

mission to be used of the clergy have they have discarded way decorate the r them.

St. Jude, will be t, 9th inst. Morn- v. Dr. Mockridge. cher, Rev. Canon 7 p. m.; Preacher, gratefully our Oak- must they will have

ere were special st Woodstock, in ary, on the 25th t. Paul's, London, song, and the an- occupy the pulp- ted a-very crowd- d-dressed himself ard with pleasure n in the morning y the choir, and ic by the choir. Mr. McLeod sang ty and pathos. rmon, was one to uture years, and leible impression

Sunday morning ed by the rector, M.A., of Buffalo. her; his text was en we have done ftable servants." Christian thought y the large con- egation was even l in a marked de- ar congregation, and it was re- a disposition on united force and ly that is too of. The preacher at Hastings, whose As in eloquent that wondrous Christian Faith "—of whom the Beloved Son, in im;" and who God, why hast

th Sunday after ficiated in the He preached y practical ser- an duties of pu- s, Rector of St. in St. Paul's day, the 17th glad to see him. on the "Com-

g was held at v. 12th. Ad- R. McCosh, St. s. McLean and

LAWYERS TO BE etts, solicitors ying to the On- g another Act Synod have, te by their by- e necessary to of the Synod, e Synod power power in the ad?

on to report titute in the fficulties to be tion are this. urther Sun- ute, and that throughout the

diocese, each deanery forming a branch institute, and all these branches being united in one diocesan institute. There is in our Sunday-schools too much congregationalism—too great a diversity in Sunday-school literature. It seems that in some schools there is a want of Church order and discipline. We feel much that this isolation should be put an end to.

ST. THOMAS.—Trinity Church.—Thanksgiving Day was kept by morning service at 11 a.m., and an appropriate service of song at 7.30 p.m. in which the Sunday-school pupils joined with the choir. The church was tastefully decorated with grain, flowers and fruit by a band of young people under the direction of Miss Ellis. The services were well attended, the church being nearly filled in the evening, and the offertory of the day was a generous one on behalf of our parish Sunday-schools.

THE RURI-DECANAL CHAPTER met on the 18th at St. Thomas, and made arrangements for holding the missionary meetings for the county during the coming months. A missionary meeting was held in the evening, when the Rural dean and Rev. Geo. Wye read prayers, Rev. J. Strong the lesson, and Rev. J. Chance and Dr. Schulte delivered interesting addresses.

COURSE OF LECTURES.—A course of Sunday evening lectures has just been given at Trinity Church upon the following subjects: "John Wicliffe and the Reformers before Luther;" "What the Bible did for Martin Luther, and what Martin Luther did for the Bible;" and "The English Bible and the Reformation of the Church of England." A second Sunday-school has been opened in the parish with promise of great good. Our annual S. S. teachers' meeting has been held, when the S. S. finances were reported in a flourishing condition, officers appointed for the coming year, and arrangements made for holding the annual S. S. Christmas festival.

ONONDAGA.—In addition to the recent improvements in this parish, another step has been taken in the same direction by the purchase of a new organ for Trinity Church. The instrument was made to order and in style, tone and workmanship reflect great credit upon the builder, Mr. Edmund Beaver, of Brantford, recently from Montreal. The case is of light wood with walnut trimmings, and the pipes, flesh-coloured ground-work ornamented in blue and gold. It is not only an ornament, but will greatly aid in the services of the sanctuary. The expense has been fully met, the members deciding to pay for it at once in subscriptions of \$5 each; and although it has been in use but two Sundays every cent has been paid, leaving a balance for hymn and tune books for the choir. Three adults were baptized recently, and these with many others await the arrival of our new Bishop for confirmation. The Rev. Ridley, incumbent, has every reason to be encouraged, surrounded as he is by such a willing people, and blessed with every evidence of success.

SARNIA.—The ladies of St. George's Church had been busily preparing for a bazaar for the past six months, which was commenced in the Town-hall on Tuesday, Nov. 27th, and continued on the two following days. The display of goods was both large and elegant, including almost every conceivable kind of ladies' fancy work. Many of the articles shown were of a really superior order of work, such, in fact, as is seldom seen at such places. Five large tables were presided over by four ladies at each table, in addition to which was a refreshment table, where an excellent dinner or tea could be obtained at a moderate rate. The bazaar was patronized by the public in general. The goods were sold at fair prices and the receipts were large, being \$1,800. Everything was sold at its fair value, and when it is stated that the ladies have nearly \$400 worth of goods on hand to be disposed of, it will be seen how hard they must have worked, and what credit is due to them. The bazaar was in every sense an unqualified success. At the close Mr. A. C. Clark, on behalf of the managing committee, presented the Rev. T. R. and Mrs. Davis with a beautiful draped table and pin-cushion valued at \$80, as a slight recognition of their efforts in behalf of the bazaar. Mr. Davis thanked them for their kindness, and said that Mrs. Davis and himself had simply done their duty. The exterior of the new church is now complete, and is much admired by every one. It is one of the prettiest churches in Western Ontario. On St. Andrew's day service was held in St. George's Church, and special prayers were offered in behalf of the new Bishop. There was a good congregation present. This parish is manifesting new signs of life and vigour.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

CHRISTIAN UNITY.

SIR,—*Apropos* of the subject of Christian unity, may I ask to be allowed to draw attention to two significant events which have occurred within the past few weeks. The first happened during the Moody and Sankey meeting in Cork, which were held contemporaneously with the annual business meeting of the Cork Diocesan Synod. "On the Tuesday Mr. Moody, with several of his fellow labourers happened to visit the fine new cathedral while service was proceeding. The Bishop was informed of the fact by some of the clergy present, and Mr. Moody was invited to join in the participation of the Holy Communion. This he and his friends were, of course, glad to do." An inspiring and cheering example of a determination to obey and fulfil the earnest longing of our blessed Lord for the oneness of His people on earth, instead of the miserable anomaly so common in our Church of the formal utterance of a prayer for union, which is found to be hollow by the very fact that the cold and culpable exclusiveness of the offerer hinders it from ever being answered.

The second is the publication of a letter sent by the Lord Bishop of Rochester to the Vicar of St. Thomas, Blackheath, concerning the visit of Moody and Sankey, in which he says:—"I am sincerely glad that you should give counsel and sympathy to our good kinsmen, the American evangelists, who propose to help us with our overwhelming work in South London this winter. They are personally known to me. More than once I have come across their track in their own country, and I have heard nothing but good of them. *To call them schismatics is to trifle with language.* Their religious services are simple, reverent, and deeply impressive. I am sure that all earnest workers for souls of whatever school among us, if they cannot altogether go with them, will pray for them. My own desire is that God will raise up ten thousand such men to proclaim His redeeming love."

We would say with all our heart, here is the solution of the question of union—a man not theorizing about it, but asserting it, and accomplishing it. Thank God for such a letter as this. It is grand, noble, Christlike, and it is deeply significant. It tells of a change in the thoughts of men, of a yearning desire for union, and a practical determination to acquire it. Instead of the cold, fretful, inert murmur about "hopeless disunion," scowls and growls at earnest Christian brethren, we have the warm, energetic action of a right noble follower of the Lord. One tires of hearing this never-ending Pharisaic tirade against schismatics, of cries and lamentations about the schism of the Methodists, the schism of the Independents, the schism of the Reformed Episcopalians. Sir, let us confess the truth: we are the schismatics if we talk thus and do not act. The Church of England in 1662 was the great schismatic; and every one of her members who fails to act with this noble bishop, and to do his utmost to expel the spirit of exclusiveness which narrows the limits of our Church to the exclusion of many who call and profess themselves Christians, is perpetrating the schism. Time was when the Church of England was the Church of England, and no one who loves her, as I do with all my soul, can contrast without some shame her position now, and her position three centuries since. Now she but partially represents the Christianity of the nation, for many of the noblest and truest of England's sons are not ashamed to belong to other communions. Then she was the Church of the nation, and all, no matter how divergent their views on some minor matters of ritual and discipline, were embraced within her fold. Now she looks down with disdain upon all Christian ministers not episcopally ordained. Then she admitted all, though ordained otherwise than by the form of the English Church, to hold benefices in England on condition of their subscribing to the articles of religion. Now she is exclusive. Then for the glory of God she concluded within her fold all the various regiments of the redeemed, differing perchance in minor, but one in the essentials—the destruction of the kingdom of Satan, and the salvation of souls. But, alas! for the unity of Christ's body, then came that year of 1662, the dreariest and deadliest in the annals of the Church's history. The act of Uniformity was passed. In the flush of pride, intoxicated with triumph, the royal party, which by no means represented the whole Church of England, succeeded in expelling from the Church in one day 2000 of the noblest of God's ministers in His Church of the nation. That was the death blow to Christian unity in England. There could be no unity when they were so ignominiously expelled. Their

only alternative was to worship God in their own way, as they could best interpret His will. But if we talk of schism in that event, I say, and say it with the belief that I have the spirit of truth to guide me, that these men were not the schismatics. To call them schismatics is to condemn ourselves. Who were the schismatics of the Reformation—Rome or the reformers? Rome assuredly, for her errors caused the schism. And the schismatics of 1662 were not Baxter and his party, but the royalists of our Church, who made no endeavour to conciliate and retain their brethren in the Lord.

I feel most deeply, and so, I am convinced, do all true lovers of Christ and His Church, the deplorable weakness and narrowness to which our Church is subjected through our enforced exclusiveness. As I am no believer in apostolical succession—it is no doctrine of our Church: one looks for it in vain in that which alone contains the doctrine of the Church of England, the Thirty-nine Articles of Religion, our doctrinal standard—I can only regret that our Church, which once was, and now should be the Church of English speaking people throughout the world, is hindered from being that by a decree passed in a period when she had less of spiritual life in her probably than at any other time.

But, sir, I believe that better times are coming. God's truth is again emerging in spite of modern Pharisaism; and in that letter of the Bishop of Rochester we can detect signs of the advent of that day when the reunion of Christ's people in spirit and truth, not in letter and form, shall be the fulfilment of His prayers. And that union can only be accomplished by men who, filled with the spirit of Christ are determined to sacrifice prestige, and non-essentials of all sorts to secure the greater end, the co-operation of the saints of God. And more. That union can only be brought about through the medium of our Church, and through our Church only by her rising to the attainment of so glorious and divine an honour by humiliation and confession. No Church on earth is perfect, and let not our Church boast her faultlessness, lest the condemnation of 1 John i. 8, and the threat of Rev. iii. 17 be hers. Let her confess that the expulsion of the non-conformists was an error, and the alienation of the Methodists a terrible mistake, and let her not plead as a palliation for inaction, that the rent is too wide to be ever again healed. Let her consider her present contractedness, and contrast it with the comprehensiveness of her former width. Let her realize that haughty arrogance, and un-Christ-like pretensions will never secure the union of Christ's Church on earth. Let her be content to sacrifice many things of which she may boast, if thereby she will weld in one the redeemed of God. And let her to that end, with many of the noblest of her bishops, and many of the most devoted of her sons, learn to regard all who love the Lord Jesus Christ in sincerity and truth, as brothers in the Lord, no longer strangers and foreigners, heretics and schismatics, but fellow-citizens with the saints, and of God. This is the unity of the Church, and this unity can be accomplished only by our Church daring to atone for the mistakes of the past, by making herself the centre of unity for the future. Practically the obstacles to the accomplishment of this seem insuperable. But none the less strong on that account is the injunction to every faithful man to pray on, and labour incessantly for the removal of the barriers.

"Pray for the peace of Jerusalem." "That they all may be one."

DYSON HAGUE.

Toronto, Nov. 21st, 1888.

NEW CHURCH AT COLBECK—APPEAL.

SIR,—Some time since you kindly allowed me the use of your columns to publish an appeal, endorsed by the Bishop of Niagara, on behalf of the funds for building a new church at Colbeck, in the mission of Amaranth and Luther. I am sorry to say that the response to that appeal has not been so general as I had hoped. I know that the calls for aid are numerous, but I am also sure that many such calls are left unnoticed from want of thought, and not of generosity, on the part of the members of the Church. I trust that some of our friends in more favoured parts of the world will be willing to assist us in our work. We shall be deprived of much help that we expected from many in this section of the country, on account of the very great failure of the crops from frost and rust. The farmers in the more open sections of the country were able to harvest the greater part of their grain before any severe frost came, and therefore they do not suffer so much as do the farmers in the back townships. Surely there are many who are able and willing to send us a small offering in aid of our cause, which is most worthy, the church building being absolutely a necessity. Contributions of one dollar, or lesser sums, can be given by many who will be none the poorer for the gift, whilst we shall be assured of