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Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

EXETER CHORAL ASSOCIATION.—This Diocesan Association, which was formed a few months ago to improve Church music throughout the Diocese, met for the first time on Tuesday, the 5th July, and held its festival in Exeter Cathedral. The Bishop is patron of the Association; and on this important occasion nearly 2,000 choristers gathered together for the service from different parts of Devonshire. The Association includes many ladies amongst its members.

MISSION WORK.—Mr. Meredith is preparing to send out, in October next, three Sisters, one of whom is an M.D., to labour for the Winter amongst heathen and Mahomedan women. All who are going on this mission will (D.V.) live together during the month of September in the Missionary Institute, Clapham Road, to unite in prayer and preparation for the work to which they are called.

CHURCH ARMY.—A new Mission Hall for the Church Army has been lately opened at 62 St. Aldate's, Oxford. The cost of adapting and furnishing these premises for their new purpose has been defrayed by subscriptions collected by an enthusiastic lady belonging to Canon Christopher's congregation; and a free Jubilee tea was given in the Hall to all in the parish who cared to avail themselves of the invitation, at the sole expense of the Rev. A. P. Cox, curate of St. Aldate's.

TELLING FIGURES.—The annual reports of the English Church Societies give comparative statements of their present condition as contrasted with that at the commencement of the Queen's reign. Those of the Church Pastoral Aid Society are for 1836 and 1885:—

	1-36. 1836.	1885.
Number of benefices with cure of souls in Eng. and Wales.	10,657	14,013
Number of beneficed clergy....	8,147	13,549
Number of curates employed by resident incumbents.....	1,006	5,798
Number of curates employed by non-resident incumbents...	4224	352
Average annual stipend of curates.....	£81	£140?

CHURCH EDUCATION.—The figures recently

published concerning the Church Schools and Training Colleges in England show a wonderful expenditure of money, voluntarily contributed. Here is an abstract of an elaborate report:

	From 1811 to 1870.	Since 1870.	Total
Schools:—			
Building.....	£ 6,270,517	£ 6,160,229	£ 12,430,806
Maintenance...	8,500,000	9,243,312	17,743,312
Training Colleges:—			
Building.....	194,085	80,710	274,795
Maintenance ...	185,276	233,686	418,962
	£15,149,938	15,717,937	30,867,875

It is marvellous. The first figures take in a period of fifty-nine years, and the second fifteen years. Yet in the latter the amounts were in excess of the former. Only one comment is necessary upon the increase since 1870: it shows how well-rooted and grounded is the Church of England in the hearts of her people.

THE WELSH CHURCH: WHAT SHE IS DOING.

—The following passages taken from a sermon preached in Sketty Church on Sunday morning June 5th, on the occasion of the visit of the Right Hon. W. E. Gladstone, M.P., to Swansea, by the Rev. Canon J. Allan Smith, M.A., Vicar of Swansea, and Rural Dean, are given by *The National Church* published in London. They refute the many misrepresentations made of the state of the Church in Wales:—

Since 1851, a great work has been accomplished, to supply deficiencies of Church accommodation, and to meet the growing wants of the people, 353 additional Churches and licensed rooms have been provided.

In 274 parishes in the dioceses of Bangor and St. Asaph, the total sum spent in ten years on Church building and restoration, mission-rooms, and increase in endowments from private liberality has been £404,135.

Llandaff spent in thirty-three years, up to 1883, £360,000, on the Cathedral and in the erection and restoration of 170 Churches. Her Church Extension Fund, now three years old, has raised £24,000, and has made grants for 29 Churches and mission-rooms. The last report says it was confidently predicted, when the erection of Churches in the Rhondda Valley was commenced, that, as the population there was composed almost entirely of Nonconformists, the money would be simply wasted. The large congregations gathered each Sunday in the four erected sufficiently prove not only the *erroneousness of these predictions*, but also that when opportunity afforded, the people are not slow to avail themselves of the privileges and blessings which the Church is commissioned to convey.

In *St. David's* diocese, in ten years, up to 1884, thirty-three Churches were built, more than forty restored, and forty mission-rooms licensed. On the report of a Commission appointed three or four years ago by the Bishop, to inquire into the spiritual needs of this Rural Deanery of Swansea and Gower East, a Church Extension Fund has been established, and (including two sites) about £15,000 have been raised. In the mother-parish of Swansea, in the last two and a half years, two permanent

Churches have been built, one iron Church, and three additional mission-rooms opened, and an ecclesiastical district with a population of 7,000 separated. Another permanent Church is to be finished in the autumn, and the parish of St. Mary, Swansea, with 33,000 people, will then have five permanent Churches, two iron Churches, and eight mission-rooms. The charge that these are erected with the cheques of the wealthy, as evidence that the Church is not popular, is most unfounded as regards Swansea.

I have already stated that the number of Clergy has grown in Wales during the last fifty years from 700 to 1,336. A still more satisfactory advance is the increase in the number of resident Clergy. *Non-residence has been reduced to a minimum.*

In the diocese of Llandaff the average ordinations of deacons has risen from seven in 1880, 1881, and 1882, to an average of twenty-one in the last three years.

In this diocese *St. David's*, with a population of 485,000, in the triennial confirmations ending 1885, 7,258 persons were confirmed. The Bishop has made a careful calculation that the proportion on the population is much the same as, perhaps a little in excess of, the proportion in several of the more populous English dioceses. In the triennial period up to last year, in Llandaff diocese, the confirmations have risen from 6,599 in the former three years, to 8,592. Within the last three weeks the Bishop of Llandaff has confirmed at one place 114 candidates, of whom seventy were formally Nonconformists.

* * * * *
 Although events in recent years have been unfavourable to the maintenance of voluntary schools in country parishes, the Church still educates about three-eighths of the whole number now attending public elementary schools in Wales and Monmouthshire. As proof that Nonconformists appreciate this work, out of over 1,300 children in Swansea, Higher Grade National Schools for boys and girls, the headmaster says nearly one-half attend non-Church Sunday-schools.

With regard to ministering to the people in Welsh, it appears that there is not a parish in the diocese of Bangor where there is not a Welsh service. Out of 315 parishes in the principality, in which the Church does not provide a Welsh service, there are only fifty-five instances in which Nonconformists do.

As to the hold of the Church on the people of Wales, I shall not venture here on the thorny question of denominational statistics, not because I have no clear ideas myself, but to avoid controversy. I will only say, if the statistics of the Church population which have been given by some are correct, then in proportion to the Church population the number of annual baptisms, confirmations, and percentage of communicants in this diocese is just double what is ordinarily to be found—a proof to my mind that the Church population must have been underrated. It has been said that if the rich and the English-speaking people left Wales, there would be no Church left in it. The Bishop of St. David's reports that the highest return of communicants comes from Cardiganshire, the most Welsh county in the diocese.

* * * * *

I should be utterly false to my convictions if I did not say that my experience tells me that numbers of Nonconformists in Wales, love and value the Church. I have seen proofs of their friendly feeling. And two months ago a petition in favour of the Church from my parish and congregations easily obtained over 9,000 signatures from those over sixteen years of age. Many Nonconformists readily signed.

Nonconformists go, in common with Church people, to the Clergyman of their parish for advice and help. The Bishop of St. Asaph, states that in many parishes where dissenting chapels abound, there is not a single resident minister. The pastoral work is left to the parochial minister. This proves that not only Churchmen are reaping the benefit of the Church's endowments, but that all parishioners, irrespective of creed, are getting the advantages of the Established Church which were intended for them.

THE CHURCH IN NOVA SCOTIA.

[We are indebted to a friend in Nova Scotia; one of the most active and able Rectors of that Diocese for the following NOTES on this subject; he has our warmest thanks.]

When Henry VIII allowed John Cabot to sail under English colours at his own cost and charges, it was to discover "all the Isles, regions, and provinces of Heathens unknown to Christians," and he reserved to his Royal self "the Dominion of all." The "Prima Vista" of June 24th, 1497, was some part of the future Diocese of Nova Scotia to be founded in 1787. In 1579, Queen Elizabeth gave Sir Humphry Gilbert some such another commission, and on the 11th July, 1583, he arrived off what is now St. Johns, Newfoundland—also a part of this Diocese as originally constituted—Three laws were promulgated for the government of the Colony then founded; the first of which established "public worship" according to the mode of the National Church.

As early as 1605, recrimination began between Romanists and Protestants; on suspicion that Father Daubre had been murdered by the latter. However, the good man turned up in a boat and put in personal appearance in vindication of the maligned Protestants.

In 1673, efforts were made to send a Bishop of the Church of England to America. Dr. Murray was even nominated, but the State refused to allow it.

In 1701, the S. P. G. was founded, and gave the Church a start in the British Provinces of North America; sending a missionary to St. Johns, Newfoundland, in 1703. In 1705, another was sent by the Bishop of London. In 1709, fourteen ministers met at Burlington, New Jersey, and prayed the Crown for a Suffragan Bishop. In 1715, two Bishops were asked for; both these applications were refused, the Hanoverians dreading lest Jacobite influence might thus be encouraged. But in 1728, two Bishops were consecrated by the Non Juror Bishops of England, viz: Talbot and Weldon—but so great was the jealousy of the government that neither publicly acknowledged his Episcopal orders, and any confirmations or other acts were performed quietly.

In 1725, the Rev. Henry Jones had been sent to Bonavista, Newfoundland, where he worked for a quarter of a century. In 1729, Rev. Robt. Killpatrick, was sent to Trinity Bay, Newfoundland.

From 1713 to 1749, no mission was established in Nova Scotia proper. A Military Chaplain was sometimes to be found at Le-Quille (then changed to Annapolis). In 1749, the S. P. G. sent six clergymen and six schoolmasters on the appeal of the "Lords of Trade

and Plantations," and they urged that land should be appropriated to the support of a Bishop. Rev. Wm. Tutty and Rev. Mr. Anwell, went with the first settlers to Halifax in this year, and the government gave the site for St. Paul's erected at the public expense and first used 2nd September, 1750. By 1752, half the population conformed to the Church with from 500 to 600 communicants. The Rev. Jno. Breynton came out in that year. Two years previously Mr. Burger, a Swiss minister, conformed and was ordained, and the Rev. John Baptiste Moreau, Roman Prior of Brest, also conformed and became missionary to his French compatriots; he soon received a large addition to his flock—in 500 upholders of the confession of Augsburg from Montbelliard. Next year 1753, the fifteen families left (after the Exodus of the Germans from Halifax to Lunenburg) built the "little Dutch Church" still standing in Brunswick Street.

In 1758, the Church of England became the established religion of the Province leaving perfect liberty to Protestant dissenters; privileges extended by a subsequent law to adherents to the Roman Church. Reservations were made for clergy and schools of the Church. In 1759, we find Rev. Edward Langman at Placentia Bay, Newfoundland, hard at work. In 1762, the first missionary (Rev. T. Wood) visited the interior of Nova Scotia, viz: Falmouth, Cornwallis, Herton, Granville and Annapolis. He had a singular experience in being requested to read the Visitation service for the Roman Vicar General Maillard, of Quebec, and afterwards saying over his corpse the Burial service of the Church of England.

In 1763, nine hundred and fifty out of the thirteen hundred people in Halifax, belonged to the Church of England.

In 1765, the Rev. James Balfour was appointed to Trinity Bay, Pelican and Bonavista, Newfoundland. In this year Lunenburg, N.S., lost its excellent missionary Rev. Robt. Vincent, who had duly been appointed four years before, "his persevering in his duty, ever beyond his strength, shortened his days." In 1767, the Rev. Paulus Bryzelius, a Lutheran, conformed and was ordained by the Bishop of London, for the German congregation at Lunenburg, N.S. He officiated each Sunday in French, German, and English.

About this time (the birth year of our Queen's Father) we find a Rev. Mr. Brooke breaking the ground for the Church in Quebec. In 1768, the Rev. M. de Montmollin, and the Rev. David C de Lisle (both conformed Swiss) ministered at Quebec and Montreal. A mistake was made by receiving for Three Rivers a disgraced Recollet Friar; whose name may just as well be omitted. The Recollets kindly lent their Chapel in Quebec, until the Church had a building of its own.

In 1769, the Grammar School of the Church was contemplated for Halifax. In 1770, it was recommended to the S. P. G. to establish a Collegiate School at Windsor "where the youth to be trained up would have less avocations from their studies and pursuits in learning 'than' in the Capital." Vacant lands in Cumberland were reserved for this laudable purpose. This year the Rev. Peter De la Roche, a Genevan, was ordained to Lunenburg, and in 1775 was able to preach in German, French and English like Mr. Bryzelius.

1776 saw the Independence of the United States and British America became confined to about its present limits.

In 1783 the Collegiate School was again under consideration, having been urged on the Governor General by 5 clergy of New York, one of whom was Dr. Chas. Inglis who had for many years, while at Trinity Church, N. Y., urged the establishment of the Episcopacy in British America.

In 1784, it was resolved that there should be a Bishop for Nova Scotia and when Dr. Chandler declined the appointment the choice fell

upon this same Dr. Inglis, who, August 7th, 1787, was consecrated first Colonial Bishop of the Church of England with jurisdiction not only over Nova Scotia, but also over Upper and Lower Canada, New Brunswick and Newfoundland. Bishop Barrington, of Durham, had in the previous year written a paper urging the foundation of "a Seminary of learning to furnish a regular succession of Clergy," and in 1788 an Academy was opened at Windsor.

In 1789, King's College was founded. Lower Canada in 1784 had received its first Missionary of the S. P. G. viz, at Sorel on the Richelieu, "and when" (says Mr. Ernest Hawkins in 1849), "in 1789 the Bishop of Nova Scotia called the Canadian Clergy to the first Episcopal visitation which had ever been held by a Bishop of our Church in Canada, the whole body in both Divisions of the Province did not at that time amount to half as many as are now officiating in the single city of Montreal."

On June 28th, 1793, Bishop Mountain was consecrated 1st Bishop of Quebec—that meant all Upper and Lower Canada.

In 1839, Newfoundland and the Bermudas were taken from the Diocese of Nova Scotia, and had their first Bishop in Archdeacon Spencer.

In 1845, New Brunswick became a Diocese under the present occupant of this see—our Most Reverend and most justly Revered Metropolitan—at the time of his appointment—the Reverend John Medley Prebendary of Exeter. Nova Scotia Diocese has since included Nova Scotia, Cape Breton and Prince Edward Island. It may be no harm to suggest that Prince Edward Island—with the Magdelenes (now attached to the Diocese of Quebec!) would afford pleasant and useful work for a Bishop of their own, and thus further relieve the occupant of the see of Nova Scotia.

The first Bishop it is plain had an impossible task before him.

As we have said—Dr. T. B. Chandler, having declined the appointment to the first Colonial See—Charles Inglis was chosen. He was the son of an Irish clergyman—the Rev. Archibald Inglis—and was 54 years of age when he was consecrated. Of his loyalty to the throne of Britain, the story has oft been told.—30,000 loyalists had already come to Nova Scotia, and curiously among them, Mr. B. M. Honseal—who had been concerned with Mr. Inglis in a loyal petition from New York,—who became the first clergyman of St. Georges, Halifax.

From 1787 to 1816 the first Bishop laboured arduously and laid solidly the foundations of the present Canadian Sees.

In 1789, he called the Clergy of Canada to the first Episcopal visitation ever held by a Bishop of our Branch of the Church in those provinces: 130 were confirmed at Quebec and 170 in Montreal.

Four years after he was relieved of this part of his vast charge by the consecration of Dr. Jacob Mountain as Bishop of Quebec, July 7th, 1793. In 1799, through the new Bishop's influence the House of Assembly voted £444.8s. 10d. currency for aid to Kings' College, Windsor, and £500 to purchase a site. In 1795, one of his clergy (Rev. Mr. Lloyd), is frozen to death on his way from Chester to Windsor; there being then only a bridle path through the woods. May 21st, 1802, the Bishop obtained a Royal Charter for Kings' College, which he affectionately gave that title in remembrance of his former College in New York, now changed from "Kings" to "Columbia." The College was opened in September, 1803. In 1809 (May 26), the Bishop was sworn in as Councillor of the Province, thus adding to his labours and cares: this was the Jubilee year of George III—for whose sake and to pray for whom—Charles Inglis had risked his life and left his home.

An effort was made in 1812 to induce the government of the Province to make suitable provision for the clergy of the Church of England, the King offering in exchange to suspend

the collection of his Quit Rents. But the House of Assembly declined but still requested the King to yield his Quit Rents.

In 1813, a grant of 20,000 acres of land was made to King's College. The number of clergy greatly increased during the episcopate of Bishop Chas. Inglis, and he left the Diocese in a state of general prosperity.

On his death the House of Assembly, April 20th, 1816, addressed the Prince Regent requesting that their Chaplain, Rev. Robert Stanser, might be appointed Bishop of Nova Scotia. The prayer of the address was granted, and in the following October we find the Right Rev. Robert Lord Bishop of Nova Scotia, sworn in as Counsellor.

In 1819, a help was given to the supply of clergy by an Act of the Imperial Parliament, enabling the Archbishops of Canterbury and York to admit persons into Holy Orders, especially for the Colonies—the adherence to graduation at Oxford or Cambridge, and the procuring of a "Title to Orders" being relaxed.

After eight years Bishop Stanser died—having lived a large portion of these years out of the Province. Early in 1825 John Inglis, son of the First Bishop, arrived in the Diocese, having been consecrated third Bishop of Nova Scotia, and Nov. 11th of that year he was sworn in as Counsellor. He set to work with vigor, and in the course of the first year consecrated forty-four churches, and confirmed 4,367 persons. He divided the Diocese into four Archdeaconries, Nova Scotia (Dr. Willis); New Brunswick (Mr. Prest); Bermuda (Rev. A. G. Spencer); Newfoundland (Rev. Geo. Coster). Next year he went to Bermuda—no Bishop had been there before,—and found 4 clergy. While there he confirmed 1,100 white persons and 100 blacks; and established schools for the coloured population. Having the privilege of using ships of war the Bishop visited every part of his Diocese, including even the out harbours of Newfoundland. Prince Edward Island in 1827 was reported as only within four years having had a clergyman—the proprietors being almost entirely Presbyterians. In 1828 there were 3,500 communicants in the Diocese and twenty missions not reported. In this year King's College, Fredericton, obtained its charter. In 1835 it was attempted to induce King's College, Windsor, to surrender its charter, but a large part of the endowment must have gone with it, and it was preserved to the University. In 1836 there were twenty-eight clergymen in the New Brunswick Archdeaconry. In the Diocese of Fredericton, *i. e.* in the same area, two Bishops, seventy-one priests and five deacons are named in the last list.

In 1837 Bishop Inglis established the Diocesan Church Society, a work for which his name should ever be honoured as the first means of bringing the clergy and laity together, and out of which have grown our Boards of Home and Foreign Missions; our Church and Parish Endowment Fund; the Superannuated Clergy Fund—and of which it may be said it prepared the way for Bishop Binney's great work the establishment of the Diocesan Synod.

In 1846 the Association of the Alumni of King's College was formed, which for the past thirty years has had a most beneficial effect upon the University.

There were thirty clergy present at the Bishop's visitation this year—out of whom 26 were Windsor men. There were in the last list of the clergy of this Diocese ninety-nine names including Bishop Binney.

In 1847 Bishop Inglis held the first ordination ever held in Prince Edward Island.

In 1848 there were four churches on the shore east of Halifax, and two building. This was a vast improvement. There had been travelling missionaries at intervals from 1821. In 1834 a goodly number had been confirmed; but up to this date only one resident clergyman stationed 45 miles from Halifax, at Pope's Harbour.

Bishop Inglis held the See for twenty-five years, and when he lay down to rest, his gentleness, his firmness, his courtesy and his holy life left behind memories which those who are still living cherish, and amongst whom he is still spoken of as "the dear old Bishop."

On June 21st, the young and vigorous successor, Rev. Hibbert Binney, Fellow and Bursar of Worcester College, Oxford, was consecrated. We have already spoken of the increase of the number of clergy and the multiplication of most useful agencies for Church work. The thirty-six years of his Episcopate were thirty-six years of arduous up hill work, and wearing anxiety. During this period: 116 rectors were inducted; 139 priests ordained; 133 deacons made; 236 licenses issued; more than sixty churches and nearly forty graveyards were consecrated, while twenty-four of the parishes were subdivided, and the new Divisions placed under the care of separate pastors.

The Church in Nova Scotia to-day reflects credit on the Bishops that have ruled it, and on none of the four more than on the last occupant of the See.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AVON DEANERY.—The Ruridecanal Chapter of the Avon Deanery, met in the parish of St. John, Cornwallis, on the evening of June 14th. Present, the Dean; Revs. J. A. Ruggles, J. Harrison, T. R. Gwillim, W. J. Ancient, and the Rector (F. J. H. Axford). Shortened evening prayer was said by Rev. J. A. Ruggles, and lesson read by Rev. J. Harrison, and addresses given as follows:—Opening address by the Dean; Outline of the plan of Salvation by Rev. J. A. Ruggles; The necessity of Personal consecration to God's service by Rev. W. J. Ancient.

On the morning of the 15th, morning prayer was said by Rev. J. Harrison, Litanies by Rev. W. J. Ancient, and lessons read by Revs. J. A. Ruggles and T. R. Gwillim. The sermon was preached by Mr. Gwillim on Mark xv. 15. The Dean was celebrant, assisted by the Rector of the parish.

In the afternoon the Chapter met for business at the Rectory. After the opening prayers were said by the Dean, the minutes of the two previous meetings were read and approved. The office for the ordering of Priests was then read.

Next followed a discussion upon hypothetical baptism, the Dean reading several extracts from "Blunt's Church Law."

The question of the union and consolidation of the Church throughout the Dominion of Canada, was informally discussed, and a strong and unanimous desire for its accomplishment expressed.

It was decided to hold the next meeting at Newport, on September 13th.

In the evening the brethren divided themselves into two parties, one taking the parish while the other went over to Canning.

In the parish Church prayers were said by Rev. J. Harrison, and lessons read by Rev. J. A. Ruggles, and addresses as follows: On the advantages of free sittings, by the Dean; On the blessedness of giving, by Rev. J. A. Ruggles; On the Christian ministry, by Rev. J. Harrison. At Canning, prayers were said by Rev. W. J. Ancient, and lessons read by Rev. R. T. Gwillim. The latter gentlemen then preached a sermon from the words "Why stand ye here all the day idle?" which was followed by an address on personal consecration from Rev. W. J. Ancient.

The brethren were most hospitably entertained at dinner and tea by the Rector and Mrs. Axford, at the Rectory.

The visiting clergy were very kindly entertained by different families in the parish. The

Dean being the guest of the Rector; Rev. J. Harrison, of Wm. Smith, Esq.; Rev. T. R. Gwillim, of Mr. E. Armstrong; Rev. W. J. Ancient, of Mr. Abram Newcombe; and Rev. J. A. Ruggles, of Mrs. Donaldson: to all of whom our best thanks are hereby tendered.

The offertories, \$4.00, were for the Clergy Superannuation fund.

[This report reached us too late for July 13th number; and was unfortunately overlooked in preparing for that of August 3rd. Ed.]

FALMOUTH-HANTSPORT—The tea meeting and fancy sale recently held here in Walker's Rink were not quite as successful from a financial point of view as many anticipated, considering that so much zeal and energy had been displayed by the ladies in preparing for the affair. The chief causes of this were the busy time of the year, the farmers being actively engaged in hay making and the great inconvenience caused by the burning of the old Avon bridge. However, those who were fortunate enough to be present were amply repaid by the many preparations for their comfort and enjoyment that had been made.

In the evening the now famous Operetta entitled "the Tyrolien Queen," which was recently given so successfully in Hantsport, Windsor and Avondale, under the able management of Mrs. H. W. Clements, was again repeated in Churchill's Hall, and although Mrs. Clements, who has been indefatigable in rendering us assistance in divers ways, was indisposed, yet everything passed off admirably, and a good sum was added to the proceeds of the day. Our grateful thanks are due to Mr. and Mrs. H. W. Clements for their invaluable services so cheerfully rendered—to Mrs. E. H. Clement of Yarmouth, and Miss Bessie Brown, of Halifax, for the parcels of useful and fancy articles—and to the many other kind friends who have assisted us.

Notwithstanding the odds and difficulties that were against us the proceeds of the day—from the tea meeting and operetta—netted over two hundred dollars.

HALIFAX.—A fair and entertainment held on the grounds of the Hon. A. G. Jones in aid of the Cathedral fund, and brought in about \$600. To Miss Jones is attributed the suggestion and arrangement of the whole affair, which turned out to be a brilliant success from every point of view. It is said the grounds looked like fairyland.

PERSONAL.—The Rev. Wm. Sampson, sometime curate of St. Paul's, Halifax, and has been working recently in St. John, has accepted the rectorship of Milton parish, Prince Edward Is.

The local papers report that the Rev. R. W. Hudgell, travelling missionary for the Amherst Deanery, has been elected Rector of Stewiacke parish, and has accepted the position. Many will regret that Mr. Hudgell's missionaryship has been abruptly brought to a close after only a twelvemonth's acceptable work.

The *Critic* has the following item:—Rev. Mr. Harley, Curate of Christ Church, Windsor, is taking a two months' holiday. The rev. gentleman is enjoying the best of health, and it is hoped that the rest may quite restore him.

Rev. W. C. Wilson, of Springhill, has succeeded in building up a splendid congregation in that growing town, and the miners thoroughly appreciate his kindly sympathy, as well as that of Mrs. Wilson, who ever brings the sunshine into the homes of the sick and suffering.

We regret to learn that the Rev. Dr. Nicolls, of Liverpool, is sick. Dr. Nicolls is one of the oldest and most revered of the Church of England clergymen in this Province, and Churchmen of all shades of opinion have learned to respect him for his calm and unbiassed judgment and his intellectual attainments.

DR. EDGEHILL'S REASONS FOR DECLINING THE BISHOPRIC OF NOVA SCOTIA.—The following is Rev. Dr. Edgehill's letter giving a full explanation of his reasons for declining the election to the Bishopric of Nova Scotia. It only serves to increase the deep regret felt:—

SCHLUCHSEE, BADEN, S. GERMANY, }
13th July, 1887.

To the Synod of Nova Scotia:

MY DEAR BRETHREN IN CHRIST.—I need scarcely say that your action in electing me Bishop of your Diocese took me thoroughly by surprise. I had heard that my name had been mentioned, but I regarded this as a mere kindly expression on the part of a few old friends, and so gave no thought to the matter; indeed, when I left England I understood that you had already chosen your chief pastor.

I was thus utterly unprepared for such a telegram. Its simple message, so fragrant with meaning, moved me more than any event in my life has ever done. That men of such character and standing as many of the clergy of the diocese, men at whose feet in the Kingdom of God I would gladly sit, should deem me fitting to be their Bishop humiliated me deeply, and that so many laymen, whose knowledge of me could only be through the faintest memories of work attempted for God's glory and men's good over fifteen years ago, seemed to me most marvellous. I could not but feel "this is God's doing," "This is God's call."

So the fact that you had elected me as your Bishop demanded from me anxious and careful consideration. I dared not send a telegram refusing to come; that would have been most discourteous to you, and I might be found fighting against God. I was well aware of the great inconveniences which would ensue from postponing the Synod, but I could only have said "No," without further thought and consultation, and I was desirous of seeing my way to say "Yes" plainly before me. Your generosity in adding the \$2,000 to the income made it possible for me to accept, so that I felt the whole question was narrowed down to this one point, "Is it God's will that I should leave my present work and undertake the still more solemn and untried responsibilities to which you call me?"

Everything seemed to call me to you. Your unanimous choice; the knowledge of your Diocese which I had gained by actual experience; the love I have ever had for Nova Scotia and its people; the pressing telegram from so many valued and trusting friends; all seemed to me to show what the will of the Lord was. But the question still had to be answered: "Had I any right at present to leave my work in the army?"

No one who knows anything of the circumstances of my selection as Chaplain-General can doubt for one moment that God called me to it; that He had a special work for me to do in this post. The Archbishop says: "No post within my knowledge and recollection cost authorities, civil and ecclesiastical, so much trouble as yours did in the filling of it. That God has you there with your special gifts and special experience no man can doubt." For two years and a half I have met with nothing but helpful kindness and consideration from all those in authority, in carrying out what I believe to be necessary for the well-being of the Church in the Army.

But as yet the work is but beginning. There are many unrealized plans, many hopes of usefulness, many attacks on the kingdom of darkness which two years's experience has opened out before me. Others might indeed carry on this work more efficiently than I can, yet for it a man needs knowledge as well as love, and that knowledge is not to be won by any rapid intuition, but by patient study of our soldiers, of their wants and capabilities. Experience alone shows one how to apply the old truth, the everlasting gospel, to their special circumstances. The work is peculiar, unique. "There

are many Bishops," says the Archbishop, "but one Chaplain-General." The Secretary of State writes to me: "I feel strongly that your loss to us just now would be almost irreparable." Thus strengthened by the judgment of those whose position enables them to judge so well, I can but believe that God has called me distinctly to my present work, and that I have not completed it, and if I give it up thus maturely I should be thwarting God's purpose.

Yet, in full view of your action, and all that it implied, I felt shaken, at least my heart went out towards you, while my judgment bade me stay. I tried to put away all selfish thoughts and desires. I could but "commit my ways unto the Lord," knowing that He who orders "the course of this world" for the good of His Church would, according to His promise, "direct my path."

I placed myself, as you would, I know, have bidden me do, in the hands of the Archbishop. He says: "That this call means so distinctly that you are, without the concurrence of other signs, to move from the war office to Nova Scotia, I could never believe. I cannot conceive that you are called to Nova Scotia, or to do anything but to walk with God in a great office more actively and closely still." In accordance with this clear decision I telegraphed at once to your Archdeacon.

Had your call, so unexpected and unsolicited, come to me after a few more years of work for God where he has placed me, I feel that I must have acted differently and recognized the call as from Him, and simply have bowed my head, crying, "Here am I, send me."

I cannot in words tell you the real pain this decision has cost me. Your kindness and confidence will never be forgotten; it will ever be to me one of those few incidents in life which profoundly affect time and eternity. You have given me a stimulus which will be inspiring, a new impulse to work more zealously for God, and to live more closely to Him.

The call has humbled me. I could only say "My soul cleaveth to the dust." Such calls never can do anything else to any genuine man. Once before I felt this most intensely, then one to whom I spoke said to me, "Ah, my brother, finish the verse, 'Quicken Thou me according to Thy word.'" That quickening grace of His Holy Spirit God will give, and in it is my trust.

Specially am I desirous to thank you for the unanimity you have exhibited, and with a very grateful heart I must acknowledge the telegram from St. Paul's parish, Halifax, assuring me of welcome. This added to my desire to come to you.

My dear friends, I have learnt much since I saw you face to face. One truth has been impressed in my soul with ever increasing power, "There are diversities of gifts, but the same Spirit; there are diversities of operations, but it is the same God who worketh all in all." Believing in the manifold helpfulness which we men are able to exert for our fellows, in the manifold gifts of the one Spirit, in the manifold channels through which Jesus gains our love and rules our will, I should have worked in Nova Scotia cheerfully, heartily, trustingly, with all who love our Lord Jesus Christ in sincerity and truth.

Nova Scotia has special claims upon me, for in it for six years I met with nothing but encouraging kindness. Never was my work more full of happiness to myself, or more generously judged by others. In spite of much immaturity and lack of completeness you received me as a fellow laborer with God. I never ceased to thank my God for those years; they did much to make me what I am, and to fit me for my work. Friends still living amongst you, and, above all, three now in the paradise of God—Bishop Binney, the Venerable Dean, and that grandest, truest, of men, G. W. Hodgson, helped much my spiritual culture and gave me "new thoughts of God," "new hopes of heaven."

While your late bishop was also an ever ready friend and adviser, whose impartiality, right judgment and clearness of insight I have never ceased to admire.

With these recollections you will easily understand how deeply I have felt this refusal to come to you as your Bishop; yet it is right that it should be so, and according to the will of God. No personal feeling, no self-will has dictated it. God will bless it to you and, I pray, to me.

There are two words with which I would counsel you, if you will allow me this privilege:

(1.) Recognize the fact that the Church in Nova Scotia must be a missionary Church. Do not be content with the well being of your own congregation. Win Nova Scotia for God; let that be your aim. There is in every man grand spiritual possibilities; claim every man for Christ, his true master. Believe that the Church of England is the best spiritual home for English speaking men and women, and do your best by your life and truth to commend it to your fellow-countrymen. We all love the Church—her worship, her prayers, her sacraments are dear to us, they have touched our lives. I know what the Church can do in Nova Scotia, for I have seen its power. Never have I met with so willing a people, so ready to hear, so glad to respond to the truth when once brought home to them. The Church should put forth the converting power of God, the Holy Ghost, for the gathering together the children of God, who are scattered abroad, as well as use the powers for edification committed to her. If you desire to enter into God's purposes for His Church, you should remember that that purpose is Nova Scotia for Jesus, and let your sympathies be widened and your efforts increased, so that to the restless hearts of hundreds around you the firm unchanging truths of which the Church is a witness might be brought, and the present living Saviour revealed; while to the mass of human hearts steeped in sin, and overpowered by passion, the precious blood which cleanses from all sin might be made known in its cleansing and purifying power.

(2.) Recognize the diversity of gifts, needs and instruments in the Church, through which the manifold wisdom of God is shewn. Bear with one another as you all were prepared to bear with me. You are one Church, one in hope and doctrine; be one in charity, one in earnest work, one in your love of your fellow-men and in your desire to help them. We are all being drawn nearer to each other; the common destiny of sorrow and death do that; we are learning that God's truths are many sided, and God's methods numberless; that we do not hold conflicting doctrines but completing ones. Nothing can show more plainly how you have increased in this blessed knowledge than your conduct toward me. Do not "grieve the spirit." Let Him be the bond of union He yearns to be. As a united Church, each congregation cheerfully submitting to the authority of the whole Church, while retaining its own individuality, you will be stong in the Lord and in the power of His might.

May God give you then choicest gifts, enthusiasm and love. May he reveal to you more and more the source from which they come, the loving Holy Ghost. May you be baptized with the Holy Ghost who is comfort, life and fire of love.

I know God will give you a bishop who will "rule you prudently with all his power." My prayer shall never cease to ascend for this result, that he who is chosen to this office in my stead may be a good shepherd; May "hold up the weak, heal the sick, bind up the broken, bring again the outcasts, and seek the lost."

To one God, Father, Son and Holy Ghost, I commend you; may the peace of God rest on you and yours.

Believe me obediently, ever yours most faithfully and gratefully in our blessed Lord.

J. C. EDGEHILL, C. G.

THE CHURCH ARMY IN HALIFAX.—The Rector of St. Paul's and staff officer Winfield seem determined that the work of the Church Army shall be felt beyond the bounds of Halifax. To this end the Church Army Extension Committee has been formed, the object being to raise funds to enable them to train promising men, converts of the army, as officers to go out and open stations at the invitation of the clergy. The committee consists of members of the various parishes in Halifax, each church being represented, the Rector of St. Paul's being chief of staff and President, and staff officer Winfield Secretary. To carry out this excellent work, funds are needed, and the committee will be glad to receive contributions, large or small, (forwarded either to Dr. Hole or Staff Officer Winfield), from friends of the work. An invitation was issued to the Clergy and Delegates attending the last Synod to hear a description of the objects and methods of the work of the Army. In response some thirty clergymen and a few delegates attended, when Dr. Hole gave an address describing the origin of the movement in England, its great increase and success and the powerful support it possessed in the patronage of most of the leading dignitaries of the Church, including the two Archbishops, the Bishops of Truro, Durham and London. He gave a description of the work and its results in Halifax, especially in St. Paul's parish. The Rev. Dr. Partridge and Capt. Howcroft spoke in warm terms of the results in St. George's parish. Dr. Hole then referred to the proposals for extension, and Staff Officer Winfield followed with some practical remarks on this point as well as on the work in general, and intimated that the Committee would be glad to receive communications from clergy, for the extension of the work either for the opening of permanent stations, or the holding of missions.

DIOCESE OF FREDERICTON.

SYNOD NOTES.—*Diocesan contributions to Missions.*—The following interesting financial summary of the work of the Church in this diocese is taken from the Report of the Board of Domestic and Foreign Missions:

The Collections of the diocese for the Society for Propagation of the Gospel in Foreign Parts amounted to \$514.09; for the Society for Promoting Christianity among the Jews, \$255.24; Benson's East Indian Mission, \$23.78; for parochial mission to the Jews, \$45.15, making a total for foreign missions of \$845.26, which is \$7.35 less than last year. The collections for Domestic missions have been for the diocese of Algoma, \$252.74; for the Bishop of Algoma's stipend, \$237; for the widows' and Orphans' fund (Algoma), \$50.96; for the homes for Indian children (Algoma), \$20; for the Shingwauk extension fund, \$2.95; making a total for Algoma of \$563.65.

There have been collected for Domestic missions unappropriated \$143.48; for North West missions, \$64.10; for the diocese of Qu'Appelle, \$39.86; and for the diocese of Rupert's Land, \$26.76; making altogether for Domestic missions a total of \$837.35. Besides the above sum \$50 has been forwarded through the S.P.G. to the Church of the Martyr; \$85 to Rev. G.F. Wilson, for the Shingwauk Home; \$156.40 to the Church Missionary Society; \$131.74 to the Society for Promoting Christianity among the Jews; \$150 to the Diocese of Algoma; \$150 for the support of children in the Indian Home (Algoma), and \$163.38 to the C. of E. Zenana Missionary Society; making a sum total from the diocese for missionary purposes of \$2,569.63, which shows an increase of \$1,151.83 over the sum reported last year. It was recommended that in the event of their being unable to raise the stipend of the Bishop of Algoma by subscriptions, that the necessary sum be appropriated from the Domestic missions.

In connection with local mission work, the

following memorial of the Women's Aid Association was read and most favourably received by the Synod:

Whereas, It came to their knowledge that there were newly settled districts in the diocese which are greatly in need of help toward the support of church services and others in need of help not yet settled; and

Whereas, Such districts are unable to comply with the present requirements of the Diocesan Church Society and therefore receive no aid from its funds;

Therefore, Your memorialists ask that the Women's Aid Association for the Diocese of Fredericton be recognized as part of the lay agency of the diocese, that they may appeal with greater confidence to churchwomen in various parishes to aid in the good work.

The memorial was signed by Margaret Medley, H. M. Newnham, M. M. Carr, K. M. Matthew, M. Taylor, M. A. Arnold, L. H. Street, and E. Wetmore.

SUNDAY SCHOOL WORK.—From the Report of the Committee on Sunday Schools, it appeared that Sunday School teachers' associations already established in the deaneries of St. John, Kingston and Shediac, have been doing very efficient work during the past year.

The roll of membership in St. John Deanery association, 158; and in Kingston Deanery 78.

Bi-monthly and quarterly meetings of the teachers have been held in the Deaneries of St. John and Kingston.

The other Deaneries in the diocese either have no associations of Sunday School teachers or sent no account of the work to the committee. The annual examination of Sunday School teachers in the Deaneries of St. John and Kingston have been held as usual, and a very marked improvement has been observed in the result of those examinations, but the number of competitors in each Deanery is as yet far too small, and it is hoped that a more general interest may be awakened in this most useful work.

DIOCESE OF MONTREAL.

THE BISHOP'S APPOINTMENTS.—The appointments of the Lord Bishop of the Diocese for August are:

- Aug. 14—Hull, Rev. F. R. Smith.
- " 14—Chelsea, Rev. George Johnson.
- " 15—North Wakefield, Rev. C. Boyd, B.A.
- " 17—Aylwin, Rev. W. P. Chambers, M.A.
- " 19—Wright, Rev. W. P. Chambers, M.A.
- " 20—River Desert, Rev. H. Plaisted, M.A.
- " 22—Aylwin, Rev. W. P. Chambers, M.A.
- " 23—Alleyne, Rev. W. P. Chambers, M.A.
- " 24—Carwood, Rev. W. P. Chambers, M.A.
- " 25—Thorne Centre, Rev. N. A. F. Bourne B.A.
- " 26—Leslie, Rev. N. A. F. Bourne, B.A.
- " 27—Thorne West, Rev. N. A. F. Bourne, B.A.
- " 28—Bryson, Rev. A. A. Allen, M.A.
- " 28—Clarke's, Rev. A. A. Allen, M.A.
- " 29—Portage du Fort, Rev. A. A. Allen, M.A.

DIOCESE OF ONTARIO.

STAFFORD.—The L. O. L. No. 241 organized a picnic in Mr. Kenny's grove on the 12th ult., and a very enjoyable time was spent. Some three or four hundred people were present, and all seemed to enjoy themselves. It is said that there is not such a tendency as formerly to exalt King William into a little god and that there are still people who think such times as Christmas and Easter of more importance than the 12th.

There was a large company of speakers amongst them, Mr. Shields, a young man from

near Cobden, who is preparing for the Presbyterian ministry, and who closed an able address by calling upon Orangemen to be faithful and consistent in their principles and in their dealings with Roman Catholics to be charitable, shewing in their life and conversation the purer faith, instead of ignominiously reviling them. Adding that Roman Catholics in the shanties were often more reverent and religious than Protestants. Roman Catholics were known to bow the knee in prayer while Protestants were pointed out as godless revilers.

The Rev. J. P. Smitheman, the new rector of Stafford also made some suitable remarks on the historical situation. He mentioned the four famous battles which are recorded on the regalia of Orangemen, viz: Aghrim, Boyne, Enniskillen and Derry, and observed that while about 1,500 Roman Catholics and 500 Protestants were killed at the Battle of the Boyne, more lives had been lost by its factious celebration in after years than in the action itself. He urged therefore, that the Orangemen should act more worthily of the mottoes of Charity, Religion, Truth and Loyalty, and to recognize what was true among the Roman Catholics. If the Romans would cast out false doctrine union might be possible. But in the meantime Protestants must be united. Union is strength. It is said that there are three quarters of a million each of Churchmen, Methodists and Presbyterians and that there are a million and a half of Roman Catholics in Canada. It is evident that each of the three divisions of Protestants are numerically less than the Romans, but united they exceed them. The speaker therefore urgently asked for union, and in conclusion encouraged his hearers to earnestly contend for the faith, recalling to their memory the heroes of the past.

DIOCESE OF TORONTO.

The Secretary Treasurer of the Church Woman's Mission Aid of Toronto Diocese, desires that all applications for assistance in the form of clothing and Xmas trees for the coming winter may be sent in as soon as possible. This society is now working in connection with the Womans Auxiliary, but applications of the above nature are to be sent in as usual to Mrs. O'Reilly, 37 Bleeker St., Toronto.

ORILLIA.—The picnic held on Tuesday, Aug. 2nd, by the people of St. James' was all that could be desired. The sail from Orillia to Big Bay Point, via Longford and Atherley, was most enjoyable. There were upwards of three hundred people on board. The new hotel at the Point is very handsome and well patronized by visitors. The moonlight excursion was also fairly attended, and the playing of the Orillia band contributed much towards making everybody happy. The nett proceeds amounted to \$70. Messrs. Greenland, Dreyer, and the Rev. C. H. Marsh deserved great praise for their untiring efforts to promote the day's enjoyment.

A Sunday school missionary service has been held in St. James' Church, on Sunday, 7th Aug. at 2.45 p. m. The collection, as usual was in aid of the Indian Homes at Sault Ste. Marie.

MEDONTE.—The *Orillia Packet* after referring to the very large congregation at St. George's on the 31st ult., adds "Sunday visiting is getting unpopular amongst the Church people, hence their regularity at the services."

Probably the good people of this place are not exceptions in regard to Sunday visiting.

DIOCESE OF NIAGARA.

GUELPH.—The report of the result of the Sunday School Institute Examinations last May has been sent out from England. Miss Jane Kernighan and Miss Charlotte Ridgeway have taken first class in the highest subjects of the

examination. Miss Frances Ridgeway has taken a second class in the same department. In the "A" elementary division Miss Ellen Johnson, of Dundas, took a first class. Below is a list of the subjects for the examination for next year. It is to be hoped that several more of our Sunday School teachers will compete on the next opportunity. At the last Diocesan Synod the Bishop spoke in terms of the highest commendation of the work of the Institute, and urged the Sunday School teachers throughout the Diocese to send in their names to the Rev. Canon Belt as candidates for certificates next year.

The last day for receiving applications for Candidates is Monday, 23rd of April, 1888.

THE Rev. G. A. Harvey, of St. George's, was lately presented with a handsome arm chair by his Bible Class, accompanied with an address, expressing the great obligation they were under for the kind, able and intelligent instruction, which they have received from him in the elucidations of the truth contained in God's Holy Word, and also for that teaching which tends to confirm in their minds the great truth that all Scripture is given by inspiration, and that it contains all things necessary to salvation.

WATERDOWN.—The Rev. Samuel Bennett the late Incumbent of the Parish of Roslin, Diocese of Ontario, has been licensed by the Lord Bishop of Niagara, as missionary in charge of the new Parish of Waterdown and Nelson, and curate of St. Matthew's, Aldershot. The incumbent conducted services at Waterdown and Nelson on the Second Sunday in July.

DIOCESE OF HURON.

CLINTON.—St. Paul's Church—Service in commemoration of the Centenary of the first Bishop of the Church of England appointed for the Colonies, was held in this Church, on Sunday last, July 31st, in accordance with the Bishop's Pastoral. The sermon at the morning service was on the history and state of the Church in Canada, whose first Bishop was Dr. Inglis, a U. E. Loyalist, and at one time during the Revolutionary war, Rector of Trinity Church, New York. He was appointed Bishop of Nova Scotia in 1787, and had jurisdiction over the whole of British North America. There are now in this country nineteen Bishops, and the clergy have grown from less than 30 to 930. Reference was also made to some of the Bishops famous in Canadian history, notably the Right Rev. Dr. Strachan, Bishop of Toronto. The sermon at the evening service was on the Succession of the Christian Ministry from Christ and His Apostles, and its bearing on the subject of Church unity.

It has been decided to enlarge St Paul's Church by extending the chancel so as to provide seats for the choir—the building of an organ chamber, and it is hoped soon to build a Pipe organ.

EXETER.—The corner-stone of the Trivett Memorial Church, Exeter, was laid on the afternoon of August 1st, by the Lord Bishop of Huron according to the form of the Church of England. A number of clergy were present, among whom were noticed Archdeacon Marsh, of London, Rural Dean Craig, of Clinton, R. Ker, of Mitchell, J. Downie, of Lucan, O. H. Bridgman, of Hensell, T. W. McGaghy, of Seaforth, R. D. Freeman, curate of St. Paul's Cathedral, and Samuel F. Robinson, Rector of Christ Church, Exeter. The Rev. Dr. Pascoe, president of the conference, and the Rev. Mr. Graham, represented the Methodist Church. The Rev. Mr. Martin, B. D., represented the Presbyterian Church, and Dr. Rollins, reeve of Exeter, represented the town corporation. Coins and documents, including the London and Toronto newspapers, were deposited in a copper box

under the stones—a full list of the contents being read on the occasion by A. A. C. Denovan, the people's warden. A choir led by Exeter band orchestra, under Mr. Samuel Gidley, furnished the sacred music. The silver trowel with inscription was presented to the Bishop by Mr. Thomas Trivett, donor of the new Church, accompanied by an appropriate address, to which the Bishop replied in an eloquent manner. An immense crowd was present, and all the arrangements were carried out in the most successful manner.

The Church is to cost \$16,000 given by Mr. Trivett, exclusive of the site, seating, Pipe Organ and Furnaces, which are furnished by the congregation.

CONTEMPORARY CHURCH OPINION.

The *Church Kalendar* (Western New York), says:

A queer sign of the times is the fact that a Romish bishop of this day and country, presumably a man of some learning, finds it necessary to his cause to revive the absurd and worn-out "Nag's Head" story, in order to discredit the Orders of the Church of England. He speaks of Churchmen as "willing to place their dependence for time and for eternity upon a ceremony held at a London tavern, doubtful as to fact, doubtful as to form, and denounced by many of their own number (1) as a blasphemous comedy." It would be interesting to hear the name of one among these mythical "many;" even one to set against the well-known Roman Catholic names of Lingard, Courayer, Bossuet, and Butler, illustrious in theology and history, the last of whom says that "if there is one historical fact which the existing evidence should render indisputable, it is the fact of the consecration of Dr. Parker, at Lambeth, Dec. 17, 1559." Surely "Bp. Heuly of Portland" ought to have chosen better ground to demolish Anglican Ordinations, than this exploded fable of the seventeenth century.

THE first duty of every person who has any religious belief, is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging these duties rests with each individual. It will not do to say that you will not be missed. Every one's example is worth something. No man can free himself from the relations he bears to society at large. Regular attendance at public worship is the casting of one's influence on the side of religion, with all the word implies. Habitual absence from Church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel that, in always being present at the Church's service, they are yielding a support that counts largely toward the Church's strength and growth.—*Church Life*.

CHURCH—SECT.

[The following article is taken from a paper published in the United States, which accounts for the use of the name "Episcopal Church;" the branch of the Holy Catholic Church in that Country, being called the Protestant Episcopal Church of the United States.]

No one who has any knowledge of Church history can fail to recognize that there is a very wide difference between the idea contained in the word Church, and that contained in the word sect.

The word sect is derived from a Latin word which signifies to cut off, and is defined in Webster's dictionary as "a body of persons who have separated from others in virtue of some

special doctrine, or set of doctrines, which they hold in common; a denomination."

For the most part the various protestant bodies are satisfied to be known and called by this title, and rightly, for it describes exactly their position. The Episcopal Church on the other hand, repudiates the title and refuses to be called by it; for in no respect does she represent or tolerate the sect idea. She holds herself in the fullest sense an organic part of the Church Catholic, from which she has not separated and will not separate herself.

Her position in this respect is often made the occasion of very sharp and unfriendly criticism; and the question is asked with great emphasis: Why is not the Episcopal Church a sect, as much so as any other body of Christians? In answer to this question we would say, look at the facts.

A sect, as we have seen by an authoritative definition, is a party or body of persons separated from others and united together for the purpose of emphasizing some particular opinion, idea, doctrine, or form.

The Lutherans separated, under the leadership of the great reformer, from the communion of the Church Catholic, and organized a *new church*, called after their leader, and for the purpose of teaching and maintaining the system of doctrines of which he is the central figure.

The German reformed, not fully satisfied with the Lutheran position, made still another separation from that Church, and organized on the basis of the Heilderberg Catechism and exists to-day to the end that they may emphasize its statements of doctrine.

The Presbyterians are thoroughly identified with that system of doctrine and Church government originated by Calvin, and known to the world as Calvinism. How thoroughly they have made that system synonymous with Christianity, how rigorously and relentlessly they have maintained it, is known to all who know their history.

The Baptists have separated from all the rest of the Christian world, Catholic and Protestant—by insisting that immersion is the only baptism, and by denying to infants the right to be by baptism admitted into the Church of Christ.

The Methodists separated from the English Church, and banded together to emphasize some particular theories of conversion and individual holiness, and by their acts put themselves as certainly outside of the Church Catholic as did the Montanists in the second century, of which sect the Methodist are a second edition.

Look now at the Episcopal Church and the Church of England, of which she is the offshoot.

The Church of England did not have its beginning in opposition to, or in separation from any earlier Christian Church. Its origin dates a hundred years before the beginning of the English nation. Brought during the middle ages, as all of western Europe was, under the dominion of the Papacy it reasserted its independence of this dominion in the sixteenth century, at the same time that the civil government of England asserted its independence of the same power.

By this act there was no more an organization of a new Church than there was an organization of a new nation or government. It was the same Church organization continued under different auspices, and no protestant will assert that, by this repudiation of the usurped claims of Rome, the ancient Church of England lost its right to be considered an integral part of the Catholic Church, any more than that the Eastern Orthodox Church by resisting the claims of Rome, lost its right to be called a part of the Catholic Church.

The Church of England did not therefore have its origin in a *separation*, which is the characteristic of every sect.

Again: It is the characteristic of a sect that it exists by reason of some system of doctrines,

or forms, or worship, or discipline, which it holds as peculiar to itself, and which it seeks to maintain and promulgate. As, for example,—the "Baptist," immersion; the "Quaker," the inner light; the "Universalist," universal salvation; "Presbyterian," Calvinism. The Episcopal Church has no such doctrine, or form, or worship, or discipline. She does not stand as the representative and defender of any peculiar "ism."

She has Episcopacy! Yes; but the government by bishops is an heritage upon which she entered at her birth, received from the primitive Church, and holds in common with nine tenths of the Christian world.

She has a Liturgy! To this also she was born as an heritage from the past; but she does not exist for the sake of a liturgy.

She holds to the doctrine of the Apostolic Succession! This is true, notwithstanding the denial of some of her members; but the affirmation of this doctrine is not the purpose for which she lives. She holds it as it has been held by the Church Catholic from the beginning; a doctrine which had never, till the time of the Reformation, been seriously disputed. Then it was repudiated by the newly formed churches, as much perhaps from convenience or necessity, as from any principle. It is not the affirmation of this doctrine, but its denial that marks the new ism or sect.

That the Church of England was founded by Henry the Eighth is an assertion which will only be made by an ignoramus, or an unprincipled partisan, and does not rest on one iota of historical fact.

That the English Church separated from the Roman Church is not true, except in so far as declaring "That the Bishop of Rome has no more authority in the Church of England than any other Foreign Bishop," and excluding from her services what she considered superstitious and erroneous, can be called separation.

At the first of the Reformation, the multitude of the clergy and the masses of the people, very many of whom were not in favor of the changes made, continued to minister and worship at her altars; and did so until 1570 (nearly forty years after the beginning of the Reformation), when Pope Pius V. ex-communicated Queen Elizabeth and forbade those who clung to the Papacy any longer to frequent the reformed worship. But this ex-communication no more cut the English Church off from the Church Catholic, than did that of Leo IX in 1054 deprive the Greek Church of the right to be called Catholic.—*Trinity Church Monthly.*

EDITORIAL NOTES.

CHURCH TEACHING.—The principle that unmistakable sound Church teaching is one of the great needs of the hour, found expression in the Report of the Committee on the state of the Church in Kentucky, presented at the last Diocesan Council. The Committee say:—

If the Church is not simply to hold her own, if she is to advance as she should, if she is to give a reason for her existence in fields so fully occupied by other bodies; if she is to be not a mere teacher of morality and manners, which others can and do set forth as well and as ably, there must of necessity be *bold, positive, manly, yet loving teaching as to her Divine origin, her historic and unbroken connection with her Divine Master through the Apostles and the Apostolic Ministry, the administration of the Sacraments according to the Institution of our Blessed Lord, and her unswerving adherence to the "Faith once delivered to the Saints."* We would therefore urge upon the clergy that, both in their private ministrations and by their public teaching, they *give forth no uncertain sound in these things.*

We have received the Journal of the 103rd Annual Convocation of the Diocese of New

Jersey, containing besides the ordinary proceedings, the 13th Annual address of its Bishop, the Right Rev. John Scarborough, D.D. The Bishop opens his admirable and able charge by a reference to the necessity for and wisdom of having such gatherings, and his remarks equally apply to our Diocesan Synods. He says:—

It is sometimes asked with reference to our yearly gathering in Council as well as our quarterly meetings in Convocation: What great good is accomplished? If we do nothing more, at least we thus give emphasis to the fact that "we are members one of another"—"and all one Body in Christ." The interests of the Church in the Diocese, and of "The whole state of Christ's church militant," belong to you and me, not so much as individuals, as in our corporate capacity. An army is made up of separate units, but its victories are won as it moves in a mass. Its strength lies in united efforts rather than individual valor.

Surely the privilege of brotherly greeting, the social interchange of thought and feeling—as well as "the Breaking of Bread and Prayers"—all this will be far more than a compensation for the time and effort and money expended in coming. There are some who would build a Chinese wall about their *individual* work, and be content to labor on till the end, with no thought beyond the personal interests and personal duties that bind them there. Such devotion to duty may lead to utter selfishness—as it certainly is of the essence of congregationalism. We must not lose sight of the fact that we are members of a body—and if one member suffers all the members suffer. If one be honored all should rejoice. Let no one grudge the time given for the public weal, nor deem it wasted, because it does not tell directly on his own special work. We must not forget that we have duties to others, as well as to ourselves.

Referring to the action of the House of Bishops of the P. E. Church of the U. S., on the subject of the unity of Christians, the Bishop says:—

The declaration made by the House of Bishops on the subject of Christian Unity, is among the most important utterances that ever came from that House. It may not accomplish all its sanguine friends expect, but it will bring comfort to many an earnest soul, that is grieved at the sad division of Christendom. It is a very long step in the right direction. It has the ring of the old Vincentian rule! It will at least provoke discussion of the subject, and may prepare the way for further action, to promote that *oneness* among the disciples which our Blessed Lord prayed for.

THE Bishop, like a true father in God, does not fail also to refer to and set forth the action of the General Convention as to the much disputed Communion wine question. He says:—

There is but one thing further that I care to speak of in connection with the acts of the General Convention.

I suppose that most of the clergy, who have the cure of souls, have had to deal with tender consciences, who thought it a sin to use even the purest fermented wine in the administration of the Holy Communion. Some of the Christian bodies about us have yielded to the clamor of so-called reformers, and are using a substance which is not wine at all. The Bishops of the Church joined unanimously in the following clear and strong utterance:

"Resolved, That in the judgment of the House of Bishops, the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is unwarranted by

the example of our Lord, and an unauthorized departure from the custom of the Catholic Church."

I trust this will be accepted as the law of our Church for her Priests and people, and the final settlement of a vexed question, so far as we are ourselves concerned.

Appended to this resolution was another which has added interest for us now, from the fact that it was framed at the suggestion of the late Presiding Bishop, the Bishop of Delaware.

"Resolved, That the mixture of water with the Eucharist wine is lawful, and in conformity with the usages of the Catholic Church. And that there is no objection to the mixed cup, provided the mingling be not ritually introduced, until it be authorized by the rubric." My own custom has always been to mingle water with the communion wine. The Scotch office, from which ours is derived, commands this. If strong alcoholic wine is used, as it ought not to be, but sometimes is, the use of water is almost a necessity. The pure fruit of the vine should be had at any cost. There is need of greater care in this respect on the part of some of the Clergy.

THE Sister Church in the United States has gone beyond the Mother Church in regard to The Trans-figuration, and has made the day a "Red-letter" one with special lessons, collects, epistle and gospel, and much satisfaction is felt—as we judge from our numerous Exchanges—at this action on the part of the Convention. *The Churchman* of New York, (the *GUARDIAN* of the United States), says:

"Saturday, August 6th, will make history for the Church. The first official celebration of the Feast of the Trans-figuration will be observed on that day in the American branch of the Church. It is a distinct gain that we have it restored to us. Indeed, the lesson and the truth which it conveys are among the most practical of the age. The vision of glory that allures the eyes of the world to-day is the vision of *material luxury*. The escape from the changes and chances of this mortal life is looked for in the abundance of the things of that life. But the Trans-figuration teaches us that the true glory of God, and so the true glory of man are to be found in an inward purity of soul, which shall so shine through all we think and do, that even in the midst of the hard work of daily life, we shall have a foretaste of the future glory of the resurrection "in which our vile bodies shall be changed and made like unto His own glorious Body."

It would be well we think if the day were held in the same honour throughout the Anglican Church.

"I LIKE your paper better every week. It is representative in the best sense without being colorless and timidly non-committal. Firm and uncompromising in its advocacy of Prayer Book principles and Catholic truth, it always 'makes for peace and those things which edify.' I consider it an absolutely safe paper to put into the hands of our people, for its columns are never disfigured with those unholy and unhappy controversies which so grievously disturb the minds of Churchmen, and so deplorably retard our progress. You have my fervent prayers for your success."

A woman in England, recently deceased, left \$50,000 to a dog's home at Battersea, and \$500 to a minister with a large family.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours. We are dead to yesterday and we are not yet born to-morrow.

The Church Guardian

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CALENDAR FOR AUGUST.

AUG. 6th—TRANSFIGURATION.

" 7th—9th Sunday after Trinity.

" 14th—10th Sunday after Trinity.

" 21st—11th Sunday after Trinity.

" 24th—ST. BARTHOLOMEW.

" 28th—12th Sunday after Trinity.

BISHOP SPALDING (OF COLORADO) ON THE AUTHORITY OF THE CHURCH.

(From Lecture No. 2 of *The Church and its Apostolic Ministry.*)—Continued.

What, then, are the *spiritual* powers of the Church intrusted to it in the beginning, secured to it forever, and necessary to the due exercise of its functions and the fulfillment of its work? What are the things in which it hath authority?

I do not undertake to give a complete detailed enumeration. We may include all that is essential in the power of the Keys, including the power of Government and Discipline, the power to decree Rites and Ceremonies, and the power to declare and define the Faith.

1. The power of the Keys is so called, because its legitimate exercise is in the admission or exclusion of sinners to or from the privileges of the "State of Salvation." The origin of the expression is in our Lord's declaration to St. Peter on the ground of His confession of the Faith of Jesus Christ, the Son of the Living God, the Rock on which the Church was to be builded: "I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (St. Matt. xvi, 19)—a power which was conferred upon all the Apostles on subsequent occasions in the same words, or words of the same import (St. Matt. xviii, 18; St. John xx, 22, 23), and which, though rightly considered as belonging to the Church, is to be exercised by its commissioned officers. It is the power to administer the Holy Sacraments, which carry with them, to worthy receivers, complete remission of sins. It is the power to determine upon the qualifications of admission into the Church with all its privileges, which involve eternal Salvation, and to judge of the offenses for which members may be cut off from Spiritual Communion and consigned to unconvenanted mercy, and to pronounce sentence accordingly. The ambassadors of Christ, on behalf of the Church, are authorized to treat with sinners, to offer God's pardon to all who shall deserve it, to denounce God's threatenings upon all who shall render themselves obnoxious to it. And nothing is more certain than that whatsoever they do, as the agents of their Master and

in conformity with His will, is ratified in heaven.

The Church is indeed governed by Jesus Christ, through the immediate agency of the Holy Ghost. But there was the necessity for human governors to represent Him. They are made by Jesus Christ His own vicegerents. Their authority is defined, their powers specified. They bear rule, and treat with men, and persuade and command them, in Christ's stead. It is, therefore, required that ye should "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account" (Heb. xiii. 17).

Always and everywhere there would be need of discipline. There was much lawlessness even in the Apostles' times, and they so dealt with it as to leave us precedents and examples. We are living in an age and country in which there is an excessive development of individualism, the tendency of which is to undervalue authority, and to disparage the powers that are ordained and needful for the restraint of action based upon lawless opinions and unruly wills. *Independency* in Church government has much to answer for. Congregationalism in Parishes naturally leads to positions of insubordination towards the Diocese and the National Church.

The *General Convention** is our *supreme legislative authority*. The *Diocesan Council* is *subordinate*, but has full powers in its sphere. The Parish is but a part of the greater whole. The Diocese makes the Parish and governs it. But the spirit of independency, which, in the Church, generally means *disloyalty*, tends to a reversal of this order. It assumes self-government, which is rebellion. It would set at defiance the laws which give it existence and under which, in due subordination, it is legitimate, and may be in the highest degree useful and beneficent. How often law-breakers justify themselves by denying the law or the legitimacy of the authority that shall enforce it?

But the Church cannot give place to the despisers of her authority and disturbers of her peace. A sound public opinion may do much to restrain the disloyal and the insubordinate. But if the purity and good order of the Church demand the discipline of offenders, the power vested in the Church for this purpose *must* be evoked, however loud may be the outcry against it, and however the enforcement of the law may be denounced. They who bear rule, no more than they who teach, can be man-pleasers. The Apostles did not fear the powers of this world when called upon to denounce or to judge and punish the evil doers. St. Paul, "with the power of Jesus Christ" delivered an offender "unto Satan for the destruction of the flesh" (1 Cor. v, 5). Alexander, the copper-smith, did him much evil and he denounced against him the Divine judgment "in the day of the Lord" (2 Tim. iv, 14). Hymeneus and Alexander made shipwreck concerning the Faith and "he delivered them unto Satan that they might learn not to blaspheme" (1 Tim. i, 20). Diotrophes set himself up against the Apostle of love, taking advantage doubtless of his mild and gentle rule, because "he loveth to have pre-eminence." Wherefore the Apostle, who, when aroused by a just occasion, had still something of the spirit of a Son of Thunder, adds this scathing condemnation, which has forever doomed this selfish, self-sufficient egotist and all like him in the Church: "If I come I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren and forbiddeth them that would, and casteth them (would if he could cast them) out of the Church" (3 St. John 9, 10).

2. The Church hath also power to decree Rites and Ceremonies, which shall be binding on all her members. This power can now be exercised only by the General or National Church. It is only in things of local concern-

[*similar to the Provincial Synod in Canada.]

ment that the local Parochial Church may act, such as the number and times of public service, special offerings and methods of beneficence.

It has been maintained by some sectarians that the claim of such power is usurpation, Holy Scripture affording in all such things an infallible guide. But in practice they have not been able to conform to their principles. They have invariably adopted rites, usages, ceremonies without precedent or rule of Scripture. There was never a Sect in Christendom which did not actually bind its members and guide their consciences in matters of this sort. And hence among intelligent people the objections to such claim of authority are now generally withdrawn.

The directions of Scripture are manifestly insufficient for the uniform conduct of public worship. They are always general: "Let all things be done decently and in order" (1 Cor. xiv, 40). The Church alone can decide for the individual what is decent and orderly. What confusion would result if each were left to his own taste or judgment! What perplexing varieties of gesture, posture, dress and ornaments! Full liberty of individual choice would run into license, proving that it ought to be restrained. *Authority* in all such matters belongs to the Church. She has always claimed it, and her claim must be accorded. She is the rightful judge of what is proper and edifying. We must submit with glad mind to her reasonable decrees.

3. We come finally to the authority of the Church "in Controversies of Faith," and in determining what is to be believed as the teaching of the Holy Bible.

We must, first of all, ask this question: How is it that we have the Holy Scriptures? They were written by the Church's leaders, prophets, evangelists, apostles, by inspiration of God. They were given to the Church. They were put by the Church to their present use. They were separated by the general mind of the Church from the numerous spurious writings, of which some are extant. It was settled and determined without conferences or canons that the Books we receive were canonical and authoritative. Subsequently this general agreement was confirmed by the unanimous voice of her Councils. It is a mischievous error of fact that prevails in some quarters that the Council of *Laodicea* or any other Council gathered together a vast mass of writings, all purporting to be Apostolic, and by its authority separated the inspired from the uninspired, the true from the false. The Councils stamped as canonical the writings of which there had been no doubt, or no reasonable doubt, in the Church (Article vi, last clause). The Church by general consent, put her *imprimatur* upon these Sacred Books which she believed to be the Word of God. She has sedulously kept, and handed on and propagated the Word as intrusted to her. She has translated it into the vernacular of the people to whom she gives it. All English speaking Christians receive the Bible in the version set forth by authority of the Church of England. This is to us the Church's Bible.

And whence did we learn the *Faith* of Christ? We did not first study the Scriptures and find it therein. Had we attempted to do so, in our self-sufficiency we might have found doctrines widely different from the truth. The Scriptures might have been made to teach us, simply what we had held before, and confirmed our ignorant prepossessions. The Bible is, indeed the Rule of Faith. Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith or be thought requisite or necessary to salvation (Article vi). But how are we to know what the Bible teaches? How is it to be interpreted? "How can I understand except some one guide me?" (Acts viii, 31). Without some guide or other, every individual might have his own doctrine. Private interpretation,

without the helps provided and accessible, would lead to infinite diversities of belief. In the nature of the case the Church which preserves for us the Bible must teach us its truths, and explain, enforce, and apply them.

They who disclaim such guides always possess and use them. They are found in Confession of Faith and Catechisms, and even in the systems and treatises of theologians. Exclaim as they will against traditional interpretation and belief, they are not independent of them. Think of the potency of the traditional influence of the teachings of St. Augustine, or Thomas Aquinas, or Calvin, or Luther! Thus evident it is that people do not generally derive their views of Christian truth directly from the Scriptures, but from parental training, from their Pastors and masters, and the general associations of the school of religious thought in which they are born and educated.

The guides we follow are the Apostles' and Nicene Creeds, having the authority of the undisputed General Councils and of the universal assent of Christendom. Subsidiary to these, but of the highest force and efficacy, are the various offices of the Book of Common Prayer. The Church Catechism is set forth for the express purpose of teaching authoritatively the essential truth and the chief principles of the Gospel to the susceptible minds and hearts of youth. The great Divines and Doctors of the Church have given their more or less authoritative elucidations and interpretations of these documents, and shown how all their teachings rest upon or are conformable to Holy Scripture. *Whatever men may say, they do not get their religion from the Bible only.* They get it from the traditions of the school of religious thought about them, and their religious associations, and afterwards confirm it by the Scriptures, and these are read with the help of interpreters who are supposed to have authority. This illustrates the reasonableness of appealing to the authority of the Church in determining the essential meaning of the Bible. The Church is divinely constituted the religious teacher of her children. She must have authority to teach or she cannot preach, nor take cognizance of heresy, and exercise her powers of discipline in the condemnation of error. Without such authority the Church cannot be "the keeper and witness of Holy Writ" and "the pillar and ground of the Truth."

The Church cannot impose new articles of Faith, Theology is not like a natural science, to which new truths are added as they are discovered or generalized from facts before unknown. *The entire Faith was delivered to the Church once for all.* There is doubtless a true doctrine of development, but not, as Newman held, by accretion of additions. Nothing can be evolved which was not first involved. Nothing can be developed which was not in the original seed or germ. What was involved in the original deposit has been brought out more distinctly and more clearly apprehended, through conflict with error and varying circumstances requiring new applications. As Bishop Butler suggests, "the whole scheme of Scripture is not yet fully understood." "It is not at all incredible that it should contain many truths as yet undiscovered." At the same time, it must be held with Tertullian, that what is new in Theology is not true. Novelty and neology mean much the same thing, and are too often synonymous with heresy. The testimony of the Church as to what in all ages and everywhere has been believed for truth is to be received as decisive—*"quod semper, quod ubique, quod ab omnibus, creditum est."* The voice of a local Church is not enough. A National Church can decide only for its members. The Church in a particular age may have been in partial error, or have left some truths in practical abeyance. "As the Church of Jerusalem, Alexandria and Antioch, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith" (Article xix). But

the Supreme Authority under Christ is in General Councils and universal consent.

We conclude with two practical reflections. The first is the obvious duty to "hear the Church" (St. Matt. xviii, 17). Do not set up *your own private* opinion as authoritative. Seek the truth earnestly, but in humility and deference to a wisdom superior to your own. Be devout, humble, prayerful learners in the School of Christ. Stand in those relations wherein the promises and the covenant are yours. Herein you may surely grow in grace and in the knowledge of Christ, for herein you are taught of God.

Finally, you have in the Church all needful guarantees of sound instruction. We do not ask you to believe this or that because some distinguished divine has discovered it or proved it by argument. We do not ask you to rely on our own individual thoroughness of research or subtlety of argumentation. We only ask your assent to the fundamental verities taught by the Church herself, the source of which is in Revelation and which have been "always and everywhere" received in the Church. Your faith is that of "the Church of the Living God, the pillar and ground of the Truth," and in this Faith you may stand secure, whatever the controversies and vagaries of religious opinion around you.

SHORTENED SERVICES.

Every now and again we hear the assertion made that necessity exists for shortening the Sunday services, in order either to induce people to attend, or to hold their attention and interest them when they do attend. Accordingly in some churches and parishes most extraordinary liberties are taken with the "Order" of Morning and Evening Prayer, and the most imperative "shalls" of the Rubrics are ignored to the great mystifying of the people, and the weakening of the principles of obedience and order. We must confess that we are strongly opposed to those so called—and wholly unauthorized—shortened services on Sunday; and we have grave doubts whether there is anything like warrant for attributing the adoption of them to any desire on the part of the people. If the minister show earnestness and devout reverence; if he read the wondrously beautiful words of our Book of Common Prayer, as if he believed them, and in a tone to be heard, and at a rate of speed, neither steam engine like nor snail-like, but with reasonable *vim* and rapidity; if the musical portions of the services be bright and hearty (qualities largely dependent upon choosing such chants and hymns as are simple, attractive and well known), and if above all the sermon be earnest and *practical*, delivered as if the preacher recognized the fact that the message he brings is not his own, but that of his Master and King—and not, as too frequently is the case, as if his own, a specimen of his oratory and ability, and of a length occupying as much if not more time than all the rest of the service put together,—we feel quite sure that there would be no wish or demand on the part of the people for any interference with or shortening of the appointed Order of Prayer. We do sympathize with those congregations who are obliged for decency sake to sit through a cold lifeless dry service, followed by a prosy sententious though possibly scholarly sermon of half an hour or more, and who go away from the House of God, wearied and unrefreshed, and unable (out of the multitude of thoughts thrown out) to carry away one single word

of warning, inspiration, or comfort for the daily temptations, duties and trials of life.

In this connection we commend to our readers the following remarks of the N. Y. *Churchman*:

"The great need of the day is not so much for *shortened* as for *hearty lively* services. According to outsiders, however, such services cannot be obtained in the Church, 'so long as she clings to her stereotyped formularies.' Waiving the fact that these very outsiders are universally adopting a *liturgical form* of worship, extensively formed from, if not altogether founded upon the Prayer Book offices, we would join issue with those who would deny the possibility of rendering The Church's every day forms both hearty and lively. One essential ingredient in such heartiness and liveliness is *music*. But no Church affords such scope for the introduction of this element as our own with her *Glorias*, her *Invitatories*, her *Psalter*, her *Canticles*, her *Communion office Anthems*, and her *Hymns*: all of which recur at such frequent intervals as to preclude the possibility of dulness or sleepiness during the Morning and Evening offering of prayer and praise, or the celebration of the Holy Eucharist. Another essential is *emotion* as opposed, of course, to *emotionalism*. And as all true worship is the expression of our emotions before God, where can greater scope be found for such a style of worship than in the alternatory phrases of Confession, Thankfulness and supplication in which—as in the *Trisagion*,—we join "with angels and archangels and all the Glorious Company of Heaven," in praising and magnifying God's Holy Name; or with David pour forth our hearts in true penitential sighs, and pray for pardon here and eternal happiness hereafter?"

A third and too often *sadly neglected* essential is *good reading* on the part of the officiant, so that the congregation, even the most unlettered among them may be intelligent participants in the Common Prayer of The Church. Good, vigorous, intelligent reading, in a tongue "understood of the people," is an adjunct to hearty and lively services of much greater importance than many of our clergy—especially of those of the younger—wot of, and combined with the other two ingredients of good popular music and emotion in the true sense of the word, will go far to make even non-Churchmen enamoured of our Prayer Book and our Services."

In the Library of the Theological Seminary of the Protestant Episcopal Church in the city of New York, and also in the Library of the Episcopal Seminary near Alexandria, Va., may be seen copies of the original prayer book which Mr. Wesley sent out for the use of the Methodists in America in 1781. This prayer book was prepared some forty-nine years after the date of Mr. Wesley's conversion, when age and piety may be disposed to have given him the deepest wisdom. In the letter which accompanied the prayer book, dated Bristol, September, 10th, 1781, and addressed to Dr. Coke and Mr. Asbury, and our brethren in North America, he says: "I have prepared a Liturgy little differing from that of the Church of England (I think the best national Church in the world), which I advise the traveling preachers to use on the Lord's day in all the congregations."—*Church News Natchez, Missippi.*

Several years ago Dr. Mark Hopkins occupied the pulpit of a rising young minister not far from the city of New York, and preached one of his characteristic sermons. The next day one of the Church members who had heard the sermon said to his young Pastor, "Why do you not give us the same kind of simplicity of preaching?" "Ah!" said the young minister, "there are fifty years of thinking behind that sermon."

FAMILY DEPARTMENT.

INFLUENCE.

"No man liveth unto himself."
 Greater issues than thou thinkest,
 And from which in vain thou shrinkest,
 Aye attend thy way through life:
 Influence strange on all thy meetest,
 For the worst, or for the sweetest,
 Unto peace, or unto strife!

Greater issues than thou knowest
 Are at stake than thou showest;
 Every word and look of thine
 Are the index of thy spirit,
 And betray thine inward merit,
 Through thine eyes thy soul must shine.

Greater issues than thou weenest,
 More abiding than thou meanest,
 From thyselves have daily birth;
 As an atmosphere around thee,
 Marks of good or ill surround thee,
 Help to Heaven, or lower to earth.

Greater issues!—friend, bethink thee,
 All with whom thy life doth link thee.
 Must thou hinder, or upraise,
 What if some, all unavailing,
 Through the ages sadly wailing,
 To thyself their doom shall trace?

Greater issues! Thou hast power
 To bestow a happier dower,
 Souls through thee may reach the skies
 Strive, then, strive, that nobly living,
 Grace and help unconsciously giving,
 Thou mayest aid faint souls to rise!

E. M. DAWSON.

One Day.

BY DAISY RHODES CAMPBELL.

HELEN KING lay in the hammock, thinking. It was a warm July day, and not even her favourite Ivanhoe could interest her. Her particular girl-friends were away for the summer, and Quincy was always a dull place for summer. Her friend's letters were full of fishing parties, tennis, boating and lawn fetes, yet here she was compelled, by the state of the family purse, to stay at home, with not even one brother or sister to keep her company, or tease and torment her, as the case may be.

Oh for something to do! If she were a knight of the olden time now, in the chivalric and romantic past, how many adventures would come in her way! Ivanhoe was her ideal, and she pictured to her only too fanciful mind the many poor and helpless beings she would succor in the most daring manner. But what could any one do in dull and commonplace Quincy in this frightfully modern, practical, stirring America? Sew a little, read a little, sleep and eat. She would do something besides think of the heat and be food for a hundred flies. There was no one she could help; but here a sudden remorseful thought came to her mind—Miss Schofield, always confined to the house, part of the time confined to her bed. How long it had been since she had called there with her mother, and promised to come soon again, and now months had passed and she had hardly thought of her since.

She hurried to the house. "Mother," she said to the lady sewing by the window, "Mother, if you don't need me this morning, I'm going to see Miss Schofield."

"That's right, Helen; I'm ashamed to think how long it has been since I was there. Wait a few moments," she added, as she left the room.

By the time Helen was ready with a new magazine and a bouquet of lovely flowers, her mother added a basket of fresh red raspberries and cherries from their own garden. Thus equipped the maiden set forth, a very modern, meek female Ivanhoe, it must be confessed.

"Oh, I am so glad to see you," said Miss Schofield, in a tone of relief. I've been very lonely, and was longing for some one to drop in."

She was lying on the lounge, a pale, not pretty woman, of an uncertain age, but with eyes and expression beyond the ordinary. Helen, who had felt somewhat embarrassed, was at ease in a few moments. The flowers and

fruit having been duly admired, were arranged on a low table near the lounge, where Miss Schofield could rest her tired eyes by looking at them. Then Helen's large hat was slipped off, and, seated in a low rocker, she was soon talking to Miss Schofield in the most animated manner all about her friends and what they had planned for the fall and winter, and how dull her life was. And Miss Schofield suggested new books for their literary club, and several original new ideas for their recreation club, and new music for Helen herself to learn, and finally proposed to the young girl to read French with her twice a week—"that is, when I'm able; sometimes I'm suffering too much to see any one, but that isn't often." Helen was delighted. She had made considerable progress with her French, and this means of keeping it up just suited her.

"I've just sent for such a pretty story of the Franco-Prussian war, and we must begin with that," said Miss Schofield, and then the conversation fell upon books and magazines, and before she knew it Helen opened the magazine she had brought, and saying, "Just let me read you this," plunged into a certain article, reading distinctly and with expression. Then Helen saw that Miss Schofield was getting tired, and took her leave.

"Thank you, dear, for such a bright visit," said Miss Schofield, holding Helen's hand in hers, "it has been a bit of green in the midst of the desert for me; and while you read a thought would come into my mind, and I wondered if it wouldn't be too great a favour to ask of you?"

"Tell me," said Helen, smiling, "I would love to do something to please you."

"It was this," said Miss Schofield, in a hesitating voice. Mr. Riley is blind, you know, and his wife told me how he longed for a fresh young voice to read to him. You've heard what a great student he has always been; and it's such a dreadful thing for him to be deprived suddenly of so much. Would you be willing to go over there on your way home and read to him as you have to me?"

"Oh," said Helen, shrinking back, "I really couldn't—to Mr. Riley—indeed, Miss Schofield, my voice would just die away to a faint squeak from pure fright."

Miss Schofield's face fell. Helen could not bear that look of disappointment long. "Well," she exclaimed, desperately, "I'll do it—to please you."

Mr. Riley lived in a handsome brick residence not far from Miss Schofield's.

"What would Lou Baxter say if she saw me now?" thought Helen, "this is summer recreation with a vengeance," and she rang the bell with a sinking heart.

How she made known her errand she could hardly tell; but a few moments later she was sitting in the handsome library, with Mr. Riley, alert and unbending, opposite her. Her cheeks were flushed, her voice husky, but she went bravely through articles which, it must be confessed, were not thrillingly interesting to a girl's mind, gaining courage and self-possession as she read, till the tiny clock struck the half hour—half-past twelve.

Far different from Miss Schofield's, but just as heart-felt, were Mr. Riley's parting words: "Thank you very much, Miss Helen. I don't know when I've enjoyed an hour and a-half more, since—since—my trouble," he said, as he led her to the door.

"Mamma," said Helen, as she stoned the cherries for tea that afternoon on the side verandah, "this has been a real exciting day." She shook her head at her mother's broad smile. "Yes, it has been, and you don't know how it has stirred me up, and not the wrong way either. I haven't minded the heat so very much, and I know the summer won't be long enough for all I've planned to do—reading to Mr. Riley twice a week, practicing those new pieces Miss Schofield is to send me—I never dreamed she knew

so much—reading French twice a week, hemming those new napkins for you, reading Robert Falconer to you in the evenings now that papa is obliged to be away so much—and—and—there's papa," and away went Helen, cherries and all, to meet her father coming up the gravel walk.

Deleware, O., July, 1887.

LOTHORP FARM.

The children always liked to go to Grandma Lothorp's. To-day they came rushing in from school; grandma held up her finger, "Quiet, my little ones; see what I have in the basket." She opened the cover of a large, old-fashioned basket, and guess what they saw? Three beautiful rabbits, two all white and one grey and white; one for Susie, and for Charlie and one for Willie. Three happier children I don't believe you ever saw.

"Now," said grandma, "when you get these pretty little fellows home what will you do with them?" Susie suggested, "Give them a bath." Charlie said, "That won't do, make them a house." But little Willie spoke up in his slow way, "Dive'em somesen' to eat."

Then grandma told them Willie was right; but after they had fed them then Charlie might make them the house, and if they would listen quietly she would tell them a story about two other rabbits who lived a long time ago.

"When I was a little girl," grandma began, "one day my father came home from the village, and came in carrying a queer-looking box with holes in the top. He set it down and I peeped through the holes and saw two little bunnies, and my father told me they were for me, and that I must take good care of them and give them plenty of cabbage to eat. Father made a nice little house for them out of the box he brought them in, and built a fence around it, making a nice place for them to play in.

"Father had given me a long strip of ground in the garden that year, and I had planted it very carefully; the little green peas were just pushing up their little sprouts, and I had three or four heads of salad growing so fast, they were my great pride and delight. Three or four days passed after my rabbits came to their new home. I was so careful of them and they did look so pretty, nibbling the cabbage, their long ears standing so straight, and their pink eyes shining. I showed them to friends and was so proud of them; but one day some of my play-mates came for me, to go to the woods with them. I rushed off, forgetting the poor rabbits had had no breakfast. At dinner time I was in such a hurry I never thought of them again; and at night I came in so tired, and went to bed early, not forgetting, but thinking some one had had most likely fed them.

"Next morning I awakened early, with an uncomfortable feeling that I had been unkind to my poor little pets. I jumped out of my bed and was not long in getting ready to run out to feed them; but their house was empty and they were nowhere to be found. I looked all around, hoping to find them before I went into the garden, but I could not. So I opened the garden gate and there were the two little fellows nibbling my precious salad; every one of the nice little heads had they destroyed. Not only this, but they had been all over the garden scratching and nibbling father's fresh vegetables.

"I took them back to their little house and went to tell my father. He was very kind and did not scold me, but told me how wrong it was to neglect any dumb animals who could not take care of them selves. Now, my children, take your pretty little pets and do not forget to feed them as your old grandma did hers."

Conshohocken, Pa., July, 1887. M. W. M.

The soul is the life of the body. Faith is the life of the soul. CHRIST is the life of faith.—*Flavel.*

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MARRIED. URQUHART-BOUTILIER.—At Albion Mines, N.S., July 16th, by Rev. D. C. Moore, Rector, Jon Urquhart, of Spring Hill, to Emma Boutilier of Thorburn.

DIED. SMITHEMAN.—Margaret Emma, daughter of the Rev. J. P. Smithe, died July 21th, aged 4 days. "Jesus called a little child."

MORTON.—At the residence of her son Dr. Morton, on Saturday, July 16th, 1887, in the 77th year of her age, Margaret Carson, relict of the late William Morton, and mother of the Rev. J. J. Morton.

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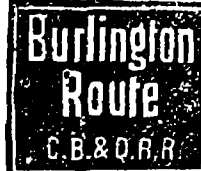
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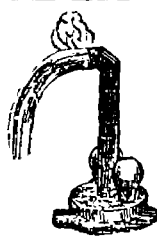
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Temperance Column.

DISCIPLINE AND ORGANISATION OF PAROCHIAL BRANCHES.

A Paper read at the Annual Business Meeting of the Salisbury Diocesan Branch, held at Marlborough, May 27th, 1887, by the Rev. G. R. Hadow, Rector of Calstone, and Hon. Sec. for the Archdeaconry of Wilts.

Church of England Temperance Chronicle, London, Eng.

At the request of our Secretary, I venture to open this Conference on a subject that is at the same time highly important and very practical. Though I cannot pretend to make any very original suggestions, all I can do is to recommend what I have gleaned from others and experienced. Some years ago, a very considerable Temperance wave passed over this country, and though it has left very tangible and real results, yet, at the same time, there were not wanting many who feared that much of what was passing was then ephemeral; and would be barren of results.

To a certain extent these fears have been realized. It would be difficult to create now the same amount of enthusiasm on the subject of "Sunday Closing," "Local Control," or the "Inebriates' Homes," as there was then. Many Parochial Societies have been as short-lived as the crocus or the butterfly. The material and visible results have been small, e.g., the Revenue returns are decreasing, but how slightly! The licenses for public houses are not diminishing in any very great degree, though it is true they are not increasing. There still remains much to be done in the way of improving public opinion on the whole question. One great result, however, remains—and that is in the improved and improving organisation of the various Diocesan Branches of our Society, which has done so much to educate and rouse the truer, and therefore the better, understanding of the whole question of Temperance. The Diocesan organisation must depend, however, on the separate and individual organisation of the Parochial Branches. The improvement of this is now, I believe, and am sure, the secret, humanly speaking, of future success. It has been well said that it is easy to start a Parochial Branch, but the real difficulty is to sustain and continue it. I shall reverse the order of my subject as given to me, and say a few words first on the Organisation of the Branch, and then on the subject of the Discipline of the Members.

1. The organisation in very many Branches has been started in too great a hurry; where that has been the case, and there has been a collapse, it will be found more difficult to resuscitate. Therefore, my first recommendation is that there should be a good deal of care and deliberation used in starting. It would be wise that the Incumbent of the parish, upon whom so very much depends, should go well over

in his mind on whom he can rely for steadfastness and perseverance. If he is not very warm himself on the subject, everything will depend on the Secretary. I do not trust, and I do not recommend any one else to trust, to the enthusiasm created by the first meeting.

Let him face what he has got to do. He has to be prepared for, at least, one monthly meeting, at which he should be always ready to be present, to take the chair, to be active and thoroughly interested in the meeting. He must be prepared to face opposition; for he must not be blind to the fact that he is taking up the work distinctly as a religious work—as a part, and important part, of the parochial organization—and that more, perhaps, than any other, is it regarded as an aggressive move on his part in his warfare against the devil and sin. So that he will have a tremendous power against him, when it is perceived that he is going to use another weapon against vice. For there are many who thrive, in a worldly point of view, by the increase of vice; they will be sure to oppose him. If he is to work his Society he must have no mere paper members; he must be content. It may be, with a few, only let those few be real.

(To be Continued.)

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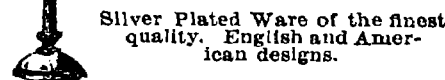
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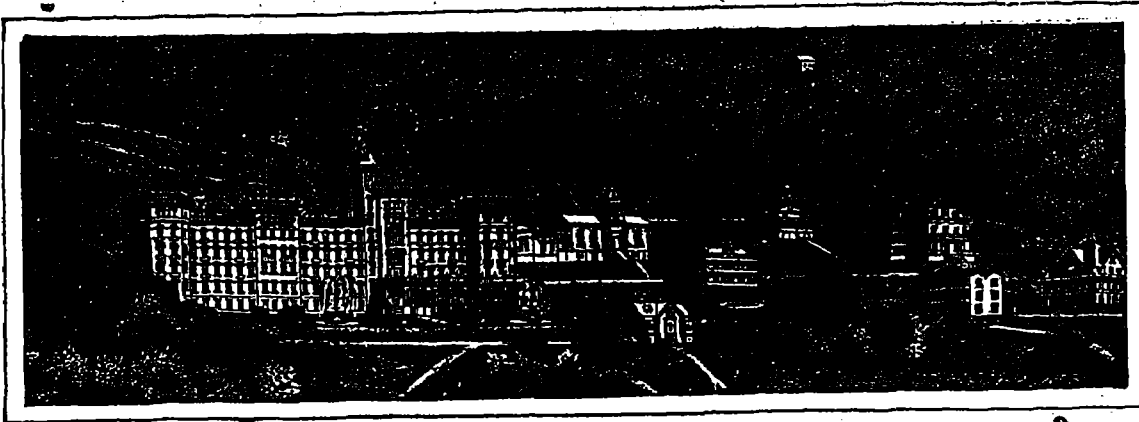
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