the responsibility and for the most meagre of salaries go forth to the duty.

We beseech our Lay readers in every city and town to consider this matter. There lies before them a noble field for the expenditure of their wealth. We have no hesitation in asserting our perfect faith that thus, by Goo's blessing, would the Gospel of Christ soon be preached and souls in numbers gathered in from the streets and lanes of every city in our blest Dominion.

MR. QUAILES AND THE R. E. C.

WE invite attention to Mr. Quailes' letter in another column. Mr. Q. contributed a number of letters upon the same subject last year to the Living Church, of Chicago, and he is in a position to speak with authority. This so-called Reformed Episcopal Church has been guilty of a grave sinthat of adding one more to the many sects which divide Christendom, and has less raison d'etre than perhaps any other body of Christians. It was begun in efforts to stir up strife in the Church, and it hoped to carry off many of the Church's adherents and also win to itself a large number of Methodistsindeed the whole Methodist Body-in both of which efforts it has signally failed; and now we see from Mr. Quailes' letter what it has come to.

S. P. C. K.

We draw attention to the very full and splendid assortment of S. P. C. K. publications now to be seen at the Depository in St. John, N. B. The stock is fresh and embraces all the recent additions, and we advise our readers in the Maritime Provinces who may want books for Christmas, if in St. John, to call at J. & A. McMillan's and they will be sure to see something to admire at exceedingly low prices. We regret very much that we cannot speak of the Halifax Depository in the same strain. It has a few good works, but the assortment is small, and no attempt is made to attract the purchaser. It is a matter to our mind of serious moment, and we are surprised to find so little attention paid to it by the Committee or whoever else may have assumed the duty. A good Depository in Halifax would pay well, but for some reason not manifest it does not exist at present; but of the one in St. John we can speak in warmest praise, thanks to Mr. Dowling's exertions and attention.

B. H. M. OF NOVA SCOTIA.

WE have been asked to call the attention of the clergy and laity of the Diocese of Nova Scotia to the needs of the Board of Home Missions. In 1881 the S. P. G. reduced its grant by \$3,500 a year, and this amount (or a part of it for the Church Endowment Fund assumes a part) has to be made up in addition to what has been ordinarily Divine origin intended to improve the mental, given, so that a large increase in the yearly subscriptions is necessary. Every effort should be put forth by the Church not only to fill vacant parishes but to extend her work, and it depends upon the amount of the people's contributions to the Board Friendly Society has become, during the seven how far this can be done.

The clergy should not fail to urge the duty of giving upon their people, as a religious duty, not only important for the value of the offering but for the spiritual benefits which will result to the giver. The clergy have been considered, have considered themselves, too much as beggars when they have asked for money, but they must instruct their people, first realizing it fully themselves, that there proved to many such an untold blessing at home. It is can be no genuine growth in spiritual things until well known that our members are daily swelling the tide of sir, that the eternal punishment of the wicked is

giving to religious objects becomes a pleasure as well as a duty, and an eagerness is displayed in knowing about and caring for the work of the Church outside the limits of their own Parish.

A NOVEL AND PRAISEWORTHY IDEA.

THE Algoma Mission would not suffer long for want of funds and men if Churchmen generally followed the worthy example set in Yarmouth last week. Mr. and Mrs. J. W. Moody, of that town, celebrated their silver wedding on Friday evening, the 17th inst. A large number of guests were present, including the Rector and his wife, and a most enjoyable evening was spent. The printed invitations requested that no presents be made, but that instead any so disposed might bring contributions to the Algoma Indian Mission. In the front hall of their residence the Moodys placed a silver receiver, in which the offerings were laid. As the funds were to go toward the new steam yacht to be built for the use of the Bishop in his trying journeys, a miniature steamer was also placed on the table, and a flag floated from the masthead with the word "Algoma" upon it. At the close of the evening the contributions were counted, and exceeded \$70.00. There's a great deal of nonsence connected with the fashionable observance of marriage anniversaries and other commemorative days, and the thoughtfulness and loyal attachment of our Yarmouth friends to the interests of their Church deserve special notice. May they spend many happy annual gatherings, and may others follow their example and do like-

THE BISHOP OF ALCOMA desires to make grateful acknowledgment of the following contributions to the "Steam Yacht Fund" from friends in Chicago: Mrs. Smith, \$1.50; Mrs. Morris, \$5; Madame Masurier, \$10; G. Ward, Esq., \$10; J. B. Campbell, Esq., \$10; A. F. Seeberger, Esq., \$25; Mrs. H. O. Stone, \$25; D. E. Libley, Esq., \$25; E. Forman, Esq., \$25; C. B. Blair, Esq., \$50; A. E. Goodrich, Esq., \$50; J. W. Doane, Esq., \$100; C. L. Raymond, Esq., \$100; Robert Warren, Esq., \$100; J. H. Dwight, Esq., \$100; also for Garden River Church-Mrrs. Cleveland, \$1.

THE GIRLS' FRIENDLY SOCIETY.

WE are very glad to learn that Branches of the Girls' Friendly Society are about being established in Canada. In this age, when societies are so numerous, many of them indirectly doing an injury to the Church of God, it is well that Guilds, Friendly Societies, etc., should be organized if possible in every Parish. We spend too much time and money supporting institutions of no direct benefit to the Christian Church—the Institution of social, and, above all, moral condition of men. Our Romanist brethren, wise in this respect, concentrate their forces, making all their societies tend to build up their religious system. The Girls' years of its existence, a most powerful aid to the Church in England, and is rapidly extending its influence to the Colonies. We publish below extracts from a letter we have recently noticed in an English publication :-

"The Girls' Friendly Society which has spread so rapidly in England is desirous of being able to follow its members when they leave their native country for foreign lands, with the same sympathy and friendly protection which has

inigration which sets towards the colonies, and this is not vonderful considering that we have already enrolled about 60,000 girls and young women in this country. Our Asso ciation number about 17,000, our Branches 600, presided over by 29 Diocesan Councils and a Central Council, to which every Diocese sends a representative three times 2 year. The number enrolled in our Society is very large and is constantly increasing, but we are really far more deeply concerned for the stability of our foundation than for the size of our superstructure. The central or fundamental rules on which our Society is based represent not mere rules but living principles. 1st, The bond of Church union and the advantage of Church organization; and, The principles of self help and mutual help; 3rd, The value of an unblemished character, the raising of the moral tone of womanhood.

If this letter should meet the eye of any who have friends in the colonies, I would urge them to make known our Society, but also to represent that should any Christianhearted and friendly people desire at any time to start a Girls' Friendly Society abroad, they would do the most asting good by building on the same foundation which has proved so successful in Eng and; and further that if they do not take our Central Rules as a model, we would carnestly beg them, of their courtesy, not to take our name. When our giris go abroad or out to the colonies, we should like them to find wherever they go a Girls' Friendly Society with the same distinctive rules as in their old home, and we shall most gladly communicate with any whe are willing to follow those rules and seek in every way to draw as closely as the great distance will permit the friendly links between us. In Canada we are specially anxious to see a G. F. S. founded in connection with the parent Society. There are already sister societies in New South Wales, South Australia, and Victoria, in Capetown, and in America, founded for the most part on the same rules, but we have none as yet in Canada.

May I mention two points in conclusion, first, that the G. F. S. is in the truest sense of the word a Church Society, and secondly that it is met a society for servants only, it is open to all working girls who are eligible under its rules, whether in the shop, the factory, or at home; we welcome all, not only that we may help them, but that they may help us and help cach other."

Correspondence.

REFORMED EPISCOPAL CHURCH SO CALLED.-LETTER FROM MR. QUAILE OF OTTAWA.

[To the Editor of the Church Guardian.]

DEAR SIR,-Has the end come at last, I mean the end of the Reformed Episcopal Church socalled? Has the thing that ushered itself in with a flourish of trumpets a few short years ago as the Reformer of the Church and reviser of the Prayer-Book collapsed? Has the ship been cut from its anchor and let go adrift? These questions have suggested themselves with more than ordinary interest on the minds of all denominations of this city at the present moment owing to the new departure which the R. E. has very recently taken in Ottawa. A Chicago sensational preacher calling himself Dr. Cooper has been for the last six months supplying the place of Dr. Wilson, the regular pastor, who is indisposed at his home in Florida. Doubtless yourself and some readers of your excellent paper may remember that this man Cooper led the split at the last inceting of the R. E. Council against a motion made by Mr. Marshall B. Smith declaring the doctrine of the eternal punishment of the wicked a dogma of the Church. After that the same clergyman moved that uniformity of doctrinal teaching by the clergy be made compulsory. At this Mr. Cooper became curaged and threatened to leave the Communion altogether if it was carried. The New York World in its report of the proceedings says that Mr. Mason Gallagher seeing that a split was imminent tried, but in vain, to bring about a compromise; the result was Mr. Smith and every minister of standing lest the R E. C. and joined other denominations that will neither admit nor tolerate Coopers.

It is hardly necessary for me to tell you, dear