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OCTOBER, 1887.

WILL subscribers please look at the number after their address on the cover? It means the number up to which they have paid. 12, for instance, means that the subscription was up with No. 12, i.e., June, 1887. Many new subscriptions are now due. Address Rev. Dr. Mockridge, Hamilton, Ont.

NOTHING definite as yet is known of the bishopric of Nova Scotia. The report that Bishop Perry had declined is incorrect.

THE Bishop of Qu'Appelle has issued a strong appeal in favor of having one united Anglican Church for the Dominion of Canada. It is indeed a consummation devoutly to be wished.

THE Rt. Rev. Dr. Pinkham, the newly consecrated Bishop of Saskatchewan, has taken up his residence in Calgary instead of Prince Albert. This is with a view to a division of the dioceses into the two districts of Saskatchewan and Alberta, the present bishop having the right of choice between the two. The proposed step will take effect as soon as a sufficient endowment has been raised.

HEROIC self-sacrifice seems to characterize the Diocese of Qu'Appelle. Following the example of the Hon. and Rt. Rev. Bishop Anson, Canon Trotter leaves his vicarage of Alnwick to work in the rigorous climate and broad prairies of Assiniboia.

MR. SPURGEON has published some startling words on the decay of dissent and the "down grade" of the meeting house. He lays serious and dreadful charges at the doors of "the Broad School of Dissent." "The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth." Ministers deride the idea of praying for rain, and are quoted by workingmen as an authority for the non-existence of hell. "Germany," he says, "was made unbelieving by her preachers, and England is following in her track." And as a consequence of this, and many other things men-

tioned of a similar strain dissenting congregations are thinning. "The more spiritual of the members join the 'Brethren,' or some other company of 'Believers Unattached;'" while the more wealthy and show-loving, with some of unquestionable devoutness, go off to the Church of England." And then he takes opportunity to add,—“Let us not hide from ourselves the fact that the Episcopal Church is awake and is full of zeal and force. Dissenting as we do most intensely from her ritualism, and especially abhorring her establishment by the State, we can not but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters.” Few men perhaps have spoken harder words against the Church of England than Mr. Spurgeon. He has characterized her catechism as a document containing doctrine that is both wicked and blasphemous, and even now, with the evidence of startling growth and activity on the part of the Church before him, he gives grudgingly the admission that the Church is full of living zeal and force, and the logical question is forcing itself,—Is there any need for the various societies which have been set up outside of the Church? In Canada the Church is not troubled with establishment, but there is room for the living zeal and force which makes Mr. Spurgeon's "dissenters" catch alarm for their very existence. Oh! for fresh efforts of zeal and force in Canada.

IN strict keeping with the above, we are told that Rev. E. E. Jenkins, ex-president of the Wesleyan Conference, speaks as follows regarding the present position of the Methodists in England:—

"I know that we labor at this time under a considerable disadvantage. We belong to the Church of England in our ancestry, and the principles of our organization were founded on that fact and upon these conditions. We are now, as we hope and as I believe (for I intend to live and die a Methodist), we are now a distinct Church built upon the Apostles, and we intend to stand there. Sir, why do our people drift away when anything awakens their resentment in our circuits? Is it not because there is something like a misgiving as to whether we are firmly and permanently a Church or not? That is what we have to resist; and if we do not resist it, we may multiply our appliances *ad infinitum*, but we are breaking up. The Church of England, which was once apathetic, is now an exceedingly vital and active body; and in villages where we are not present there it is omnipotent."

Is there not, then, encouragement sufficient to urge Canadians to redoubled exertion to place the Church of England in the foremost place, which she ought to occupy in this country?

Church Bells for Sept. 9th has a portrait of Rev. Charles E. Camidge, D. D., the bishop elect of Bathurst, New South Wales, Australia. The Australians seem fond of obtaining their bishops from the motherland.