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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."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, OCTOBER 17, 1888.

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ECCLESIASTICAL NOTES.

TO BE REGRETTED.—We are in a position to announce, says the *English Churchman*, (Evangelical) that it is intended to form a branch of the Church Association for the Canadian diocese of Niagara.

CHURCH GROWTH.—The Los Angeles parishes and mission report a total of 686 communicants this year, against 377 last year. The Church appears from these figures to have more than kept abreast of the City's growth, great as that has been.

EPISCOPAL VISITOR.—The Bishop of Nassau, W. I., is to visit New York the latter half of Oct. He has the reputation of being a remarkable preacher and a man of singular attractiveness and sympathy. He will preach at St. Clement's, Philadelphia, Nov. 3.

WELCOME TESTIMONY.—Bishop Tuttle, of Missouri, writing from England to the *St. Louis Church News*, remarks:—

"In the Churches the quietness and reverence are most marked. People do not converse at all before and after service, but come in and go out silently and reverently."

NOTE IT.—DR. BEVAN, Congregational pastor, is "advancing" in his Church views. We read of his having our beautiful Church Litany sung with full accompaniment at his Sunday-school Anniversary service! He left the service intact, and did not even change or add to the petition for Bishops, Priests, and Deacons.—*Ballarat Churchman*.

ORIENTALS.—In the city of Chicago there is a considerable number of Greek Catholics who belong to the Oriental Church. They have now determined to build a Church and maintain divine service in connection with their branch of the Catholic or historic Church. This when erected will be the third Greek church in the United States.

UNKNOWN.—We learn, says the *Family Churchman*, Eng., that the missionaries and residents in Syria have made a public statement to the effect that they have never seen or heard of an "unfermented wine," nor have they found among Jews, Christians, or Mohammedans, any tradition that such a wine has ever existed in that country.

CHINA OPENING.—The Rev. George Owen, of Peking, says that ancient race pride, strong national prejudice and political suspicion are giving way in the Empire of China. There are now thirty-two thousand Chinese confessing Christ. Chinese women, who can seldom come to mission Churches and chapels, are being powerfully influenced in their homes by American and English women. Entire families are now coming over and in Peking three generations of Christians worship side by side.

ELDERLY.—The Most Rev. Robert Bent Knox, D.D., the 108th Archbishop of Armagh, and Primate of the Church of Ireland, to which position he was elected on the death of Arch-

bishop Gervase Beresford in 1886, after having been Bishop of Down, Connor, and Dromore, since 1849, was born at Dungannon Park, in the County of Tyrone in September 25, 1808; and His Grace who is a scion of the noble house of Banbury, accordingly completed his 80th year on the 25th ult.

RUSSIAN ANNIVERSARY.—July 15, (O.S.), 1888, will be a day forever memorable in Russia, on account of the celebration at Kieff of the 900th anniversary of the conversion of the nation to Christianity. On that day, 900 years ago, the subjects of St. Vladimir were baptized in the waters of the Dnieper, and thus the foundations were laid of that great Church which now extends its jurisdiction from the Arctic Ocean to the Black Sea, and from the shores of the Baltic to the eastern-most point of Asia and which contains some 70,000,000 of souls.

PRESENTATION.—The Bishop of Manchester (Dr. Moorhouse), was on Tuesday the 25th ult, in Manchester Cathedral, presented with a pastoral staff, which had been subscribed for by some of the clergy and laity of the Diocese. It is formed of a shaft of ivory, relieved by mounts of silver, and decorated with precious stones. Canon Maclure, in making the presentation, said the staff was presented for the use of the Bishop and his successors in the See of Manchester, the subscribers having for some time felt that the Bishop ought to possess some distinct symbol of his high office. Dr. Moorhouse in acknowledging the presentation, said he hoped the staff would deepen the sense of pastoral relationship between himself and the people of the diocese.

CHICHESTER.—The Rev. Francis Pigou, D.D., Vicar of Halifax, and Chaplain in ordinary to the Queen, has been nominated by the Crown to the Deanery of Chichester, void by the death of Dean Burgon. During the time Dr. Pigou was in London, and since he has been in Yorkshire, he has done much excellent service in the work of parochial missions, and in conducting "Retreats" or "Quiet Days" among the clergy in all parts of the kingdom. In his own parish he has always been assisted by a thoroughly efficient staff of curates. On his presentation to Halifax Dr. Pigou found the old Church in a very dilapidated condition. He immediately commenced a scheme of restoration, and, seconded by Sir Henry Edwards, he raised some £20,000, with which sum the church was admirably restored, and is now regarded as one of the finest parish churches in the kingdom. As a preacher—especially in connection with mission work—Dr. Pigou is intensely earnest and impressive.

AN EXAMPLE TO FOLLOW.—In its one hundred and twenty-seven years of existence St. Peter's, Philadelphia, has had but eight rectors, the Rev. Robert Jenny, LL.D., Rev. Richard Peters, D.D., Rev. Jacob Ducho, D.D., whose brilliant contributions to the literature of his time made him the Junius of America. His *nom de plume*, "Tamoc Caspina," was formed from the initials of his then title, "The Assistant Minister of Christ Church and St. Peter's

in North America." He succeeded to the rectorship in 1775, resigning two years later. He was followed by the Rt. Rev. Wm. White, afterwards Bishop, and he by the Rev. W. H. Delancey, who also resigned the rectorship to become Bishop. His successor, the Rt. Rev. William H. Odenheimer, completed the trio of distinguished Bishop-divines who have held the rectorship of St. Peter's. Bishop Odenheimer's successor was the Rev. Dr. George Leeds, who, resigning to take a charge in Baltimore, was followed by the present rector, the Rev. Dr. Thomas F. Davies.

OBEY.—Bishop Harris, of Michigan, whose untimely death is so regretted, was a man of the utmost gentleness, yet very positive in matters he considered important. While Rector of the large, wealthy and fashionable parish of St. James', Chicago, he was disturbed by the way the people had of starting out almost immediately after the Benediction was pronounced, after the Holy Communion, exchanging greeting, &c., instead of waiting reverently for the priest to consume what remained of the consecrated elements. He had carefully explained the rubric, and the reason for it, and the principle of reverent decency involved, and had kindly requested a change in the objectionable custom. On the next Sunday the congregation started as usual, all heedless of the Rector's request. "Then as at the head of a regiment," says one who relates the incident, "with a ringing voice the Rector said 'stop,' and to give it the more emphasis, he brought his foot down upon the floor of the Church. To hear was to obey, and the congregation of St. James' never forget the lesson in reverence and good manners thus taught them by their Rector. To him their wealth and social prestige was as nothing. Reverence was the law of God's house and that law must be enforced against high and low, rich and poor."

ST. ANDREW'S BROTHERHOOD.—Arrangements are progressing for the coming convention of the Brotherhood of St. Andrew, to be held in New York City, from Thursday, Oct. 18, to Sunday, Oct. 21. The convention will be opened with a celebration of the Holy Communion in St. George's and an address by Bishop Potter. Business sessions will be held each morning. On Friday and Saturday afternoons there will be informal conferences on special departments of work. Thursday night there will be a meeting in St. Chrysostom's chapel, with addresses on "The work of the Brotherhood of St. Andrew." Friday night there will be a meeting in Brooklyn, with addresses on "The Layman's Duty in the Church." The Saturday night meeting will be held in Holy Sepulchre, New York, and the subject will be "Brothers at Work," the speakers being representatives of the Church Temperance Society, the White Cross Army, the Guild of the Iron Cross, and the Brotherhood of St. Andrew. Sunday morning the anniversary service will be held in St. George's, with a sermon by one of the Bishops; and Sunday night the closing service of the convention will be held in St. Thomas', with addresses by prominent clergy and laymen. Among the speakers who have already promised to come are, Rev. Dr. Rains-

ford, Mr. J. Blesker Miller, W. Thornton Parker, M.D., Rev. H. A. Adams, and Rev. C. N. Field, S.S.J.E.

SOME SUNDAYS ABROAD.

A SUNDAY AT WINDSOR CASTLE.

(From the Iowa Churchman.)

It was with a strong feeling of mingled interest and wonder that we awoke one Sunday morning in July to a conscientiousness that we were really domiciled for the nonce in a palace, and that palace the grandest royal residence in the world. We had come up from London the evening before at the kind invitation of the Dean to spend a Sunday in the Castle. We had seized the opportunity, as Her Majesty was in London on our arrival, to accompany our kind host in a ramble through the grounds, so beautiful and so attractive in their natural loveliness; and then we took a weary walk through the state apartments, so grand and glorious in their appointments as well as in their immensity. Ere we sat down to dinner with a number of notables—among them the celebrated authoress, Mrs. Oliphant, by and by, we felt quite at home in our royal quarters. After dinner and the evening prayers, we went to our rooms in the oldest part of the castle, where walls of massive thickness and black oaken beams of half-a-thousand years of age, told with full appreciation of the prospect of "tired nature's sweet restorer, balmy sleep." From this sleep, as sound as it was sweet, we awoke as we have earlier described. The morning sunlight was streaming into the cloister into which our windows looked. Opposite were the oriel windows of Anne Boleyn's apartments, when she spent a brief space of her mottled life at the castle in 1532. It was here that she was created Marchioness of Pembroke with great pomp, and here, doubtless, this ill-starred queen spent some of the happiest days of her career. In the arcade below a sentinel had paced all through the livelong night for we were in a Royal residence, and with the dawn the great standard of England floated lazily from the Round Tower, betokening the presence of the Sovereign who had returned late the night before. And so all was alive, awake, in Windsor Castle. The bugle call rung out the morning reveille. The guards were at their places, and the very atmosphere of the spot betokened a consciousness on the part of everyone of the Queen's arrival at her home.

The day began with prayers in a bit of the old chapel, dating back to the time of Henry II, if not of even earlier date. Breakfast was laid in the dining hall of the Deanery, in which the headless body of King Charles I, "saint and martyr," was deposited the night preceding its burial, without the service of the Church the monarch loved so well, in the grave of King Henry VIII. It had been the wish of the murdered king that his body should be shrouded for the grave in a white pall, an emblem, doubtless, both of his innocence and of his undying faith. The surly regicides, hating with Puritanic hatred both Church and the Church offices, refused the dying wish, but on that sad January morn, the body, as it was hurriedly borne from its resting-place in this very room to St. George's Chapel, was covered by the gentle snow-flakes and the "white king" went to his sepulchre with his coveted pall of perfect purity. As we partook of our morning meal the blazoned screen which bore the heraldic bearings of the Knights of the Garter was our shield from the breeze that stole gently in through the latticed casements, and after the repast we looked upon the paroh-

ment pages of the records of this, the oldest and most noted order in Christendom.

The Dean had attended service in the Queen's private chapel at which the "household" formed the congregation. One of the Canons, the Incumbent of St. George's, Hanover Square, the Rev. Capel Cure, had been summoned to preach at the Mausoleum, at Frogmore, where the Queen herself usually attended service. But the great service of the day was at St. George's chapel, and there, placed in the stall over which hung the banner and suit of knightly armor and on the back of which was blazoned the armorial bearings of Prince Victor, the eldest son of the Prince of Wales, we took our part in a noble function—one of the grandest in which we had ever participated. The spectacle before our eyes was regal. For five centuries and a half has this chapel been a royal shrine. For the same length of time the successions of Deans and Canons has not been interrupted. Much of the glorious architecture on which we gazed claimed like antiquity. The very stones were associated with the scenes with which English history was eloquent. Long lines of kings and queens and princesses and nobles of high degree had trod these consecrated aisles—had stood and knelt and worshipped in this shrine. We could see from our seat at the right of that assigned to the Dean, whose stall is occupied by the Queen when a Chapter of the order of the Garter is convened, the flat stone covering the remains of King Charles I, and with them those of "Bluff King Hal" and his "true and loving wife, Queen Jane," beside whom he left explicit directions that he should be interred. The stalls about the three sides of the chapel, magnificent in their elaborate carving, and rendered even more picturesque by their surmounting of knightly armour and the blazoned silken banner of the occupant of the seat below, bear the names of the greatest monarchs of the world. And it is with this great "order" even more than with its royal associations, that the absorbing interest of St. George's chapel is allied. True though it is that the original sanctuary, in which King Edward III. held the first chapters of his newly founded order, has disappeared, still that which we see and are actually within, dates its inception to King Edward IV. The records of expenditures for the earlier structure still existing tell of the purchase of glass in A.D. 1363, and the payment of decorations 1365, and we know that this first structure, on the site of the present chapel, though hastily and perhaps carelessly erected, was thoroughly repaired under the care and oversight of Geoffrey Chaucer, as clerk of the works. In the old chapel there had transpired not only the installation of the first Knights of the Garter, but also the marriage of Edward, the Black Prince, to the "Fair Maid of Kent." It was in 1473 that the already dilapidated chapel was pulled down, and Richard Beauchamp, Bishop of Salisbury, was appointed to the office of surveyor of the new shrine. Bishops were builders in those days, and the Bishop of Salisbury labored with such "diligence and sedulity," we are told, that the grateful monarch made him Chancellor of the order, an office still held by the prelate of whose See Windsor forms a part. The work went slowly on through the reign of Edward IV, and on his death was continued by Richard III, and Henry VII, and in 1517 or 1518 the chapel was completed as we see it now. The vaulted roof of the choir, a noble piece of stone work, was contracted for, as the records tell us, by John Hylmer and William Vertue, "freemasons," in 1505.

The service was admirably rendered, one of the white-robed choristers attracting every one's attention by a voice of singular purity and power. The altar was resplendent in its array of gold sacramental vessels, and of the large congregation filling every seat of the choir and occupying the sittings far out in the

nave as well, a large number remained to receive the blessed Sacrament.

After lunch we wandered back into the chapel where, under the guidance of Canon Capel-Cure, we revived the memories of an earlier visit, and found ourselves treading on ground so full of associations as to require a volume for their record. We paused to examine on each side the chapels and chantries, and lingered long at the extraordinary monument erected by national subscription to the memory of the beloved and lamented Princess Charlotte, whose early and unexpected death left the throne open for Victoria the Good. We looked into the "queen's closet" on the north side of the altar, a place so screened from vulgar view that royalty can pray and praise without being too fully scanned by the wondering and curious crowd below. We read the quaint epitaphs on the wall and beneath our feet on the worn pavement. We examined the blazoned banners surmounting the stalls assigned to the gartered knights. We admired the grand effect of the noble nave so carefully restored. In fact, with so kind and capable a guide, there was no detail omitted, no spectacle withheld, and when our curiosity was sated we passed out into the open air, and then looked in at the Horseshoe Cloisters, and then passed down the hundred steps, and then, under the guidance of the Dean's lovely wife, a daughter of the late beloved Archbishop of Canterbury, we visited the Queen's private garden and quite enjoyed scenes of rural beauty seen by few. At length, returning through the Dean's gardens we paused for a while to note the far reaching view and its "distant prospect of Eton College," and then retraced our steps to the Deanery, from which we emerged to attend the evensong. Our party was seated as guests of the Dean in the royal stalls, one occupying that assigned to Oscar, King of Sweden, and bearing his blazoned arms; another having the one belonging to Humbert, King of Italy, and still another that bearing the heraldic device and name of an East Indian Prince, who alone of his race has attained the dignity of membership of the Order of the Garter. The service was exquisitely performed. One of the choristers had, as a lad, sung at the Coronation of the good Queen. He had sung, but a few days before, at the Jubilee service commemorating the Queen's fifty years of rule. We could hear this singer of half a century's choristership, and can testify that he still sings well. The anthem was nobly rendered, and the crowd of worshippers seemed to enter fully into the spirit of this service of song. We lingered after the evensong was over to hear the organ playing, finding it difficult to pass away while its brilliant chords, now loud, now low, sounded through every portion of this grand shrine. After dinner we again sought the chapel to see it with the rich moonlight streaming through its "storied windows, richly dight," lighting up the aisles and arches and vaulted roof, and bringing into brilliant relief the canopied stalls and coats of mail and blazoned banners and sculptured monuments, and all the glories of this splendid sanctuary. We staid amidst the silver moonbeams, now in light and now in shadow, till the measured tread of the guard in the cloisters reminded us that the day was well nigh over and that it was time for prayers and bed. It was not long before we had said good-night to our kind hosts, and we were snugly ensconced in our comfortable quarters, rebuilt in the time of Henry VII, but retaining many traces of the original, earlier construction. Our dreams were strange comminglings of the sad faced Chaucer and the giddy Anne Boleyn, the Black Prince, and the lamented Queen Eleanor. William of Wykeham, and the pious Philippa, whose death possibly in the very building we were sleeping in or in that then standing on its site, Froissart so touchingly describes. We

thought of the poetical Earl of Surrey and the ambitious Wolsey, of Charles I, and "old Noll," each and all of whom had trod the floor of this oldest portion of the castle, or that which preceded the structure of to-day. And yet we slept the sleep of peace, and awoke refreshed to prosecute our explorations of Windsor on the morrow, and then to find our way back to the world's centre, busy, bustling London.

BISHOP PARET'S COUNSELS TO SUNDAY SCHOOL TEACHERS.

In committing to your charge in the Sunday school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its works and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in olden times in the Churches as that of the "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the Rector's special assistant, and so far as they are concerned, to prepare them in due time for being confirmed and admitted to Holy Communion. These things as definite results to be sought and expected in your work should be always in your thoughts. It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-school influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout dispositions and earnestness.

As the standard fixed by the Church, you will very carefully train them in the Church Catechism, in knowledge of its words and in understanding of its meaning. And, in so doing, you will take occasion often to speak to them of Confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully as to their regularity in this respect.

You will see that each scholar has a Prayer Book and a hymn book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God; encourage them in the regular Sunday school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday school lessons carefully before attempting to teach them. A teacher has no more right to come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class book very fully and clearly, according to the appointed rules.

You will be expected to set to your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday school room and Sunday school hours.

You will be expected to remember your scholars in your own private prayers, and seek in every way their growth in grace and knowledge.

You will be, of course, enthusiastic and zealous in the work.

And, last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday school to come every Sunday, and to come early; that you fail to learn the lessons, and go through the work as mere routine; then you will either repent and renew your zeal, or failing in that, will resign your class to the Rector.

May our good Lord, by His grace, make you earnest and true in this true work for Him. Remember how He said: "Whoso receiveth one such little child in My name receiveth Me." —*The Living Church.*

REUNION.

Some little time before the reports of the committees of the Lambeth Conference were made public, a statement on the above subject found its way into many secular papers, which, while it was hardly considered likely to be the voice of the Bishops, was commented on with great surprise by all classes of Christians. It was to the effect that in some form or other the Conference had recommended some official recognition of non-Episcopal orders. So startling a statement was worthy of being telegraphed all over the world as an astonishing piece of news. It was a virtual giving up of Episcopacy, a notable departure from the principles of the Holy Catholic Church, a weakening of the Church's hold upon history, a proposition which if carried out would make the Church less respected in the eyes of the Christian denominations, and expose her to the ridicule of the Romanists, who would rejoice above all things to see any movement set on foot which would impair the authority, or imply any undervaluing on our part of the obligation and necessity of Holy Orders.

The published records of the Conference prove, however, that the Bishops would entertain such a proposition—no, not for a moment; and the decided rejection of the resolution which favoured such a concession is satisfactory evidence of their desire to maintain, above all things, the principles of Catholicity upon which the Church over which they preside has for nearly nineteen centuries rested her claim to be the Church of Christ.

In a charge delivered to his clergy after his return from Lambeth, Bishop Charles Wordsworth, who for years has had as his one particular hobby the recognition of Presbyterian orders, stated that the following resolution was proposed to the Conference as part of the report of the committee on reunion.

"That, in the opinion of this committee, Conferences such as we have recommended are likely to be fruitful, under God's blessing, of practical result, only if undertaken with willingness on behalf of the Anglican Communion, while holding firmly the three-fold order of the ministry as the normal rule of the Church to be observed in the future—to recognize, in spite of what we must conceive as irregularity, the ministerial characters of those ordained in non-Episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom; and to provide, in such way as may be agreed upon, for the acceptance of

such ministers as fellow-workers with us in the service of the Lord Jesus Christ."

The Bishop of Sydney and himself were the framers of this resolution, and Bishop Wordsworth, in showing off the beauties of this proposition before his clergy, does not hesitate to recommend a suspension of the law of Episcopal ordinations till such times as the Presbyterians, at all events, are admitted into the fold of the Episcopal Church.

While we yield to no one in readiness to promote the unity for which our Church, following the dear Lord's commands, most constantly offers up her prayers, yet we cannot but think that unity may be purchased at too dear a price, *when we sacrifice our principles* in order to obtain it. The Church has no right to relax her watchfulness over the *sacred deposit committed to her trust*; she may not admit unordained men to administer her sacraments or to guard her trust. However good and earnest and faithful they may be, those admitted to be her ministers must be able to show their commission before they can be permitted to command her forces. "Authority," "Holy Orders" must have their lawful meaning if they are to be retained in the Church; it is hard to see how their usefulness is to be retained, if the law of ordination is to be relaxed.

Suppose Bishop Wordsworth's recommendation had passed, what would be the position of the Episcopal Church to-day? Would the ministers of all the Christian denominations be flocking to the Bishops to get official recognition of their right to serve in our Churches, and would they be studying the Book of Common Prayer to see how to perform the various offices of public worship? Would they, in a word, be eager to accept the proposition made to them, or be grateful for the concession? Is it not possible that the Church's invitation would be treated rather as an insult, unless all other Christians as a body, admitted to join the Church, were given as well equal rights, having a voice in regulating her concerns, in settling her doctrine and discipline, and in pronouncing what is to be allowed in it, and what is to be excluded?

We do not think that *true* unity can be promoted by any such concessions as these on the part of the Church to which we belong, nor do we desire to see the Church humiliated by the rejection of such terms of reconciliation as she would be forced to make under the resolution of Bishop Barry and Wordsworth.

There are those who value above all things that ancient and unbroken constitution which binds them to the past, and which is known as the *historic continuity of the Church*; they like to feel the strength of their position as members of the ONE Holy Catholic and Apostolic Church, sound in the faith, loyal to her divine Head, upholding the authority given her by her Lord, and having therefore a blessed gift to bestow and a *divinely* instituted ministry wherewith to bestow it.

There is no lack of charity or of liberality in refusing to make concessions which must undermine and eventually destroy the foundations of the Church. The heritage is a goodly one, and not to be squandered by any mere sentimentality. The work of Christ is being everywhere carried on by faithful men, and as prayer becomes more earnest, and divine grace more zealously sought for, and spiritual life more real, there is and must be a gradual movement toward the Christian unity for which all Christians are praying. Meantime there is need of patience and faith and charity; patience to wait for the consummation of that toward which so many indications now point, faith to believe that God will in His own good time effect it, and charity that we may all work together in love and peace, for the glorious end that we may be all ONE.—*The North East, Maine.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNenburg.—A most interesting and beautiful service was held in Holy Trinity Church Bridgewater on Friday evening, Sept. 28th.

Loving and devout hands had during the day decorated the church with fruit and flowers with great artistic skill, interweaving the beautiful with the useful, so as to give a very striking and pleasing effect.

The first-fruits of the harvest, presented by those who raised them, and flowers donated by those who cultivated them, were blended in varied form, so that from east to west the church presented a most beautiful appearance, and the eye and the mind were filled with delight.

Special and appropriate prayers, psalms, lessons and hymns had their proper places in the service, followed by two earnest and practical addresses; one by the Rector, the Rev. W. E. Gelling, and the other by the Rev. George D. Harris, of LaHave, which were much appreciated by a highly delighted congregation, who had gathered together, notwithstanding the heavy rain, which poured in torrents.

This church has lately undergone repairs and refitting at a large expense, improving it wonderfully, and making it one of the handsomest little churches in the Deanery. The reredos, with its connecting work, being especially effective and striking.

A most successful tea meeting and fancy sale was held at the Wynacht settlement, an out-station in connection with St. Matthew's parish, LaHave, on Tuesday, Oct. 2nd, in aid of funds being raised for the purpose of building a new church there.

Though the weather during the day was very uncertain, rain threatening all the while, a large number met together, and the neat sum of \$100 was realized, clear of all expenses. Funds are also being raised for another new church in this parish.

On Sunday afternoon, four infants, George Alfred Mulock, Ida Blanche Cleversey, George Freeman Weagle, and Frank Lambert Rudolf, were baptized, before the close of Sunday-school; the Rector taking the opportunity for a special catechising of the school, and an address to these assembled to witness the baptism.

The evening before a most interesting ceremony was performed, when one of our Sunday school teachers, a member also of the choir for years, took upon herself the holy bonds of matrimony; the rite being witnessed by a large number of friends, who acted in a most becoming manner, as is fit at such times and in God's House.

PHILANTHROPY.—The munificent bequests made by Mr. George J. Keating will interest all philanthropists in his native city, Halifax. He has left one hundred thousand dollars to St. Paul's Church, San Diego; the largest sum ever given in California or in Nova Scotia to any Church work, in one sum by one donor; and another bequest of one hundred thousand dollars to establish a hospital for the sick and injured without regard to race or creed. Mr. Keating is a son of Mr. W. H. Keating, a well known Churchman of Halifax.

The San Diego Sun thus referred to Mr. Keating's gifts: "In San Diego the memory of Geo. J. Keating will remain forever green. His munificent bequests, \$100,000 to St. Paul's Church, and \$100,000 dollars for the founding of a Hospital in San Diego, in which the sick and injured without regard to creed or race may be cared for, will be imperishable. A nobler gift, or a more timely one than the latter could not have been made. The whole of the will of this enterprising citizen breathes the spirit of liberality and broad benevolence; characteristics which so endeared him to the hearts of those who knew him best."

DIOCESE OF FREDERICTON.

St. JOHN.—At a meeting of the Church of England Sunday-School Teachers' Association in St. John's Church, schoolhouse on the evening of the 9th October at which Rev. Canon Brigstocke presided, a discussion on the "Mistakes in Sunday-school Teaching" took place, and papers were read—"Defective Aims" by Miss Sadler, and "Defective Methods" by Miss M. E. Knowlton. Both papers were highly commended by Rev. W. O. Raymond, Rev. O. G. Dobbs, and Rev. Canon Brigstocke, who made short addresses on Sunday-school teachers and their duties. Votes of thanks were tendered to the ladies for their papers.

The semi-annual meeting of the Board of Management of the Domestic and Foreign Missionary society of the Church of England in Canada, was held on the 10th of October in Trinity Church. The Most Rev. the Metropolitan occupied the chair. There were present: Coadjutor Bishop Kingdon, Rev. Archdeacon Jones, of Kingston; Rev. Canon Mockbridge, Secretary of the Society; Rev. Canon Brigstocke; Rev. Rural Dean Forsythe, of Chatham; Rev. Dr. Partridge, of Halifax; Mr. R. T. Clinch and Mr. G. H. Lee. The minutes of the previous meeting were read and adopted. Letters were read from several Bishops and others expressing regret that they were unable to attend. Some notices of motions were given. The General Secretary read a draft of the Epiphany appeals for 1889. It was referred to a Committee consisting of Bishop Kingdon, the General Secretary, and Mr. G. Hebert Lee. The report of the general Treasurer, Mr. J. J. Mason, Esq., of Hamilton, was read and accepted with the direction that an additional note be appended to it showing the amounts in full contributed by the diocese of Fredericton. The Treasurer's report showed the Society's receipts from the 13th of September, 1887, to the 31st of July, 1888, for Domestic Missions was \$15,141.86, and the Foreign Missions \$12,417.32, a total of \$27,559.18. This includes the sum of \$506.07, sent for the purpose of assisting to maintain the Rev. J. Cooper Robinson, a Missionary to Japan. The receipts show an increase of about \$4,000 over last year. The meeting then adjourned for lunch and resumed their session at three o'clock.

A public Missionary meeting was held in the evening in Trinity school-house. The Metropolitan occupied the chair, and speeches were made by the Ven. Archdeacon Jones, Rev. Dr. Mockbridge, and Rev. Dr. Partridge.—*St. John Globe.*

DIOCESE OF QUEBEC.

WINDSOR MILLS.—The annual Harvest festival was held on the 9th inst. Though the weather was not favorable more than usual interest was manifested. At 3 p.m., a Thanksgiving service was held in Christ Church, Brompton, by the Incumbent; the Rev. Mr. Robertson, of Durham, who was expected to be present, being detained for the burial of one of his own parishioners. At 7 p.m., service was held at Windsor at which the Rev. Mr. Stevens, of Hatley, and Rev. Mr. Robertson, of Durham, were present, and took part. The Church was very tastefully decorated with leaves and fruits, thanks to the unwearied efforts of some of the ladies, who notwithstanding the interior of the church having lately been tinted and painted, thought the Harvest thanksgiving would be incomplete without further adorning from the products of divine beauty. The service over a general invitation was given to the congregation for a social reunion in the rooms used for a parsonage, which was very generally accepted, and the whole congregation old and young bountifully entertained and provided for by the ladies mentioned.

The visiting clergy spoke warmly of the

good effect such a reunion must have in binding the congregation together in united action for Church work. The Incumbent thanked the ladies and expressed his gratitude for the unity heretofore existing in the Mission, and the hope that the wishes of all who desire the peace of our earthly Zion might be realized. The offertory at both services were for the Mission fund of the Church Society.

QUEBEC.—Trinity Church.—A meeting of the Churchwardens and congregation of Trinity Church was called for the evening of the 8th inst., in the Church School-room, in regard to the intended resignation of the Rev. Mr. Bareham, who has received a call from Nippewa, in Rupert's Land. There was considerable discussion, the congregation being quite unwilling to lose Mr. Bareham, but finally it was resolved that Mr. Bareham's resignation should be held over for the present. In the meantime a committee of four was appointed to wait on the Lord Bishop to hear his views on this and on a proposed amalgamation of the congregations of St. Peter's and Trinity churches.

SHERBROOKE.—The Rev. Dr. Adams has consented to give his lecture on Macaulay in the Art Gallery here, on Tuesday, Oct. 23rd.

On its first delivery in Montreal, the press of that city were warm in their praises of its merits, and the inhabitants of Sherbrooke and vicinity who can possibly attend, will, we feel sure, be gratified at the intellectual treat furnished them.

DITCHFIELD.—It is contemplation to build a small place of worship at Ditchfield for members of the Church of England in that neighborhood. The locality is a poor one, and although the inhabitants have done according to their ability from their own slender means, yet in order to carry the object to a successful termination they will require help from their fellow churchmen in other districts. The Ven. Dr. Roe has the matter in hand and will be glad to receive subscriptions.

DIOCESE OF MONTREAL.

MONTREAL.—St. George's.—At the fortnightly meeting of the St. George's Young Men's Christian Association, Very Rev. Dean Carmichael read an essay on the book of Genesis, and Mr. W. J. White read an interesting paper on Hobbies, good, bad, and indifferent. He would advise every one to have besides his business some so-called hobby tending to personal improvement and benefit to others, instancing the case of Dick, the baker, who, by pursuing his hobby became one of the greatest botanists in England.

DIOCESAN SUNDAY-SCHOOL ASSOCIATION.—The regular monthly meeting took place on the evening of the 11th of October, in the Synod Hall, when the Dean of Montreal submitted a paper on "Teachers Home Study and Preparation," and Mr. H. H. Curtis one on "Progressive Teaching" in S. Schools.

COTE ST. LOUIS MISSION.—On Thursday evening, the 11th inst, a very successful concert took place in the Town Hall of St. Jean Baptiste Ward. This is the first of a series of entertainments which the choir and friends of the Church of England Mission at Cote St. Louis propose holding during the winter, the proceeds to go towards the purchase of an organ for the new Church. The following ladies and gentlemen from the city took part: Mrs. Mulock, Misses H. R. Y. Rein, S. Wray, and J. Ross, Prof. Cathcart Wallace, and Messrs. E. H. Parnell, Ferrier, Mulock, Baldon, Logie, Bailey, and Burnett. A piano was kindly lent by Messrs. Willis & Co. The work of the Church in this suburb seems to be progressing

very satisfactorily. Large congregations attend the services and strong efforts are being made to secure a Church building. The Rev. H. J. Evans is indefatigable in his labours in this field.

ST. HENRI.—Here too success is attending the faithful service of Rev. S. Massey. The evening service held in the Common School building is so well attended that already the erection of a Mission Church seems necessary, and a movement in that direction is contemplated. A Sunday-school has been commenced, which is also well attended.

COTE ST. PAUL.—This the furthest district of the Suburban Mission stations of the Church, continues under the charge of Dr. Davidson, Q.C., and the interest in the services is well maintained. The beautiful little Church has, during the past summer, been improved within and without, having been painted and newly carpeted inside, and the woodwork outside, and fence also, having been repainted. A new bell is talked of (and also a tower in which to place it), the old one having been removed to the Parochial Hall.

BERTHELE.—The Lord Bishop visited this parish on Sunday, the 7th October, and held his annual Confirmation. On Monday he inspected the Boy's Grammar School thoroughly, and delivered an address to the Boys.

PHILLIPSBURG.—A Missionary meeting was held here on Thursday evening, the 11th inst., which was well attended, and at which interesting addresses were given on Mission subjects.

DIOCESE OF TORONTO.

ASHBURNHAM.—The opening meeting of the Young Men's Guild in connection with St. Luke's Church took place on the evening of the 11th Oct., when there was a good attendance. There was no heavy literary work done, but the young men showed how social they could be, and their visitors being socially inclined, a very pleasant time was spent. Table games of different kinds were played, and a number of curiosities inspected, among which were old books, a "Breeches" Bible, and a collection of stones and shells. A good programme was provided, which was varied at 9 o'clock by refreshments, served through the kindness of the young men's lady friends. Mr. E. B. Bart, Vice-President, made a few opening remarks, referring to the regret of the Society at the prospect of losing its President, the Rev. W. C. Bradshaw, for the winter, after which a pleasing programme was carried out, in which Mrs. E. A. Peck, Miss Daisy Morgan, Mr. Bart, Messrs. Norton and Walke, Miss Eva Tivy, Mr. Kingscote and Master R. Turner took part. The meeting was closed by a few remarks from the President, the Rev. W. C. Bradshaw, who referred to his regret that he could not be with them for some time. The Young Men's Guild have made a successful start of the season's work, and judging by the syllabus which they have issued, the meetings during the winter will be interesting and instructive. There will be a debate at the next meeting, Oct. 18th.

PETERBORO'.—A largely attended meeting of the congregation of St. John's Church was held last week, at which Dr. Burnham presided, and Mr. F. E. Bell acted as Secretary. Regret on account of the continued illness of the Rector, Rev. J. W. Beck, and sympathy for himself and family were voted by Mr. A. P. Poussette, Q.C., Judge Weller and others. As the rector's physician had advised that he will not be able to resume his duties for six months, a resolution was passed asking the churchwardens to confer with Mr. Beck regarding the appointment of a substitute for that time.

DIOCESE OF NIAGARA.

HARRISTON AND CLIFFORD.—Harvest Thanksgivings are always becoming. Every congregation owe to God two special thanksgivings yearly; one for His blessings peculiar to itself, and one for His blessings common to all. The congregations of Harriston and Clifford, under charge of Rev. Rural Dean Belt, held their Thanksgiving Services for the blessings of the year, on Thursday and Friday, Oct. 4th and 5th. The two churches were tastefully decorated with flowers, fruit, grain and vegetables, and did credit to the zealous ladies who arranged them. The "Harvest Home" service, arranged by Rev. C. L. Hutchins, of Medford, Mass., was rendered by the Harriston choir at both churches, and was much appreciated by the two large congregations. The collections, amounted in all to about \$40. The preacher in Harriston being Rev. Canon Belt, of Burlington, and in Clifford, Rev. G. B. Cooke, of Palmerston.

DIOCESE OF HURON.

WINGHAM.—Harvest Home sermons were preached here by the Rector, Rev. J. H. Moorhouse, on Sunday last; the Church was prettily decorated and the service well attended. On Monday evening, instead of having a supper, as in previous years, the Rev. W. J. Taylor, Rector of Mitchell, was asked to lecture. The subject was "Habit." The hearty laughter and applause proved the enjoyment and appreciation of the audience, which filled the hall. Two or three pieces by the choir and by children were well rendered. The result of the evening proved the great success of the lecture and of the gathering.

DIOCESE OF ALGOMA.

The Bishop proposes to make Huntsville, Muskoka, his headquarters for the coming winter, and will move there with his family, about the first week in November. He requests that all communications by mail be addressed accordingly.

ROSSEAU.—During the past summer the Mission of Rosseau has been visited by the following clergy, who have kindly assisted in the services. The Very Rev. The Dean of Huron, and the Rev. A. J. Broughall, M.A., The Dean of Huron, who was staying for some weeks in the neighbourhood of Rosseau, took services each Sunday at Rosseau, and one of the out stations, thereby affording both pleasure and profit to incumbent and people.

Amongst the many others who have kindly helped are the members of the Coate and Professor Brown families. C. L. Coate, Esq., conducting the choir and acting as Lay Reader, and Miss Mary Brown assisting Mrs. Chowne with the organ, and so contributing much to the services in the Church. Whilst it may appear invidious to name some members only we cannot pass over certain who have given a firm and helping hand as in the case of Messrs. Frederick and Steinway Coate, who are always ready to help when called upon to do so.

Miss Thurtell, late of Guelph, a lady who has for the past two summers been spending her time in Rousseau, and famous for her ability as an artist, again took charge of the weekly decorations, and whether she were able to get much or little foliage always shewed that she was possessed of great refinement and taste, and elicited the admiration of all who saw her work. During the summer the new altar cloth, the gift of Sister Caroline was placed upon the altar and added much to the chaste beauty of the Church. We deeply regret to have to record that an altar, the gift of the Rev. J. H. Barnard, of Tonawanda, N. Y. State; whilst waiting an opportunity to be shipped to Rosseau and stowed in a carpenter's shop was con-

sumed by fire. We heartily thank the reverend gentlemen for his generous gift and deplore its end.

At Ullawater the work progresses in its usual steady manner. We would ask any who will, to give us some money with which to finish lining the church, and make it warm for the coming winter.

To the Editor of the CHURCH GUARDIAN:

SIR,—The subjoined letter is a literal translation of a petition forwarded to me by the Indians at Negwinenang, through Mr. Renison. It speaks for itself, and its prayer, I am sure, will be answered. I can myself bear witness to the need of the new church, having visited the Mission a few weeks ago. The old building is of logs, the chinks filled with mud, while a score of crevices gape here and there, so that the winter wind will soon come whistling through stinging so sharply that the heat of the new stove, so kindly provided by a few friends, will not be felt six feet away. No wonder that they ask help, that they be "no longer famished when they pray."

Owing to the remoteness of the Mission and the great expense of purchasing, and portaging material, at least \$1000 will be needed. Contributions will be thankfully received, either by myself at Huntsville, Muskoka; or by the Treasurer, A. H. Campbell, Esq., 17 Manning Arcade, Toronto.

E. ALGOMA.

TO THE BIG BLACK COAT.

Dearlly Beloved,—We, the Indians here, of Negwinenang, now make a beginning in order that eighty logs may be prepared for a church, which is to be built; this is all our ability. We are very poor: money none have we, but we beseech you to help us pretty much, that you may give till the church be completed. As for our gift, this is all it is like, namely eighty logs and nothing more.

We thank you for your past help, and now we still believe in you, that you will help us; that we be no longer famished when we pray. We, the Indians, will do our best. Yes, and we do thank you, that you have been very merciful to us, who are very poor.

Signed: Frederick A. Oshkapidika, Seymour Obeseekung, Peter Pedigoogwun, Joseph Mugwa, and others.

DIOCESE OF RUPERT'S LAND.

RAT PORTAGE.—The Forresters attended Divine service on the 7th Oct., when a sermon was preached to them by the incumbent.

A beautiful stained glass window has been placed in St. Alban's Church in memory of Mrs. Stunden, the wife of the Rev. A. Stunden. It is a triplet window, the centre figure of which represents St. Cecilia. On either side is the symbol of Baptism and the Holy Communion. The workmanship is excellent and reflects great credit on Mr. Lyons, of Church street, Toronto.

A tower and spire are being added to the church, and when finished will present a fine appearance.

DIOCESE OF NEW WESTMINSTER.

FRASER RIVER.—It is expected that a Confirmation will be held by the Bishop, as soon as possible after His Lordship's return from England, for the Fraser River Missionary District, and that there will be candidates from St. Mary's Mission, Burton Prairie, Mt. Lehman, and Aldergrove.

The want of a Church is sadly felt, in which to hold such a service, as each of these places is at least twenty miles from St. John the Divine, Maple Ridge. Although efforts have been made for collecting money for three Churches in the District, including Aggassiz, the needful comes in very slowly. Miss Rosetta Lansdale, of Boothstown, Manchester, has been working hard as usual, in aid of the three

Churches Fund. Subscriptions, in England, are collected by this lady, and the Rev. George Ditcham, Sapperton, will be glad of local help.

ALDERGROVE.—Aldergrove enjoyed its first Harvest Festival on Sunday, Sept. 23rd. There were seven communicants at the 9.30 a.m. service and two non-communicants. This was followed by Matins and sermon at which there was a good congregation, the harvest hymns with Old hundredth, being well sung, without any instrumental accompaniment. A small organ would be a very acceptable present to this congregation. Prayer-books and Hymn-books are also required. One book of either kind is asked for from anybody who may have one to spare, to be sent by post to Rev. George Ditcham, New Westminster. Aldergrove is a difficult place to get at without a horse, and the expense of horse hire would run away with more than the collections. Twenty-three miles over the Yale wagon road, in six hours, comes rather fatiguing after services, even in dry weather, but in winter time when the road is bad, the walk is killing.

MAPLE RIDGE.—The people turned out well on Friday evening, Sept. 21st, to hear a lecture by the Rev. Geo. Ditcham, on the Sandwich Islands. All were pleased with the lecture.

HOT SPRINGS.—A lot in the new town-site, at Harrison River, Hot Springs, has been generously given by the Company for the erection of a Church for the residents and frequenters of that health restoring place. As a great many of the visitors hitherto were Church people, subscriptions to this end should be general throughout the diocese and Victoria. An appeal will shortly be made for money, as soon as the Bishop comes back. A scheme, needing His Lordship's sanction, has been sketched out, by which it is hoped that any of the clergy needing rest can take duty at the Springs.

AGASSIZ.—Agassiz is moving in the direction of a Church, to be built adjoining the Canadian Experimental Farm and money is coming in.

CHILLIWHACK.—The parish of St. Thomas' held their Harvest festival on Sept. 23rd. The Rev. C. Scholefield, of Holy Trinity, preached the Harvest thanksgiving service.

NEW WESTMINSTER.—*Holy Trinity*—The Twentieth Sunday after Trinity, Oct. 14th, was appointed for the Harvest Thanksgiving service in this Church. The Rev. Philip Woods, son of the rector, has arrived home from England, on a visit, and will remain in B.C. during the coming winter. We learn that the ladies of this congregation have decided to hold a bazaar and concert in aid of the Bell Tower fund, during the second week in November.

CAPE BRETON.

BADDECK.—His Lordship Bishop Courtney arrived here by the S. S. "Marion" on Saturday night, September 29th. He was met at the wharf by the Rev. S. Davies, Judge Iremaine, and Mr. Freeman.

On Sunday morning there was an early celebration of the Holy Communion at 8 a.m., in St. Peter's Church. The altar was adorned by a white frontal with a deep crimson super frontal. The re-table also was covered with white, while on it was placed four vases filled with white and scarlet flowers, a cross standing in the centre adorned with the same coloured flowers but white; at the north and south end of the altar were a number of flowers in pots. The Bishop acted as celebrant, and the Missionary acted as Deacon.

At 11 a.m., Confirmation was held during which time the Church was truly crowded.

Rev. S. Davies read the morning service, and the Bishop read the lessons of the day. Matins over His Lordship advanced to the chancel steps and invited the congregation to join with him a few moments in silent prayer for the candidates about to be confirmed. There were five candidates presented in the usual manner. The service was hearty and the address to the candidates which was clear and to the point, was listened to by the large congregation with keen attention. Evening prayer was said in St. Peter's at 7 p.m., when again the Church was crowded. The prayers were read by Rev. S. Davies, and the Bishop read the lessons and preached an eloquent and powerful sermon, which was listened to with deep interest.

On Monday morning early His Lordship and the Missionary started on a long journey of 74 miles for Neils Harbor; the roads being rough making it with the rain which for the most part of the day poured down in cold and drenching showers driven by the strong wind which was then blowing an unpleasant trip. By the time Smoky was reached the day was far spent, the wind also was blowing hard; it was therefore determined to put up on the western side of the mountain at Mr. Neil McLeod's for the night. Next morning another start was made and after a struggle with bad roads, broken bridges, and treacherous logs Neils Harbour was reached, doubtless with a feeling of relief and thankfulness. After hurriedly partaking of some refreshment the Bishop and Missionary walked to St. Andrews' for evensong at 7 p.m. Here again the Church was full to overflowing and nicely decorated with flowers. In all there were twenty-one candidates presented severally to the Bishop for the Apostolic rite of Confirmation. The service here was heartily entered into, the responses were especially good, and the affectionate address was listened to with much attention.

Immediately after the service Mr. David Maloney and Miss Carrie Young was married by the Rev. S. Davies, so that it was about 10 p.m., when the Bishop got back to the Mission House.

Wednesday morning, again an early start was made, the same roads had to be traversed, the same miseries to be endured as on Tuesday with one exception, that in the afternoon they were enhanced by the rain which poured down heavily until about 9 o'clock that night; which with the high winds and thick darkness made the position, when Englishtown ferry was reached, anything but enviable.

After the wind lowered the ferry was crossed; the Bishop and the Missionary proceeded to the residence of Mr. Bingham, who with Mrs. Bingham, kindly welcomed the benighted travellers.

Thursday, being fine, was thankfully hailed. On this day an early start was not made, so that Baddeck was not reached until the afternoon. At 5 p.m., His Lordship baptized Elizabeth Jane, the Missionary's little daughter. His Lordship left Baddeck that night by the S. S. "Marion," taking with him a strong impression of the work in this rough and isolated Mission.

It is to be hoped that this Mission will soon be divided. Bishop Courtney during his stay at Baddeck was the guest of Judge Tremaine.

DIOCESE OF NEWFOUNDLAND.

BAY ROBERTS.—A meeting of the Clerical Association of Conception Bay was held at Bay Roberts on September 18th. The following clergy assembled at the Parsonage at 5 o'clock (viz., Rev. J. C. Harvey Rural Dean, Revs. J. M. Noel, A. C. J. Warren, T. G. Netten, W. How, T. W. Clift, J. H. Bull, L. Amor, and W. R. Smith), where they were warmly welcomed by Rev. W. C. Shears and his estimable wife.

Evensong was said in St. Matthew's Church at 7.30. The Prayers were said by Rev. T. W. Clift, and W. R. Smith; the Lessons being read

by Revs. J. H. Bull, and L. Amor. A sermon on Spiritual obedience as the imperative duty of both Clergy and people, was preached by Rev. J. M. Noel from Hebrews xiii. 17.

On Wednesday there was an administration of the Holy Communion to about 40 communicants. The Rural Dean was celebrant, assisted by Rev. A. C. J. Warren.

At 10 o'clock the Association met for business, the session being opened with the usual Office. The minutes of the last meeting having been read and Signed, two new members were duly elected. After the completion of some unfinished business, a paper was read by Mr. Noel on "The need and usefulness of disseminating sound religious literature," which was afterwards discussed at some length, and resulted in action being at once taken on this all-important subject. Several other matters of moment were disposed of at the afternoon session, and the scheme for deputations at the Annual Missionary meetings was finally agreed upon.

It was also agreed that the next meeting should be held at Carbonear on or about the 10th of January next. A paper was promised to be prepared by Rev. W. How.

ONTEMPORARY-CHURCH OPINION.

The *Iowa Churchman* says, under the heading Christian giving:

We have read with great pleasure, two editorials in the last number of *The Compass*, bearing on this subject.

From one of these, we gather that the zealous Rector of Trinity Church, Davenport, and his good people are seriously thinking of giving up all reliance on fairs or entertainments of any kind, as means for raising money for religious purposes. If, as we trust will be the case, they follow the example of the many churches who raise what is needed for carrying on the work of God by the willing gifts of loving hearts, without resort to any indirect means, it will, we are sure, need no long trial to convince any one of the advantage resulting from the change. For, to say nothing else, such expedients as we have mentioned are usually wasteful of money, and labor, and time—and often throw upon the shoulders of a few a burden most grievous to be borne—while free giving develops the love of giving.

The other editorial refers to a method of raising money, which it well designates as "questionable" and of "doubtful propriety"—the "ten-cent arithmetical progression system." "Letters are sent all over the country, petitioning the recipient to write out two or more long letters, and send to friends, while the first letter is to be returned, with ten cents or a quarter." Some of the objects for which aid is thus asked may be most worthy ones, but among the many serious objections to this scheme, it is easy to see that it gives abundant opportunity for fraud, for misrepresentation, for dishonesty—the very smallness of the amount asked leading those who give to do it without inquiry as to the merits of the case. As God's stewards, we are called on to give not only *freely*, but, so far as we may, *wisely*, and we conceive that any one who gives, according to his ability, to religious and charitable objects properly brought to his notice, and of which he can be sure that they are worthy objects, is more than justified in paying no attention to such appeals as are referred to. The cause of Christ is not to be advanced by the indiscriminate appeals which would beset a *Church mendicant* rather than the Church militant.

The *New York Churchman* says in regard to Mission Chapels:

It is a common thing for wealthy congregations to establish "Mission Chapels" for the poor, and when nothing better can be done, it is an excellent thing to do. Indeed we count

it a shame to any wealthy congregation whose church is situated in a wealthy neighborhood where there are no poor people, not to have at least one Mission chapel. But there are many cases in which we think, the cost of building such churches might be very much better spent. Many churches are situated in neighborhoods not far removed from poorer neighborhoods, and in such cases a Mission chapel is quite unnecessary. The hours of service, and, possibly, the style of service, which suit the rich do not suit the poor; and there is no good reason why mission services might not be held in those churches before or after the hours at which they are occupied by their present congregations. If the cost of erecting a mission chapel were devoted to the endowment of a missionary curacy connected with the church, the cost of maintaining an effective mission in the church would be reduced to a minimum. At the same time the wealthy congregation would enjoy a means of spiritual growth and development not easily to be over-estimated. Many of its members would become deeply interested in the mission work, and the reflex influence of their labor and devotion would be felt in every part of their own congregation. Ere long they would feel that the mission, too, was part of their own congregation. The mission people would come to feel that the church belonged, not to a few wealthy people, but to God and therefore themselves. In short, the proprietary chapel would begin to be a genuine parish church.

The *Southern Churchman* says:

A modern fault in reading the Church service is rapidity, and when the rapid reader comes to the Confession, or Lord's Prayer, or the Creed his rapid reading prevents the congregation from joining in with devoutness. Indeed, so far as benefit to the soul is concerned, he had better not read at all, but remain silent, and let Creed and Confession be made in silence. The rapid reader of Creed and Confession is of disservice to his congregation. We could wish that, like Moses, he were slow of speech.

One can read so as to drag the service. This is the fault on the other side. But we cannot be too often reminded that those parts of the service, in which the congregation join audibly with the minister—the Confession, the Lord's Prayer and the Creed—must be read much slower than the other parts of the service, or we shall make our congregations undevout.

After all, the secret of good reading, (with manifest faults corrected) consists in not thinking about it at all; thinking only of God to whom we speak. A devout man, leading the devotions of a congregation with a devout spirit (manifest faults corrected), will read well and make his congregation devout. In the meantime, cannot all of us try to read the Confession, the Lord's Prayer and the Creed slowly, distinctly and devoutly?

Magnificent service it is. In all the world nothing like it for truth, wisdom, sobriety and grandeur. And shall we spoil it by undevout and careless and rapid reading?

(And we will add by equally careless undevout drawing.—Ed.)

FAMILY PRAYER.

No service is more important and impressive than that which daily calls a family together to acknowledge God as our Creator and Preserver. Parents and children and domestics assemble and reverently hear God's Word read, and then unite in praise and thanksgiving to our Heavenly Father for His providential care and His loving kindness to each one of the household and all others; and then how delightful for a whole family unitedly to ask of Him, who loves all His children, a divine protection and guidance in all the work and interests of life.

We can think of no service more pleasing to our Father above—and upon which the angels look with more delight—nor which can be more salutary and blessed in all its influence upon old and young than just such a family service as this. And we only wonder that any Christian family can be content to live without it. If God be our Father shall we not honour Him by worshipping Him and asking His blessing upon our families?

Of course, the proper person to lead in such a service is the father. He is the divinely-appointed head and priest of the family. But if for any reason this cannot be, then let the mother, or some other member, take his place. But, by all means, let the family altar be established, and let the service of prayer and praise be daily offered to the God and Father of all.—*Parish Visitor.*

MAGAZINES.

RECEIVED FOR OCTOBER.

The October *Century* closes the 36th volume and 18th year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman.

The opening illustrated article of the number is a paper by Richard Jefferies, on "An English Deer Park," with illustrations by Alfred Parsons and Bryan Hook. Theodore Roosevelt closes his Ranch series with an anecdotal paper on "Frontier Types," the text being expanded by a number of Remington's studies of Western character and incidents. Another illustrated article is on "American Machine Cannon and Dynamite Guns."

But to most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's descriptions of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System. *Century Company N. Y.*

A paper on "Garibaldi's Early Years," by William R. Thayer, in *The Atlantic Monthly* is an exceedingly thoughtful and graphic account of the adventurous Italian's life from 1807 to 1854, when, after five years of exile, he was permitted to revisit his native country. Other notable articles are "Iceland, Summer, and Winter," by W. H. Carpenter; "Pasture Herb and Meadow Swath," by Sophia Kirk; "In a Border State," by Patty Blackburn Sample; "Esoteric Economy," by Agnes Repplier; a poem entitled "My Fatherland," by William Cranston Lawton; and "Boston Painters and Paintings," the fourth article on that topic furnished by William Howe Downes. *Houghton Mifflin & Co., Boston.*

The Church Review—Rev. Henry Mason Baum, N. Y., Editor, announces new arrangements, editorial and financial for 1888-89, which it is expected will render it still more useful than in the past. Amongst these is this: that a corps of about fifty writers will be selected each year from among the Bishops, Clergy and Laity representing the various phases of Churchmanship and Theological opinion in the Church. Amongst the writers already secured are The Presiding Bishop (Dr. Williams, Connecticut), and Bishops Doane, Huntington, Coxe, Dudley, and Seymour; and a host of leading men amongst the Clergy. The *Review* is the only Church magazine devoted to purely original articles, and it enters upon its 41st year with a programme which ought to command hearty support from Churchmen generally. In this number the opinions of such well known divines as Rev. Arthur Brooks, A. C. Hall, S. McConnell, H. Y. Satterlee, Geo. R. Vandewater, and Wilberforce Newton, are given on the questions "Are Parochial Missions valuable aids to the material and spiritual growth of Church Life? And how ought they to be conducted."

There is also an admirable review on the "Study of the Christian Fathers," by Rev. A. Lowndes, which we hope to reproduce in great part.

Littell's Living Age for the week ending Oct. 6th, contains Chaucer and the Italian Renaissance, *Nineteenth Century*; My Treasure, *Blackwood's Magazine*; A Winter in Syria, *Contemporary Review*; John Ward, Preacher, by Archdeacon Farrar, *Longman's Magazine*; Mr. Forster and Ireland, *Blackwood*; The Services of Catholic Missionaries in the East to Natural Science. *Littell & Co., Boston.*

Our Little Ones and The Nursery closes its 8th volume with this number, which for matter and illustrations leaves nothing to be desired. Judged by its record in the past no mistake can be made in subscribing for it. The Russell Publishing Co., Boston.

The Pansy is intended for older children than the preceding and is simply splendid. The girls of the family will thoroughly appreciate every number. *D. Lothrop Co., Boston.*

The same publishers issue *Our Little Men and Women*, which we should say would occupy a place between the two preceding; but boys and girls alike will enjoy the stories and pictures in this monthly.

The Kindergarten—referred to in our last number of this paper—is published by A. B. Stockman & Co., 161 LaSalle street, Chicago.

The Illustrated London News—for Oct. 6th and 13th, are extremely good numbers. The latter contains, amongst other illustrations, views of the Melbourne Exhibition. Views of The Floods in Italy; of the Austro-Hungarian Military Movements, &c., and that for the 6th, "The Opening of the Parnell Commission"; some beautiful sketches of Glastonbury; and touching illustrations of some of "The London Poor." The American edition is issued in New York; 10c each, or \$4 per annum in advance. *The Illustrated News Co., Potter Building, New York.*

We would call the attention of our readers to the advertisements of Jas. Pott & Co., New York, of Sunday-school Library and Books for Churchmen. See page 11 and 12.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

A Liturgy grows into the soul, There is the secret of its power among us. There is why, to Churchmen, extempore form seems so dead and barren. The spiritual life of every Churchman has crystallized round these solemn sentences. They are not words only. To him they are things.—*Bishop Thompson.*

A Rector in Minnesota, U.S., writes, renewing subscription: "I do not know of any paper which I would sooner put into the hands of my people. I wish I could induce every family in the parish to take it. They would, I am sure, become better Church people, and more consistent Christians if they would do so."

A Subscriber in Ontario Diocese writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

A CLERGYMAN in Toronto Diocese writes asking for 100 copies of CHURCH GUARDIAN, No. 23, for distribution, and adds: "the last number (23) is the best you have yet issued. THE TONE OF YOUR PAPER IMPROVES, and it seems to me, ALL THE TIME."

The Church Guardian

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Early attention on the part of all is respectfully requested in the interest of all concerned.

CALENDAR FOR OCTOBER.

- Oct. 7th—19th Sunday after Trinity.
" 14th—20th Sunday after Trinity.
[Notice of St. Luke.]
" 18th—St. LUKE. *Evangelist.*
" 21st—21st Sunday after Trinity.
" 28th—22nd Sunday after Trinity.
St. Simon and St. Jude. A. & M.
Athanasian Creed. (Notice of All Saints.)

THE BISHOP OF NEW YORK ON THE LAMBETH CONFERENCE.

The Right Rev. Dr. Potter, in his address to the 105th convention of his diocese just held in New York expressing his gratification at the organization of the Church Club, (N. Y.) an association composed exclusively of laymen which has come into existence since the last convention and which is already beginning to count its membership by hundreds, spoke as follows of the Lambeth Conference:

Nothing has been more cheering than the cordial interest with which this movement has been welcomed by those who, working apart in parishes and other associations, have found in this larger fellowship the stimulus and mu-

tual edification which they have long desired. The meetings for the discussion of Church work, the courses of lectures instituted by the club and the social gatherings of its members have already issued in results which are full of encouragement. I could wish that every lay deputy to the convention were a member of the club, and that no parish in the diocese was without a representative in it. It has no legislative powers. It can enforce no decrees or opinions. But it does bring men of different training and views into touch with one another, and so helps to make the brotherhood of men in Christ's Holy Church more real and more effective.

That held during the past summer at Lambeth has not been, I venture to think, without results which in their larger scope and more variously representative character afford occasion for our devout thanksgiving. The Lambeth Conferences have, from time to time, been criticised as open to objection upon very opposite grounds. On the one hand it has been urged that they were too vague in their aims and too general in their deliverances to be of any practical value. On the other, it has been objected that they were in danger of usurping powers with which they had not been clothed, and which, therefore, they could not rightfully exercise. From one quarter it had been insisted that they were attempting tasks for which they had no catholic or canonical vocation, and on the other, that they were even more in peril of assuming a tone which neither the state of Christendom, nor the independence of National Churches would welcome or tolerate.

Here among us it has also been darkly hinted that the Lambeth Conference was a retrospective fellowship, with its eyes set in the back of its head, and that republican simplicity and American Churchmanship were far more likely than otherwise to be debilitated by its atmosphere, and cramped and fettered by its conclusions. I think I understand such feelings, and I am sure that I entirely respect them. But I think, too, that there are others, as well as myself, not at first greatly disposed to such gatherings, who have felt that much of the criticism to which I have referred had a tone of rather *ad captandum* loyalty which appealed to ignorance or prejudice rather than to reason or common sense. At any rate I wish to say here in the most explicit way, that, looking at the history of the late Lambeth Conference as a whole I saw nothing to warrant the suspicion that the American episcopate was in serious or considerable danger of being debilitated by any *Anglo-mania*, whether ecclesiastical or social. The conditions of our assembly rooms were not favorable to informal discussions, and I have heard some of our American Bishops to more advantage elsewhere; but I am quite free to say that, as an American, I feel myself entitled to entertain a just pride because of the part which as a matter of fact my countrymen did bear in the Conference, a part which it seemed to me was abundantly fearless, out-spoken and to the point; and that, from first to last, there was in the Conference an atmosphere of open-mindedness on the part of our English and Colonial brethren toward anything from an American source which left nothing to be desired. Indeed, if there was a bias in any direction it seemed to me rather in favour of anything and everything American, and sometimes, apparently, merely because it was American; and my brethren in our own episcopate must have been differently constituted from myself, if they were not occasionally made a little uncomfortable by a praise or prominence given to our very moderate achievements, which might very properly have been transferred to that heroic Colonial Episcopate which has been from its beginning among the Church of England's pre-eminent glories.

Two results, I think, have come from the

Conference for both of which I am profoundly thankful. Lonely men, performing grave tasks with only scanty sympathy have been greatly cheered and strengthened; and, as a body, I do not think they have been either spoiled or dazzled by those accidents of the social position and domestic state of English prelates from which most of them I fancy devoutly thanked God that they were free. But they have been glad (it is not very often that most of them have such an opportunity, but once in ten years, which means for most of them but once or twice in a life-time), to put themselves into touch with leading minds in their mother Church, to listen to Harold Brown, and Lightfoot, to Stubbs, now of Oxford, and King to renew, in daily contact with the younger Wordsworth, inspiring memories imperishably associated with the elder, to recognize in Thompson of York, and in Temple of London, rarer and nobler qualities than perhaps they had been wont to associate with them, and to be thankful that, in Harvey Goodwin, in Moorehouse, in McLagan, in Bickersteth of Japan, in Webb of Grahamstown, in Kennion of Adelaide, in Webber of Brisbane, in Copleston of Colombo, in Nuttall of Jamaica, in Churton of Nassau, and many another, the Church still had among her leaders, saintly and soldierly men who had more than one of them on many a difficult field abundantly vindicated that title which, in his memorable sermon at Durham, our own Bishop (Coxe) of Western New York conferred upon them of being "men who had understanding of the times."

As to what they said and did, you are already so abundantly informed that I need add little to what has before this come to you in print. There are those who think it a small thing that the conference should have spoken at all since it was with so much reserve, or that it was a pity that it did not touch what are called "burning issues" with the caustic directness with which, for instance, the earnest Bishop of Liverpool has lately upbraided his brother of Canterbury. I take leave to suggest that it is worth while for the Church in this age to understand, and in her utterances to recognize, what are burning issues, and I entirely agree with the Bishop of Peterboro' that a candle more or less is of infinitely insignificant consequence compared with those tremendous problems of our modern social life that threaten the foundations of the family, the institution of marriage, the very existence of society. The questions of more or less ritual, of the interpretation of the Church's doctrinal standards, and the like, are of very secondary consequence save as they are first of all, moral questions, relating to the obligations of our ordination vows and loyalty to our plighted faith. Coercion for which many are crying aloud, mutual denunciations, which are the stock in trade of a great deal of religious controversy, further definitions, unless they be the definitions of a just liberty—these will do as little for the Church as they have done in the past; but a revival of a sense of the sanctity of a promise, the rebuilding of men's homes upon the eternal sanctity of duty, and the blossoming out of men's homes of a habit of truth dealing and truth telling, of purity and self-restraint—in one word, the re-awakening of that old spirit of Godward responsibility which, as it stands over against the Sanhedrims of custom, the Sanhedrim of wealth, the Sanhedrim of expediency and lawless self-will, has but this one thing to say, "Whether it be right to hearken unto men more than unto God, judge ye"—this, I take it, is that which the Church most wants and for which the world most waits.

And this was the direction in which (wisely, as I venture to predict, it well come to be more and more recognized), the late Lambeth Conference mainly bent its energies. Its Encyclical Letter may have seemed to many tame and over-cautions in its expressions, but rhetorical fervor and vehement emphasis are not the func-

tion of such a letter, even if their indulgence had not made such a document partial and partisan in its tone. A recent criticism of the letter by an earnest and estimable Anglican prelate, who however did not take the time to attend upon the sessions of the conference, or to listen to its discussions, has been so wisely met in some words written for quite a different purpose, in a communication which has recently come to me from the presiding officer of the late Conference, that I cannot refrain from quoting them here. It was my privilege, on behalf of my brethren of the American episcopate, and at their request, to address to the Archbishop of Canterbury a letter expressing our grateful sense of his manifold courtesies, and of the rare benignity, impartiality, and patience, with which he had presided over our deliberations. In his reply there occur these words:

"With a unanimity felt rather than expressed, the Bishops held that it was not the occasion to deal with received formulas, or with semi-political questions of constitution or jurisdiction (affecting only part of those present), or with matters of practice and observance which time harmonizes better than enactment.

"Eschewing such things, the Conference, treated of subjects the most vital to morals, to society, to the knowledge of God's revelation, to Church administration, and to our human future.

"And while those who were present said how they learnt far more from contact with other leaders of Christian thought and work than could be formulated or expressed, and that they were left with matter enough for reflection and for trial, the conclusions which they arrived at, and still more the observation and even experiment they have suggested with a view to future deliberation will, we are persuaded contribute much to the progress of the next ten years."

But whatever may be thought of the more formal utterances of the Conference, the reports, submitted by its committees and now communicated to the Church, mark I think it must be owned, a very memorable advance in the quality of courageous and timely utterance upon anything which thus far has come from the Anglican Episcopate. As an illustration of this, I invite your attention to the report on "Authoritative Standards of Doctrine and Worship," together with the admirable recommendations with which it concludes, which, after expressing "the opinion that the time has come when an effort should be made to compose a manual for teachers, which should contain a summary of the doctrine of the Church as generally received among us," goes on to suggest that "such a manual would draw its statements of doctrine from authoritative documents already existing, but would exhibit them in a completer and more systematic form. It would also naturally include some explanations of the Services and Ceremonies of the Church, and the whole might be preceded by an historical sketch of the position and claims of our Communion." "Such a manual," concludes the report, while "we do not suggest that the conference should be asked to undertake its preparations, or that it should be regarded as an authoritative standard of the Church, would we believe, be of great service in maintaining the type of doctrine to which the Church is a witness, and in helping members of other Churches to form a just opinion of our doctrine and worship. We suggest that his Grace, the President, be requested to nominate three or more Bishops to undertake such a work, and if it seems good to him and to the other Archbishops, Metropolitans and presiding bishops of the Church, that they give this work, when completed, the sanction of their *imprimatur*."

If the late Lambeth Conference had initiated nothing more than this, I, for one, should feel that it had not assembled in vain. If there is

one thing from which we need to be delivered it is the endless and distracting individualism of manuals of instruction, and if our fathers in God can give us something on the lines suggested in the report, they will render, I venture to think, the most substantial service to the more definite and systematic teaching of doctrine and of the principles of Christian worship, which has been rendered to the Church in our generation.

Within these limits, I may not venture to review the several reports submitted to the Lambeth Conference, but before I leave the subject I may be permitted to call your attention to the most impressive and outspoken report on Purity,—a model of fearless and timely teaching, and emanating, I believe it is telling no secret to state, from the hand of the learned Bishop of Durham (Dr. Lightfoot) and to the remarkable paper on Socialism which has already been pronounced by very high authority the most able, fearless and significant paper of the kind which has yet appeared. For myself, I can only say, in conclusion, that taken as a whole the tone and utterance of the Conference were a delightful and inspiring surprise. It disclosed a rare recognition of great opportunities, and a temper not indifferent to their wise and courageous improvement. May God deepen in all of us a kindred spirit!

SOCIAL MORALITY.

This duty brings us into conflict with social immorality. It is true that morality and immorality are as much personal as religion or irreligion, or faith and unbelief. That does not alter our responsibility for sins which are aggravated, and sometimes may be said to subsist, by their aggravation. Vices are not organized except in states of society demonically corrupt. But they are always gregarious; and in these very communities where we live they have sunk to that depth of mad and infamous depravity where they are propagated and made at once attractive and destructive by social combinations. They publish themselves, by signs more or less intelligible, in a subservient and mercenary if not salacious newspaper press, in buildings, in streets, in conspicuous and soliciting entertainments. They come in contact with legislation. What do I say? Legislation itself is bought up, enslaved, prostituted, by them. Unless the recognized organs of public information are grossly untrue, there are senators and assembly men who bend in abject slavery to their dictation, or are enslaved by their blandishments. Votes are sold, rulers are made merchandise, elections are made mockeries, the honest rich are robbed and the honest poor are pauperized by them. They tax, tempt, torment, every class of the people. Intemperance, and licentiousness are not single iniquities; they live in broods; they herd together; go delirious by the herding. They spread by ingenious inventions, they advertise their poisons and seductions, they carry on a traffic, they are better known in these cities, and in the villages too, than libraries or museums, or houses of mercy. Their resorts cost more money, they are better supported, in some places they are more frequented, and they are more constantly open, than the churches. Family-life is polluted at the fountain. It is strangled in the womb. It is murdered by science, by art, by vanity, and alarm, and indolence, and parsimony, and lust. Domestic safety and honor are imperilled by the commercial custom which separates thousands of young men, married and unmarried from any home the greater part of their time, exposing them to innumerable mischiefs with their own and the other sex. It is a terrible tariff on pictures and printing that the purest eyes of

men and women, of our own sons and daughters, can not escape the sight of what is defiled and defiling. Not one interest of human welfare in either world is left without injury, even to misery if not destruction, by a public sale of alcoholic drinks. In effect, the saloon in this country is an institution. In its practical alliance with seduction it is doubtless the most malific power organized and tolerated in any country where Christianity is the religion of the people—an institution with an immeasurable scale and with persistent energy, gives what is lowest and baseliest in human nature a command over what is right and good in it. Worse than all, this malignant despotism lays its savage hand on the Ark of God. Are there no communicants at our altars, no women sworn to be daughters of God, who are bound by an unwritten but actual bondage, to Prince of this world? Do we need to be told that there are men who go out of the church door to follow a business where, as they privately confess, honesty would be ruin, and truth impossible, who have agents to collect their rents for houses of debauchery, who build fortunes on falsehoods, and are afraid to do right, and twist or hide or disown their consciences lest they should offend a customer or disappoint their party, or by missing a bargain part with their money?

Here we are, a body of Churchmen, officers and members of a kingdom which has no reason or function except as Christ Jesus set it up to save mankind, body and soul. Will it do for us to meet and part, and to go through the routine of yearly parochial performance at home, pretending that we do not know these things, shutting our senses or stealing our consciences towards them, saying what Cain said to his Maker, infidel to the truth that men are brothers, and thereby infidel, as says St. John, to the other truth that God is our Father?

Every effort to separate either the practice or morality of the science of morals from the religion revealed in Christ has failed. There have been virtuous heathen and non-Christian ethics, but history, psychology, and in large part intuition, stand with the Bible in immovable contradiction to any scheme for making good men without God, or the human race right and true and clean without the new creation in the Second Adam, the Incarnation with its perpetuated power. This makes our way plain. Only by an utter abnegation of our baptismal and ordination promises can we hold ourselves aloof from an open strife with that impious trinity—the world, the flesh and the devil—which in all the nine cities of this diocese celebrates its filthy feast every day in the year. Indifference will be disloyalty. An apology that we are pre-occupied with other things, will not answer because those things are less than this thing. I go farther. Here again it is our privilege to march, in many instances and many ways, with those Christians whose names are not on our army-roll. There will always be a question how to run the line between compromise and honorable co-operation, for common sense to settle. There will be difficulties; they are there to be overcome. For one, I am willing to fight, in an invasion of the King's country from the empire of darkness, alongside of volunteers, so long as they do not fire on the regulars, till the war is over, referring the matter of commission and constitution to another field. I think it deserves a fair inquiry with us whether the Church is vigilant enough, active enough, fearless enough, in a public contest with public vice.—From *Convention Address of Bishop Huntington*

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

WE WANT 10,000 Subscribers; who will help in securing them?

FAMILY DEPARTMENT.

NEW EVERY MORNING.

Every day is a fresh beginning,

Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days
which never

Shall visit us more with their bloom and
their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them.

Cannot undo and cannot atone;

God in his mercy receive, forgive them!

Only the new days are our own.

To-day is ours, and to-day alone.

Here are the skies all burnished brightly,

Here is the spent earth all reborn,
Here are the tired limbs springing lightly,
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain,
And, spite of old sorrows and of old sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again!

—Susan Coolidge.

A RAILWAY JOURNEY.

It was a blue and gold morning. The sky was the softest azure, as if it had been painted in fresh colors that very moment. The sun shone with the most delicious clearness. The air was sharp with the spicy scents of autumn. On all sides were to be seen apples and nuts and fragrant flowers and diamond dewed blades of emerald grass.

John and George thought everything perfect, as they threw open the lattice-framed windows of the old farmhouse where they were so fortunate as to live. Two happy boys were they, as they thrust their heads out and breathed the morning air.

"I say! What a stunning day for our journey, George! We must make haste down, for the dogcart will be up directly after breakfast. Aunt Jessie has been past our door already."

"What a jolly lark!" responded the younger lad, and they hastened to commence their dressing.

Downstairs Aunt Jessie put the finishing touches to a dainty hamper full of sandwiches, buns, sweetmeats, &c. "Dear fellows! Their first journey alone. They won't starve, at any rate, father. Do you really think those two are fit to be trusted by themselves? Only eight and nine, and with their wild spirits, too! Will grandma receive them with whole bones, I wonder?"

"Of course she will," answered Uncle Sam, laying aside his newspaper. "They can't be launched out into the world too soon. Why, I was packed off to school at five years old! Do them good, young monkeys."

Here a rush of feet announced the boys' arrival. Impetuous embraces followed on both sides.

"Oh, auntie, have you remembered the peaches?" breathlessly asked John. "I don't

care for any breakfast, thank you," he added.

"Nonsense!" said his aunt. "Come along! You are going to make capital breakfasts. Who can resist such coffee and eggs?"

She took her seat behind the shining silver coffee-pot; Uncle Sam took the place opposite, and John and George, ready to shout aloud for joy, slipped into their usual chairs. Meals seemed a mild thing to have to do with; nevertheless, they managed to make a fair inroad amongst the tempting viands with which that hospitable table always groaned.

Aunt Jessie beamed at them as usual. She was very old indeed in the eyes of her youthful nephews, but she was a long way off forty yet; in fact, had only just left the twenties behind. She was a dear little woman, with bright loving eyes, and quite a rosebud mouth. Sometimes a sad look used to steal over her round smiling face; but the children never noticed it. How should they? She was both sister and mother to the orphan lads; and, although they gave her a great deal of trouble, especially in the holidays, she would not have been without them for the world.

As for Uncle Sam he spoilt them shamefully. He always said he could not help it.

After breakfast the boys went to bid farewell to the garden, the stables, and the yard. "Good-bye, darling Bob," George cried, throwing his arms round the old black retriever's neck. "You are not to come with us, so you won't mind being chained up, will you? Perhaps I shall write to you, Bob!" (A great wagging of tail at this!) You can look forward to that, you know." John was running round to the horses and cows; even the pigs and poultry shared the good-byes.

"Now, you rogues!" called Uncle Sam presently from the door, "you'll be late for the train, and Ruby is ready."

"Take care of one another. Don't lean against the doors, or put your heads out of the windows. And be sure and give my love to grandma," were their aunt's parting injunctions.

"All right! You've got to send us long letters, Aunt Jessie, remember."

Two enthusiastic hugs, and they were off in triumph; waving their handkerchiefs till a turn of the road hid their aunt's figure from view. She turned away then, and shut the gate at the top of the carriage-drive with a half-sigh. The house and its surroundings seemed strangely empty that day with the young brimming life gone out of it.

At Pedstone Junction the boys were placed under the care of the guard, to Master John's undisguised annoyance. "Just as if we were babies!" he grumbled, indignantly. "Auntie said we were going to travel alone. I can take care of George and myself, I should hope. It is too bad to treat us like children."

But a derisive laugh from Uncle Sam, and the declaration that they must go under the guard's supervision or not at all, stopped all remonstrances effectually.

As for George, though he affected contempt as well, he was really glad, being of a more timid disposition than his more adventurous brother. "Never mind, Jack," he whispered, soothingly, "we won't peep out at the stations, and then he will forget us."

The train was in the station when they arrived; but as it waited a quarter of an hour at Pedstone, Uncle Sam had plenty of time to find a suitable carriage for his nephews. He settled on a middle compartment, believing that middle courses were ever the best, and particularly in regard to railway trains. How little did he guess the peril of his choice in the present instance!

There was only one occupant of the compartment—a gentleman. Uncle Sam asked if he were going to Radminster, and being pleasantly answered in the affirmative, further inquired whether he would kindly look after his two small charges. "Certainly," the stranger said, politely, at the same time fixing

a peculiar gaze on his questioner, who was seized with a hazy idea that he had seen the face before him more than once or twice. But he was shortsighted, and nervously conscious of past mistakes, when he had been guilty of addressing the wrong people as his most intimate friends. So he said nothing, feeling at any rate comfortably certain that that rich Auburn beard was new to him.

The memory of his last glimpse of John's injured, reproachful countenance at the double insult of two protectors amused Uncle Sam highly, as he was whirled home by Ruby's swift feet, while the youthful travellers sped on their way in another direction.

A dip into the contents of the hamper mitigated outraged dignity somewhat, and the offer of *Punch* from their companion, just as though Jack had been a grown-up man, completed the restoration of good humor. Talkative George was soon chatting with the bearded gentleman, who showed a wonderful interest in all the little affairs and home doings at St. Erbury's Farm. The boy told him eagerly about the farm pets, and then he added, quaintly, "There's Aunt Jessie."

The stranger opened his kind blue eyes wider. "Is she an animal too, may I ask?"

George's laugh ran through the carriage.

"She's our own auntie!" he gasped, when he could speak. "We love her ever so, don't we Jack? And she's got such a nice face, and she can sing beautifully," George said, reverently. "And she paints, too."

"Yes, she paints, and—and, she's got a picture of a man like you, she has!" John cried suddenly. "I saw it once in a drawer in her room, and she boxed my ears for looking at it. But the picture hadn't red—I mean it had—it was——" He stopped confused.

"Had not a red beard?" the gentleman asked almost anxiously. He forgot to smile at John's polite perplexity.

"Well, I thought it was browner, but perhaps it wasn't," the boy admitted. "She would paint you, too, I daresay, if you liked," he added generously.

"Tell me more about her!" said the gentleman. And the boys told all they could think of, whilst their companion listened gravely and intently.

The lads grew drowsy presently, and their chatter ceased gradually. Walter Dane (for that was the gentleman's name) became lost in visions of the past, from which he was abruptly roused by an exclamation from John. "There's a hot-water bottle in here, after all! And precious hot it is too!" He moved higher up the seat as he spoke.

"Hot-water bottle at this time of year, my boy! Nonsense!" said Mr. Dane.

"Well, feel it then sir!"

Mr. Dane changed places with the child instantly—a curious idea entering his mind as he did so. He put his hand down on the floor, and started involuntarily at the touch.

"There's a fog coming inside this carriage!" proclaimed George next, innocently enough.

It was true—only too true! Tiny jets of smoke were oozing through the boards at their feet. The children caught the changed expression of their new friend's face, and the truth flashed into their frightened hearts. "Oh, it's a fire!" they cried, both in the same breath.

Mr. Dane nodded cheerfully. "Yes, it is a fire. But now don't be alarmed for nothing, boys. There is scarcely anything of it at present, and I will pull the communication cord, so that the train can be stopped at once."

Alas! he had not calculated on the cord being out of order. He pulled and pulled, but in vain. The train was flying on at express speed, through a lonely tract of country. No living soul knew of their danger, and he was aware that the carriages on either side of them were unoccupied. Added to this, the wind had risen considerably since they had left Pedstone, so that it would be quite useless to try what shouting could do.

He turned and looked at his little companions. They did not shed a tear, but huddled close together white with fear, their wide eyes fixed steadfastly on him with a pitiful, appealing sort of confidence that touched his warm feelings to the quick. "Upon my word, you are plucky little fellows!" he exclaimed.

"Please," said George, who was trembling from head to foot, and trying to smile at the same time, "please, are you a clergyman?"

"No; I am a doctor. Why do you ask?"

"Oh!" in a hopeless tone, "I thought if you were, you could have prayed to God for us, you know; but if you are a doctor it's of no use."

"So you think all medical men are heathens!" Dr. Dane said half sadly. "I can and will pray for us all, George." And he offered a simple, earnest prayer for deliverance that helped the two brothers to be brave for the worse moments that were coming.

"Perhaps burning won't hurt much," John said presently. "The martyrs quite liked it, didn't they sir? Poor Bob won't get his letter, though, will he George?"

"You shan't have an opportunity for impromptu martyrdom if I can prevent it, lads! Look here! I am going to climb out of the window and try to reach the engine-driver, or one of the unoccupied carriages. We will fight for our lives to the last inch. You will be left by yourselves. Mind you keep close to the window and get all the air you can. And never lose your trust in God, whatever happens. If I don't come back—tell Aunt Jessie—no matter, however. Better not, perhaps. I shall come back, please God; and the fire will not have gained much before then."

How anxiously the brothers did watch as he slowly got through the window, and began that awful journey! They eagerly watched the long red beard, which waved so in the breeze, and the tall, thin form, with the tightly-compressed lips and cool, daring demeanour; and then, unable to bear it any longer, little George covered his face with his hands, and, for the first time, burst into bitter tears.

A hospital ward, filled with beds, and in them lying patient-faced sufferers. Over one of them bends Aunt Jessie, gazing, with her bright eyes dimmed till she can scarcely see, though she clears them hurriedly again and again, on the bronzed, bearded face that rests on the pillow. He does not suffer acutely, the doctor and nurses assure her, as they read the sharp outlines of a life story beside that dying bed. Life had separated these two friends—death had brought them together.

Presently he opens his eyes and meets hers, that overflow with tenderness. "If I had only stayed in that other carriage until the train stopped," he murmurs. "The little fellows, I fancied they would be frightened and want me back. And one false step—there, tell them not to cry behind you, Jessie, like that.

Not your fault, boys; mine—always mine. Darling, all I have ever done has been a mistake."

"I never thought so, Walter; and if it is so, heaven can make it all right now. You have saved my dear little nephews. But, oh, at what a cost!" her poor heart whispers; and her hot tears fall on the sick man's brow.

"We have been true to each other all these years, haven't we?" continued the dying man. "May He who is the Truth unite us some day where there shall be no parting—no pain—"

The faint voice breaks off suddenly. The grasp relaxes. Yet Aunt Jessie and the angels smile. She has had her message after all.

FULL, YET ROOM ENOUGH.

"Mamma," said six-year old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child! what do you mean by saying that you cannot love both?"

"'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love him with all, there won't be one bit left for you."

Mamma laughed, and only asked Fred to come with her. Going to the cellar, she quietly asked him to help her fill a large pan with potatoes.

"There," said he, pulling on the last big fellow, "it's full."

"Full, yet there is room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quart or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and taking up a shovel of sand she scattered that over the pan, and it, too, disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan, and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."

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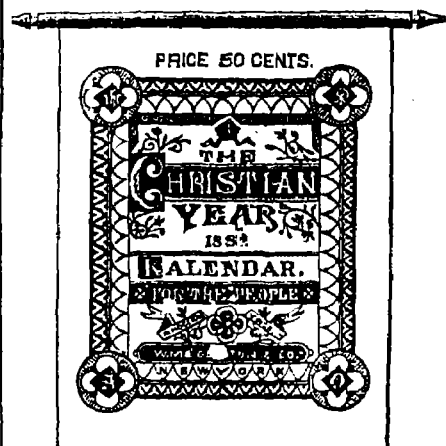
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CHINA.

The Emperor Kwang Chu went, on June 14th, to pay his devotions to the heavens in the Tien-tsau. Great preparations had been made previously in taking down the sheds of the small pedlars inside the enclosure of the south city gate, the streets were swept and carefully levelled; all places on the road which looked dirty were covered by sprinkling fresh yellow earth upon them. The Emperor's court and retinue were a splendid sight. First there were people in official robes hurrying to and fro, and then there were mule carts and chairs, followed by trains of horsemen proceeding to the Temple of Heaven. When the heralds came out crying "T'ow ch'ow," all the officials and soldiers stood in their places, lining the streets. After a short interval other heralds came out, and cried "Rr, ch'ow," followed by others calling "San ch'ow;" then a small party of horsemen and couriers, and so on, till the imperial chair of yellow satin itself appeared, bearing in it a frail, pale-looking boy, the sovereign of this empire. The chair was borne by sixteen men. The Emperor gazed with curiosity at the closed doors and windows of the shops, turning his head in all directions, apparently delighted at seeing the buildings of his own imperial city. He comes out so seldom, that such an event is quite a relaxation to him. He was attended by a select body guard of the princes of his court. They were mounted on elegant ponies, and wore buttons of a brilliant red, said to be rubies of untold price. Straggling groups of men followed the imperial train, and then some thou-

sands of riders closed the procession. Many eunuchs followed, carrying all kinds of things for the Emperor's use. At the city gate, the Tartar General welcomed the Emperor on bended knee. He then hurried forward to be at the Temple of Heaven to greet the Emperor again on his knee. At each official yamen passed by the way, a man of rank knelt as the Emperor approached, the streets being lined with soldiers. When in the Temple, the Emperor is assisted by the President of the Board of Ceremonies in writing prayers and burning them to waft their desires to the skies. The Emperor kneels and bows his head so many times to the ground during the ceremony, that the task is a very tiring one. The President of the Board of Ceremonies, especially if he is an old man, often gets so wearied with kowtowing that he is laid up for days. The Emperor stayed over night in the Temple, as more kowtowing had to be done on the following day. The procession on the homeward journey was very much a repetition of the one which conducted the Emperor when he came out.



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NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 8th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY,

Secretary.

Department of Railways and Canals,
Ottawa, 8th August, 1887. } 6-8

Sault Ste. Marie Canal.

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Tenders will be received until

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TEMPERANCE COLUMN.

[We would be glad to receive short reports from the several parishes in Canada of Temperance work in connection with the Church of England Temperance Society, for insertion in this column.—Ed].

MITCHELL.—As is usually the case, the last meeting of the C.E. T.S. was well attended and profitable. Music, singing and speeches from Miss Amy Taylor. Mrs. Abraham Dent, Miss Smitheringale and Rev. Mr. Carson, formed a pleasing bill of fare. The ritual of the Society was used, and the 1st chapter of Daniel read and commented upon by the President, Rev. W. J. Taylor.

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But the absorbing branch of this topic is the unconscious influence of minds and hearts upon each other, in the growth or loss of character. Every night when we lie down to rest, the fact is that numbers of our fellow-beings have been helped or hindered, hurt or bettered in mind, body or character by our bearing, the expression of our faces, the tones of our voices, words out of the abundance of the heart, and the many other ways in which

character makes itself felt for good or ill. And these influences go on by successive transmission forever. It is in mercy provided that the eternal future is seen through a glass darkly, now and here. But this paper is ill written, indeed, if it does not make it clear that every man lives day by day face to face with eternal responsibilities. Each is his brother's keeper, not for today or to-morrow, but for all time and for eternity. It is a solemn, even an awful thought, when we think of the ever widening stream of evil that flows from even the best of us. But the stream of good may be just as potent and abundant, and constitute a large share of the "joy of our Lord," into which we hope at last to enter.—Record.

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