offence plainly and explicitly state *their own* view of the matters of which they treat. I have therefore endeavored, in preparing my paper, to briefly set forth the ideal Christian worship as it appears to *my own mind*, without any effort to reconcile or compare it with views differing from my own; in doing this, I feel certain, from the assurance given me by our Secretary, that I shall have the indulgence of the Society. Our Secretary, with only too great consideration, introduced me to you as an "authority" on the subject on which I am to speak; I must respectfully, but most emphatically, decline the compliment; I am not an "authority" on any subject whatever. I must premise that I propose to deal with WORSHIP in its stricter sense; popularly, we know, assemblies for all sorts of religious services are in general termed "Worship," but by Christian Worship I shall understand the order or method which Christians, as Christians, should observe when they publicly and corporately assemble to pay their united homage to God.

It is very necessary, in dealing with any subject, that a man should state his standpoint. My standpoint will be, at least in endeavour, simply that of a *Christian*, that is, of one who believes that the religion established in the world by Jesus Christ and His Apostles is the true religion, and that that religion has continued in the world ever since, and will continue to exist to the end, and beyond the end, of this world; for the religion of Christ has the promise, "The power of death shall not prevail against it."

When I begin, as a Christian, to enquire about what concerns my religion, I at once premise that I cannot consent to go to the Bible, to the New Testament Scriptures alone that I may endeavor to extract at first hand, as it were, what it concerns me to know. To do this would be to be untrue, so to speak, to the genesis of my religion. The Founder of Christianity did not write one line of any book, nor, as far as we know, did He command anyone to write anything. He committed His doctrine *viva voce* to a class of men, the Apostles, and commissioned them with a plenary authority to teach others also, and to establish His religion all over the world. The Apostles went forth and, without the aid of any written record of the revelation committed to them, established the universal Church; out of this Church, in the Apostles' own time, were evolved the New Testament Scriptures; to these Scriptures the Church in all subsequent ages has appealed, not as the *source* of her authority or doctrine, but as infallible confirmatory witness to the substantial identity of her teaching in all ages with that of the Son of God and His Apostles.

When I turn to the Church, as a corporation with a history, to enquire anything concerning it, I find that its history divides itself, as it were, into three periods: