

tion. The other visitor was the Hon. Mrs. Joyce, a lady widely known for her practical and unselfish benevolence. The object she carries out is the emigration of female servants. These are in the first place carefully selected and must all be of unexceptionally good character. Each party are then sent forth over ocean and rail attended by a trustworthy matron. They are commended to the watchful kindness of a committee of churchwomen in the town or district to which they go, and also to the spiritual care of the clergy. This is the plan of the Girl's Friendly, which is a distinct Church of England Society. The British Female Emigration Society is of like nature, and both are operated with wonderful administrative ability by their kind and gifted President, the lady I have named. This labor of love on her part must be of great advantage to this province, and I heartily commend it to the clergy and laity and their families as a work we ought to take up, and to assist by co-operation and support.

A NEW CATHEDRAL.

I am sure you will not consider this occasion unsuitable for allusion to the proposal to erect a stone Cathedral on the magnificent site close by where we are to day, and which we hope will be of such proportions and beauty as to be an ornament and pride of the city of Victoria. The increase of population, the demand for additional accommodation, and the impossibility of sufficient enlargement of the present building, make plain and urgent the necessity for a new Cathedral. A Cathedral differs from an ordinary Parish Church in being the seat, as its name declares, of the Bishop, or Chief Pastor of the Diocese. Connected with it is usually a body of Clergy who not only perform the usual duties of a parish, but exercise their gifts and powers in more varied ways, and in wider fields than are required in the ordinary ministrations. Some will carefully maintain the daily round of prayer, visit the sick, give instruction to the young of the flock. Some will be selected for their learning and powers of dealing in the pulpit with difficult subjects and questions of the day, and for training candidates for the ministry. Others will go forth as missionaries to assist the parochial ministry in stirring up spiritual life, or will engage in evangelistic work in places not yet occupied, or during the sickness or absence of the regular minister. Here, too, should be found the best examples in the diocese of heart-lifting praise, beauty of worship and most frequent communion. Here will meet the Synods of the Church, and here will be the courts ecclesiastical. Within the precincts of a Cathedral will be the Cathedral Library and depository of Christian literature, and where may be had instruction in Church music, architecture, history, and other subjects of deep interest and value to the clergy and laity of the diocese. Our present proposed undertaking of course comes far short of all this future development, but a due sense of the importance of the many objects connected with a Cathedral will serve to stimulate zeal and encourage sacrifice in accomplishing as much as we are able to do upon a worthy and enlightened plan. Most earnestly I desire to commend this great work to every member of the Anglican Church in this Diocese.

His Lordship then referred at length to the Winnipeg Conference, but this portion of his address has already appeared in the GUARDIAN.

(To be Continued)

NOTICE.

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CORRESPONDENCE.

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

THE WINNIPEG CONFERENCE.

To the Editor of the Church Guardian:

SIR,—I was much pleased to find in your issue of September 3rd, so full an account of the proceedings of the Winnipeg Conference as from it the public can form a correct opinion of the highly satisfactory work done, especially considering the many obstacles that have stood in the way of holding such a conference, since the first action taken on the question of the unification of the Church of England in Canada at the meeting of our Provincial Synod in 1886, this difficulty arose from the disjointed state of the Church with its separate Dioceses, and, therefore, no head or authority rested anywhere to call any meeting of the whole Church. After many efforts to overcome this it was suggested that our Provincial Synod should invite the Dioceses to send representatives to a general conference, but for this proposal no such would have been held, and whatever may be the ultimate result of the efforts made towards Union by this Conference, it will be acknowledged that this has been the most important meeting of the Church ever held in the Dominion of Canada.

It must be borne in mind that this Conference assumed no powers, it was an informal meeting, all its propositions could only be suggestive, and will have to be submitted to all the Diocesan Synods for their approval, amendments or additions thereto. There is little doubt but that in the main they will be accepted—as the subjects suggested were well considered, and are such as would fairly come within the powers of a Dominion Synod, as affecting the whole church, which could hardly be reached except through a General Synod, and would in no way interfere with the local work or powers of either Provincial or Diocesan Synods.

I am sorry to find in your issue of the 29th of October, in the report of the proceedings of the Synod of the Diocese of Columbia, B.C., that his Lordship in his address seems to have been under an entire misapprehension as to the proceedings and powers of the Winnipeg Conference, as the following extract will show: "This same Conference has decided that the General Synod shall be called by the senior Metropolitan, to meet at Toronto on the second Wednesday in September, 1893. There must be some mistake in this, as it can hardly be supposed that the delegates to Winnipeg were authorized to settle the whole business of a very novel experiment in the normal administration of our holy church, without first referring the results of our consultation to every diocese in the Dominion of Canada, that we may say whether we shall adopt a new system, or adhere to the universally recognized and well tried organization of Diocesan and Provincial Synods, unfettered by any higher rule of Synod."

Had the representatives of this Diocese chosen in 1889 been present, they would have returned with no such impression of the acts and intentions of this Conference. I am at a loss to understand why His Lordship should consider it a "Novel Experiment" to unite the B. N. A. Church such at least has not been the case in the consolidation of the Methodist and Presbyterian bodies, who now have their Synods, or Conferences, with delegates from Newfoundland to B. Columbia, surely the Anglican Branch of the Catholic Church may well follow their example and consolidate her power for

the furtherance and strengthening of the kingdom of God in the Dominion of Canada.

Space will not allow me to refer to more than one or two other questions raised by His Lordship.

1st. "We have full intercommunion, some Ministry, Sacraments, Creeds, &c.," true we have these in common as a Church—but how do our ministers stand as compared with those of the other bodies named, with them a minister in Newfoundland is a minister in British Columbia if he so desire, without any loss of status or benefit of any clerical funds that he may have been a contributor to. We may well ask would not union improve the condition of our ministry in this respect, the consideration of this question is one of the subjects named in the suggestions offered by the Conference.

2nd. Further as to the "Higher Synod" having the same objects as the Provincial Synods, upon considering the subjects named as coming within the jurisdiction of this higher Synod they could hardly be administered for the whole Church by a Provincial Synod.

I trust his Lordship of Columbia may have new light on the aims and objects of this Conference, when he receives the official report of its proceedings.

Whatever differences may exist at present as to the proposals of the Winnipeg meeting they will all be fairly adjusted as the first meeting of the general Synod in 1893, when the voice of the whole Church will have been fully expressed through the various Diocesan Synods.

The Seven Dioceses of Rupert's Land through that Provincial Synod, have already accepted the proposed basis of Union, we feel satisfied other Synods will do so also, and we will see a full representation at the first General Synod.

The importance of this great question in the only excuse I have to offer for so lengthy a communication. Yours truly,

W. J. IMLACH.

London, Ont., Nov. 4th, 1890.

A METHODIST'S TESTIMONY TO THE PRAYER BOOK.

In his sermon on a late Sunday Rev. W. W. Carson, Pastor of the Kingston, Ont., Methodist Church, is reported to have said: "Who would take from the hands of those who use it that incomparable volume, the Book of Common Prayer? I do not say that it is perfect, nor that it could be improved by a judicious revision. But I do say that, take it for all in all, as a book of devotion and instruction it stands without an equal in human language. Its arrangement of Scripture readings is such that he who follows it practically reads his Bible through once a year. Then look at its Collects and Confessions, its Litany and its Te Deum, its prayers and its praises, in which every mood of worship finds such chaste and adequate expression. Take it from them who use it? The rather would I put a copy in the hands of each worshipper and urge a daily use of it." Many of the Wesleyan churches in England use the Liturgy regularly.

For the Annual S. S. Examinations for 1890. See p. 11.

And when we give glory to God we do not and cannot add to that which already belongs to Him; we only make a place in our own hearts, and it may be in the hearts of others, for some more adequate apprehension than as yet exists of what He is and what is His due.—Liddon.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.