

gards the keeping of the sacramental vessels are simply unmentionable. Progress in this as well as other matters may be slow, but it is sure. At the recent great meeting in the Cannon Street Hotel, to protest against the persecution of the Bishop of Lincoln, Mr. Moseley, of Wednesbury, told the following incident regarding a private Celebration:—Some years ago he had to ask the parish clergyman to celebrate the last rites to his dying father. What did that priest, now gone to his rest, say? He had no wine. Was there any in our house? On learning that there was, he was satisfied, and came. There was a common wine-glass and a common saucer used for that Celebration. He quite admitted that it was a true Communion; but for all that, let them contrast it with what was seen of the Catholic clergy of to-day, and it would be seen that there was a great deal to be thankful for. We have only to work and wait: we are winning for others if not always for ourselves. Lord, show Thy servants Thy work, and their children Thy glory.

The *Church News* Natchez Mississippi thus speaks of the Lambeth Conference:—

This great gathering of Anglican Bishops from all parts of the world is, in these midsummer days, naturally the ecclesiastical event of the greatest interest. It would be such at any season. We may feel sure, too, that it is no mere dress parade, imposing from number and looks and robes and processions. Even that it would have real value and power. Dress parades stir the heart and move the imagination, promote good discipline and hearty *esprit de corps*. But this is rather a "demonstration in force," a gathering of leaders for council. Out of it will come, without doubt, not only new courage, but new wisdom: not only mutual respect and increased good will, but that larger view of the Church and her work and her power, which all of her children, great leaders and humbler followers, have the constant need to be growing into. There is no man, wise Bishop or obscure Priest, who will not, in the many-sided wisdom of such a gathering of his peers find much to broaden his knowledge and strengthen his spiritual life. We, in this Diocese, may well be glad that we are to profit, as we shall, by our Diocesan's share in the strong influences of the Conference, and this confidence may be the confidence of every Churchman, unless he doubts His promise Who has said to His ministers, "Lo, I am with you always."

The *Iowa Churchman* makes these wise suggestions under the caption First Steps:—

It is greatly to be desired that the isolated Churchman of the Diocese should arouse themselves to a sense of their duty with reference to the establishment of the Church in their respective neighbourhoods. They should not idly await the coming of the Church of them. It may be years ere they can be reached. They may never attract the notice of the Missionary Board; in fact, they will not, unless they are at pains in the first instance to let their needs be known, and to take measures themselves to do their part in relieving these needs. It is with in the power of every isolated Churchman to ascertain who of his neighbors are members with him of the Church of Christ, what they can do to obtain its services, and whether or not they are ready to attempt to have them at once. There must be the want, and the measure of the want is easily learned by the effort to ascertain what can be raised for occasional services, or for permanent ministrations. It would be well if our Diocesan work could send its agents at its own cost to seek out the scattered members of our communion, but this, at present, is out of the question. The means are wanting. It is still within the power of any handful of Churchmen to raise the means for

an occasional service, and this should be done, and the missionary's expenses paid, and more than paid, for the laborer is worthy of his hire. Where this cannot be done, lay services, at least, can be established, a Sunday-school started, a woman's guild organized, and the beginning made of a fund which, if carefully nursed and patiently increased, will eventually insure the introduction of the Church.

#### DIOCESE OF QUEBEC.

QUEBEC.—*St. Peter's*.—As on the preceding Sunday, there were large congregations on the 16th inst, in St. Peter's Church, the sacred edifice being well filled at both services. The retiring rector, the Rev. M. M. Fothergill, referred to his approaching departure, and said that he found it exceedingly difficult to say farewell. In the course of his ministrations, extending over a quarter of a century, he had learned to love the different members of his flock, and although he had experienced some sacrifice of personal desire, the work of the Church and parish had been very much blessed. When he took charge of it there was no parsonage, and the Church was a pewed one. Now the Church was free to all, and there was a parsonage clear of debt, while the confirmation classes and communicant lists would compare favorably for numbers with those of any parish in the diocese proportionately to the number of families in the congregation. There was a very devout and efficient choir, to which the Rev. gentleman paid a well-merited compliment. He spoke of the need of a parish room, of his efforts and prayers in that direction and of the admirable progress made towards it by the Guild. He would be deprived of the pleasure of superintending its erection but this would fall to younger and abler hands. He regretted that some had said that the Church should not now be like the old St. Peters, and that others spoke of leaving it. Surely they did not come to Church to see a man. He hoped and trusted that all would make sacrifices, if needs be, of personal convenience, of time or of means, for the sake of continuing and supporting the work of the Church and parish, and would endeavor to support the hands of his successor.

The following Bishops who were present at the late Lambeth Conference arrived in town by mail steamer "Vancouver" on Saturday last:—Their Lordships the Most Revd. John Medley, D. D. Metropolitan of Canada, Right Revd. Bishops Williams of Quebec, Hamilton of Niagara, Sweatman of Toronto and Kingdon of Fredericton. The Ven. A. Dixon, Archdeacon of Guelph, and Revd. Canon Medley, of Fredericton, were also passengers by the same vessel.

ORDINATION.—An ordination will be held in the Cathedral on Sunday next, the 23rd Sept., when three candidates will be admitted to the order of Deacon. The day previous to the ordination will be devoted to meditation, prayer and special religious services on behalf of the young men to be ordained.

PICNIC.—On Saturday the children attending Trinity Church Sunday-school had their annual picnic on the grounds of H. Wade, Esq., at New Liverpool. The young folk, who were accompanied by the Rector of the Church, Rev. A. Bareham, and their teachers, had a most enjoyable time, and returned to town about 6 p.m., highly delighted with the day's outing.

EPISCOPAL VISITATION.—The Bishop of Quebec will visit the District of St. Francis next week for a brief Confirmation tour prior to His Lordship's return to Europe, necessitated by the ill-health of Mrs. Williams. The following are the Bishop's appointments: September the 26th, Cookshire; 27th Bury; 28th, Dadswell; 30th and Oct. 1st, Sherbrooke, Lennoxville:

Oct. 2nd and 3rd, Dixville, Stanhope and Peterboro.

Canon Foster who was some time ago offered the Rectorship of Melbourn in succession to the Rev. A. J. Balfour, has declined the charge. Unfortunately there is a heavy debt upon the new church there, which has also serious defects of construction that threaten the permanency of the structure. The appointment of a successor to Mr. Balfour has not yet been made.

#### NEW BOOKS.

THE CHURCH IDENTIFIED, by a Reference to its Origin, Perpetuation, and Extension into the United States. A New Revised Edition. By the Rev. W. D. Wilson, D.D., LL.D., L.H.D., Professor Emeritus of Cornell University, and Dean of St. Andrew's Divinity School, Syracuse, N.Y., Jas. Pott & Co., N.Y.

This is one of the volumes mentioned in the Library for Every Churchman, offered at specially low rates by the publishers above named, and noted in page 12 of our advertising columns. Issued forty years ago it passed through quite a number of editions; but the demand for it still continuing the author has issued a new and revised edition, which will be welcomed by all Churchmen who desire that the true position and claims of The Church should be more fully recognized, now that the desire for unity is so prevalent, and the search for a basis of union is being made. Everything tending to show the paramount claims of The Church in this respect, is important and timely; and it is to be hoped that the wide influence exercised in the past by this work may be largely extended. It would be well if it were placed in the hands of every candidate for Orders, and they were required to pass examinations upon it: there would not then be so many newly fledged Deacons who are almost totally ignorant of Her teaching and historical authority. The aim of the author is to identify and discriminate the Church from the multitudinous sects surrounding Her, and this he does chiefly by tracing out the actual existence of the visible Church of Christ on earth from the beginning, as distinct from all bodies and all counter-claims of indisputably modern origin and having no traceable root in that Vine which our Lord planted once for all.

In this connection the writer says (we have only space to quote so much):

"I suppose that every one who has any earnest belief in Christ, sees and feels the necessity of belonging to some Church, and, doubtless, he feels that it is better to belong to that Church which our Lord founded, if he can only find what it is, and where it is, than to any other. I suppose that most people would be willing to sacrifice a good deal of what they may happen to prefer as a matter of taste, or of judgement even, for the sake of the certainty that they were in that communion and fellowship which He founded, and which He declared 'should last forever—the gates of hell should not prevail against it.'"

"No one can identify the Church among the many bodies or denominations that present their claims, by any minute comparison of them in detail, with the description given in the New Testament. In fact, there seems to most persons to be a singular and unaccountable absence of any minute description or detail of the Church organization of those days. And yet we read that there is one Body, that is the Church, as well as one Faith and one Baptism; and what deepens the impression of the reader of the Scriptures in regard to this subject, is the fact that there are not only exhortations and entreaties to preserve the unity of the Body, but also statements of the nature and danger of the divisions that might arise, and warning of the peril of those who allow themselves to be led into these evils, Heresy.