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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—1. ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLIASTICAL NOTES.

A VENERABLE PRIMATE.—His Grace the Lord Primate of Ireland, who is as hale and hearty as ever, entered his eightieth year on 20th of September last.

CHILDREN'S JUBILEE.—On the 7th about 1800 children of the Royal Parish of St. Martin-in-the-Fields were entertained by public subscription at the grounds of Mr. James Anderson Rose, of Wandsworth Common, in celebration of the Queen's Jubilee. The Right Hon. W. H. Smith, who was unable to be present, kindly sent a large quantity of fruit. A telegram conveying a loyal message was sent to the Queen, and a reply expressing Her Majesty's thanks was received from her Private Secretary.

CLERICAL SUFFERERS.—A Clergyman's wife in a letter to the *Morning Post* on 'The Church and the Land' describes the sufferings of the clergy, and asks that a separate fund may be established to provide employment abroad for the sons of the poorer clergy, and also their outfit and passage-money. Of all the professions, the clerical profession is feeling the pinch of hard times most acutely, and many country vicars scarcely know how to provide the necessities of life.

NEW JUDGE.—Mr. Justice Grove, who has just retired, is succeeded in his judicial functions in the Queen's Bench Division of the High Court of Justice by Mr. Arthur Charles, Q. C., D. C. L. The new Judge is the seventh surviving son of the late Mr. Robert Charles, of London. He was born in 1839, and received his education at University College, London. He was called to the inner bar in 1877, and in 1884 he was made Chancellor of the Diocese of Southwell and Commissary of the Dean and Chapter of Westminster. Mr. Charles took a leading part, on the ritualistic side, in all the great cases that have come into court since the promotion of Sir James Fitz-James Stephen.

A LONE MISSIONARY.—An Irish lady, Mrs. Catham, wife of the Rev. Henry Catham, at St. Stephen's mission, Reel River, North West America, sister of the Rev. G. French, rector of Shinrone, is said to be the only female missionary residing within the Arctic circle.

WESLEY AND PRAYERS FOR THE DEAD.—An exchange says: It is interesting to note that evidence of John Wesley's practice of prayers for the dead will be found in the Bristol edition of his works, 32 volumes, 1773. See the following references: Vol. xvi, 345; vol. xviii, 154. He even put forth forms of prayer for the dead to be used by Methodists generally, and these will be found in the same collection, vol. x, 40, 48, 73, 77.

The Bishop of Manchester, Bishop of Carlisle, Bishop Walsham How, Archdeacon Lefroy, of Liverpool; Canon Hole, of Canton; Canon Body, of Durham, and Canon Knox Little have promised to speak at the series of working men's evening meetings in connection with the forthcoming Church Congress at Wolverhampton.

DECADENCE OF DISSENT.—Commenting on the decadence of dissent in Swansea, the *Cambridge* says: "There can be no doubt there is very much truth in the remark, and that the Dissenting element is at a very low ebb in Swansea at the present moment. Whatever the cause, the fact remains, viz., that several of our principal chapels (which were once crowded with worshippers) are to-day only half filled, and that a spirit of lethargy and indifferentism pervades the people."

LAY EVANGELIST MISSIONS.—Missions are about to commence, in connection with the Lay Evangelist Mission, Diocese of Manchester, at Richester, Manchester, Withnall, Oswaldtwistle, Bamford, Rochdale, Ashton-under-Lyne, and Chorley. In each case they will be conducted by a trained working man evangelist, licensed by the Bishop, and under the direct control of the incumbent of the parish. The Rev. E. G. James, Rector of Chorley, is Superintendent of the mission.

SATISFACTORY.—In Nevada the number of confirmations was greater this year than any previous year since the establishment of the mission. The Church has grown in the face of a decreasing population, and is the only religious body, Roman or Protestant, that can report such a state of things.

NEW YORK.—The trustees of Holy Trinity Church, Harlem, have purchased six lots of ground at One Hundred and Twenty-second street and Sixth avenue for \$83,000. It is intended to begin soon the erection of a church to cost \$225,000, which, it is said, will be the finest church building in Harlem. The Sunday school rooms are to be sufficiently large to accommodate 1,500 children.

ARCHDEACONS FOR NEW YORK.—The primary meeting of the Archdeaconry of New York City was held at the call of the Bishop in Grace Chapel at 10 a. m., Sept. 20. Nearly one hundred persons were present. The Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Dr. Buel and Messrs. Nelson and Woolsey. After the service the Bishop called the Archdeaconry to order, and nominated the Rev. Alexander Mackay Smith, late assistant minister in St. Thomas Church, N.Y., as Archdeacon of New York. On motion of the

Rev. Mr. Anketell, the ballot was dispensed with, and the nominee was unanimously confirmed.

DEPARTURE.—The Bishop of Madagascar departed for his distant see by the *Roslin Castle*, Sept. 14. He has collected during his year of furlough in England nearly £2,500. It is a very great disappointment to him that he cannot remain for the consecration of the cathedral at Truro; but for many reasons he thinks it would not be right to linger.

WHAT NEXT?—The Rev. Stopford Brooke, who got tired of the Church of England—and persuaded his flock to be tired of it too,—has now got tired of the pulpit altogether. He will presently, it is stated, take advantage of the act which enables him to legally abandon Holy Orders, and thereafter will seek to enter Parliament. It is not known whether his faithful flock will follow him!

CELEBRATION.—Dean Fremantle's eightieth birthday was celebrated in regal style at Ripon on Wednesday week. The Cathedral choir assembled under his window at an early hour and sang his favourite hymn, 'O God, our help in ages past,' which was followed by the anthem, 'The Lord is my shepherd.' A peal of 960 changes was also rung on the Cathedral bells, the number of changes corresponding with the number of months in the Dean's life. At a late hour presents began to arrive, one of the most noteworthy being a handsome carved oak casket from the ladies of the Dean's Bible-class. This was surmounted by a silver plate, on which was an engraving of Ripon Cathedral, while at the four corners, on silver shields, were the initials and arms of the Dean, and the arms of the Cathedral and city of Ripon. Inside was a richly illuminated address from the fifty-five ladies. The Bishop also wrote a very kind letter, accompanied by a copy of his Jubilee sermon preached before the House of Commons, whilst Mrs. Carpenter sent a photograph of the Bishop. The Bishop also sent a pair of handsome Swias vases. Many other presents continued to arrive all day.

DESERVED TRIBUTE.—The *Guardian* contains an "In Memoriam" of Mrs. Walsham How by "L. E. S.," which feelingly refers to her own special work in East London: "Always cheerful herself, she brightened the lives of others, and by her generous sympathy relieved their sorrows. Nobly she seconded the Bishop's efforts to sustain and encourage the toiling clergy of East London, and the weekly gatherings of them and of their wives in her hospitable house did much to draw them closer together and assure them that they and their parishes were not forgotten."

"It was, however, to the development of women's work among women that she particularly devoted herself. She endeavoured successfully to interest the ladies of the richer classes in the lot of their poorer sisters, and found opportunities of usefulness for them. In drawing-room meetings, as well as by personal appeals, she brought the needs of the people before those who were in danger of forgetting them, and by her own frequent visits and kind-

ly words to mothers and daughters at the various parochial gatherings she proved her knowledge of their troubles and her desire to help them. The Girl's Friendly Society was very dear to her, and its progress in the neighbourhood owes much to her zeal. It is impossible to enumerate all the good works in which she was engaged, but that nearest to her heart was work among the fallen. During the London Mission of 1884 she left her home, and resided in a house secured for a temporary refuge in a populous district that she might more readily be of service. Her Home for Young Penitents at Walthamstow, where much blessing attended her loving labours, will sorely miss her. The last meeting at which she spoke in its behalf was at her own house, in the presence of the Princess Christian. Her words addressed to women only were said to have been singularly touching, and to have melted all who heard them."

WHEN I consider the wickedness of the world; when I think of the hordes in the great cities of Christian Europe and America whose trade is crime; when I look at the low moral tone of so many of the journals of the day, and the reckless disregard that so many of them manifest for the rights and feelings of individuals and the sanctities of private life; when I reflect on the menacing problems that grow out of the discontent of labor, and at the real or alleged selfishness of capital; when I look abroad over the earth and see that the barriers between Christendom and heathendom are swept away, and that countless millions, comprising a great majority of the race, barbarians or trained under a heathen civilization, are brought face to face with the adherents of the Christian faith, to overwhelm it or to be conquered by it, I am profoundly impressed with the absolute need of holding fast the Gospel of Redemption as the one hope of the world, and I am equally struck with the mischief resulting from the distracted condition of the Church, and with the gross folly as well as guilt of the spirit of faction. Christ prayed for the unity of His disciples, that the world might be convinced of His Divine mission—might know that the Father had sent Him. The Gospel of salvation is the world's only hope. Ethical teaching can never reach to the depth of the evil. I have no harsh words to utter against any who are honestly trying to do good to their fellow-men. But when you can dispense with sunlight and make your wheat fields flourish by the agency of moonshine, then may you expect to break the power of sin by mere ethical culture. But if the Gospel is to exert its strength, its disciples must not waste their energies in strife with one another.—*Dr. G. P. Fisher.*

WESLEYAN CONFESSION OF DECADENCE.

We sometimes read of the wonderful advance which Methodism is making, and people are misled by the *couleur de rose* statements made in sermons and papers, as to the satisfaction felt within their body regarding an assumed position as a Church, with duly consecrated and empowered Clergy, and as to its progress in England and elsewhere. The great Central Conference of this body in England—these styled Wesleyans—was held lately in Manchester, and we may assume that what was spoken there *en famille* in regard to the condition of Wesleyanism in England, and as to the marked "drift" from it to The Church, and the causes of it may be taken as true. In the discussion which took place on this subject, the Rev. E. E.

Jenkins, an *ex-President*, is reported to have said:—(The italics are ours).

"I wish to say one or two words to-day in the presence of the representatives of entire Methodism on our relation to the Church of England. We are making contributions to that Church year by year, contributions of Methodist families, contributions of areas of population within Methodist circuits. With regard to this latter contribution, I am happy to find that the Home Missionary Committee is dealing with it in a way that will help in the restoration of what really belongs to us in the villages of the country. As to the contribution of Methodist families every year, I want to ask whether we are *in transitu* to some other and remoter position. Our fathers thought that they belonged to the Church of England, and rightly thought so, because they did belong to the Church of England; but we, their descendants, do not belong to the Church of England, although we are grateful to that Church for the benefits we have received. But we must teach our children in our own families that Methodism is the Church of Christ (!) We must show by our own example that we are in earnest in this conviction (!) For the Methodist Church is the best Church—the best Church to us. That we know. Let us make that opinion prevail in our own households. If we are doing the work of God as a temporary body and organization let us say so and be honest before the world; but if we are really the Church let us say that. I know that we labour at this time under considerable disadvantage. We belong to the Church of England in our ancestry and the principles of our organization were founded on that fact. We are now, as we hope, and as I believe, a distinct Church built upon the Apostles, and we intend to stay there. Sir, why do our people drift away? Is it not because there is something like a misgiving as to whether we are firmly and permanently a Church or not? That is what we have to resist, and if we do not resist it we may multiply our appliances *ad infinitum*, but we are breaking up. Now the Church of England, which was once apathetic is now an exceedingly vital and active body; and in villages where we are not present there it is omnipotent. I was very much pained the other day in visiting Cornwall, and I sympathize with the representatives from Cornwall, because they represent a Methodism that is stationary and not advancing. Our ministers there are comparatively few; our local preachers are many, and the villages that lie outside the circuit towns cannot be pastorally visited by the ministers, and they are in the hands of curates, and there are a large number of curates in Cornwall. They cannot preach, but they can visit. They have gentlemanly culture; they have kind hearts; they have a munificent charity at their backs; and I should like to ask how poor, partially instructed and totally uncared for Methodists can resist temptations of this kind? They do not resist and they are going into the Church. We ought to face these things, and we ought to strive by all possible means to arrest this going over, year by year, not only of poor and village families, but of high and respectable families to the Church of England."

The statement of the Rev. Dr. Osborne (a well known leader and if we mistake not a President of the Conference), must have caused still greater uneasiness if not dismay. He referred to his success in getting more complete statistics for the last six years than before, but admitted that his mind was greatly exercised at the losses they have sustained. From the statistics referred to, he found "that the number of new members admitted from 1881 to 1886 was 309,069. During this time 81,806 members had died, whilst the number returned as having "ceased to be members" reached the enormous amount of 160,125, the two numbers together being 191,081. Deducting this total from the number of new members admitted, they ought

to have had an increase in these six years of 117,188; but the actual increase was only 82,207. What had become of the difference between 82,000 and 117,000. This filled him with concern. They were labouring in all kinds of ways some very questionable, and some unquestionable in their character—labouring by an immense variety of agents, but either they did not gather in the results of their labour, or if they did gather them they lost them almost as fast as they gathered them. This very year 46,000 new members were reported as admitted; when deaths, imigration and those who "ceased to be members" were deducted, a balance of 12,600 was left. Had they an increase of 12,600? The answer was they had a decrease of eighty-six. To him the prospect was alarming, especially in view of the increased activity of the clergy of the established church in regard to the young. These men were patterns of attention to the schools, and their constant, devoted, untiring labour amongst the children would tell powerfully in keeping large numbers of children out of the Methodist society during the next generation. Children taught by them would be very much harder for Methodists to win." What a commentary upon the necessity for and advantage of true Church teaching; and what a rebuke to those of the Clergy of the Church who fail in this respect.

The following remarks of another speaker in regard to the utter abandonment by the followers of Wesley of the position first assumed are worthy of careful note: "Methodism had developed from a religious association which almost passionately disclaimed a Church position which fiercely repudiated the idea of being a Church, until they had arrived at the state of things when they were prepared to fight to the death any one who in any degree disparaged their full Church position (!) Meanwhile one institution had remained. But the class-meeting no longer held the same relation to the entire organic life of Methodism that it did in the days when they were unencumbered with the duties and responsibilities of a great church system, and it was no longer capable of doing for the Methodist Church sect what it had done for a few generations for the Methodist society." Dr. Rigg spoke of the body as the "loosest Church in existence,"—how could it be otherwise? The body cut itself off from the National Branch of the Church Catholic, it repudiated the advice of its founder and the basis upon which he acted thus virtually separating from him too, and it remained headless, without foundation—unattached—Sectarian—or as Dr. Rigg declares—the loosest Church on earth. Would that these utterances of their leaders might set the members of the Wesleyan and Methodist Societies to serious thinking; and serious thinking lead them to search out the old paths, and walk in the old ways as better, retracing their steps to the Mother Church which is not "loose," but stable, sure, and true.

NEWS FROM THE HOME FIELD.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—Rev. James Simpson, is resting for a few weeks at Trinity College School, Port Hope. Rev. A. C. James, lately of Milton, is in charge of the parish during the incumbent's absence.

Recently the Church grounds have been graded and enclosed by a substantial fence. A very handsome window by Kemp, of London; G.B.—a memorial to the late Priest, Rev. Geo. W. Hodgson, has been placed in position, completing the windows on the north side of the Church; and a portrait of the same has been hung in the sacristy. It is from the brush of Mr. Robert Harris, R.C.A., at one time a member of the congregation, and is a gift from the artist to the Church.

An unusually beautiful piece of Church embroidery, in the form of a banner was presented

to the Sunday-school a few Sundays ago. The Sunday-school house is being shingled and otherwise improved.

DIOCESE OF NOVA SCOTIA.

DR. PERRY, BISHOP OF IOWA, HAS DECLINED the Election to the See of Nova Scotia; and under the resolution adopted at the last Synod, the appointment now lies with His Grace The Archbishop of Canterbury; The Archbishop of York, and the Bishop of London.

THE SERMON.

Preached in St. Luke's Pro-Cathedral, Halifax, August 12th, 1887, (being the Centenary of the Founding of the Colonial Episcopate), by The Most Rev. John Medley, D.D., Lord Bishop of Fredericton, and Metropolitan of Canada:

EPHESIANS IV, 13:—"Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

I must crave your indulgence, my brethren, in having undertaken, at very short notice and amidst many engagements, to address you on this important occasion. I am, however, moved to comply with the request by the consideration that this may be one of the very few opportunities which may be allowed me at the close of a long Episcopate. There is, however, a sense in which I need no apology. For I come to you with a heart full of sympathy for what is to me a deep sorrow, and with a due regard to the difficulties of your position, in which a false step may prove of lasting injury to the Church. England expects you to do something worthy of a great deliberative body, practically independent, yet by your own action morally and religiously bound to her Creeds, Articles, and her Ordinal. Your position is one of great seriousness. It requires great firmness, with a charitable feeling to every member of the Church. It demands earnest prayer for the guidance of that Divine Head, who will prosper His own handiwork if we only act on Apostolical principles, with a strong sense of religious duty. Ours is no scheming political party: it is for us to follow simply the guidance of our Master, as far as we can trace His loving, tender hand.

It would detain you far too long were I to attempt to enter into the details of the last hundred years, to which we look back with thankfulness and wonder. This has been done fully by the Secretary of the venerable Society for the Propagation of the Gospel, and I hope all of us have read and pondered over that most interesting statement of facts. I shall call your attention chiefly to the following points: the marvellous success which has attended its progress, notwithstanding many hindrances; and the anxieties and duties which press upon the present generation of Churchmen.

Here we must cast a backward glance at that unhappy time, when every effort to furnish the Church with the integrity of her divine constitution was made in vain. Again and again was the petition offered: again and again was the request refused. Scanty bands of Missionaries without Dioceses, without Confirmations, with no power of organizing, no coherence, no drawing towards a common centre of unity, no facility for Ordination;—all these evils were duly represented, but were thrown into the wastebasket of official indifference; and the Order which the Divine Master founded, and His Apostles planted, was supposed to be a dangerous enemy to the Mother-State. Alas! how blind are worldly, scheming men to the State's real danger, and to those spiritual interests which

are intended for the safety, not the destruction, of the commonwealth. The statesmen of England slept till the loss of their magnificent colony aroused them fiercely from their dreams. They came with the sword to subdue a colony, and they left it a nation; smarting under a sense of injustice, burning with a desire of revenge. And when the noble-hearted Seabury hastened in person to press his petition on behalf of the Church, how tardily and ungraciously was his request admitted! How sore and sick was that undaunted heart with hope deferred and expectation thwarted, till at the last that painful reproach was wrung from him, "This is the worst place for doing any business that I have ever seen."

The same fate awaited that faithful soldier of the cross, Charles Inglis. What a mockery of sound reason and sober sense was his appointment to the Episcopate, when as the reward of his loyalty to the Crown, one single Bishop was supposed capable of presiding over all the Churchmen scattered over all the possessions of British North America. That one strong man was faithful in his day. When a hundred soldiers with muskets loaded, and with bayonets fixed, came to disturb him at his prayers, he only raised his voice the louder and beheld them with no trembling glance, that every one might hear and see that prayers are borne on angels' wings to the throne of the Most High, and that whoever else shook with fear, that man was not Charles Inglis. That one strong man was left to guide the helm alone, with duties assigned him which he could not possibly discharge. Now dim tradition pictures him slowly sailing up the River St. John, in a small schooner, baffled by winds, and camping out at night, till he could reach at length the central post. With few confined here and there, a small band of Missionaries planted, he returns without visiting the huge continent which lay beyond his powers. Surely the system, not the man was at fault.

And now let me call to mind some of the hindrances as well as the successes which have marked our path. I do not speak of the difficulties incident to travelling in those early days, but of hindrances to spiritual growth. English statesmen seem to have thought of a Bishop only as an officer of State, a useful potentate to be respected, not a primitive Bishop, mixing with the people of his charge, assisted and supported by his flock. This unprimitive method of dealing with the Episcopate may account in some measure for our want of success, and the great progress of other religious bodies of Christians. Not only did they dislike and misunderstand our Prayer book, and our services, but a Bishop was supposed to be a State officer, foreign to their conceptions. Fifty years after the original appointment, Bishop John Inglis perceived the necessity of a general contribution of Church members to all Church objects; lest, if England should withdraw her aid, the Church should fall to pieces for want of general support. His idea was an excellent one, but it is not even now perfectly understood and appreciated. There still lingers in men's minds the old notion, of a Church paid by the Government, and founded by the State. Had the Church acted on the Apostolical principle, that all who enjoy the privileges of the Gospel must contribute according to their ability to support it, the Church would have struck deeper root.

Again, it was thought fitting that those who had loyally fought for the Crown should secure for themselves and their families all the offices and pecuniary benefits which the State had to bestow. Hence the Church became identified with a party, and its original an. Apostolical foundation was by many entirely forgotten. Thus a certain narrowness of view proved a considerable hindrance to spiritual life and progress. Dissent was supposed to take the popular side, and the Church was thought to be less wide, and more exclusive than her neighbours, though when the case is fairly stated, it was

far otherwise. Yet in spite of these and other hindrances, God has blessed us with success. The Episcopate is better understood, the Clergy have multiplied, and our Missions are better supported. Above all, spiritual life has increased in the hearts of our people, and the value of our Services and our Sacraments is more fully realized by our members. Much has been lost, but not all. Much has been gained, but not all that might have been won. Success has not been commensurate with our privileges, but more than our sins and our shortcomings deserved.

(To be continued.)

PUGWASH.—The Amherst Rural Deanery held its Chapter here on the Feast of St. Matthew. The members present were Rural Dean Moore, the Revs. Dr. Bowman, J. A. Kaulbach, J. R. S. Parkinson, M. C. Wade, W. C. Wilson, A. Bent; and by invitation of the Chapter, Mr. Warner, the indefatigable lay reader at Bedford, took part in the exercises of the Chapter. At the first evensong the Rev. J. R. S. Parkinson preached a stirring address on contending earnestly for the faith, and spoke in plain terms of the lack of true heroic manliness among Churchmen in this particular. On the Feast of St. Matthew, the Rural Dean celebrated the Holy Communion, and the Rev. Dr. Bowman preached *ad clerum* a masterly sermon on the various religious systems which challenged the attention of Christians and whose foundations had been shaken if not totally destroyed by the stability of the foundation laid by the Lord Jesus. The afternoon service was held at Wallace, a distance of about 9 miles from Pugwash, and here the Rural Dean preached one of his characteristically incisive sermons on "Wash and be clean." The lesson of obedience to the ordinances of God and complete subjugation of man's will to His will was forcibly and feelingly enforced. The members returned to Pugwash and assembled at the Rectory in the evening for business. Resolutions were carried providing for the introduction of an S. P. C. K. Branch Depository at Truro, and the Rev. Rural Dean Moore, the Rev. J. A. Kaulbach, and Rev. J. R. S. Parkinson, were appointed a Committee to perfect plans. A long and useful discussion followed concerning the matter of a travelling missionary. Regret was felt at the resignation of Rev. Mr. Hudgell, and also at his absence, and a fitting tribute was paid to his energy in pushing forward a promising work in this Deanery. A first-class missionary worker, full of zeal and of the Holy Ghost is now needed to carry on what must prove, under God's blessing, a rich reward in days to come. Other business was brought forward and the usual exercises closed a brotherly harmonious and cheering re-union. Our respected Rural Dean could not refrain from expressing the deep pleasure derived by him from meeting with his old parishioners and worshipping for the first time in the new and properly arranged Church at Pugwash; and also at finding at Wallace great interest shown in the necessary repairs and improvements going on there. The pleasure was chastened with the sorrow at missing some well known faces, especially those of Mr. Jas. Blair, and Mr. McCaron. Churchwardens in the days of Mr. Moore's rectorship. All the members are deeply sensible of the kindness and hospitality bestowed upon them by the staunch Churchpeople of Pugwash. Under Mr. Bent's rectorship, despite the most desponding circumstances consequent upon deep depression in business and change of the channels of commerce, the Church band has held firmly together and advanced to higher and better things. The loyalty of the congregation to the pastor was firm and tried, and the fit order of all the appointments in the new Church shewed that the truths taught, and held by, true Churchmen were not in vain.

ALBION MINES.—On Tuesday, the 20th inst., the funeral of Mrs. Ward, our respected Warden's wife, was really solemnized. The Provincial Workingmen's Association stayed their annual festivities in the park near by the Church yard, and attended almost in a body. The coffin was covered with white floral wreaths and crosses—offerings from the gardens of Messrs. Pools, Rutherford, Dickson and Dr. Johnstone. The tributes of respect were deserved; an earnest Church worker was laid to rest; the body of one who was a firm friend and a true wife and mother lies in God's acre; but the purified soul is doubtless in the Paradise of God, with the babe that went before.

We are again called upon, as last year, to part with our esteemed Lay Reader, who returns to his College work. Three Sunday services must now be given up in places where week day worship must be substituted, and New Glasgow will return to afternoon Sunday service instead of morning and evening. Mr. Patterson was the recipient of a money present at the Friday evening practice. Mrs. H. S. Poole speaking for Mrs. Haddon, Mrs. Kennedy, and the other subscribers, expressed the general appreciation throughout the parish of Mr. Patterson's work in Church and choir.

DIocese OF QUEBEC.

PERSONAL.—The Rt. Rev. A. W. Sillitoe, D.D., Lord Bishop of New Westminster, who arrived from England per "S. S. Parisian" remained over at Quebec for several days. On Sunday morning he attended the service at the Cathedral, and preached a very eloquent sermon. At evensong he preached in St. Matthews Church.

The Rev. R. H. Cole, Curate of St. Matthews also arrived by the same steamer, and preached a remarkably able and eloquent sermon on Sunday morning. Although quite a young man he has hopeful four years as missionary priest in the Diocese of Tasmania.

MISSIONARY MEETING.—Advantage was taken of the presence in town of the Bishop of New Westminster, for the holding of a special general meeting of the Quebec Branch of the Women's Auxiliary to the Domestic and Foreign Missionary Society. The meeting was held in St. Matthews Parish room on Monday, Sept. 26th, at 3 p.m. The Bishop of Quebec presided, and among those present were the Rev. Messrs. Fothergill, Richardson, L. W. Williams, H. G. Petry, R. H. Cole, and W. H. Wadleigh, and Robt. Hamilton, Esq., D.C.L., and others. Prayers were conducted by the Rev. L. W. Williams, M.A., and after a hymn had been sung, the Lord Bishop in a humorous speech introduced the Bishop of New Westminster who was received with loud applause. His Lordship delivered an able address principally on missionary work in his distant diocese which proved quite interesting, as did also the address of the Rev. Mr. Cole on his clerical labor in Tasmania. At the conclusion of the meeting a good collection was taken up in aid of the mission work in New Westminster.

OBITUARY.—It is with regret that we have to record the death of the Rev. G. V. Housman, M.A., Rector of Quebec. He was a graduate of St. Johns College, Cambridge, and was assistant minister to the Cathedral from October 1858, till the death of Bishop Mountain in 1863, when he was appointed Rector. The deceased gentleman has been in failing health for some time past, and it was well known among his friends that his days were numbered. His death occurred on Monday at 6 a.m. His friend Rev. M. M. Fothergill who attended him was with him up to the last. Deceased leaves five daughters, three married, Mrs. E. Sewell, Mrs. E. G. Meredith, and Mrs. G. Young, and two unmarried, and three sons who are all planters in California. His funeral took place on Wednesday afternoon at the Cathedral.

All the Anglican Churches were represented by their clergy and churchwardens, and many members of their respective congregations. The protestant bodies were represented by Rev. Dr. Cook, Rev. Dr. Matthews, Rev. D. Marsh, and Rev. A. L. Love; and the citizens in general were represented by the Hon. F. Langelier, Mayor. In the absence of His Honor the Lieut. Governor, H. C. Sheppard, A. D. C., was present. Hon. P. Garneau represented the Local Cabinet, and amongst others present were Sir. W. C. Meredith, Ex-chief Justice, Hon. Judge Caron, Col. Rhodes, General Seymour, Robert Hamilton, Dr. Russel, W. Roe, Dr. Sewell, and John Laird. The select Vestry were all present and among them too W. G. Wurtele, Esq., and R. H. Smith, Esq., who have served continuously since he was appointed Rector, Mr. Wurtele having met him at the steamer on his arrival in Quebec.

Among the clergy present were the Lord Bishop of Quebec, and the Revs. H. J. Petry, M. M. Fothergill, A. A. Von Iffland, Lennox Williams, E. Sewell, Thos. Richardson, E. J. Rexford, W. S. Vial, F. A. Smith, R. H. Cole, Thompson, and Bareham. The clergy all wore their surplices and hoods.

The Cathedral was filled almost to overflowing, and its interior was draped in mourning, the chancel being hung with immense heavy drapings at either side, and the pulpit, reading desk, stalls, lectern and organ loft were all draped in the same material. Rev. H. G. Petry conducted the preliminaries of the service, and gave out the hymn. The Lord Bishop read the lesson appointed for the burial service, and the remainder of the service was read by the Rev. M. M. Fothergill, Rector of St. Peter's Church.

After the service the procession was reformed in the Church, and then proceeded to Mount Hermon Cemetery; the whole of the mourners, the select vestry, churchwardens, the clergy, the orphans of the Ladies Protestant Home, Female Orphan Asylum, and Male Orphan Asylum went as far as the city limits extend. Carriages were then taken to the Cemetery where the remaining portion of the service was conducted at the grave.

Thus has passed away one who was beloved by all creeds and nationalities, rich and poor alike, and his removal leaves a vacancy hard to be filled.

DIocese OF MONTREAL.

DEANERY OF CLARENDON.—Bishop's Visitation—Tuesday morning, Aug. 30, found the Lord Bishop of the Diocese at Shawville. The journey for the past fortnight had been through a country of bold and striking scenery. Shawville lies in the midst of a fine rolling agricultural country.

Eleven years ago it was somewhat difficult of access. When it was known that the present incumbent was about to accept Bishop Oxenden's appointment of him to the parish of Clarendon, he was made the object of a considerable amount of commiseration by his friends.

The people worshipped in an old frame Church which gave a Rev. Canon of the Diocese a severe pain in his side when he saw it, so he said at least. Since that time, however, the village of Shawville, and the Township of Clarendon have made great advances. The village has increased in size and improved in appearance. The advent of the Pontiac Railway has given an impulse to business. The old Church has gone, and what is much to be regretted, not even a photograph of it is preserved. New St. Paul's, containing memorials of Dr. Falloon, and of the Rev. F. S. Neve, the two first and faithful missionaries in the parish, also of the late Rural Dean. Robinson through whose faithful efforts the building was commenced, is a neatly designed stone church, seating 250 people, but always extending its capacity when the Bishop

comes. Upon the present occasion pews, aisles were full.

Nineteen candidates were presented for confirmation. The Rev. N. A. F. Bourne addressed them in a very instructive manner. The Bishop preached from the words "Draw nigh to God," St. James, iv. 8, a most eloquent and helpful sermon. 148 communicants joined with their Bishop in the Holy Feast. The offertory for the missions of the Church was not so large as last year, owing it is said to a great depression, caused by a hail storm last year, which swept away the whole crop of a large proportion of the people. Still it reached the neighbourhood of \$100 00. The Bishop's visit is always a day of refreshing for the parish, and was so this year as formerly.

FORT COULONGE.—The iron horse was made to do service for the Church this year. On the night of Aug. 30, the Pontiac and Pacific Railway took the Bishop and the Rev. Mr. Bourne to Fort Coulonge. The following day was spent at the hospitable home of Mr. John Young, a staunch churchman, and a well attended service was held in the evening. The Church population of this place is increasing somewhat, but a missionary is sorely needed to minister amongst them.

NORTH CLARENDON—is part of the mission of Thorne. It was visited in the morning of Sept. 1st. The Church was well filled, and there was a good number of communicants. Great improvements are visible here, but a new Church is greatly needed.

The mission of Bristol, which has been served during the summer by Mr. Beatty, a student, was visited on Friday Sept. 2nd.

There are two small churches about four miles apart, both built upon the solid rock. St. Thomas, at Bristol corners, is a memorial of the Rev. Thomas Johnson, who was thrown from his carriage and killed, whilst going down one of the hills in Thorne on his way to service, Aug. 17, 1883.

It is a pretty little Church, and has been lately painted. There were good services in both Churches. The people of this mission are poor, as in many other places they are the heritage of the Apostolic Church of England. The Church could have about forty families in the mission, but what can be expected of a shepherdless flock? What wealthy layman will come forward and help to make up at least \$150 a year? Then with the grant of the Mission Fund and what the mission itself can raise a good pastor could be kept among them.

FRANKLIN AND HAVELOCK.—The Lord Bishop of Montreal, accompanied by Rev. J. F. Renand, Rural Dean, visited the parish of Franklin and Havelock, on Sunday, 18th Sept. Good congregations greeted the Bishop at both the services, numbering amongst them many of all the churches here represented, who gratefully remembered the Bishop's missionary labours in this part of the diocese.

At the morning service held at Havelock, three married persons were confirmed; the candidates being addressed by the Rural Dean, and thirty-five partook of the Holy Communion. The Bishop preached, and Canon Fulton, M.A., assisted in the service at both places.

Collections and subscriptions received at the Synod Office since 1st June:—

For the Mission Fund, Laprairie and St. Lambert, \$1.75; E. F. K., \$18.00; Synod Missionary meeting, net, \$16.57; Synod Service in Cathedral, \$18.87; Clarendon, \$80.00; Coteau du Lac, \$3.51; Aylmer, \$26.30; St. James the Apostle, \$150; Sabrevois, \$1.03; Hull, \$16.85; Rawdon, \$7.00; Eardley, \$15.00; Portage du Fort, \$2.70; Bryson, \$2.58; Clarke, \$2.03.

For Algoma Bishopric:—Dunham, \$2.00; Knowlton, \$9.00; St. Johns, Que., \$12.00; Aylwin, \$6.77.

For City Missionary Fund:—St. George's, \$200; Cathedral, \$75.00.

For Widow's and Orphan's Fund:—Vaudreuil, \$6.13; Rev. J. H. Dixon, \$5.00; Rev. C. Bancroft, \$5.00; Ven. Archdeacon Lonsdell, \$5.00; Mrs. Phelps, \$25.00; Rawdon, \$12.00.

For Superannuation Fund:—St. George's, \$100; Dunham, 75 cents; Christievill, addl., \$1.00; Huntingdon, \$3.90; Ven. Archdeacon Lonsdell, \$5.00; Rev. J. A. Newnham, \$43.00.

For Parochial Endowment Fund:—St. John the Evangelist Quyon, \$12.00; Bristol, \$16.50; St. Matthias' Building, \$84.69; Chelsea Jubilee, \$20.00; Sorel, \$320; Abbotsford, \$55.00.

DIOCESE OF ONTARIO.

METCALFE.—The Rev. J. Greeson, of the Diocese of Algoma, has been appointed by the Bishop of Ontario to the Mission of Metcalfe, and enters upon his new duties Oct. 1st.

KINGSTON.—*St. James*—It has been decided to enlarge and improve this Church. By building a transept by which 115 new sittings will be provided, and by building a new chancel which will be a memorial to the late Revs. Messrs. Rogers and Kirkpatrick, the two former incumbents. Besides the main entrance on Union Street there will be one to the west transept on Arch Street. The organ and choir now in the end gallery will be brought down stairs and will occupy a position by the chancel. It is proposed to spend \$4,000 on these improvements which when completed will make St. James one of the handsomest Churches in the Diocese. An effort will be made to complete the chancel by Christmas.

DIOCESE OF TORONTO.

ASHBURNHAM.—*St. Luke's*.—The Mission services here, conducted by the Rev. E. P. Crawford, M.A., continue to attract large congregations, and the addresses of the Missioner on such subjects as "Obedience as the test of Faith"; "Conversion," and "Salvation," fix the attention of the hearers—through their earnestness and practical character and application.

TORONTO.—*St. George's*.—The Rector has returned from England in good health, bringing his daughter with him.

St. Luke's.—The new organ was opened for Divine service in this Church on Sunday, Sept. 25th. The morning sermon on this occasion was preached by the Rector, and that in the evening by Rev. J. P. Lewis.

WINDERMERE.—*St. Augustine's*.—On Sunday morning, Sept. 25th, Rev. P. Tocque addressed the congregation of the Church of England in the romantic and growing village of Windermere, a suburb of Toronto, on the Humber. The Church is a neat and beautiful building, just finished. The Holy Communion was celebrated for the first time, and there was a good attendance. The sermon was an admirable discourse on the words "This is my Body."

DIOCESE OF NIAGARA.

HAMILTON.—*St. Thomas*.—An ordination was held on Sunday, the 25th inst., by the Lord Bishop of Niagara. Matins were said at 9:30 a.m., and the ordination service proper followed at 11 o'clock. The sermon was preached by Ven. Archdeacon Dixon, Rector of Guelph and Examining Chaplain to the Diocese. There were present of the clergy: Rev. W. B. Curran, Rector; also Rev. G. Forneret; Rev. F. E. Howett; Rev. Thos. Geoghegan, and Rev. C. E. Whitcombe. Mr. Lenox Smith, of Trinity College, Toronto, and Ely Theological College, Eng., was ordained deacon, and has been licensed to the curacy of the Church of St. Matthew, Hamilton.

DIOCESE OF HURON.

LONDON.—The regular meeting of the Executive Committee of the Diocese of Huron, met at the Chapter House, Thursday the 22nd, the Bishop presiding. The meeting was opened by prayer, after which the roll was called, and the following named members was found to be in attendance:—Revs. W. A. Young, A. Brown, Canon Smith, Canon Innes, Principal Fowell, H. S. Cooper, R. Ashton, Canon Patterson, Canon Richardson, Archdeacon Sandys, Archdeacon Marsh, D. Deacon, J. T. Wright, W. Davis, R. Fletcher, D. J. Caswell, W. Craig, Evans Davis, T. R. Davis, J. H. Moorhouse, John Gemley, and Canon Hill. Messrs. E. B. Reed, R. S. Gard, H. Crotty, Thos. Moyle, W. Grey, J. Ransford, E. J. Hutchinson, T. D. Stanley, L. Skey, T. Woods, R. N. Light, F. Rowland, Judge Woods, W. J. Imlach, A. H. Dymond, Crowell Wilson, A. C. Clarke.

The report of the Finance Committee was read, and the accounts found correct.

The Bishop's Commissioner reported having visited all the remaining missions except that of Lion's Head, and recommended that his appointment be consequently cancelled. The report recommended the subdivision of the mission of Warton, and the rearrangement of several others, and that the Incumbent of Tilsonburg be requested to take the oversight of the new Church at Culloden. Adopted.

The question of Indian missions occupied considerable time.

The reorganization of the Clarksburg mission, as proposed at last meeting, as confirmed.

The following were elected by ballot, in accordance with the provisions of the Canon upon the Committee of Maintenance and Missions:—Revs. W. A. Young, Canon Innes, Canon Smith. Messrs. A. H. Dymond, W. Grey, A. C. Clarke; and the Bishop appointed Archdeacon Marsh, Rev. R. Ashton; Messrs. N. Currie, and Chas. Jenkins.

On the request of the Diocese of Toronto, a Committee to confer with Committees from the other Dioceses of Ontario, with reference to the consolidation of the statutes affecting the same, it was decided that a Committee be appointed by the Bishop.

The Committee appointed to inspect the Indian Churches at Sarnia, reported urgent need for repairs, and submitted estimates as to the probable cost. Report adopted.

The Rev. R. Ashton reported concerning the affairs of the Indian congregation at Walpole Island, and recommended the continuance of Rev. J. Jacobs in charge thereof.

The following were appointed a Committee to procure the necessary information in regard to the standing of each clergyman on the lists in order to the proper carrying out of the provisions of the Canon on the expenditure of the Missions and Maintenance Fund:—Revs. Canon Innes, Archdeacon Marsh, Canon Smith, W. A. Young, and the Secretary. The Bishop appointed the following Committee on Finance: Revs. Canon Innes, W. Craig, E. Davis; Messrs. W. Grey, and F. Rowland.

A number of applications and appeals against assessment were read and referred to the Missions and Maintenance Committee.

After some further business the Committee adjourned, the Mission and Maintenance Committee to commence work in the evening, and their report to be printed for circulation in due course.

RIDGETOWN.—The Bishop of Huron held a Confirmation service, and preached in the Church of the Advent, Ridgeway, on Sunday, October 2nd.

At a meeting of the Sunday school Committee for the Diocese of Huron held at the Chapter House, London, on Wednesday, September 21st, the following resolution was passed: "Moved by M. J. Imlach, seconded by E. Baynes Reed,

and resolved—that this Committee, in furtherance of the action taken by the S. S. Association of Toronto, recommend that the publications issued by the Church of England S. S. Institute be accepted as the basis of a uniform system of teaching for the Sunday schools of the Church of England in Canada."

The Rev. Cannon Innes, M. A., and the Rev. Ernest C. Saunders, M. A., were appointed delegates to the Conference of Diocesan Sunday school Committees to be held in Toronto on November 9th, 1888.

DIOCESE OF ALGOMA.

GRAVENHURST.—**SIR:** Will you kindly allow me through your columns to call the attention of the Church to our trouble? Our Church building has gone in the terrible destruction of Gravenhurst. We must rebuild, but our people here, who could give, are now utterly unable to do anything. I appeal for help that I may rebuild and carry on the work here. If I am to hold my ground assistance must come from the outside. All donations should be sent to, yours faithfully, ALFRED OSBORNE, incumbent and Examining Chaplain to the Bishop of Algoma.

Gravenhurst, Muskoka, Sept. 24th, 1887.

CHURCHWOMEN'S JUBILEE OFFERING TO THE WIDOW'S AND ORPHAN'S FUND OF ALGOMA.—Miss A. Evans, Lindsay, Ont., \$6; Mrs. Canon Salter, Brantford, \$3; Rev. J. A. and Mrs. Ball, Port Rowan, Ont., \$5; W. Ans. Mission, \$15; Mrs. Mill's sale of work, additional, \$13.45; St. James', Middleton, per Rev. G. W. Racey, \$3.84; and St. Stephen's, Goderich Township, per ditto \$1.16. Offertory from the Mission of Riviere du Loup, Quebec, \$10; making the total of contributions from that Diocese to date, \$462.26. A Post office order for \$50.90 from Mrs. R. V. Rogers, Treasurer W.A.M.A. for Ontario, brings the total of gifts from that Diocese to \$594.42. Donations from Huron Diocese, 608.48; making in all, including Winnipeg's voluntary offering of \$22, and the \$68 from Sault Ste. Marie, with some smaller sums already acknowledged, the encouraging amount of \$1,824.76. Returns have yet to be made from the sister dioceses not named above, and there remains over a month until 1st November, for those who have not already sent in their offerings, to do so. We would ask them to kindly make a note of this.

DIOCESE OF NEW WESTMINSTER.

We were favored with a call from the Lord Bishop of New Westminster, B.C., (The Right Rev. Dr. Sillitoe), as he passed through Montreal on his way back to his Diocese on the Pacific Coast. His Lordship has been in England since last Christmas, appealing for aid in behalf of his work: and has laboured probably harder than he would have done in his own field. He reports the work of the Church in his Diocese as progressing satisfactorily—and great opportunities opening out before the Church daily. As in nearly every other Diocese, however, he needs men and money to meet the demands of this rapidly advancing section of the Dominion.

DIOCESE OF COLUMBIA.

According to the statistics submitted to the Synod in June last by the Bishop, there were in 1886, 133 Baptisms; 75 Confirmees; 36 Marriages; 31 Churchings; 33 Burials; and 814 Communicants; the latter showing an increase over 1885 of 149.

The amounts raised for Church purposes in the parishes of the Diocese in the years 1885 and 1886 showed a sum total for 1885 of \$11,804, and for 1886 of \$13,582, not including the amount raised in Victoria for the Mission Fund.

The totals for 1883 and 1884 were \$8,263 and \$9,293 respectively.

The Executive Committee of these Diocese consists of the Revs. A. J. Beanlands, G.W. Taylor, J. A. Leakey, W.W. Bolton, Henry Howitt, and Hon. J. W. Trutch, C. M. G., Dr. E. B. C. Hanington, Mr. J. H. Innes, Mr. H. Harrison, Mr. W. C. Ward, all elected by Synod.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, of Jacksonville, Florida referring to the approaching Church Congress in Louisville, says:

This annual Congress has secured for itself an admitted place and right in the Church. We regard it as one of its safeguards. In the necessary absence of any ex-cathedra interpretation of what the Church teaches, it is neither in good taste nor expedient to insist that one's own view of her doctrine is of necessity the Church's view. It is certain that no one school of thought adequately represents the real position of the Church. That position is the resultant of all party views. We trust the time will never come when the Church will be absolutely dominated by any of the existing schools of thought within her. In a wide tolerance and free discussion for the truth's sake is her safety, provided always that she be ruled by the indwelling love of Christ. The Church Congress is simply the forum for such discussion.

The *Living Church*, Chicago, says:

It never occurs to some clergymen, that the "Common Prayer" of the Church is a public service. As it is a public service, it demands a corresponding voice and manner. Not the low, indistinct and drowsy; nor the heavy, harsh, and vulgarly vociferous; but a manner at once reverent and earnest; an utterance clear, pure, and inspiring.

He who would be approved of God and man as a true priest, should have a practical genius for his work. A practical genius, however, is not an original gift. It is rather an absorbing purpose so perfect himself by study and practice, in his manner of doing his work. There is nothing that he has to do, that he may not come to do well—to read, preach, celebrate, instruct—if he will only put enough patient and earnest work in his manner of doing it. The dearth of excellence and efficiency in one's exercise of his various priestly functions, is not lack of gift, but want of determination to improve, or an apathetic readiness to accept the hum-drum, usual, ordinary and easy way as all sufficient.

The *Churchman*, N.Y., says:

The Bishop of Iowa has declined the election to the Bishopric of Nova Scotia. But the subject of the translation of Bishops from one nation to another is still interesting. It involves the true relation of Bishops throughout the Church Catholic. The Bishop is a Bishop everywhere, and in the Church there is no nationality; there is neither barbarian, Scythian, bond, nor free. The head of the Church is Jesus Christ, and all Bishops owe their allegiance to Him, and are responsible to Him for the care of that portion of the Church which is entrusted to them. The distinctions in the Church which we call by the name of national Churches, are civil rather than ecclesiastical. It is the first duty of the members of Christ's Church to be subject unto the powers that be and to recognize the obligations of citizens of the country to which they may belong. The community of these obligations binds together the members of a Church in any one country. The dioceses which are within one nation, being bound by the same civil laws, naturally combine for the purpose of the fullest compliance with those laws. They become thus national Churches, and these national Churches may legislate for their own advantage in accordance with the laws of the land, always

giving heed to the acts of the general councils of the Church. The natural order of things in the Church, therefore, brings about precisely the relations that are existing to-day between the Church in England and the Church in the United States. Each is independent so far as internal workings are concerned, and yet they are in the closest and most perfect communion, which is the communion of the Catholic Church. It is not because the first services in America were held by English missionaries, nor because of any closer relationship existing between them, that they are now in communion one with the other, but simply because they are parts of the Catholic Church.

It is very commonly urged by Roman preachers in England that English Churchmen ought to acknowledge the authority of the Bishop of Rome, because the Gospel was first preached in Britain by St. Augustine, who had been sent by the Bishop of Rome. This is not an historical fact; but if it were, it would not give the Bishop of Rome any authority in England, nor does he gain any such authority by the fact that at a later period the Church of England acknowledged the allegiance of the Bishop of Rome. Is it not the case that a bishop by sending missionaries, conquers a territory for the aggrandizement of his own see. This law of conquest holds only in the secular world, not in the Church.

THE BISHOP OF MANCHESTER ON THE PASTORAL OFFICE.

I will not deny that the spirit and fashions of the world infect men called even with this holy calling, or if not the men themselves then (which is hardly less mischievous) their wives and daughters; and if the spectacle of a true man is noble and inspiring, the spectacle of a clergyman's home when it is the abode of a self-seeking, worldly spirit, is of all spectacles the saddest and most mischievous. For such leaven spreads far. If the pastor's tone is low, that of his people can hardly be high. It is astonishing how the true pastoral character seems to win the heart of the people. I see it again and again in my own vast diocese. It is marvellous to me, and yet most encouraging, to see how few of what the world calls gifts are needed to fill a Church, and I may even say to work wonders in the lives and conduct of a people. A preacher acquires the truest eloquence by daily contact with his flock. I do not think a real pastor could ever preach an uninteresting sermon. It is true he might offend a cultured taste, the letter "H" might not receive full and fair treatment; there might be some provincialism of utterance now and then; the grammar might not be quite perfect, and these defects no doubt are decided drawbacks; but you should not leave that Church without feeling that the man has penetrated the true secret of spiritual life, and some new and higher aspect of life should stand before your eyes. That is the power of the true pastor, that I pray God to multiply a thousand-fold in the parishes of the Church of England. Men, living agents before everything else, is at the present moment the Church's greatest need; not merely men cognizant of ecclesiastical proprieties, whether of costume or ritual; but men with living, loving voices, or voices not merely repeating formulae, however reverent or ancient, as though there were a spell in the very words, though they are not intelligible to the mind and awaken no echo in the heart of this nineteenth century, but voices equal to respond to the great throbs of that heart and to interpret its deep significance, its strange, unsatisfied, and often lofty yearning; voices resonant with the undefinable sympathy which is the one bond between soul and soul, the sweet music of Christian love discernible in every accent.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

STRANGE THINGS.

To the Editor of the CHURCH GUARDIAN:—

SIR,—The attentive reader of your last few issues must have been struck by some "strange things."

1. It is "a strange thing" that as is said in your issue of September 21, "in the Cathedral city of Halifax, every Rector is an Englishman who received his education in the Old Country;" and yet there are more than an equal number of Nova Scotians educated at King's College, Windsor, (which was instituted to raise up a native priesthood) and some who received almost free education there, through the Scholarships founded in England by the S.P.C.K., for the same end, who are enjoying good comfortable English Rectories.

2. It is "a strange thing" that a clergyman so educated and enjoying an English living of £400 a year, for the last 15 years and should be put forward as deserving of some "special mark," when 'for family reasons' he has deserted the hard work of the diocese of his father and grandfather for a population under 400 in an English village.

3. It is "a strange thing that 'family reasons' did not keep the Earl of Lichfield's brother, and Canon Trotter, in their English preferments? They at present being Bishop and Priest in Qu'Appelle! far! far! more wild and West than Nova Scotia!

4. It is "a strange thing" that the article published from *Church Bells* upon the Diocese of Nova Scotia should have no mention of Bishop Binney, who (as you say) made the grandfather of the Authors, his Chaplain and a Canon of his Cathedral!

5. It is "a strange thing" that the *Southern Churchman* should say of Bishop Perry, "It is stated that he will certainly accept" the See of Nova Scotia; while a New Brunswick paper tells us he has written to Iowa to say he "will not accept!"

6. It is "a strange thing" no word has come from Bishop Perry himself! Yours,

QUIZ.

SIR.—In your paragraph on the Diocese of Columbia in your issue of August 31, I see that the Bishop is said to have stated in his address to the Synod in June, that the Diocese had been refused assistance by the societies in England, preferring to aid the Colonial Church, adding that the refusal has been made ignorantly, for in a recent publication of the S. P. G. Columbia is included with Toronto, Huron, Ontario and Niagara as five American sees founded and nurtured and placed in positions of pecuniary independence. The Bishop seems to be under the impression that the S. P. G. has ceased to entertain applications from these Dioceses. But on referring to the Reports of the Applications Sub-committee for the last four years, I find that the Society received and entertained applications from the Diocese of Columbia in 1884 and 1885, and the Diocese of Toronto 1884. The applications were not renewed apparently in 1886 and 1887, and the Society can hardly be said to have refused them. The list of applications for new grants is a very long one, and the Society's means of meeting them unhappily very limited; so much so that when the Bishop's last application was considered £18,000 was asked for by some 30 Dioceses, and the Society was compelled to reply by a reduction of nearly £4,000 on its whole expenditure. This was in 1885, in the schedule of grants for 1886. The fact is that the Colonial work of the Society has a distinct claim upon persons directly connected with the Colonies by commercial interests, and

those persons do not support the Society. Its funds are drawn largely from the poorer classes, whose pence ought to go for the conversion of the heathen, and not to help a Colonial population which is often in better circumstances than the givers. But unless applications are made year by year, they must naturally lapse; otherwise when legacies and large donations come in which are available for Colonial work, these cases will not be in any formal way before the Society.

It would be far better if the connection between Colonial Dioceses and the S. P. G. could be maintained in some way, and thus each Diocese might pass gradually from the phase of being a recipient of the Society's aid to that of a contributor to its general fund. It is much to be deplored that many of the Dioceses which have received liberal aid in early days have now lost touch with the Society.

Yours faithfully.

W. R. CHURTON.

P. S.— see that at the meeting of the Christian Knowledge Society held on July 5, the Standing Committee recommended the appeal of the Bishop of Columbia, and gave notice that having regard not only to the present population and circumstances of the Diocese, but to the development of the mineral and other resources of the country and the probable growth of the population, they would at the next October Monthly General Meeting of the Society, propose that the sum of £1,500 be granted towards a permanent Clergy Endowment Fund for the Diocese of Columbia, to meet £6,000 raised from other sources for the same object, the grant to be payable in instalments of £250, each instalment to meet £1,000 raised from other sources; the grant and the sums raised to meet it to be permanently invested in trust to the satisfaction of the Standing Committee. This proposal has been announced since the Bishop gave his charge, and may lead to his renewing his application to the other Society, especially as at a meeting of the S. P. G. Board in 1860 (I think)—a meeting at which the Bishop took part in the proceedings,—a similar proposal for aiding permanent endowment funds was adopted. I myself would gladly see it revived.

Cambridge, Sept. 18, 1887.

W. R. C.

CHURCH FEDERATION.

SIR.—In September last at the Provincial Synod meeting, the first note was sounded on the important question of a united Church of England in the whole of British North America by the passing of a resolution and the appointing of a Committee of two from each Diocese to consider this whole subject and report to the next meeting of that Synod, and at the same time a proposition was introduced in the House of Bishops by our Venerable Metropolitan and fully concurred in by the Lower House, inviting the Metropolitan and the Synod of Rupert's Land to consider the question of closer relations with the Eastern part of the Church in the Dominion.

The resolutions have been marked by the action taken by the Church in various parts of the Dominion showing clearly that the time has come for some decided action being taken to bring about so desirable an object as a United Church from the Atlantic to the Pacific.

The action of our Provincial Synod brought into existence the association of the "Canadian Church Union," and among its other objects is one especially favouring this union of the scattered parts of the Church in Canada, in this it has been most successful, as by dint of correspondence and a free distribution of circulars, it has brought this subject before the various Synods, which has so far resulted in the appointing of Committees in some of the Dioceses to confer with the General Committee appointed by the Provincial Synod—this has extended to the Province of Rupert's Land and British

Columbia, for at the late Synod of this Province a resolution was passed entirely approving of a United Church. Since the passing of this, we have the cheering news that a number of the Clergy and Lay delegates taking advantage of the liberality of the C. P. R. had visited the Province of British Columbia, and conferred with the Bishop and Clergy, and found there a strong feeling in favour of uniting with the Church of Eastern Canada. A correspondent of the "Union reports that our circulars, &c., had prepared these extreme Western Dioceses for this movement, and, from Winnipeg we have the gratifying assurance that at the meeting of the Synod, owing to this subject having been so fully ventilated by the "Canadian Church Union" through their circulars and correspondence, the Church mind was fully prepared to accept the proposal for uniting the Church; so far had this extended that the Rev. Canon Omeara of the Diocese of Toronto was deputed to attend the meeting of that Provincial Synod, and urge the necessity of this union. The Bishop of Huron at that meeting spoke strongly in its favour, the Metropolitan of that Province also referred favorably in his charge to this movement, and we see in the last issue of the "Guardian" extracts from the charge of the Bishop of Qu'Appelle to his Synod, strongly urging this Federation of the Church. This all is evidence that the Church is prepared for Union, and most opportune it would be that the foundation at least be laid in the year 1887 as a fitting commemoration of the Centenary of the Church of England in British North America.

The great consideration now is, how this is to be brought about and the best means of propounding some scheme to be submitted, for the consideration of our many Dioceses. The proposition of the "Canadian Church Union" is that a conference be held (by means of representatives if possible from every Diocese) with the Special Committee appointed by the Provincial Synod, when the leading features of this great question may be preliminarily considered, and the result of the deliberations submitted to all the Dioceses, so that they may be fully considered at the respective Synods of 1888, and the reports from these Synods received by this Committee, so that the whole subject based upon these general views of the Church through the Synods may be again reconsidered, and a further report from the General Committee or Conference again submitted for the Synods of 1889. The final result would be known by this Committee in time for their report as required to the Provincial Synod of Canada in that year. Without some such action the Committee will not be in a position to report intelligently as to the views of the Church as a whole, and much time will be lost as our Provincial Synod meeting only every three years, it might without some such plan be six or nine years before anything was affected. Such a Conference as proposed is the only method whereby an intelligent opinion can be obtained of the most suitable form of Federation, for from the present organization of the Church with its separate Diocesan governments, it will require time and conferences to bring about a unity of opinion on this great and vital question in the interest of the Church of England in B.N.A. I trust we may soon hear of some plan whereby this Conference may be brought about. Yours truly,

W. J. IMLACH,

Secretary C. C. W.

NEW BOOKS.

PRINCESS CASAMASSIMA.—By Henry King—(MacMillan & Co., New York.)

Of this work an English Reviewer says:—"It is difficult to define the sensation with which one reads Mr. Henry James's most curious and most clever novel, *The Princess Cassamassima*. It is something more than interest

and less than enjoyment, colder than admiration, yet not so eager as curiosity. The effect of the book on the mind resembles, more nearly than anything else we can recall, the feelings that sometimes come to people committed unintentionally to the study of a subject not in itself attractive or necessary of them. The first steps were against the grain, but patient application brought its reward; they have been glad to learn how much there was to be said on a subject they did not care for; their mind has been enlarged by realizing a number of *bizarre* phenomena the very existence of which they had not imagined before. The peculiarity of the book is that though an extreme realism is its note, it lies quite out of the ordinary paths of life. There is not a single conventional scene, situation, or character in it. The personages of the story are all exceptions; some are so voluntarily, out of the eccentricity of their dispositions, others are compelled to be so by the perverseness of their position." We have not been able to awaken enough of "interest and enjoyment" to read the work ourselves, and therefore give our readers the benefit of the foregoing extract.

MAGAZINES.

THE CENTURY for October has as a frontispiece a striking portrait of Harriet Beecher Stowe, engraved by T. Johnson from a photograph by Saxony. This portrait is apropos of a paper by James Lane Allen, entitled "Mr. Stowe's 'Uncle Tom' at Home in Kentucky," which recounts the life of the Kentucky slave of the old time, in a series of typical scenes, pointing out some considerations which it is thought should qualify Mrs. Stowe's point of view. The paper in the series on "English Cathedrals" is this month devoted to Ely, which is called by Mrs. Van Rensselaer "the great queen of the ten lands. . . . always imposing, always superb, always tremendous. . . . Nowhere," she says, "is there a more magnificent piece of handiwork." The text traces the history and discusses the artistic importance of the cathedral. Mr. Pennell's drawings are not less interesting or effective than in the previous articles of the series. Mr. Stedman contributes a paper of criticism, entitled "Twelve Years of British Song," being chiefly extracts from the forthcoming supplement to the next edition of "Victorian Poets," most of which, it will be remembered, appeared in the CENTURY. The later work of Tennyson, Browning, Swinburne, and the younger English poets here receives critical attention. The serials, "The Hundredth Man," and "Azalia," are concluded, and the papers in the War Series are continued; also in "Open Letters" is one on "Christian Union and Baptism," by the Rev. Herbert H. Hawes; another on "Christian Union and Pending Public Questions," by Rev. Wm. Chauncey Langdon; and a note on "Secret Societies in College," by the Rev. Charles S. Robinson. The Century Co., Union Square, N. Y.

THE AMERICAN MAGAZINE contains a description of an ascent of the last crater of the Mexican volcano, the top which is three thousand feet higher than any Alpine peak by Arthur Howard Noll; also a description of that ancient country China, and its very old-fashioned people which seems timely as investments are being made there now. The article is illustrated and portrays the crowded life of Peking and its vicinity, as seen by an American resident long connected with the United States Legation.

Duck shooting and warlike reminiscences are mingled by Charles Ledyard Norton in a lively account of a canoe trip to Penrose Ferry, near Philadelphia, where he found "A Pot-Hunter's Paradise."—The American Magazine Co., 130 Pearl St., N. Y.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR OCTOBER.

- Oct. 2nd—17th Sunday after Trinity.
 " 9th—18th Sunday after Trinity.
 " 16th—19th Sunday after Trinity. [Notice of St. Luke].
 INTERCESSION for Sunday-schools.
 " 18th—St. LUKE—*Evangelist*.
 " 23rd—20th Sunday after Trinity. [Notice of St. Simon and St. Jude, A. & M. Athanasian Creed.]
 " 30th—21st Sunday after Trinity. [Notice of All Saints.]

DAYS OF INTERCESSION FOR SUNDAY-SCHOOLS.

Saturday the 16th. and Monday the 17th of October. are the days suggested, we believe, for special Intercession in behalf of Sunday-Schools by The Church of England; and we suppose that the daughter Church in Canada will cheerfully accept the suggestion—more especially as by so doing it will be in accord also with the Sister Church in the United States which has as we learn from that admirable monthly *The American Church Sunday School Magazine* for September adopted these days. Doubtless, already preparations have been made in our several Dioceses for their observance, (though we have not heard of any steps having been taken to this end in the Diocese of Montreal, and it may be no exception): but if not, there is yet time for securing this; and surely none—not even the weakest parish and mission—will miss the privilege of joining their prayers with those of the many thousand congregations which on these days will ascend to the Throne of Grace on behalf of this all important work of the Church. We would urge upon our brethren of the Clergy and on Superintendents and officers of Sunday-schools prompt and immediate action in this matter, that the opportunity of impressing the children of the Church with the thought of the *oneness* of the Church, as evidenced in this simultaneous service throughout the world, and the privilege of belonging to an organization world-wide in extent and influence be not lost. Brethren of the Clergy the opportunity is yours—lose it not we pray.

As indicative of the form that such observances might take we give the methods suggested by the Executive Committee of the Church Sunday-school Institute of the United States. The Committee say:

The Committee feel that it is hardly necessary for them to refer to the need of Special

Prayers on behalf of Sunday-schools, and of the manifest advantages which arise from united and simultaneous action. If Missionary work, and in some Dioceses, Temperance work, receive the recognition and prayers of the Church on fixed occasions in the year, the Sunday-school, as the Church's agency for carrying out the Saviour's charge, "Feed my lambs," ought not to be denied a like position and benefit.

The Committee while leaving, as it is their obvious duty, the Clergy and others to make what arrangements may seem to them best for the observance of the days, yet venture to suggest the following methods, which may be found practicable:

PAROCHIAL ARRANGEMENTS.

1. A Special Celebration of the Holy Communion for the Teachers, with an address.
2. A devotional meeting for the Teachers on Sunday, and on Monday a similar meeting, to which the parents of Sunday-scholars, and the congregation generally, may be invited.
3. Sermons by the Clergy, showing the importance of Sunday-school work, inviting Parochial interest in it, and the personal help of all duly qualified persons (especially young men) as teachers, and pointing out to the parents of scholars how they may further the teacher's efforts.

The first of the days might be observed as the "Sunday-school Sunday, and a Special Children's Service made one of the features of the proceedings."

TOPICS FOR PRAYER.

The following topics for prayer are suggested, together with appropriate Collects from the Book of Common Prayer:

1. Confession of shortcoming and sin; want of faith, zeal, devotion; neglect of opportunities; self-seeking, pride, vain glory, in past work.

Thanksgiving for being allowed to engage in the work, and for success and blessing vouchsafed, notwithstanding, human imperfection.

Prayer for the Sunday-school as a pastoral agency; that its importance may be more and more recognized, and its usefulness developed by the Church.

APPROPRIATE PRAYERS.—*Collects for Advent, Easter-day, Whitsun-day, 22nd, 23rd, and 25th Sundays after Trinity.*

2. *Prayer for those now engaged in, or preparing for the work*: the Clergy, Superintendents and Officers in our Sunday-schools—the Teachers, that all may be taught of God; that He would greatly increase their number, and raise up a fit supply of persons to serve in this vocation and ministry; also for a blessing on all Teachers' Preparation Classes and Meetings, and upon all Local Associations.

Collects for Good Friday (second), St. Mark, St. Barnabas, St. John the Baptist, and from the Ordination Services.

3. *Prayer for our Scholars*, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many temptations that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the insubordinate, and the hardened.

Parts of Baptismal and Confirmation Services, Collects for Christmas Day, 2nd, 7th, 15th and 18th Sundays after Trinity.

4. *Prayer for the Parents and Friends of the Scholars*, that they may heartily co-operate with the Sunday-school; and that, where they are irreligious, the school influence may be blessed to them.

THE IMPORTANCE OF THE WORK.

The Sunday-school work of the Church is immeasurably great and glorious. It aims at nothing short of bringing within the fold of Christ, and there feeding, the vast flocks of His lambs—of every class and every country—

throughout the world. Notwithstanding the progress which has been made during the last few years, Sunday-schools are still but partially developed, and an imperfectly worked agency Church. The claims of our children are urgent, and the future of the Church will be shaped by the children of our days.

'THAT THEY MAY HEAR SERMONS.'

They are not wise who undervalue the sermon as a great power of the age. Those teachers do not well who allow other parish work to push aside the time and pains necessary for making the sermon profitable and *interesting*. Not every ordained man can expect to be a Newman, a Liddon, a Robertson, a Blunt; but all may call these, and many successful preachers, to their aid in their own preparation. Some men there are who do not claim to preach well, but these are in better case than those (and there are many) who *think* themselves good preachers and are not. For those who make no pretensions can build up a sermon—plan, argument, illustrations, whole eloquent passages—from the genius and pains of others. They can be as Solomon drawing on David's splendid stores. And those who think they *can preach* well, who will dare to tell them (if this be so) that they cannot? Perhaps those of their household, blinded by affection, assist to keep up their delusion. Not many will have the advantage derivable from such plain home-speaking as the scotch *meenister*, wet to the skin, heard from his landlady: 'Dinna fash yersell, meenister, ye'll be dry eneuch when ye get in to the pulpit.'

How, then, can a man discover whether or no he hits or misses his mark as a preacher?

Let him, first of all, conceive it *possible* that he is *not* a preacher able to compel attention. This will be a great point gained, for then he will be helped, by many small straws, to see how the wind blows. Is the Church fairly full? especially do the men come? Is the congregation *attentive*? Have the people been laid hold of by the preacher? Does he find, in his after-ministrations, that his words have, here and there, *gone home*? Of course he is not to invite or encourage comment upon his sermons, or to seem to be "fishing" for praise. Far from this. But some of its shafts should have pierced the joints of the armour, even though shot at a venture. In some cases a 'What shall I do?' or a 'I have sinned against the Lord,' should follow upon the hearts assent to his 'Thou art the man.'

Of course, if a man undervalue the importance of hearing sermons, in spite of the exhortation to God-parents in our Church's solemn Baptismal Office, there is no more to be said. So far as *he* is concerned he has no great heart in the matter, and, to reach the heart, sermons must come from the heart. He will hurry or sloven over the preparation, with the result that 'the hungry sheep look on and are not fed.' Yet the Chief Shepherd, in His exhortation to St. Peter, *twice* says 'Feed' for *once* that He says 'Tend.' Services multiplied, house-to-house visiting, all the different organizations in a parish: these are of vast value. But after all, the tending the sheep should culminate in the feeding them, as our Lord's last word of charge to His Apostle shows. And what is to be the desirable result of the labour of a house-going pastor? Even that of a 'church-going people.'

True, they must be taught to come to church, not to *hear* only, but chiefly to *worship*. Still, we repeat, the sheep are gathered in the fold *to be fed*. Does not the Church provide for this requirement by the reading of the Lessons and the Epistle and Gospel, also by her direction as to Sermons and Catechising?

And is her requirement met by the provision of the poor, dry, tasteless chaff, with no 'good-

ness' in it, which in the nineteen out of twenty pulpits does duty for the sermon?

The sermon, rightly regarded, is a great opportunity. The people do still, spite of the poor catering, like to hear a good sermon. They (the majority of them) feel cheated out of their due if there is no sermon, or one which is merely the result of the necessity to 'say something,' instead of being the outcome of something which the heart has to say. And this it is which makes knowledge, in the week, of the flock of so much value, for the giving point and interest to the sermon—making it *practical*, bringing it to bear on the needs and temptations and casuistry of everyday life. Honesty in a railway journey, pleasantness in the house, diligence in the schoolroom, system in the religious life, &c., &c., suggestions for thought; answer, it may often be, to unasked questions: words for awakening and words for building up; *food* for the flock. For the poet is right in calling them the *hungry* sheep. There is in every heart of God-created man,

"An aching void
The world can never fill."

And, for the prodigal, after the world's banquets, a *great* *Famine*, which mere *husks* of food will never satisfy. And an *earnest*, well-thought-out, practical, and under-the-surface sermon, will *come in* at a time of need, of which, it may be, the preacher knew nothing and will compel attention from hearts, once indifferent, but that fear, or joy, or pain, has made attentive and receptive now.

A sermon may (and should) be *interesting*, yet not flippant; simple, yet not shallow. The man who cannot himself write a sermon has at command rich stores of the work of those who can do so, and have done so. He may put deep thought into plain words—his own words, as a rule, although (with an 'as has been said' or the like) he may quote whole telling passages of earnest exhortation. 'Let no man despise thy youth' was St. Paul's exhortation to a young man, and he would not give a charge which could not be carried out. And even men—even elderly and educated men—would not disdain to listen to a young man, who, leaving mere platitudes, had wrought out and enlisted into his service profound and practical thoughts, expressed in unaffected and dignified language. There is really so much *material* to hand for those who are *self-distrustful*,—if such there be.

Many have heard the reply of Bishop Blomfield to a just-ordained man who asked, 'Whether a curate ought at first to write his own sermons?' 'Certainly,' the Bishop replied; 'and, for seven years, to preach somebody else's!'

There is much good sense in this advice. It is hard for a congregation of grown and intellectual men and women to be for a year or so the subjects of an apprentice hand. Then the young curate goes elsewhere, and another, with the shell on his head, begins the same annoying process. If he drew from ripe men their stores, and built, if not yet skilfully, yet with sound materials, he would win respect and gain attention. Let each, gentle and simple, have something to carry away with him, some thought or application new, or, if not new, strikingly put so as to seem so. A full Church and a congregation ready (if it be made worth while) to listen—is this a chance to be lightly regarded and thrown away? Let some other part of necessary or desirable parish work be made to give place, rather than that the time and study, required for sufficient sermon preparation, be crowded out of the 'Pastor's' life.—*I. R. V. in Church Bells.*

AN IRISH BISHOP ON CHRISTIAN CONVENTIONS.

At the present moment, when the Irish Church is so strongly asserting itself and putting forth a fresh and vigorous life, it may be

well to reproduce the energetic language of the Bishop of Cork, as he deals with the recurring efforts made in Dublin to sink the individuality of the Church in dissent. In no other portion of the vineyard is a like attempt made from time to time to compromise the position of the Church. The Right Rev. Dr. Gregg was addressing the opening meeting of the 1886-7 Session of the Theological Society of the University of Dublin, and this is what he says:

"I am sorry that in this respect I cannot altogether agree with what the Auditor has said; and I do not think it would be worthy of me if I were to stand here upon the invitation of this Society and not really say what I think of this most important matter. I have no desire to hurt the feelings of anyone, yet I think it is our place here to state what we really think on this subject. I ask myself what is the object of these Conventions, as they are called? Is it for the purpose of having serious discussion on any important subject? No; that seems altogether to be avoided. I doubt if such assemblies could bear the strain of a serious discussion. Is it for any object of practical philanthropy or benevolence? No; the Conventions seem to stop short of that. They do not attempt anything of that kind. What, then, is the object? It is evidently for the purpose of worship and of mutual exhortation; very good purposes these are, no doubt. But is not this true? If a number of men meet together for worship and mutual exhortation, I think it is quite plain that in order to do so with profit they must be agreed upon some of the great principles and practices of the Christian faith. Now, when men meet together in a convention are they so agreed? Are they agreed with regard to the Sacraments of the Church? As far as I remember, I never heard a discussion—I never heard of a discussion, for I never attended such meetings—I have never heard of any allusion to the Sacraments in the meetings of the conventions which have been held. And, further again, there is another great principle which always seems to me to be passed over in silence—not a question as to whether there is but one order of the ministry, or three orders of the ministry; but the question of whether a *ministry at all* is a *necessary* part of the machinery of the Christian Church. I cannot see that when such a body meets for worship and exhortation, and ends in no object of practical philanthropy or benevolence, and when the members of such bodies are not agreed on these three great facts, and practices, and doctrines, I cannot see that it is likely to result in much good. I should fear rather lest it should tend to beget in the minds of men a less clear comprehension of some of those great doctrines and principles, and a less firm hold of some of the important articles of the Christian faith; nay rather, it seems to me that the following out of some object of practical benevolence is the true hope of union for the distracted and divided Church of God."

We ourselves have no doubt of the mischief wrought to the Church, and especially to her orders, by this patching up of a temporary truce. The reformed Irish Church is planted in this land for Christ; she opens her arms to receive all within her embrace, but she should not sacrifice her position for the sake of an apparent, but really deceitful alliance for the time with those who do not believe in her orders, nor accept her doctrines. We observe that the Church of England (?) Parochial Missions Society is likewise doing what it can to advance the cause of dissent in Dublin, and has organized a series of so-called "united services" in the Christian Union Buildings, on Sunday as well as week-days for next month, so that for some time to come our weaker brethren in Dublin will be subject to a wave of dissenting influence; the Christian Union Buildings well

be full, the parish Churches in the neighborhood empty.—*Irish Ecclesiastical Gazette.*

SOCIAL INTERCOURSE AMONG CHURCH PEOPLE.

BY MR. STANLEY LEIGHTON, M.P.

There appear to be many Churchpeople who almost pride themselves upon knowing no difference between those who *do* and those who *do not* belong to their own communion. The Roman Catholics, the Methodists, the Jews, and indeed the Nonconformists generally, show us an example in this respect. They all make a marked difference between their fellow worshippers and the outside world beyond. They are careful in acknowledging a spiritual relationship, which bears ample fruit in society, in business, and even sometimes in politics. *Churchmen should hold more together.* I am quite sure that the kindness which comes from the feeling that a person has a claim upon one's sympathy on religious grounds savours not of intolerance, but charity. Between the various classes and gradations of a complex society like our own there is inevitable want of acquaintance and understanding; there are rivalries and divisions and antagonisms. Religious fellowship, linked with social intercourse, is a healer of such differences. In the country, quite as much as in the towns, the need is felt; and in the great centres of population immense efforts are being made to meet the necessities of the case. I sometimes begin to fear that the squire, and the farmer, and the shopkeeper of the small town, will become isolated from the mass of the population living around them, and not united amongst themselves. What a broad, what a tolerant, what a sympathetic bond *Churchmanship* affords for the intercommunion of *all classes* on a common and equal basis. The manifold works undertaken in direct connection with the Church are opportunities for Churchpeople to work together. But this must be remembered, the workers in each department, or the workers in all united, should meet at least once a year, if not oftener, for the purpose of social entertainment; they should eat and drink together; they should make personal acquaintance with each other, they should feel that they are friends. In country parishes, or in thinly populated districts, the members of the congregation should meet together, and have annual foregathering amongst themselves. The perfect equality and brotherly fellowship of the parish Church should not be confined to the *inside* of the material fabric, but should be a *pervading principle*, expressed by outward and visible signs; and the time has come when the members of the same congregation should be ready to show the *reality* of their religious professions by a close and intimate association with all who worship in the same Church and kneel at the same altar.

A subscriber in Toronto, writes:

"In renewing my subscription for the CHURCH GUARDIAN, I have much pleasure in saying, that I am more than pleased with it. You take a direct course, being clear and decided in your Church teaching without abusing others. carrying out, I think, the spirit of the two texts (Eph. vi, 24, Jude 3) which you have adopted as your Motto.

Wishing you success.

If a Church waits until it has paid its debts and makes both ends meet, and filled its pews before it begins to work for Christ, it will never begin that work.

FAMILY DEPARTMENT.

COME, LABOUR ON!

Come, labour on:

Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work to-day?"

Come, labour on:

The labourers are few, the field is wide;
New stations must be filled and blanks supplied;
From voices distant far, or near at home,
The call is, "Come!"

Come, labour on:

The enemy is watching, night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbers not.

Come, labour on:

Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfil
His righteous will.

Come, labour on:

No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labour on:

The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their zest shall be,
O Lord, with Thee!

FRANK'S WORK.

BY MABEL H. DESPARD.

"Good-bye, Frank, my boy. Remember God sends you where you are going. He has work for you to do there. Keep close to Him."

A blur before his eyes and a lump in his throat prevented Frank from making any answer. He grasped his friend's hand in both of his and pressed his cheek against it—the good, kind hand that had led him out of the troubles of his boyhood into a new life of hope and trust. Then the hand was withdrawn, Frank slipped down into his seat, the engine started the long train with own or two impatient jerks, and by the time he had forced down the rising lump in his throat the long depot and the dreary yard were left behind, and marshy grass bordered the road.

Frank was not going away from home, for home he had none: the Newsboy's Lodging House had been his only home for many months, since his father had died, leaving him alone in the great city. Then that friendly hand had lifted him from beside his father's cold body, and led him to comfort and safety. Better yet, it had led him to where he was taught that he was not alone in the dreary world, for he had a Father in heaven—that his father was not dead, but was alive through the power of Jesus Christ, who conquered death for all. It was no wonder that Frank soon learned to love that Name and determined, in his boyish way, to belong to Him all his life.

Now he was on his way to a new home in the West—a home on a farm, where Frank might lead the out-door life which would, his friends hoped, make him into a brown, sturdy country boy. Two nights and three days of travel brought him to a little lonely station which seemed to him to be in the midst of a wilderness. But a man with a kindly face and a cheery voice stepped up to him as he jumped on to the platform and, shaking his hand, said:

"Well, my lad, I'm glad to see you safe.

They tell me there's been an accident down the road."

"Yes, sir," said Frank, following his new friend to the back of the station, where stood the team that was to carry them the twenty miles that still lay between him and his journey's end. "The car I was in ran off the track, and two or three people were killed."

Frank's tongue and thoughts were kept busy for several miles, telling the farmer all that he knew of the accident.

"Weren't you frightened out of your wits?" asked Mr. Noyes.

"I was frightened—at first. I was pinned in, you know, sir, so that I couldn't do anything but wait for them to come to take me out. It seemed horrible—till I remembered."

"Remembered what?"

"About Easter," said Frank.

"Oh!"

There was silence for a time, then, as Frank gazed wonderingly at the vast stretch of the country before him, with sometimes not a house in sight, and Farmer Noyes looked back over a long stretch of years behind him, which, for him, had held no Easters. He came back to the present with a sigh, and began to question Frank about his life in the city.

"Three miles from home now," he said, at length, "there's your school-house."

"O! isn't it small!" exclaimed Frank, who was used to the great three-storied brick buildings of the city schools.

"There's our house over yonder," said Farmer Noyes, pointing with his whip as they reached the top of a hill.

"And where's the Church?" asked Frank.

"We haven't any."

"Haven't any? Why, what do you do?"

"Do without;" but there was a tone in Farmer Noyes' voice that seemed to say that the doing without was not quite satisfactory. His thoughts about Easter had brought back the old days before he came West, when he had a Church. He had not cared very much for it, then, and had scarcely known till now that he missed it.

Every now and then, Frank wondered what Sunday would be like without any Church, but the next three days were full of new things and gave him plenty to think about. On Friday he went to school that he might be ready for real work on Monday. But it seemed to him that he had never seen so little real work done in any place as in that tiny house with its one teacher and some twenty scholars. The teacher was a young country man, scarcely more than a boy, who tried to force some knowledge into the minds of his unruly flock by a frequent use of a hickory sapling, bringing in a fresh one every day.

"I heard about you," whispered Frank's desk-mate, Benson Chase, a boy whose thick brown hair, brown eyes, brown hands and feet, were a startling contrast to Frank's fair hair and skin. "You come from the city, didn't you?"

Frank put his finger on his lips, and kept his eyes steadily on his book.

Benson peeped cautiously between the shoulders of the two boys in front.

"He ain't looking," he whispered; "you was on a car that was smashed, wasn't you?"

No answer.

The city boy went down several pegs in the country boy's estimation.

"Are you afraid of him?" he asked contemptuously: "pahaw! we ain't."

Frank's face flushed. If he could only tell this boy that he was not afraid, and that he would tell him at recess all about the railroad accident.

He raised his hand.

"May I speak?" he asked.

"No, you may not," was the prompt answer; "It is rather soon for you to begin talking. If there is anything you want to know you may ask me."

Frank said no more, and the teacher breathed more freely; he was afraid of trouble from this city boy. Benson, since Frank would not talk, studied his spelling lesson and knew it for once.

"He's going to tell on me for whispering," he had thought when Frank raised his hand; "won't I pummel him at recess!" And then, when he found he was mistaken, he made up his mind he would not be too sure, even that the new boy was a baby—just yet.

When recess came, Frank followed Benson out-of-doors, and said:

"Will you let me answer your questions now? I don't want you to think I'm huffy, you know."

"I didn't think that," said Benson. "I thought you was afraid. Why wouldn't you speak?"

"I didn't want to," Frank was on the point of answering carelessly—it was so much easier than to tell the whole reason. He had been called "Goody-goody" more than once in the city, and he did not know whether these country boys—these boys who had no Church—would sneer and laugh if he confessed that he was a Christian boy. Then the parting words of his friend flashed through his mind: "Remember, God sends you where you are going. He has a work for you to do here." Keep close to Him."

"Because I am trying to obey Jesus Christ," he said, in a low voice.

There was no laugh. The nine or ten bare-footed, sun-browned boys of the school gathered around the stranger, anxious to see how a city boy looked and behaved. The words fell oddly on their ears. The Name he spoke was merely that to them—a name; they had a vague idea that it had something to do with God; one or two had been taught by their mothers, before those mothers had grown quite careless and forgetful, that Jesus Christ was the Saviour of the World. But to hear this boy speak of Him as if he knew Him was something they could not at all understand. So they only stared in silence.

"How long a recess do we have?" Frank asked, to break the silence.

Questions began then to pour in upon him, mainly from Benson, and recess was too short to tell all that the boys wanted to hear, first about the railroad accident, then about the great city. There was less talking than usual in school the rest of that day, mainly because the boys found occupation for their thoughts in wondering what kind of a boy this newcomer was. Benson did not try again to make him talk till noon, when Frank was again surrounded by a throng eager to hear more about city life.

Benson and Willy Chase and Johnny Partridge lived in the same direction with Frank, so they made the homeward journey together. It was Frank's turn now to ask questions, and the country boys, who had been looking up to him all along, began to feel a comforting pride in their superior knowledge of squirrels, horses, birds and fishes. They insisted on Frank's taking off his shoes—he'd feel ever so much more comfortable, they said. He took them off, accordingly, and manfully bore the cuts and bruises that followed. When he parted from them at Farmer Noyes' lane, they were firm friends, and he was to go fishing with them the next afternoon if he could gain permission.

That Saturday Frank had his first real taste of farm work. He was up early, dressed himself in proper country costume—trousers, shirt, and no shoes or stockings—and worked with a will until Mr. Noyes himself bade him rest. The fishing excursion in the afternoon seemed to Frank the very greatest piece of fun he had ever had. He dreamed it all over, catching many more fish in his sleep than he had in reality.

He woke with a start. It was Sunday morning.

There was certain necessary work to be done before breakfast and after, and then he was told he might do as he pleased throughout the day. He took his Bible and Prayer Book out in the barn, and went through the morning service. But the place seemed very silent: he longed to hear the voices he knew so well in the city Church; he felt homesick for his "Father's house."

"Why don't they have a Church, I wonder," he thought, as he lay back on the hay and gazed up at the rafters. And then he asked God to let them have one soon.

"I wonder who'll begin it," he thought. He stared now for a long time at the cobwebbed beams. Suddenly he sat up, a look of bewilderment in his wide-open eyes, and exclaimed,

"Why!" Who should begin the work? Why not he? Perhaps this was the very work God had for him to do. But how could he, a penniless boy, build a church?

"I don't know how," he said, aloud, as he sprang to his feet, "but I'll try." Then, dropping on his knees in the hay, he said, "God, show me how to begin, and let us soon have a church here. For Jesus's sake. Amen."

He did not see, as he left the barn, that Farmer Noyes stood in a corner near the door.

"Queer boy," said Mr. Noyes; "but he's right: it'd be a good thing for us if we had a church. Well, we'll see—perhaps—well, I'll think about it."

After dinner, Frank, putting on his vest and hat, to feel a little more like Sunday, strolled off into the fields, taking with him his Prayer Book and hymnal.

"I'm going to have Sunday-school all by myself," he said. "I'll learn the collect first. 'O Lord, from whom all good things do come,'—that's the Church—grant to us, thy humble servants, that by Thy Holy inspiration they may think those things that are good'—God made me think of beginning that church, somehow—and by Thy merciful guiding may perform the same'—He'll guide me—through our Lord Jesus Christ. Amen." I guess I'll sing a hymn now—nobody'll hear me."

But Frank was mistaken. As he finished the last verse of his favorite hymn,

"Jesus lives! No longer now Can thy terrors, Death, appall us!" three heads suddenly popped up from the other side of the fence, and Benson Chase exclaimed earnestly,

"That was good, Frank! Sing it again."

"Sing it with me," said Frank. Nothing loth, down they went on the grass.

"You hold the book, Johnny," Frank said, "and we can look over your shoulders."

They soon caught the air, and their voices rang out, clearly and sweetly, the good tidings they so little understood.

"What does it mean?" asked Willy.

"Shall I tell you?" said Frank.

The boys were on their way to the creek to fish, but they forgot all about it as Frank told them, in his boyish language, the story of how Jesus Christ lived and died and rose again.

"And he did it all for us, you know; and He wants us to remember it and try to live for Him."

"I'd like to," said Benson, "if I could do it."

"You can," Frank answered eagerly; "He helps us all the time, you know. Will you try, boys? Let's all try together."

"If you'll show us how," said Johnny; "we don't know."

"I'll meet you every Sunday when it's fine," said Frank, "and when it's rainy I'll ask Mr. Noyes if we can meet in the barn, and then by and by, perhaps, we'll have a church here."

"We must go," said Benson, "it's near supper time."

"Let's sing one verse of that hymn again," said Willy, "cause now we know what it means."

"Jesus lives! for us He died; Then, alone to Jesus living. Pure in heart may we abide, Glory to our Saviour giving. Alleluia!"

New life was stirring in Farmervale, though as yet only Farmer Noyes and three little untaught country boys had felt it.

"If you were going to wish for something, youngster," Mr. Noyes said that night at tea, "what would it be?"

There was no hesitation in Frank's answer; his mind was too full of the one thought.

"To have a church here!"

"Well, I'll give you the ground and a mite of money to start it, if you can tell me how to go to work to get it."

"I'll find out," said Frank.

The next day he wrote to his old friend; the next week brought him an answer; and the next year brought to Farmervale a day when was laid the corner-stone of the church, which was God's answer to Frank's prayer and effort.

"God bless you, my boy," wrote his friend from the city; "you have not been ashamed of Him; may you never be. Only remember—your work is not done, only begun. Your church will be worth nothing unless you who are in it are 'alive unto God.'"

BAPTISMS.

BROWN.—In St. George's, New Glasgow N.S., on Sept. 24th, Victor Odell, infant son of James P. and Izella Brown.

WILLIS.—In Christ Church, Albion Mines, N.S., on Sept. 25th, on 15th Sunday after Trinity, Robert, infant son of James T. and Janet McK. Willis.

MARRIED.

HOARE-THOMPSON.—On the Feast of St. Michael and All Angels, by the Rev. D. C. Moore, Rector of Albion Mines, and R.D., John R. Hoare, to Bessie Thompson, both of Stellarton, N.S.

DIED.

LOOSEMORE.—Entered into rest at Toronto on Sept. 17th 1887, Robert George Loosemore, aged 20 years and five months, eldest surviving son of the Rev. P. W. Loosemore, minor Canon of 'Aurbury Cathedral, formerly of Montreal, and nephew of Rev. J. Davidson, of Uxbridge, Ontario.

"We asked the of Thee, and thou givest him a long life, even forever and ever."

WARD.—On Sunday, Sept. 18th, Mary Elizabeth, wife of G. A. Ward, Churchwarden of Christ Church, Albion Mines, aged 20 years. In Peace.

REDDEN.—On the 12th inst., at Windsor Forks, Charles, beloved son of Rbert and Helen Redden, after a patient illness, aged 23 years. R.I.P.

KING.—On the 18th inst. at Windsor Forks, John King, aged 86 years.

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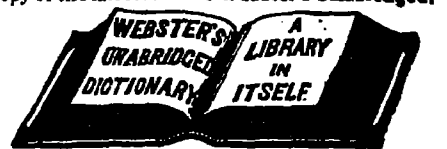
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The Christian population of the world is now estimated at about one-third of the whole population, or nearly 500 millions out of 1,500,000,000.

The only day in the year in which we particularly remember the angelic hosts, occurred last week, Angels were created before men; and at its birth a guardian angel is assigned to each child; and these guardian angels "do always behold the face of My Father Which is in heaven." Think of it, children! You are in the special charge of one appointed by God to be with you throughout your life, to watch over your sleep, to whisper words of peace and of comfort in sickness, and finally, when your last day comes, to carry your soul triumphant to the Paradise of God. He is God's own messenger to keep you and to report to God Himself.

Remember that man never become angels, no, not when they die. CHRIST JESUS became a Man, not an

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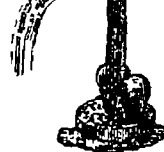
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