

life's work recollections of truth and righteousness and charity which will solace them in solitary hours and under heavy burdens with unutterable peace. Like the murmur of distant music over the waves, words uttered in that venerable library on the banks of the Thames will vibrate in many a heart by the Niger and the Ganges, amid the snows of Hudson's Bay and the tree ferns of New Zealand. Best of all, the Blessed Master, Who goes with them over the sea and welcomes them in their distant home again, carries with us in England—theirs and ours! In Him we are ever one.

"Our only way to life;
One Faith delivered once for all;
One holy band endowed with Heaven's
high call;
One earnest, endless strife.
This is the Church the Eternal framed of
old."—*Keble.*

BAZAARS, FANCY FAIRS AND LOTTERIES.

We are glad to see that there is a growing movement against Bazaars, Fancy Fairs, and Lotteries as very questionable means of raising money for religious purposes. Some of the Bishops are speaking out, and this is a good sign. The Bishop of Shrewsbury, who consented to be present and open a three-day's Bazaar near Wolverhampton the other day, nevertheless confessed to the considerable uneasiness which he felt in doing so. His lordship said there could be no doubt that this was not a right way of raising money for Church purposes. It was a reproach to them as Christians and as Church people that what they would not give for the love of God and the good of souls they were ready to give if they got the equivalent of it in the way of a pleasurable excitement and a possible gain—"a quid pro quo for the money they gave. Nobody came to this bazaar to supply a want. A bazaar was not legitimate shopping; but they came in a sort of aimless way. Their mind as to what they were going to buy was like a sheet of blank paper, and they were at the prey of those emissaries who were waiting to empty their pockets. This was not the way to give to God, and he wanted to try and raise a better spirit in connection with it. The building or completion of a house of God was a most serious thing, and it commended itself to all, and ought to receive gifts altogether apart from such means as bazaars."

We do not know anything more opposed to the spirit of our Lord's words, "Freely ye have received; freely give." The thing seems all the more reprehensible from its extreme popularity. As a rule, what is right and good is not so very popular, and it is because giving spontaneously and giving systematically is not so much in vogue that this worldly way of doing so is fashionable. And bazaars and their accompaniments should be all the more discountenanced because they trench very closely on what is illegal, and might come under the cognizance of the law. It is not easy to draw the distinction between a "lottery" and that kind of prize drawing which is so common at all bazaars. We know that Roman Catholic Church people are peculiarly devoted to this latter means of raising money for ecclesiastical purposes, and more than once attention has been called in Parliament to their lottery advertisements in the public newspapers. Well, we cannot see much difference between this and an announcement that such and such articles are to be raffled. In fact, of the two things, if we are to judge from the nature of the terms, the raffle is the worse. The practice as "lottery" was suppressed by Act of Parliament, but it has sur-

vived under the term of "raffle," which is only another name for a *sweepstake*. "Now cometh," says Chaucer, "hasardie with its apertenantes, as tables and raffles, of which cometh deceit, false othes, chidings, and all ravings." Yet this is a means for raising money for religious purposes which the Church of God has pressed into her service! It has been well said, "Can the clergyman who has built or restored his Church by the aid of raffles appeal with full force to the young men of his parish against similar practices, which, by an easy and rapid development, may pass into the abominations of the turf or the prize-ring? If funds for Church purposes cannot be raised by appeals to the conscience, might it not be better to wait till they can." It may be said, indeed, that the difficulty of getting money in a more legitimate way has compelled the clergy to fall back on this worldly expedient for raising funds, and undoubtedly the more it is practised the less hope there will be of returning to the better way; and after a while it may be discovered that even this plan for getting the unwilling to give will be exhausted. There will be always the temptation to whip on a jaded public by announcing more and more *outré* and worldly attractions at these "Fancy Fairs." It will be wiser and better from every point of view to fall back on principle, and teach our people to give from the highest and holiest of all motives, namely, love to God and love to our fellow-men. And it is not only in our own country this evil is attaining to large dimensions. It is prevalent likewise in the United States. It was only the other day that an American Judge, charging a jury in Philadelphia, said—"The history of public morality in regard to lotteries is quite curious. I have a lottery ticket issued as far back as 1761, to aid in building a Church at Oxford, Philadelphia, afterwards presided over by a brother of President Buchanan. At the present day lotteries are held only by two classes of people—very religious people and very bad people; and, strange to say, the most difficult thing is to eradicate them among the first-named class."

This is a day for establishing guilds and societies for carrying out many laudable improvements in religious and social life. Perhaps, after a while, we may see a guild established for the suppression of what a contemporary calls "Godly gambling."—*Irish Ecclesiastical Gazette.*

PRAYER FOR CHURCH UNITY.

Almighty and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry may truly and Godly serve Thee. And grant, we beseech Thee, that Thy scattered people may become one fold, under one Shepherd, Jesus Christ, our Lord; that so, by the mighty power of the Holy Ghost the gospel of Christ may be truly preached, truly received and truly followed, in all places, to the breaking down of the kingdom of sin, Satan and death, till all kindreds of the nations shall become partakers of everlasting life, through Jesus Christ, our Lord. Amen.

A Subscriber in *Ontario Diocese* writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKEPORT.—*Green Harbor Mission.*—A new departure in Church matters in this settlement has been made in the beginning of a Parish Room, belonging to the Church of England in connection with St. Peter's Church. The need of a room for Temperance purposes, concerts, sales of work, and other useful and moral agencies, has long been apparent, and on Wednesday, at three o'clock, the corner stone of a Parish room was laid to fulfil these purposes. The clergy, Rev. Rural Dean Gibbons, and Rev. E. T. Wollard, curate of Springhill, robed at the Church and accompanied by Mr. Stansfield, who is holding mission services at Green Harbor, formerly of the Church Army, proceeded to the site of the proposed building, where a congregation had gathered. Here the hymn, "We Love the Place, O God," (by the late Dean Bullock, of Halifax) was sung, followed by a prayer by the Rector, and a short address by Capt. Stansfield, after which the mortar for the stone was spread by Mrs. Gibbons, who clearly and impressively said, "In the name of God, I lay this corner stone of the Church parish room, to be known as the Gibbons Memorial Hall, to be used for Temperance and other purposes in connection with the Church of England. May it long flourish, and help on the good work to raise the fallen; strengthen the weak, and confirm the strong. Amen." The Rev. E. T. Wollard then gave a short, pithy address, after which "Jesu, Lover of my Soul" was sung, and the blessing given by the Rector. The silver trowel used upon this occasion was that with which Lady Barnes laid the corner stone of the Governor's residence at Mount Lavinia, Ceylon, and presented by her to Capt. DuVernet, afterwards of the Royal Staff Corps, father of the Rev. Canon DuVernet, and grandfather of the wife of the Rector, who announced that some friends in the United States had presented him with \$200 for this Room. Three cheers were given for the American Church folk, who had shown sympathy with their brethren in Green Harbor.

The connection of Rev. S. Gibbons with this parish ceased on September 30, 1888.

STELLARTON.—The Lord Bishop passed this junction on Friday, 28th Sept., on his way to Cape Breton, having visited the parishes on that Island he will return, so as to confirm in Maitland, Hant's Co., on the 19th inst. The Rural Deanery Chapter will meet in that parish on the preceding day. The Bishop was accompanied this far by Rev. Weston-Jones, of Charlottetown, and was met by Rev. D. C. Moore, Rector of this parish.

MACCAN AND RIVER PHILIP.—A sufficient sum has been subscribed for the stipend of a clergyman to minister in these two important fields of labour, and the people are anxiously awaiting the appointment of some priest who is ready to come to them.

SPRINGHILL MINES.—The Church people has held a successful tea on the occasion of a band tournament, and the hard working ladies of the Church succeeded in raising over \$80 by their efforts, which will be devoted towards the ladies' fund for the purpose of purchasing the furniture in the proposed new Church. The ladies of the Church have undertaken this part of the proposed structure as their special offering and hope to accomplish their object by self-denying labours. A great number worked to make the tea a success, especially Miss Sayre, Madames Williams, Boss, and a host of others.

HALIFAX.—The members of St. George's Benefit Society to the number of about 200 assembled at their hall on Maynard street one