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w lately placed d Glass Co., 77 al specimen of the window is the side open rich opalescent well drawn and monious. The ngly beautiful oth the manu t is placed.

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ynnwood, the presented an ng, July 5th, r the auspices he attendance was in good music to the diomely illu ne ladies disly decorated. d the merry ere an index preme. The

arden party n Wednesday and socially sounds of Mr. dge" adjoiny attractive s, etc., and ese lanterns, t the various

white tents, where ice cream, lemonade, strawberries, and other refreshments, also tables and stands, where plain and fancy work and bouquets were freely disposed of. The Town Band generously contributed their services and rendered choice selections, and the church choir rendered vocal music at intervals about the grounds, a number of ladies and gentlemen from Berlin also very kindly assisted in the musical programme. The address by the rector, the Rev. J. Edmunds, thanking the people for their presence was well received. The weather was all that could be desired, and the company lingered till a late hour apparently loth to leave the pretty grounds, which were not deserted till after midnight. The receipts were about \$100, and the ladies are again to be congratulated on their assistance to the new church, their help to this object alone will now amount to over \$800. The pretty new church is fast nearing completion. The vane was placed on the spire this week, and the workmen are now engaged on the interior. What but a year or so ago seemed an impossibility will soon, through the earnest and united efforts of this small congregation, be an accomplished fact. It is expected to open the church early in October, and although the cost is exceeding the original estimate, owing to improvements that have suggested themselves, and the execution of which could not be delayed. The building committee trust with a continuance of generous aid and unabated efforts to complete the church, so that it can be occupied without incurring but a small debt that can be easily managed, at the same time no efforts will be spared to have a church free of any encumbrance as soon as possible.

DELEWARE.—Since her recovery from a long and dangerous illness, the wife of the incumbent of this parish has taken an active interest in the Church and Sunday School. A number of the congregation have subscribed about \$57 as an acknowledgment of her services in training the choir. This kindly action follows an expression of sympathy from the Burwell Memorial Church also of a substantial kind, which should have been earlier acknowledged. This church has now a handsome memorial window in remembrance of Isaac Brock Burwell, founder of the parish.

ALGOMA.

A Trip to the North-West continued.—I must now tell you about my visit to Crowfoot; his camp is 10 or 12 miles off, so I drove there with Mr. Tims in his light wagon and two ponies right across the prairie without any trail, all the Indians are moving now to Crowfoot's camp in preparation for the "Sun dance," which will begin in about 2 weeks. We kept overtaking and passing parties of them, women and men astride on their ponies with baggage behind them on the "travois," and babies packed in among the baggage, dogs also with 'travois' carrying smaller loads. It was a very picturesque sight, the white, scarlet and various colored blankets of the people, and the gay trappings of the ponies, all following one another in single file—children, dogs and foals trotting alongside. We found Crowfoot at home and very pleasant; I presented him with 6 plugs of tobacco, and we stayed about an hour talking. I told him I did not want any more children this year, but next year I should want 20. Mr. Tims was rather taken aback at my suggesting such a thing to Crowfoot, but I thought it best to tell him. He spoke very sensibly; he said you cannot expect to do much with us old people, we are like unwilling horses that have to be pulled along by a bridle and whipped to make go, but by and by it will be different, our children who are rising up will listen to you, when we old people are dead and gone you will have no further difficulty in getting the Blackfeet to adopt white man's ways and to send their children to school. Mr. Tims spoke to him for a long time about the Christian religion and Crowfoot listened very attentively, though several other men in the tent spoke impatiently and some went out. Crowfoot is very graceful in manner, and has finely cut features and delicately formed hands. Mr. Tims offered to pray and Crowfoot ordered all the people to their knees, but only a few obeyed. He himself knelt, and ejaculated his approval once or twice. After the prayer I asked if I might speak a few words to him, I spoke of the love and purity of the Saviour, and narrated the story of the woman who was a sinner washing His feet with her tears. He listened very attentively. At Medicine Hat I did quite a little business while the engine was getting water. While we were slowing up approaching the place, I made a map from the window on each side, showing the River Saskatchewan, the railway bridge, position of the town, churches, police barracks, station, etc., also the high and lowland. On alighting on the platform I got hold of an hotel man, and said can you tell me anything about land here, price of land, etc., I want to buy some. He pointed me to a gentleman a little

further off, lawyer and land agent. I introduced myself, and he introduced me to the clergyman, Mr. Lyon, who was on the platform. I told Mr. Lyon that I wanted a site for an institution, he seemed very pleased and I walked up with him to the church, had a look round, and decided on the spot at once, a good commanding site, well protected by surrounding hills, looking right down on the valley quite near the church. We went back again to the station, and I asked Mr. Mitchell, the land agent, to hold those two acres for me, jumped on to the train and off again. Our train was on time at Regina at 12.38 a.m. At 9 a.m. I started in a nice light buggy and a splendid fast trotting grey pony. Reached Piapot's reserve, 28 miles, at five minutes to one, welcomed by Miss Rose, the Presbyterian school-teacher, and had dinner at her house. In the afternoon I held a short service for the few white people, and also visited the Indian camp. Piapot and most of the men were away preparing for the sun dance, others were dancing and beating drums in a large teepee. However, I found 2 men apart from the others and had some talk with them and showed photographs. By this time it was 5 o'clock and time to go on. So I got out my pony and was soon on the trail again 11 miles to Mr. Lash, Indian agent on Muskkowepeetung's reserve, arrived there at ten minutes past seven Monday morning, after breakfast and prayers I christened their baby, 15 months old. Then Mr. Lash hitched up his wagonette and pair and drove me to visit the Indian camp. Chief Mushkow was unfortunately away and most of the men, but I left a photograph, and Mr. Lash thinks he will be able to get 2 or 3 children for Elkhorn, he is agent for 4 reserves. He will write me at Elkhorn, and when he has children ready I shall send Cromarty to fetch them. I left Mr. Lash at 10.30 and drove 3 miles to a Presbyterian Indian Institution, carried on on a small scale by a Rev. W. Moore. I think it is going to be a success; he has already 28, but is very short of funds. He was very pleased to see me and gave me some lunch, 2 or 3 boys recognized me and said "Puhgukahbun" (my Ojibway name) while beaming all over with smiles. When I saw them last year they were in blankets in the camp with long plaited hair.

(To be Continued.)

FOREIGN.

THE LAMBETH CONFERENCE.—For the third time, and under the direction of a third President, the Bishops of the Anglican Communion have assembled in England for the purpose of consulting together in Conference at Lambeth. The 209 invitations sent out have not all been accepted, but a greater number of Bishops meet together on this occasion than previously and thus afford very tangible proof of the growth of our communion throughout the world.

SERVICE IN WESTMINSTER ABBEY.—What was entitled the "opening service" of the Synod took place in Edward's ancient Abbey of Westminster on Monday evening, and consisted of choral Evensong with a sermon by the President. This is the first occasion that the Synod have been permitted to hold a service in the Abbey at all, on the first occasion, Dean Stanley declined to allow the use of the building to a body who sat with closed doors, and whose proceedings he evidently regarded with much suspicion. But the Abbey, though famous for great and solemn functions, as the Archbishop reminded his hearers in his sermon, is not by any means best suited for such; and certainly what impressive thoughts were inspired by the presence of so many of the Church's leaders from all parts of the world, from the grandeur of the ancient Abbey, or from the service itself, were very much depreciated by the want of greater attention to ceremonial detail. There were over 100 in episcopal robes who marched in order of precedence according to their date of consecration, the younger prelates walking first, the two Archbishops on either side of the Dean of Westminster closing the long file. The nave had been placed at the disposal of the members of the Synod, who, having witnessed the procession were scarcely able to follow any further part of the service or hear the sermon. Only the transepts were opened to the public and these were inconveniently crowded. A short time before seven o'clock the organ pealed out the strains of the universally known hymn "The Church's One Foundation," the procession meanwhile passing through the great screen, the Bishops taking their seats in the choir, their chaplains under the lantern, and the several Metropolitans passing on to seats in the sacristy, the two Archbishops stationing themselves at either end of the altar. The Opening Sentences, which were read by the Rev. S. Flood Jones, bore with them the refrain of the whole service. They were special for the occasion:—

Behold, how good and joyful a thing it is brethren, to dwell together in unity! (Ps. cxxxiii., 1)
O pray for the peace of Jerusalem: they shall prosper

per that love thee. Peace be within thy walls, and plenteousness within thy palaces. (cxxxii., 6, 7.)

There were also special Psalms and Lessons, the former being Psalms civ, cxlv., and the latter (1) Isaiah xlix. 1—24, read by Sub-Dean Prothero, and (2) Acts ii. 1—22, read by the Dean. The Ely Confession, Tallis's responses, and the canticles to a service by Dr. Bridge, were the chief points of the music, together with Sterndale Bennett's lovely anthem, "God is a Spirit." A special collect for Unity followed the collect for the week. An appropriate addition might have been made to what some people are pleased to call the "State prayers," in a special collect for the President of the United States. In Continental chaplaincies, which are much frequented by Americans, this is the custom, and, we believe, is appreciated as being something more than a mere passing compliment. Before the sermon *Veni Creator* was sung to Sullivan's tune and was very impressive. The Archbishop's address, which we print in another column took over three quarters of an hour in delivery. At its close a missionary hymn by Bishop Cleveland Cox, beginning with the words "Saviour sprinkle many nations," was sung, and the service closed with the benediction by the Archbishop standing before the altar. The procession retired in reverse order to that in which it entered, the organist playing the spirited "March of the Priests," from Mendelssohn's *Athalie*.

The first session of the Conference opened on Tuesday. This was prefaced by the celebration of the Holy Communion in the chapel of Lambeth Palace. The building, little known, is of special interest, from its associations, to Bishops; for in it till quite comparatively modern days the majority of Anglican prelates, whether home or colonial, were consecrated to their high office. The Bishops began to arrive at half past ten, and certainly they cannot be accused of coming in state to the Council of the Church. There were only three or four carriages, the majority of their lordships favouring Hansom cabs, while a large number walked across Westminster-bridge. Nearly all the Bishops who have accepted invitations, except the Bishop of Nova Scotia, who does not sail till the 9th inst. were present. Their lordships robed in the guard room, and the junior colonial prelates walked first in procession. The American bishops, as visitors, walked by the side of the home prelates; and in the rear of the procession, preceded by Sir John Deane, the Vicar-General, Sir John Hassard, the principal Registrar-General, and Sir John Hanham, the Apparitor-General, came the Archbishop of Canterbury, having at his sides the Archbishop of York and the Bishop of London, and followed by the chaplains to the Archbishop of Canterbury—namely, the Dean of Windsor, Archdeacon Smith, the Warden of Keble, Canon Cadman, Canon, Elwyn, Rev. C. B. Hutchinson, the Rev. M. Fowler, and the Rev. A. H. Baynes. The scene in the chapel was a unique one, there being nearly 150 Bishops present from all parts of the world, exercising common bond of union in the see of Canterbury. The *Veni Creator* was the introit, and the Archbishop of Canterbury was the celebrant.

The Bishop of Minnesota preached the sermon, in which he spoke of the importance of unity in the Church. He noticed a number of hindrances to that unity, and discussed the possibility of a comprehensive union with the Church. After the service the Archbishop entertained his episcopal brethren at luncheon.

Subsequently the first session of the Conference was commenced in the Palace Library. The sittings are held in private. The Archbishop's address appears in another place.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

CLEVER YOUNG MEN.

SIR,—There is at the present time an increasing demand prevalent in the Church of Canada for so called clever young men. Middle aged men with certain redeeming qualifications may be tolerated, but when they exceed that age and pass over into the shady side of life, then toleration ceases. And although their physical condition may not be greatly impaired, and their intellectual powers may be, at least as vigorous as ever, and from their large experience may be capable of greater usefulness in the Church of Christ, these Clever Young Men, yet they are doomed to unpopularity by the shallow, fickle minded of the present generation, who think that the sooner such Clergymen resign their ministerial office or go on down