

One has been used to hear clergymen occasionally take high ground against the admission of laymen to Synods at all. It is something new to find laymen pleading for a "separation"—a House of Laymen—if it be only for a while. They seem to look upon such a separation as a kind of *relief* from the overawing and imposing presence of eminent clergymen. They want to contend with their equals in the arena, not with men whom they are forced to recognize as skilled and effective on ecclesiastical subjects, beyond what is possible to laymen. The most talented and successful among laymen are the most ready to put the matter thus: the least talented and efficient are those who "rush in where angels fear to tread!" The subject needs ventilation.

## CONSOLIDATION.

of course, and rightly, formed an universal subject of thought in our Synods this year, as the scheme is being at last brought to a climax. As we hope to have a series of articles by one of our most eminent contributors upon the idea of the scheme itself, we shall not say much in this place. We should, however, like our readers to note one of the least conspicuous of the outcomes so far, a mere minute detail of the scheme; but one which we feel sure is destined to work great reforms, give a new impetus to Church "extension," as well as to consolidation, and bound hereafter to justify—if there were nothing else—the initiation and permanence of the "Winnipeg scheme." We refer to the principle of *exemption*—in the case of the weaker dioceses—from certain expenses connected with the General Synod. It is a principle too little regarded in Colonial Church matters. The assessment system—by the rough and ready but practically unjust plan of "percentage"—has worked disastrously by its terrible oppression as a taxation on the weaker constituents of our dioceses. The line of mercy ought to be drawn—as we have pleaded before now—and this consolidation scheme has scored a broad and exemplary line in that direction. It has set an example.

## RITUALISM

seems to be pretty much of a "dead issue" now-a-days: people do not seem very much alarmed at the tendencies of the movement. Like Bishop Ellicott, they have learned that there was really "nothing in it." At least, so one would actually infer from the way in which the tempest in the Niagara Synod subsided, after an animated but brief discussion. It will hardly do to attribute the falling off (locally) of Church contributions to the prevalence or continuance of that worn-out "scare." A good many anti-Ritualists, when they are "scratched," turn out to be misers or faddists of the first water, who prefer to send their money to Central Africa or Asia, while Lazarus dies at their gates. There appears to be, practically, no connection between these two subjects, sometimes forced into association as cause and effect.

## THE STORY OF THE CHURCH OF ENGLAND.

WILFRID IN SUSSEX.

The next we hear of Wilfrid is the brightest chapter in his life. After his release, he, with five priests, migrated to Sussex, one of the oldest of the kingdoms of the Heptarchy, but at that time one of the most insignificant. Irish zeal, which had done much for other parts of England, fell flat in Sussex, whose inhabitants were wholly ignorant of the Divine name when Wilfrid found refuge within its borders. So barbaric were the people, and notwithstanding that a famine at this time swept the country, though the seas and rivers

abounded with fish, they were actually ignorant of the way to secure them. Wilfrid's versatility was equal to the occasion. Collecting some eel nets, he and his companions cast them into the sea, and the fish he secured he divided into three parts, for the poor, for the lenders of the nets, and for themselves. The people soon came to love him, and his work of conversion went on with great rapidity. He founded a Church at Selsey, about a mile eastward of the present Church, on a spot long since submerged in the Channel, and began his episcopate with an act of Christian charity, which will ever be remembered in connection with his name. The King of Sussex, Ethelwalch, gave him eighty-even hydes of land, and two hundred and fifty men and women living upon it being included in the gift as "bondsmen and bondswomen." Every one of these he immediately freed, and afterwards baptized.

Wilfrid, after forty-five years of episcopal life, died A.D. 709, and with him comes to a close the most brilliant period of our ancient Ecclesiastical history. He is buried, as already noted, in his dearly beloved Ripon. After his death a generation of lesser men succeeded, and no striking character appears on the scene until Egbert established and adorned the northern Archbishopric. The monasteries which dotted the land here, there and everywhere, on ground given by the several kings and nobles of the country—to such an extent that Bede complains of the want of desirable places for the erection of new sees—at first centres of spiritual life and civilization, were already becoming corrupt, religious fervour was dying or dead, and the lofty soul of Bede mourns over a people relapsing into indifference.

And yet we are proud to remember that in no part of the world did Christianity make its way in a more honourable manner.† England became known to Christendom as a fountain of light‡. In no country of the world has Christianity made a more lasting or deeper impression than in our own land.

## THE DANISH AND NORMAN INVASIONS.

The invasion by the Danes not only stopped the further development of our Church, but, in places, swept away all traces of it.

In A.D. 855, the Danes first wintered in the island, and for fifteen years devastated the country, burning and plundering churches and monasteries wherever and whenever the opportunity occurred, and killing without mercy the bishops and clergy. At last, in A.D. 871, Alfred succeeded to the throne, and after a succession of victories (notably one at Ethandune in A.D. 878) eventually made terms with the Northmen, the Danes settling down alongside with the English, learning religion and civilization at the same time.

Alfred began the restoration; Dunstan (Bishop of Worcester, A.D. 958) followed on the same lines, and endeavoured to restore discipline in such of the monasteries as were not destroyed, everywhere encouraging education. A fresh series of Danish invasions followed, which the English were not strong enough to resist, but religious influences prevailed with one of the boldest of the invaders, Canute—the remains of whose palace, now a cowshed, may yet be seen at Southampton—and peace at last was restored, Canute eventually becoming sole King of England.

## REVIEWS.

PHILLIPS BROOKS IN BOSTON. Five Years Editorial Estimates. By M. C. Ayres, Editor of the Boston *Daily Advertiser*, with an introduction by Rev. W. J. Tucker. Pp. 119, 50 cents. Boston: G. H. Mills; Toronto: Rowsell & Hutchison.

It is seldom that editorials are of much permanent value, but this collection gives the continuous estimate of the great Bishop of Massachusetts, and forms a record of what men thought regarding him at the very exciting time of his election, and afterwards at the sudden bereavement caused to his diocese by his death. He was undoubtedly a man

\* Murray's *Kent and Sussex*, p. 327.

† Freeman, i., 58.

‡ Stubbs' *Constitutional History*, i., 220.

of great power, of amazingly attractive personality, and beyond all others, a preacher of righteousness. This is a beautiful little volume, and a useful memento.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## FREDERICTON.

*Sunday School Teachers' Conference concluded.*—Mr. A. P. Tippet said discipline would be promoted if we took care that our orders are obeyed to the letter, as well as in spirit. This obedience in most cases might be that which follows love, not fear. He thought it very necessary for the well-being of the rest of the class that the persistently disobedient should be suspended with a gentle but firm admonition, telling them that until they are prepared to obey orders they cannot come back. Children appreciate obeying rules, if they are made in a wise and systematic manner.

Punctuality is another matter which requires our closest attention. It won't do for us to be too lenient in overlooking any infringement of a strict rule of punctuality.

Reverence must, by all means, be one great object we have before us in training the young. Ours is the opportunity, and we must make good use of it in imparting the spirit of deepest reverence into these young hearts, which it is permitted to mould to such a large degree for a life of holiness. In this respect, no less than in others, the children require us to discipline and guide them.

Rev. C. J. James arose to say a word in defence of the "International system," which he considered had been unjustly spoken by Rev. Mr. Wiggins.

Rev. Mr. Wiggins replied, stating that he had wished to do no injustice to that system of Sunday school teaching, in the remarks he had made. He cited an instance to show the justice of his views, and the irregularity with which, to his mind, the teaching of the Church's year was followed in the "International."

Rev. Mr. Montgomery said that the matter of discipline in our Sunday schools could always, he thought, be best effected by establishing a strong bond of sympathy between teachers and scholars.

Discipline, he said, was oftentimes wanting in a school because of the teacher's lack of preparation for the particular lesson to be taught. When the teacher was unprepared, it quite often resulted that, in order to make the lesson seem of interest to the scholars, he (the teacher) would ask thoughtless questions and offer undigested illustrations. As an instance, he cited the anecdote which is told of a very worthy clergyman who, in order to impress the class with the meaning of "vanity," used the well known illustration of "the looking glass." Such answers as the one which was called forth in that case, he thought, would tend to lessen, to a great degree, discipline and order in a Sunday school class.

Mr. V. W. Tippet, while delighted with the discussion which he had listened to on this important branch in Sunday school teaching, thought that, as the time of this conference was now so limited, the subject of discipline should form a conspicuous feature of our next conference. The chairman heartily agreed with him, and at the request of the chair, Mr. Tippet consented to be one to deal with the subject at the next conference.

Mr. Justice Harrington hoped that some way would be suggested whereby the work of our Sunday schools might be brought home to the great body of the laity, that so they might join forces with us, and willingly help us in carrying forward this very important work.

Miss Ore, on being called upon, spoke as a practical teacher upon the great necessity of punctuality for all successful Sunday school work. She suggested that it might, with very little trouble, be made a rule in the Sunday schools to write down each Sunday the time at which all scholars, who were late, entered the room. This would stimulate punctuality in the teacher as well as in the scholar. She thought that there was a very great deal in studying the method by which a lesson was to be imparted. Primary teachers especially, she said, would find it of the highest advantage to pay great attention to this feature of their work.

The chairman in closing, named as subjects which had occurred to him as worthy of consideration at the next Diocesan Sunday school conference: (1) The best scheme of lessons for systematic teaching in our Sunday schools. (2) Punctuality and regularity. (3) Sunday schools, their necessity. (4) Inculcation of (a) reverence, and (b) obedience in Sunday school scholars.

A resolution of regret at being deprived of the help and guidance of his Lordship the Bishop, and a resolution of thanks to the Chairman for the very effi-