

St. Stephen's.—The Rev. C. B. Kenrick, late of the Diocese of Fredericton, has been appointed to the curacy of St. Stephen's, fast becoming one of the largest and most densely peopled parishes of the city.

Some excitement has been created in Dissenting circles by the arrival and extraordinary services carried on by Revs. (?) Sam Jones and Sam Small. From the descriptions given of their proceedings, this "newest" evangelizing method is not much, if any, improvement on that of the Salvation Army, which, by the way, was also given a "hoist" by the visit of General (?) Booth and the patronizing attention he received from some Churchmen.

In view of these facts, it is gratifying to know that the CHURCH ARMY is about to commence work in Toronto, and it is to be hoped its method of work may prove how unnecessary are the objectionable and irreverent practices of the Salvationists and others.

DIOCESE OF HURON.

The Right Rev. Bishop Baldwin will hold an Ordination (D. V.) in St. Thomas, on Sunday, Nov. 7th.

The Sunday-school Convention is to be held in the Oranyn Hall, London, commencing Oct. 27th. It will be opened by a public service in St. Paul's the evening before, and sermon by the Bishop.

SARNIA.—A Thanksgiving service was held in St. George's Church, on Sunday the 10th instant. The sacred edifice was neatly decorated with grains, fruit and flowers. The services were bright and cheerful. The congregation in the morning was large, but in the evening the building was fairly packed. The Rev. R. Hicks, B.D., of London, preached two admirable sermons suitable to the occasion. The offertory, which was for the organ fund, amounted to \$107 over and above the ordinary collection, which the Wardens kept for current expenses.

On Monday a branch of "The Woman's Auxiliary Missionary Society" was formed. About thirty ladies were present, and addresses were delivered by the Revs. Hinde and Hicks.

On the evening of the 11th a deputation of Orangemen waited on the Rector, Rev. T. R. Davis, M.A., and presented him with a very handsome and valuable arm chair and address, in recognition of a sermon he preached for them on the 12th of July last. They expressed their high appreciation of the good advice given in the sermon, and the lessons enforced, and hoped that the chair would be accepted as a slight token of their respect.

LONDON.—*Christ Church.*—On Sunday the 10th, the annual Thanksgiving service were largely attended, and the Church was beautifully decorated with grain, fruit, flowers and banners. Canon Newman preached in the morning and the Bishop in the evening. On the Monday evening following a Sacred concert and Harvest Festival was held in the Church, and was also largely attended, seats having to be placed in the aisles to accommodate the large number present. The choir was assisted by many of the leading vocalists of the city. His Lordship the Bishop was present and gave a most practical address on the subject of "The Time of Harvest." There were also present the Revs. Canon Smith, Rector; Davis, Richardson and Seaborne. A collection was taken up amounting to about \$40, to go towards procuring a furnace for the Church.

OBITUARY.—Entered into rest on Sunday the 17th day of October, Harvey Morris Switzer, of Palermo, Merchant. Deceased was born in the County of Limerick in 1818; emigrated to Canada in 1832; he settled in the township of

Albion; at the age of twenty-one entered into mercantile life as clerk to J. M. Chaffee, at Fulmore, Gore of Toronto, with whom he remained eighteen months. He then entered the dry goods establishment of the late J. A. Smith, of Toronto; there he remained five years, and in 1844 moved to Palermo, County of Halton, where he carried on the mercantile business until his decease. He has been postmaster at Palermo since Sept., 1846; and a magistrate and commissioner in the Court of Queen's Bench since the separation of the County from Wentworth. He was a cadet in the Military School at Toronto, and ever since the organization of the 20th Battalion Halton Rifles held a position on the Staff as paymaster. He was a member of the Church of England and always took an active part in matters connected with the Church. In 1845 he took great interest in the erection of St. Luke's Church, Palermo, and many of the trees which ornament the Church grounds were planted by his hands. For the past year he was actively engaged in promoting the building of the handsome parsonage which is now just completed, and to the very last his interest in the work was unabated. In politics he was a Conservative. Deceased was foremost in everything connected with the welfare of the village and township in which he lived. His death leaves a blank, which it will be very hard to fill.

PERSONAL.—Archdeacon Marsh has been spending a few weeks in the Northwest.

DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

(Continued.)

In one direction, however, there were still arrears. Twenty thousand dollars were required annually that the work of the diocese may be carried on. Of this, \$4,000 are furnished by the congregations; \$8,000 should be found by the other dioceses of the Dominion; still leaving \$8,000 for the Bishop to find in various ways. But the other dioceses were in arrears for the last two years more than 50 per cent., so that there was a deficit from that quarter of over \$8,000, which the Bishop had to pick up, or rather *scratch up*, as he could. Now, he was anxious they should understand the sources whence the rest of the money was derived; for while a large proportion of it came from the grand old societies of England, a very considerable portion also came from people of very slender means—much of it, indeed, from England's poor, from persons positively struggling hard with poverty themselves. He felt bound to give them an instance or two. After one meeting in England, the head of one poor family went home and killed their only pig, and sent in the proceeds; at another, a servant was present, who some time after sent him \$20, the proceeds of working *over-time* at night for the young ladies of the family; while a governess in Canada devoted all her spare time to certain kinds of ornamental work and flower painting, in order to devote the results to the support of this diocese. Now, the congregation here had been doing well; within the past year they had *doubled the income* paid as stipend; and he thought the time had arrived when they would be able to raise \$50 towards the general Diocesan Fund, and when the building or the purchase of a Parsonage should engage the attention of old and young alike. The congregation of Gravenhurst, appreciating the extreme generosity of many of those contributing to support Algoma, as shown by such instances as those just given, had voluntarily come forward some little time back and pledged themselves to use their best endeavors to raise, between Easter, 1886, and Easter, 1887, the sum of \$100 towards the General Fund of the diocese. Touching on many other important matters, both general and local, on which the

want of space forbids me to dilate, his Lordship resumed his seat amid much laughter and applause.

Mr. Cole was reminded of something he had lately read in the papers about a detective who had discovered that at the meeting of a certain Anarchist Club a proposal was made that each member should carry in his hand a very small syringe, with a sort of hollow needle containing prussic acid, so that whenever they met any great capitalist they might go up to him and manage to slightly puncture the skin, and, touching the spring of the syringe at the same moment, might procure for him an agonizing death within about half-an-hour, and probably without at all arousing his suspicions. The proposal, however diabolical, did not shock him so much as the reception it met with from those present, who laughed at and cheered this idea of an agonizing death for those who had in no way wronged them, but whose only sin was wealth. What, we naturally ask, are our churches about? Where is our boasted civilization? Are these the triumphs of our education and our Sunday-schools? Some people think Mission work useless. Let us look at the other side. A noted Atheist, was asked if he were out at sea in an open boat, and his only refuge one of two islands, which he would choose, if he knew the one to be inhabited by professing Christians and the other by those of his own creed. "I should steer for the Christians," said he; "I should expect at the other place to find a perfect hell." "Why, then, oppose that which in your own view is so great a blessing to mankind?" Never had the infidel lecturer been placed in such a dilemma; and how forcible a paraphrase is that candid avowal of the Master's words, "Ye are the salt of the earth." Not only is the Church "the pillar of the truth"; it is the *stay of society*, preserving it from crumbling to decay through the rottenness of its corruption. Yes, they were going to take an increasing interest in Mission work and Church work generally.

(To be continued.)

DIOCESE OF QU'APPELLE.

SYNOD ADDRESS OF BISHOP ANSON.

(Continued.)

There are two other subjects that will be brought before you in the reports of the committees appointed last year on the Marriage Laws and on Sunday Schools.

It is unnecessary for me to say much on either of these subjects. The importance of both will be readily admitted. The Church has always considered marriage as a Divine ordinance, "instituted in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and His Church." Till lately Christian States were content to receive their laws on the subject from the Christian Church. Now, however, that this has ceased to be so, the Church must boldly affirm her position, that whatever the States may allow for the secular legal union of man and woman, the Church, too, has her laws for the members of her body, which she cannot consent to alter at the dictation of any other body. The laws of the Church with regard to marriage, it must be remembered, are based not, as many seem to imagine, on the mere Levitical code, but upon the far deeper principle that those who are joined together in Holy Matrimony are "one flesh," and that it is not lawful for any man to put asunder those whom God has thus made one.

The Church has also always considered the care of the young her special charge. "Feed my lambs" is no less a commission given her by the Good Shepherd than "Feed my sheep." In the circumstances under which we are placed in this country, it is almost impossible for us to do more for the children than such opportunity as is given us in our Sunday Schools,