

look upon it as a mark of weakness and indecision of character to be willing to make any sacrifice to the wishes or the feelings of those who may, nevertheless, rightly claim that these should be respected. The maxim of St. Paul, which he states as guiding his conduct, 'All things are lawful for me, but all things are not expedient,' is regarded rather as the evidence of a timid, even if not of a time-serving spirit, nay, even the very word *expediency* seems to be regarded with jealous suspicion and with some amount of disgust.

"We are not going to enter the lists in favor of expediency, and yet we must be permitted to think that it has strong testimony in its behalf, and that there are times and occasions when it must govern our actions. Certainly St. Paul was not a coward, was not the sort of man to give way when principle was at stake, or where giving up could be looked upon as an evidence of timidity. We shall certainly claim then that there are occasions where rights may be easily suffered for the time to be in abeyance. And then again we should like to defend the course that we are urging on the ground that instead of being an evidence of weakness, as some may think, on the contrary, it is the surest test of manliness. It is admitted that to confess that we have been mistaken requires much courage, we go further on the same line and insist that to permit the idea that we have made a false estimate of our own ability marks the man who has some confidence that he can sustain himself even when he owns that he took a wrong step, or adopted an unwise course, or took up too hastily an idea, the time for which had not arrived.

"Now, we say that there are very many cases, that is, many parishes, where all that is lawful is not expedient, where it would be more than foolish, more than unwise to attempt to do things, to introduce some simple customs and practices that under other circumstances it would be proper to insist upon. We venture to lay down as a rule that ought never to be rudely violated, and as a principle that may always be judiciously observed, that in a place where there is but one church, rightly so-called, great care should be taken not to offend even the prejudices of the people. When the man or woman feels compelled to leave the Church by what he or she deems objectionable practices, and is therefore driven to commit schism, we think that there is great peril incurred, and that the thing objected to must be of vastly greater importance than any ritual observance we ever heard objected to, that shall hold him guiltless, that is the cause of the offence."

THE complication respecting the clergyman in charge of the "Mission Chapel" in St. John, N. B., could not have arisen, if the simple rule which is a part of one of the Canons of the Diocese of Rupert's Land had been among the Synodical Statutes.

ON PAROCHIAL ORGANIZATION.

Clause 5:—After the limits of a Parish have been canonically defined, no clergymen, though holding the license of the Bishop, shall have public prayer, or service, or administer the sacraments within such limits, whether according to the prescribed order of the Church or not, without the consent of the incumbent or clergyman in charge of such Parish; provided that this shall not prevent any clergyman from attending or taking part in any public meeting, though for a religious object.

Provided also, that a clergyman may visit ministerially, with private administration of the sacraments, if necessary, any person or family in the habit of attending his ministrations.

Provided also, that any clergyman shall be at liberty to give spiritual comfort and counsel to any one seeking for it, if he think it desirable.

Provided also, that this shall not prevent the

Bishop licensing a clergyman to officiate as chaplain in any hospital, jail, penitentiary, or other public institution or school within any Parish, or for those employed on a railway, or by any employer of labour.

This Clause gives ample liberty to the clergy, while at the same time it guards the rights of incumbents from Episcopal private judgment or clerical or lay self-will.

TWENTY MINUTES A DAY WORKING SOCIETY.

THIS Society, established in England several years ago, has been most satisfactory in its efforts for Missionary Dioceses. The success has stimulated workers in the United States, so that a Branch Society has now 150 members, and affords assistance to two Missionary Dioceses. Any Churchwomen in Canada wishing to devote twenty minutes a day, or two hours a week to a similar work, will communicate for further information with Mrs. Ross, 188 Stewart Street, Ottawa.

BISHOP OF ALGOMA.

We gladly give a prominent place to the act recorded below, hoping that it will find many imitators. Indeed, it is too sadly true "the Church ought to do more for Algoma than it does":—

JULY 24, 1882.

Rev. J. D. H. Browne:

DEAR SIR,—I send you five pounds (£5) for the Bishop of Algoma. The Church ought to do more for Algoma than it does.

Yours truly,
D. E. F.

We are requested by the Lord Bishop of Algoma to state that he has appointed A. H. Campbell, Esq., 9 Victoria Street, Toronto, the General Treasurer of the funds of the Diocese of Algoma, to whom all collections, subscriptions, and donations towards the Mission, Endowment and other funds should be forwarded by the subscribers, local Treasurers, and Officers of the Synods who contribute to the support of the Missionary Diocese of Algoma. The Bishop's post-office address is Sault Ste. Marie, Ontario.

We rejoice with the warmest friends of St. James' Cathedral, Toronto, that Canon Dumoulin, of Montreal, has been appointed and has accepted the position of Rector of that important church and parish. We doubt if a more popular selection could have been made. The only regrets will emanate from St. Martin's, Montreal, where the Canon has been doing an important and most successful work, and where he is much beloved.

REV. DR. MARSHALL B. SMITH, who was one of the original founders of the so-called Reformed Episcopal Church, having left the Reformed Dutch Church for that purpose, has returned to the body whence he came. He was one of the few able men who belonged to the new organization.

SEVERAL ministers who have been or are serving in the so-called Reformed Church of England wish to return to their allegiance to their mother Church—the Church of England.

THERE was a slight inaccuracy in our editorial on the Cathedral System in Rupert's Land. The first and second Canonries attached to the Archdeaconries of Manitoba and Cumberland have endowments, which are available for the holders only, when, as in the case of the present Archdeacon of Manitoba, they are in residence.

EARLY HISTORY OF THE DIOCESE OF RUPERT'S LAND.

(Continued.)

The Rev. David Anderson, M. A., Vice Principal of St. Bees College, was appointed 1st Bishop of Rupert's Land in 1849 as mentioned in our last communication. He was a widower with three sons, and under 40 years of age. He had been interested in the country from seeing the letters written to a Mr. Newton in England by Mr. Pritchard of Kildonan, father of the Rev. S. Pritchard now of Winnipeg, and after his arrival he mentioned to several that he was influenced to accept the appointment from the accounts given in these letters. Bishop Anderson arrived in time for the funeral of Mr. McCallum, Principal of the Red River Academy. At the time he came there was a stone church at St. John's with two aisles and a gallery, but not very substantially built, as for some years the walls were propped up with shores. The Highland Presbyterians mentioned in our last as settled at Kildonan as yet had no minister. They all attended the Church of England and were ministered to by her clergy. But they were of the "straitest sect" of Presbyterians, very bigoted, and never by any possibility conformed to Church rules. There were only one or two Church of England families, the rest were all the descendants of this Highland Colony which had settled near St. John's many years before. When Rev. Mr. Black, a very able and talented minister, was sent out from Canada by the Presbyterians in 1851 they all left the Church and went back to Presbyterianism. Dr. Black, as he afterward became, died only last year. He is said to have been a very able and intellectual preacher, with an excellent delivery. This defection was a great blow to Bishop Anderson, and the Church congregation dwindled down to a handful. Soon after his arrival a house was purchased from Judge Thom, and became Bishop's Court. It is a log house, coated with plaster, and very pleasantly situated on the Red River and is still used.

The Bishop at once set to work and taught in the school. Mr. Lumsden and Mr. Pridham were successively teachers, Mr. Pridham leaving in 1852. Afterwards Rev. Thos. Cochran, son of the Archdeacon, became the Master, but in the course of a few years the school was closed. Bishop Anderson divided the Hudson Bay Territory into two Archdeaconries, and appointed Rev. Mr. Cochran Archdeacon of Assiniboia, and Rev. Mr. Hunter Archdeacon of Cumberland. Mr. Hunter resided at St. Andrews. The old church at St. John's was taken down, and a new one erected at a great expenditure of money, and apparently with little judgment. The money spent upon the Cathedral should have produced a building far different from the present structure, which is by no means a "thing of beauty" externally or internally. The church was built partly on the old and partly on a new foundation, and in consequence, one day the tower fell in on the roof, and what remained of the tower was taken down. Three small bells are swung now from a frame. Bishop Anderson was a kind, generous man, whom everybody loved. He was possessed of private means, and gave most lavishly of his substance.

The latter years of his Episcopate were troubled ones. He was extremely sensitive. He became connected indirectly with a troublesome lawsuit; a serious trouble arose about one of his clergy, and the political question of a change of government agitated the country. The Bishop and most of the