

CONTEMPORARY CHURCH OPINION.

The *Weekly Churchman* [England,] says:—

It is sometimes charged that our Church people do not recognise the good that there is in other Christian bodies, or give them credit for the value they have been to Christianity. Nothing can be more unjust than such a charge. All right-minded persons will recognise and rejoice in good wherever they see it; and when they observe how a sect or a denomination has, from time to time, caught up a neglected truth and rescued it from oblivion, or restored a neglected practice to the edification of Christian people, they are ready to give all credit and honour for the same. But this is a very different thing from admitting that such a sect or denomination, by such real good that it confers, earns the right to separate itself from the Catholic body, and set up a Church on its own account. No possible good, present or prospective, can compensate for the evil, to say nothing of the sin of schism. So then, while we see the good there is in other Christian bodies, and give them large credit for the same, we hope they will credit us with sincerity in holding at a very high value Christian unity, and in doing all that we can to discourage divisions.

The Monthly paper of the F. and O. Church Association [Liverpool, England,] ably remarks:—

If Public worship were better understood in the present day it would be more honoured than it is. If it were accepted as the first duty of man to God—devolving upon every member of the baptized community, irrespective of age, sex, or rank—the act would be more generally performed than we find it to be. If we could see that Public Worship is the Church's Witness to God before the world, that without it men might never bow the knee before Him at all, and that hence He might be forgotten on earth, the necessity of maintaining it would be at once apparent. If Public Worship is once more to become the rule instead of the exception of the inhabitants of so-called Christian England, two requisites are necessary, viz: first, that all Churchmen by their own lives and habits do set the example of regular attendance in the House of God, and, secondly, that every barrier felt or known to form a possible excuse for non-attendance on the part of others be removed. If we tell our neighbours that reading the Bible or saying our prayers at home is no fulfilment of one of the clearest public duties to God, we must at the same time make church-going easy to them, and the building in which they meet must be as free for their use as that of any other public meeting. If it be desired that God should be honoured by the whole population congregating together to offer Him public homage, such a desire may be realised, but on one condition only, viz: that rich and poor meet together on terms of absolute freedom and equality. This theory was the universal rule during the last fifteen centuries of the Christian era; and it would seem difficult to prove that in recent times practical religion has so far advanced that we are justified in throwing overboard the manner of assembly practised in the primitive and Apostolic times.

The *Church Kalendar* [Buffalo, N.Y.] under the title "An improbable translation," thus speaks of the election of Bishop Perry for the See of Nova Scotia:—

"An Episcopal election of, at least, unusual character was recently held in Nova Scotia, where, as in most Canadian dioceses, party spirit still prevails as it did in former days in our own branch of the Church. Unable to agree upon a Canadian as successor to the late Bishop, the name of the Bishop of Iowa was proposed, and he was unanimously elected.

The incident—if the election of a Bishop can be called an "incident"—is a remarkable one, and in some respects puzzling. The first thought is, why should Bishop Perry wish or consent to resign his charge of thirteen years for any other—and if for any other, why for this? One can hardly suppose the work of the Episcopate of Nova Scotia to be enough more important than that of the great and rapidly growing Diocese of Iowa, to justify such a change. How Bishop Perry may look at it, we have no idea; but it strikes us that there should be overwhelming reasons in favour of acceptance, reasons which we cannot conjecture.

Next, can such a translation be effected? Bishop Perry can resign his jurisdiction with the consent of the House of Bishops, but it is expressly provided that in such case he shall remain subject to the laws of the Church in the United States, just as before. There is no way under our Canon law of transferring a Bishop of this Church to any other branch of the Anglican Communion. So far as we see, it must be done lawlessly or by an *ex post facto* law. We think the action of Nova Scotia is to be regretted on every account except the personal qualities of the Bishop-elect.

The *Living Church* says:—

At the time when some Church journals are making a great fuss about ritualism and "Romish" teachings and tendencies in the Church, outside observers are noting with satisfaction the progress of our Communion in aggressive Christian work. The growth of charities and educational work was never so remarkable as of late, and the prosecution of missions in the large cities is the outgrowth of the revival of earnestness among all classes of Churchmen. This croaking is all wrong. It can only make the croakers miserable and frighten people away from the Church. Oh! that the goodly fellowship of the harpers, each one harping with all his might at something he does not like, would only remember that if each one of them would faithfully attend to the working and the praying which God expects of them, a good many of the wrong things would come right, and the Church would grow more rapidly than it does, and every harper could then hang his harp on the willows.

The *Young Churchman*, of Milwaukee, Wis., U.S., one of the very best and most "live" Sunday-School papers we know, in its Sept. 4th, number, thus advises teachers, returning to Sunday-School work, after the vacation:

"Teachers should enter upon the work, not only with the renewed energy which a vacation has inspired, but with the determination to do something for the spiritual benefit of each individual soul under his charge. This can only be done by one who is himself growing in spiritual grace. The spiritual life needs cultivation, requires wholesome nutrition, and the most careful supervision, in order to develop and deepen a devotional habit. The Church has provided helps in her sacramental life. He who keeps closely to the Church's order of festival and fast will be the most benefitted. The careful selection and reading of devotional books will be found advantageous. The literature of the Church is too little used. Habits of devotional reading are too rare among our people, and many is the household where no aids to the inner life have any place in the library or in the collection of books for the private room.

It is well to be serious now, after the summer is ended. Be as light-hearted as ever, but think and meditate upon the needs of the soul.

Churchmen believe that there must be a visible, organic union of the whole Body of Christ, or else the world is given ground for not believing in the Son of God. For the world cannot

be convinced by a unity which it cannot see. And only when all Christians shall have united in all that is primitive and essentially Catholic, with liberty in all that is reasonable and desirable, only then will the Church be in a position to grow as she ought.—*The Church Helper, Michigan.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

PROGRESS OF FEDERATION.

To the Editor of the CHURCH GUARDIAN:—

SIR,—I am writing this from Victoria, B.C., with its noble harbour and the islands of the Straits of San Juan de Fuca stretched out before me.

The Canadian Pacific Railway authorities at Winnipeg, with characteristic generosity offered the Delegates to the late Provincial Synod an excursion to the coast on very liberal terms, and a party of twenty-four took advantage of the opportunity to see the country opened up by the great road. But we did not lose sight of important church interests. You will recollect that a resolution was passed by the Synod, appointing a Committee to confer with the Committee named by the Provincial Synod of Canada and with the Bishops of British Columbia on the subject of Federation. The Rev. Mr. Pentreath was named as Convener. The party of excursionists reached Vancouver on Sunday last. The Rev. Messrs. Pentreath, Fortin, Tudor, Cooper and Lewis went on to New Westminster for the special purpose of consulting with the Clergy there in charge, (in the absence of Bishop Sillitoe), who is on a visit to England on the Federation question.

This morning I saw them on their arrival from New Westminster. They were warmly received by Archdeacon Woods and the other clergy. A formal meeting was held. Mr. Pentreath presented a copy of the resolution of our Synod, and the matter was fully discussed. The idea of Federation was not new to them. It had already attracted the attention of the three Dioceses of British Columbia, and they were all ready and anxious for the adoption of the new system. Dr. Sillitoe, the Bishop of New Westminster is in England; but Archdeacon Woods promised to write to him by this day's mail, enclosing the resolution of our Synod, and desiring him to stay over at Winnipeg on his way home for consultation with the Metropolitan of Rupert's Land on the subject. Having accomplished this important object, Mr. Pentreath and his associates came on to Victoria, and reported to us the extremely kind and sympathetic bearing of the New Westminster clergy.

This morning our party was reinforced by the Rev. Mr. Boulton, formerly of Qu'Appelle, but now Admiralty Chaplain of the Dockyard at Esquimalt, and Mr. Parker, formerly of St. John's, now of Washington Territory. Mr. Boulton and Mr. Tudor waited upon His Lordship, Dr. Hills, Bishop of British Columbia, and arranged for his reception at 11 a.m., of the Delegates of the Provincial Synod of Rupert's Land. The following gentlemen assembled at the "Clarence" and walked to His Lordship's residence; and I may here say by way of parenthesis, that our march along the streets surprised the people of this dove-cot, and I think startled the courteous and polished Bishop, who I am pretty certain never before saw such an invasion on his dignified quiet. As I am now writing history, I desire to be full and thorough. I, therefore, give the names of those who waited upon his Lordship, as well as those who conducted the actual conference with him. The whole party consisted of the following Clergy: Messrs. Pentreath, Convener; Fortin and Tudor, of Winnipeg; Wilson, of Morden; Lewis and Cooper, of Qu'Appelle; Boulton, of