

TORONTO.

GREENMORE.—The Rev. H. B. Owen, on leaving his parish, his friends presented him with a very complimentary address and a purse of \$25.

PETERBOROUGH.—Rev. John McCleary, of Detroit, has been appointed curate in charge of St. Luke's church during the absence of the Rector, Rev. W. O. Bradshaw, who is in Colorado for the benefit of his health.

Shameful Irreverence.—At a recent celebration of Holy Communion at the Church of the Ascension, Toronto, after the offertory had been collected and placed on the altar, one of the Wardens stepped up to the rails and signalling the officiant requested the alms dishes to be handed over to him, this was done, and the Warden marched off with them into the vestry and then walked out of the church during the celebration, carrying with him the offertory! It is hard to say who was most to blame, the clergyman who gave over the offertory during Holy Communion, or the Warden who was so irreverent as to interrupt this service by so strange a proceeding. They both deserve the severest censure. Many of the communicants were much disturbed.

Church School for Boys.—The Church School for boys in Toronto opens in a few days with most encouraging prospects. More commodious rooms have been secured and there is every promise of still larger premises being needed in the near future. The staff consists of Benj. Freer, Esq., M.A., Oriel College, Oxford, and Trinity College, Toronto; T. L. Abour, Esq., B.A., B.O.S., London University; James Caulfield, Esq.; J. Bruce Rogers, Esq., and other masters. The Bishop of Toronto is President and takes much interest in the School. The following are members of the committee: The Rev. Dr. Langtry, Judge Osler, W. G. P. Cassels, Q.C., E. M. Chadwick, G. S. Holmsted, A. Macdougall, Esqrs., with W. H. Lockhart Gordon as Secretary-Treasurer. The school is divided into six Forms, open to subdivision, the aim being to give each pupil the personal attention of a Master. Pupils are prepared thoroughly for the matriculation examinations of the Universities, the Law and Medical Schools, the Royal Military College, &c. Those pupils who are intended for business life may take Book-keeping in place of Latin or Greek. The School is on the model of the English Public Schools which are unrivalled in efficiency in teaching and discipline, the object of the School being with thoroughly sound instruction to impart those principles of honor and honorable action which are the essential characteristics of a good citizen and Christian gentleman. The terms are quite moderate and may be learnt from the Secretary-Treasurer, 28 Scott St., Toronto.

ALGOMA.

The Right Rev. the Lord Bishop visited Cook's Mills, Walford and Blind River, on the 18th and 19th ult. Morning service was held in the Cook's Mills school house on Sunday the 18th, at 11 a.m. The school house was crowded to the utmost of its seating capacity. During the service the Bishop baptized five children and administered the rite of Confirmation to two very worthy candidates. After the Sacrament of Baptism and the Confirmation service, the Bishop, from an appropriate text, in beautiful and effective terms addressed the people relative to the importance of Baptism and Confirmation.

Service over, and the Bishop having dined and seen a large number of people who were anxious and delighted to see him, he again boarded his steam-yacht *Evangeline*, which then ran up the channel sixteen miles to Blind River to take on a large party of almost all Church people for the evening service to be held in Algoma. In a short time the yacht again steamed east to Algoma, eight miles from Blind River. Our people at Algoma hearing that the Bishop had arrived with their Blind River friends were delighted. At the hour for evening service His Lordship found a densely crowded school house waiting with delighted expectancy to hear him. After prayers and the baptism of one child he preached in earnest, strong, clear and feeling language from the well known but appropriate text, "The Lord is my Shepherd I shall not want." The service being concluded, the Bishop after much hand-shaking and warm greeting on the part of the people, again made his way down to his snug and commodious yacht. Though the night was dark and the appearances of dirty weather, the good Bishop kindly took his Blind River friends back to their homes. Leaving Blind River, the yacht again steamed down to Cook's Mills where we safely arrived about 2 a.m., Monday. The Bishop here obtained a few hours sleep. Having breakfasted and celebrated Holy Communion privately with a sick woman and

those who had been confirmed the day before, he immediately set sail for Walford, situated near the Spanish River, about thirty-five miles by boat from Cook's Mills. Leaving the river, the Bishop, grip-sack in hand, walked over to Walford through the woods. Here, in the evening, after baptizing another child, he preached to another large congregation in his beautifully clear and trenchant style. By using illustrations he told the people that since man was free, and therefore responsible, they were undoing what Christ had done for them if they sowed unto the flesh. Universalism, though a fond belief, was false, for our Master Who is love itself speaks with authority of the place of weeping and wailing and gnashing of teeth where the worm dieth not, and the fire is not quenched. As the crop that is reaped from the farmer's field is thirty, sixty, and an hundred fold greater than the seed from which it sprang, so most assuredly according to God's unalterable law will they who have been sowing to the flesh or the Spirit respectively reap in the world of consequences eternal punishment—utter corruption—or eternal life.

The Bishop's visits and sermons at these places, where there are no laborers of the Church for the greater part of the year, will be long and gratefully remembered.

It must be remembered that all those who came to hear the Bishop are not all Church people. Dissenters and Romanists formed quite a percentage of the congregations. The Church here is by no means strong, though many of her children are scattered here and there on the North Shore. Dissenting workers, to our shame, from being in the field a longer portion of the year—in fact they are in it the year round—come in contact with our unwarmed-for brethren and wean them from the Church. This happens because the Church missionary or student is only here, at the most, for three months of the year. In some places from the fact that men will not come forward to work for Christ's Church, many of our people are altogether lost to us. Two men are now needed to work along this line. Will they be forthcoming? Your brethren in Christ and others want your hearty and persistent assistance to teach them and their children. "Come over and help us" is the earnest cry of the hard-working and considerate Missionary Bishop of Algoma, his too few clergymen and lay workers.

"The harvest truly is great but the laborers are few." The Church can be built up and made strong here. How long will Churchmen let the present state of affairs continue?

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK Aug. 30th.—It would seem as if the opposition to the adoption of the scheme of the committee on Liturgical revision on the part of the extremists at least and those of the advanced school were beginning to die down, though the Living Church, of Chicago, still comes to the front against it. Several priests, after carefully examining the proposed emendations and additions consider that many of the propositions are worth waiting for, as well as being exceedingly desirable in the way of enrichment. One has gone so far as to say in my own hearing that one proposal alone would be worth waiting for three years more, namely, the transferring of the Prayer of Humble Access to its proper place after the Consecration and before the administration. Such an alteration would cure a Puritan dislocation, which thus interrupted the strain of Eucharistic praise, and interrupted it with a purpose. The cry to close the revision scheme arises, not so much from any opposition to the idea of revision in itself, but from the fact that the proposed rubrics directing a pause in the Confirmation Prayer and prescribing that some must communicate with the priest or there shall be no celebration, have a doctrinal animus, as has also the proposed change in the words so deliberately phrased and inserted by Bishop Seabury in the same prayer, "that we and all others who shall be partakers," &c., into "whoever shall be partakers,"—which is specially aimed against that reservation of the Blessed Sacrament for the use of the sick so expressly provided for in the Scottish Office. It is not likely, however, that such partizan and panicky legislation will be adopted; and if it should be, so far as the two rubrics are concerned, they would be treated with just as much respect as the "Black Rubric" at the end of the Anglican Communion Office.

AS TO PROPORTIONATE REPRESENTATION

in the General Convention, the bishops of important Western Sees are coming out so flat-footed against it, as to render any serious consideration of the subject by either house a simple impossibility. The bishops will certainly be the last to give in to this noble scheme of New York and Pennsylvania—to the latter belongs its credit, of abolishing the primitive doctrine as to the diocese being the unit of the Church. "Happy

Dispatch" may do in Japan; it is not regarded favorably by the Bishops of the American Church, whose first principle, that of local See government, coincides with that of the American Constitution, which concedes that privilege to every State. Nor will the parishes be likely to accede to an idea that virtually denies their equality, and entails their being merged, as to their power, in a large Church community such as a deanery, a convocation, or an archdeaconry. According to the "proportionate representation" theory, the poor and weak and thinly settled dioceses by being grouped into a larger body that shall equal in numbers the communicants of one single large diocese—say New York or Pennsylvania, while their powers shall be "concentrated (as the Bishop of Colorado points out) in the more numerous and abler representations of the large towns, and the consequent loss of interest in vast portions of the Church. It means that the dioceses of two or three wealthy and populous States are to dominate the Church and control its legislation." The bishop points out further how the manifold and varied interests of vast areas of the Church, which must inevitably grow to be of mighty influence, will be ignored under this arrangement, and that small, rich, and populous dioceses, will be set "in antagonism to large and as yet poor dioceses," that section will be arrayed against section, East against West, North against South. "It means ultimately a metropolitan city (New York) and all the rest of which ecclesiastical history is full." The Bishop of Chicago has been equally outspoken on the subject, and as Colorado and Chicago are the two most important and growing Western Sees, whose possibilities are infinite, the words of their bishops will be of great weight. But it is no wonder that New York, through the *Churchman*, is boldly advocating the scheme.

THE NAME OF THE CHURCH

and the certainty that a change in style will be again proposed and this year more intelligently discussed than before, exercises the Broad Churchmen deeply. Of course, they will join their forces with the Low Churchmen and oppose any proposition looking toward a definite name. And though it is the fashion to decry the influence of the Broad Church wing, and to declare it dead as a party, still, when we find men like Bishops Potter and Thompson, Dr. Huntington of Grace church, New York, and Dr. Phillips Brooks of Trinity Church, Boston, men of fence and power in debate, and of immense social and moral influence among the laity at least, it is ridiculous to suppose that their counsels can avail nought as well in the House of Bishops as in that of Deputies. Dr. Phillips Brooks is a Boanerges whose strokes bear heavily on his adversaries, like those of a sharp-edged cavalry sabre of the old class, while Dr. Huntington deals in tricks of fence, keen, and swift, and pointed in his thrusts, cold as steel in himself, and bright as the rapier which he handles so deftly. He has already come out against any change in the style of the Church. "The best name (he asserts) is that which most accurately describes the nature of the thing named. . . . We see what we are, and the thing we are could scarcely more properly be described, so far as historical accuracy goes, than in the words: 'The Protestant Episcopal Church in the United States of America.' Not that there is anything especially lovable about the name as such—far from it." But "Protestant"—unless with the accent on the syllable—expresses nothing but connection with a fortuitous concurrence of atoms, many of them very deadly, all of them poisonous and hurtful, with which the Church Catholic has nothing to do. Indefiniteness therefore, and Protestantism, being interchangeable terms cannot "accurately describe the nature of this particular thing named," the Anglo-Saxon Church in America. "Episcopal" is at least tautological, inasmuch as there can be no Church unless it is Episcopal. But it is likewise indefinite, as the Methodists claim to be Episcopal, and the Moravians set forward the same claim, as do likewise the Reformed Episcopalians. We have likewise in this city a fanatical Second Adventist who styles himself Bishop Snow, while in Brooklyn Bishop Macnamara, of the Reformed Catholics, disports himself on a religious platform of his own construction. The Mormons are Episcopal, and George Francis Train, the founder of the "Psychic Church," will assume the same title. Wherefore, "Episcopal" fails equally with Protestant to satisfy Dr. Huntington's of "most accurately describing the nature of the thing named."

VESTED CHOIRS,

however desirable from the standpoint of decency, order, and correctness, are nevertheless open to abuse. In some of the New York choirs and in many of those in the greater cities, such as Brooklyn, Pittsburgh, or Buffalo, the members are not all Churchmen, some are not even baptized; in one New York church the leading boy was for years a Jew, though at the last he was baptized and confirmed. In some metropolitan choirs quite a number of the boys are paid fabu-

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