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The Church Guardian.

A. P. Willis
226 St. George
7 ap 86

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.

VOL. VII.
No. 30.

MONTREAL, WEDNESDAY, NOVEMBER 11, 1885.

\$1.50
PER YEAR.

ECCLESIASTICAL NOTES.

"OUR" CHURCH.—Addressing on Saturday, Sept. 2nd, a meeting at St. J. in aid of the Lichfield Diocesan Church Extension Society, the Earl of Harrowby said that in not a few districts workmen gave their work in the erection of the fabric of a church for nothing, such was their attachment to the clergy and the services of the Mission church. Then, the church, when completed, became not the parson's church or the squire's church or the rich man's church, but "our" church. That word "our" was the secret of the success of English institutions for the future. The more the work and position of the Church of England were sifted and investigated the more would its enormous value to the country be brought before the eyes of the whole nation. He was glad that the crisis had come; but they who believed in the enormous value of the Christian work of the Church must be very careful to inform their fellow countrymen of her true position. There were such strange notions abroad as to the wealth of the Church and the clergy that he had often thought a balance-sheet which showed on one side the endowments received by the clergy, and on the other the amount the clergy and their friends gave the Church out of their private funds, would startle many people by the smallness of the incomes many of the clergy received for the work to which they devote themselves. *It would be found that the clergy gave far more than they received.* Let them not lose courage in this time of crisis. It was the greatest mistake to suppose that they had to deal with an irreligious nation, for deep among the feelings of the English race was a widespread religious sentiment. Let not the Church hesitate for a moment to appeal to that feeling boldly and strongly, and when the people were brought to examine the matter from a religious point of view, they would see that the advantages of the Church to the nation were far too great to allow them to entertain it for one moment.

NEW ANGLICAN CHURCH IN COPENHAGEN.—In the year 1853 a committee was formed in Copenhagen, having for its object the erection of an Anglican Church, but after thirty years of effort it was announced that only £500 had been raised for the purpose. Two years ago the Prince and Princess of Wales took the matter in hand, with the result of a subscription of £3,000 in England, and the same amount in Denmark, and recently the foundation stone was laid by the Princess of Wales, who was accompanied by her husband, her royal parents, the Czar and Czarina of Russia, a most brilliant military and naval staff, and the clergy of the Russian and Danish Churches, the sailors from the *Osborne* forming a guard of honor.

The Princess struck the stone thrice, saying: "In the Name of the Father, and of the Son, and of the Holy Ghost, we lay this stone," and the Prince of Wales, doing likewise, declared in distinct and impressive tones:

"In the faith of Jesus Christ we fix this stone. We trust that inside the walls that shall be built thereupon, and be called by the

SPECIAL OFFER

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RENEWALS of Subscriptions expiring between THIS DATE and the FIRST of JANUARY next will be made for one year from date of expiration of present Subscription at \$1 per annum, provided remittance therefor be made strictly within one month from date hereof and directly to this office without the intervention of canvasser or agent.

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10th Nov., 1885.
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the Rev. W. H. M. H. Aitken, writes as follows:—

First—Who and how many were present? There were sixty-eight clergymen present, and every shade of Churchmanship was represented, but perhaps the Evangelical wing of the Church was in the majority. One of these good men said last evening, after speaking of the great help he had received at these services, "But who would have thought five years ago that I would have attended one of these Retreats." He continued, "It would be a glorious thing for the clergy if we could have them every year." These words came from the lips of one of New York's most prominent Low Churchmen.

LORD HALIFAX ON "DISESTABLISHMENT."—The President of the English Church Union, in an address to the members of that body, says:—

In regard to the ambiguous term "Disestablishment," it cannot be repeated too often that Parliament cannot disestablish what it never established. The Church of England was never established by Parliament. It was in possession of the country before Parliament existed; neither was it endowed by Parliament. Its property is almost entirely the result of private benefactions. It has hitherto, like any other religious body, been protected in the enjoyment of that property by Parliament; and what recent proposals really mean is that in case of the Church of England alone such protection should cease, and that its property, or the greater portion of it, should be seized and applied to such other purposes as Parliament may think fit; or, to adopt a suggestion recently made in an influential quarter, that property given for the support of the Church and the spread of true religion shall be forcibly taken by the State and applied to the maintenance of a system of free education from which the distinctive teaching of the Church shall be rigorously excluded.

ENGLISH CUSTOM.—The Rev. Dr. Montgomery Schuyler writes from London to the *Church News* of St. Louis as follows:—

"The churches here are full. We attended at Westminster Abbey and St. Paul's Cathedral morning and afternoon, and while no doubt there were many mere curiosity seekers, yet the greater portion came with their Prayer Books to take part in the service. In all the churches I have attended, whether on weekday or on Sunday, the services have been choral, and in no case has there been a processional or recessional hymn sung. The choristers come in quietly, followed by the clergy, and take their places, all preceded by the vergers, and the service is begun after silent prayer. The singing is mostly plain music and hearty, and joined in by the mass of the congregation, while there is provision made for one elaborate anthem by the choir alone."

name of St. Alban's, the true faith may be preached, and the sacraments properly administered, and the place forever be devoted to pious prayers and hymns to the honor of our Lord Jesus Christ, He who with the Father and the Holy Ghost lives and reigns from eternity to eternity. Amen."

The dedication to St. Alban was chosen because the relics of that holy man were brought from England to Denmark by King Canute, who placed them in a church erected to his memory.

NEW ANGLICO-AMERICAN CHURCH IN PARIS.—The Paris correspondent of *The Church Times* is eloquent on the splendor of the American Episcopal Church in the Avenue de l'Alma, which he characterizes as worthy of the great nation which it represents.

The building, which will probably be completed by Easter, is described as already presenting a noble and Cathedral-like aspect. The style is throughout pure Early English. The roofs of the chancel and aisles are of groined stone, but that of the nave of groined oak. The chancel wall is pierced with a lofty window filled with splendid representations of our Lord in glory.

"When finished, with its lofty tower and spire, it will present a church unique in Paris, superior in design and richness to St. Clothilde, the modern Gothic church of the French capital. Well may the Americans be proud of such a church, in the erection of which the main credit is certainly due to its indefatigable Rector, Dr. Morgan."

A RETREAT IN NEW YORK.—A correspondent of the *Church* (Philadelphia,) describing a Retreat for the Clergy, recently, conducted by

Will the Clergy and Laity note the Magazines and Books offered for securing New Subscribers.—See, p. 12.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Personal.*—Rev. Richard Harrison, who has been officiating for some time past at St. Peter's, Charlottetown, left for Toronto last week.

Rev. Mr. Smyth, of Jamaica, who has been recently officiating in the United States, has arrived in Charlottetown to take charge of St. Peter's Church.

Rev. W. B. King, of the Church of the Evangelist, Boston, has been visiting his friends in Prince Edward Island, and will soon return to the States.

Rev. A. J. Townsend, Garrison Chaplain, preached in St. Paul's Church last Sunday to large congregations. The reverend gentleman leaves for his new station, Dublin, this week.

CHURCH OF ENGLAND INSTITUTE.—The ladies' auxiliary of the Church of England Institute just formed, with a view to assisting in the work of obtaining a new building for the institute, and to help generally in parish work, is a progressive move towards filling a want long felt by all earnest Church workers. And the officers of the auxiliary, selected as they have been from among the best workers of the different churches of the city and Dartmouth, are a pledge that they mean business in their present move. Women belonging to the Church of England may become members of the institute, enjoy all the privileges, and join in the good work, at the low premium of one dollar per year.

DARTMOUTH.—At a meeting of the parishioners, by a close vote, it was decided to defer the election of a Rector until Easter next, and in the meantime to secure the services of some young man to act as Curate till that date. It is expected that the Rev. R. N. Raven will act as Curate of the parish.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.—Notwithstanding one of the severest storms of the season, there was quite an attendance of the members of the Association at the regular monthly meeting, when Rev. J. O. Crisp read a paper on the influence of Sunday School teachers. A lively discussion followed, in which the following joined:—Messrs. Lessel, Wiswell, Gabriel and Brown. Intercessory prayers for blessing on Sunday School work closed the meeting.

DIOCESE OF FREDERICTON.

CLIFTON.—The new Church at Clifton was consecrated by His Lordship the Metropolitan on the 3rd inst. The Church is a very pretty structure in the Gothic style of architecture, and is very handsomely finished inside and out. It is forty-five feet in length and twenty-four in breadth, with a chancel 20x10 feet. Adjoining the chancel is the vestry, and there is also a recess for an organ. The spire is sixty-five feet in height. The interior was furnished by J. & J. D. Howe, of this city. The pews are of ash with walnut cappings and are very comfortable. The ceiling is sheathed diagonally with ash, and the roof timbers are of pine stained a black color. The windows are Gothic in design and are fitted with stained glass. With one exception all the windows were donated by descendants of the old inhabitants of the village and bear suitable inscriptions. The altar was donated by Messrs. J. & J. D. Howe, in memory of Mrs. Jane Howe. Rev. J. E. Flewelling gave the reading desk, as a memorial to his brother, Frederick N. Flewelling, and Rev. David I. Wetmore contributed the lectern. The cushions

in front of the communion table were the gift of Miss Mary Ann Wetmore. The consecration service yesterday was attended by a very large congregation. The Metropolitan was assisted by the following clergy: Rev. Canon Medley, of Sussex; Rev. G. M. Armstrong, of St. John; Rev. W. Hancock, of Rothesay; Rev. E. P. Flewelling, of Dalhousie; Rev. D. I. Wetmore, of Clifton, and Rev. W. S. Wainwright. The burial ground was first consecrated, and then the consecration of the Church took place. At the completion of this ceremony, the usual morning service was conducted. The sermon was preached by the Bishop. At the close Holy Communion was celebrated, there being a large number of communicants. Miss Mary Flewelling presided at the organ.—*Globe.*

JACKSONVILLE.—A very successful sale and supper was held in Brodrick and Tilley's Hall, Jacksonville, on Thursday, October 15th, when the sum of about \$100 was received towards the Bell Fund of St. Peter's Church. This sum was further augmented by subscriptions by members of the Church the same evening, so as to provide sufficient means to purchase the new bell at once.

WOODSTOCK.—The Mission of Woodstock comprises the greater part of the civil parishes of Woodstock and Wakefield, together with the Parish of Northampton, including an area of 140 square miles. There are three Churches (with another in course of erection) and three Mission Stations. The Mission is served by the Rector, who is assisted by a Divinity Student as Lay Reader. The Mission includes 180 families, who are in whole, or in part professed members of the Church—and number, of all ages, 828 persons; of these 183 are communicants. There is a debt still due on St. Luke's Church of \$1,600, the interest for which is provided for the present year.

PERSONAL.—The Scholars and Teachers of the Sunday-school at Canterbury Station, together with the members of the Bible class, choir and other parishioners, lately presented the Rev. J. C. Titcombe with an address, and a very handsome gilt clock, as a token of their love and esteem, and of their gratitude to him for the work he has done in their midst during the time he has had charge of the Parish.

DIOCESE OF QUEBEC.

SHERBROOKE.—*St. Peter's Church.*—A Confirmation was held in this church on the 11th of October by the Lord Bishop of Quebec, at which twenty-one candidates, who had been prepared by the Rev. P. C. Read, were confirmed. The Confirmation took place immediately before the Communion service, for which the candidates remained. The Bishop made an earnest address, and the service was most impressive throughout. His Lordship preached to a large congregation in the evening. The musical part of the services were finely rendered by the choir, under the direction of Mr. William Reed, the organist. At the morning service the *Te Deum* was sung to Smart in F, and the anthem was "Send out Thy Light," by Gounod. At Evensong, Tours' evening service was sung, and the anthem was "As pants the hart," Spohr.

At the conclusion of the service an organ recital was given by Mr. Reed, C. E. T. S.

A successful meeting of our branch of the C. E. T. S. was held in the Church Hall on Monday, Oct. 12th, at 8 p.m. Addresses were delivered by Rev. Dr. Reid, Rev. P. C. Road and Mr. H. A. Elkins, and a short programme of music carried out.

The Rev. George Thornloe, who has been appointed to the Rectory of this parish, is expected to enter upon his duties on Sunday, Nov. 8th.

IRELAND.—On Thursday, October 22nd, the ladies of the Lower Ireland congregation held a tea meeting in the Church Hall, the proceeds of which were devoted to the building fund of a new church, just completed. The day preceding the event was very wet, and there seemed to be little prospect of having fair weather for the much talked-of tea meeting. Thursday morning, however, was ushered in by a bright sun and clear sky, which gave every indication of a fine day. This did not last long, for about nine o'clock the sun had withdrawn his rays, and the whole atmosphere was darkened with very suspicious looking clouds, which seemed to be waiting for a pretext to pour down the rain they contained, in the manner, described by Southey, of the waters at Ladore. It proved, however, to be but a clearing-off shower. The wind arose, the clouds were scattered, and the autumnal rays of the sun once more gladdened the hearts of all whom they could reach.

About eleven o'clock in the morning, the ladies who undertook to supply the tables began to assemble with well-filled baskets. A long table extended the whole length of the hall. This was quickly laden with the contents of some of the baskets, and looked inviting to the most fastidious. A gipsy pot was hanging outside, in which the fragrant and refreshing tea was brewed. The crackling fire and the smoke curling up through the trees, with groups of men standing about engaged in conversation on the latest subjects of interest to them, formed a most picturesque scene.

By one o'clock in the afternoon the hall was packed. When all was in readiness, the long table was surrounded by about forty people, with the incumbent of the Mission at the head. These satisfied, another forty were in readiness to do their duty in the gastronomic line. One lot followed another in regular succession, till all were made happy in the consciousness of having done their duty to the inner man. The tables cleared off, the master of ceremonies called on the several persons who contributed to the entertainment of the afternoon to favor the company with song, reading or recitation, till a very enjoyable programme was performed in a most creditable manner. Before dispersing, a vote of thanks to those who had so kindly come from a distance to aid in the entertainment was proposed and unanimously adopted.

The proceeds amounted to \$66.65, which exceeded the expectations of the most sanguine.

At seven o'clock in the evening the new church was opened with a thanksgiving service. Besides the incumbent, there were present the Revs. T. A. Chapman, M.A., of Marbleton, the architect of the church, and W. Price, of Westbury, both of whom took part in the ceremonies of the evening. The clergyman who was to preach was unable to attend, in consequence of which the incumbent gave an address on "The growing influence of Christianity, and the futility of all efforts, whether on the part of infidel or heathen, to harm it in any effective way." It was shown by numerous illustrations and examples that man has a religious nature, and through this religion flourishes and is unassailable. Ingersoll's philosophy, that "life is an orange tree laden with juicy fruit, and that we should suck the orange of our life dry, and then say to Death that it is welcome to the peel which we have done with," was declared to be untenable by the fact that few can suck the juice or drain the cup of a full and happy life.

A large number had assembled in the beautiful church, of which the congregation are justly proud. It is 66 feet by 22 feet, with open roof, the spread being held by embraces of brown ash. The windows are all stained glass, the work of J. C. Spence & Sons, Montreal, and are pronounced good. The chancel window is a triple lancet, the centre of which is a beautiful memorial window presented by the Johnson brothers in memory of their father. The fur-

niture is the work of Weston & Willard, of Marbleton, and is very well done. The seats and pew ends are of solid elm, which takes a very fine finish. All the wood-work is of elm and ash, and presents a very handsome appearance. A chancel is formed by two small rooms, one on each side of the altar, that on the north side being used for the vestry. The partitions of these rooms are of panel work, on each panel of which is a floral cross, which has a good effect, and relieves the plainness which otherwise would present itself. The church is lighted by the electric lamp, which is a great improvement on the ordinary burner.

There still remains a debt of about \$150 on the church, but we hope to have it cleared off soon. It has been built mainly by the exertions of the congregation, very little outside help having been obtained.

The offertory on the occasion of the opening was devoted to the Pension Fund, and amounted to \$3.80.

The last Sunday in the old church was very affecting. There were present some old people whose tenderest memories were centered in the place of worship which they had attended during their whole life. It was a singular coincidence that the last service in the old church was made doubly impressive by the funeral rites of a member of the congregation.

May many find in the new church, which is more beautiful and suggestive of spiritual things than the old, the gateway of heaven, and assemble there continually to worship the Lord in the beauty of holiness.

DIOCESE OF MONTREAL.

MONTREAL.—*St. Stephens*.—On Sunday, the 1st Nov., on the occasion of the twelfth anniversary of the Ven. Archdeacon Evans' pastorate of St. Stephen's Church, Jubilee Services were held at 11 a.m. and seven p.m. The attendance at both services was very large. The Ven. Archdeacon preached both morning and evening.

Church of the Redeemer, Cote St. Paul.—A Halloween Social was held in the Parochial Hall, on the evening of the 30th, when a large number of old and young were present and enjoyed themselves well. The children of the Sunday-school, under the direction of Miss Gilmore, sang very prettily, a cantata, which was followed by a tableau; games for old and young succeeded this and by no means least, an excellent "tea" provided by the Ladies' Aid Society.

Collections and Subscriptions received at the Synod office during the month of October, 1885.

For the Mission Fund.—Mille Isles, \$2; Edwardstown, \$6.37; Laprairie, \$3.26; St. Lambert, \$1.50; do. Sunday-school, \$3.44; Papineauville, \$8.08; St. Hyacinthe, \$1.06; North Shefford and South Coxtou, \$4.05; Rawdon, \$1.25; Portage du Fort, \$8; Aylmer, \$11; Boscobel, \$8.97; Clarenceville, \$7.80; St. Thomas, \$3.59; Philipsburg, \$4.52; Pigeon Hill, \$3.87; Hemmingford, \$3; Hallerton, \$7; St. Andrews, \$4.68; Hull, \$11.40; Lacolle, \$5.20; Napierville, \$2.80; Lachine—St. Stephen's Church, \$9; River Desert, \$1.50; Huntingdon, \$13; Hinchinbrooke, \$6; Chambly, \$4; Outremont, \$7; West Shefford, and Fulford, \$12; Hemmingford and Hallerton, \$7; Waterloo, \$20; from A.O. per the Bishop, \$105.23 for Missions on the Gatineau.

For Bishop of Algoma.—Grace Church, \$12.
For City Missionary Fund.—Grace Church, \$12.50; Cathedral, \$75.64; St. Stephens, \$25.
For Widows' and Orphans' Fund.—Edwardstown, English River, 50c.

For Superannuation Fund.—John Thomas Molson, Esq., \$25; Strachan Bethune, Esq., Q. C., \$25; F. Wolferstan Thomas, \$37.50; Mrs. F. Wolferstan Thomas, \$37.50; St. George's, \$135; Messrs. T. & R. White, \$75.

For the Sustentation Fund.—F. Wolferstan Thomas, Esq., \$50.

For Small-Pox Relief Fund.—Berthier en haut, \$7; Buckingham, \$6.40; St. Andrews, \$3; Granby, \$4.62; River Desert, \$1.50; Portage du Fort, \$3; West Shefford, \$2.20.

For Theological College.—Trustees late Miss Mary Turner, \$360; West Farnham, \$6; Mascouche, \$3.05; Terrebonne, \$4.80.

For Foreign Missions.—Grace Church, \$13.

WEST SHEFFORD.—St. Johns Church, West Shefford, was opened for Divine Worship on the Feast of St. Simon and St. Jude, Oct. 28th, by the Lord Bishop of Montreal. A large number of the neighboring clergy were present, including the Ven. Archdeacon of Bedford, Canon Davidsoa, Rural Dean Longhurst, Revs. Merrick, Scully, Garland, Balfour, Irwin, DeGruchy, Baldwin, Robinson, Saphir, and the incumbent A. B. Given.

Notwithstanding the inclemency of the weather, a very large congregation had assembled to witness the dedication ceremony; many coming from a long distance.

When the hour arrived for commencing Divine service, 11 a.m., all the pews were filled and many had to stand. The Bishop and clergy having robed in the parsonage, marched in procession to the Church, and, having entered the main entrance, walked up the centre aisle, the choir and congregation singing "The Church's one Foundation, &c.," and took their several places in the chancel, which had been assigned to them. Morning Prayer to end of third Collect, including special prayers offered up by the Bishop himself suitable for the occasion, was said by the Revs. Rural Dean Longhurst, and J. W. Garland, the first lesson being taken by the Rev. W. Robinson, while the Rev. R. D. Irwin read the second.

After the singing of the well known hymn "We love the place, O God," the Communion office was commenced by the Ven. Archdeacon Lindsay, M.A., taking the Ante-Communion—Revs. Baldwin and Balfour acting as Epistoller and Gospeller respectively. The Nicene Creed having been said, Hymn 395, "O Word of God above" was sung heartily by choir and congregation, after which addresses were delivered appropriate to the occasion by the Rev. A. B. Given, Ven. Archdeacon Lindsay, Canon Davidson, and his Lordship the Bishop; the former dwelling principally upon statistics in connection with the building of the Church, and the latter urging upon one and all the duty of prayer and self-consecration to the service of God. The offertory, which was on behalf of the Church debt, amounted to \$22.50. The administration of the Holy Communion was then proceeded with, quite a large number partaking, after which the benediction was pronounced by the Lord Bishop and the service ended.

At two o'clock, P.M., the Bishop, clergy and congregation assembled in the basement of the Church to partake of a sumptuous repast, provided by the members of the congregation. Unfortunately, as will be seen below, our Church being burdened with debt a small fee of 25c. had to be charged for this part of the day's proceedings from each individual. All having partaken of the good things provided. Revs. Balfour and Clayton spoke some kind and cheering words—the latter returning thanks to the ladies. The proceeds of the day, after deducting all expenses amounted to \$114.10. Thus ended a happy and joyful day in the history of the parish of West Shefford. The dedication of a second Church to the glory and honor of Almighty God. Too much credit cannot be given to all the willing workers, who, on this occasion, threw their whole energy into the proceedings to make it a happy and joyful festal gathering for all, particularly to our beloved Bishop, who came out especially for this service, and whose kind, loving, fatherly words we trust and pray will not soon be forgotten—this being our Diocesan's second Episcopal visit to this parish within the year.

We also may add that we believe some active and immediate steps will be taken by the congregation to liquidate all debt in connection with this Church, so that it may be consecrated and set apart for ever, free from all encumbrance, to the glory and honour of our Father in Heaven, and this stand as a monument to speak to generations that are yet far to come. What, a noble, and enthusiastic work the inhabitants of West Shefford undertook and accomplished in the latter part of the XIXth century.

SUBJOINED is the statement of Funds as rendered by the incumbent on the day of the opening of St. John's Church, West Shefford:—

Amount paid in cash, labour and material.....	\$6,581 49
Amount unpaid, but provided for by subscription, of which about \$300 is already collected.....	696 16
Amount of debt unprovided for.....	800 00

N.B.—Cost of building up to date... \$3,077 65
Tower yet unfinished.

Amount subscribed by people who live outside the boundaries of the parish, \$602.40. Of this sum almost \$400 was received by the Rev. A. B. Given.

Amount promised through the Bishop from the S.P.C.K., \$150, to be applied to the debt.

Christ Church Cathedral.—On Wednesday evening, the 4th inst., a "Service of Song" was given in this Church which was crowded. The Choir, numbering some sixty voices, was under the direction of the organist, Prof. Couture and Mr. Robinson, formerly organist of St. James the Apostle, assisted at the organ. Apart from the fact that the musical selections were of a sacred character; that two lessons (read by the Rector) formed part of the programme, and that the Rector dismissed the congregation with the Benediction, there was little to warrant the use of the term "service." For the most part the music was well rendered, and as a musical display it doubtless may be considered a success. The following, with the usual hymns and the lesson, formed the programme:—

- Prelude (for Organ)
- Psalms: 140, Chant by Dr. Rimbault; 150, Chant by P. Humphreys.
- "We Praise Thee, O God" (Soli and Chorus) R. Schumann
- Andante in A Flat (for Organ)..... W. S. Hoyle
- "Blessed be the Lord," (soli and chorus)..... Stainer.
- "All Hail, ye Heaven'y Hosts," (soli)..... Rossini
- "O Sing Under the Lord" (soli and chorus)..... Dudley Buck
- Scherzo Symphonique, Concertant (for organ)..... Lemmens
- "God be Merciful" (soli and chorus)..... Dudley Buck
- "Lord, Lead Me in Thy Righteousness" (solo)..... Cherubini
- "Children, Pray this Love to Cherish (duet)..... Spohr
- "I Heard the Voice of Jesus say" (chorus), arranged by G. Benediction. Couture.

A collection was taken up for the choir fund.

St. John The Evangelist.—A most successful concert in behalf of the "Choir Stall" fund of this Church was held in the Synod Hall on the evening of the 3rd inst., the hall being completely filled with an audience whose appreciation was decidedly shown by the way in which the artistes were received. The vocal part of the entertainment was taken by Mrs. Page-Thrower and Miss Maltby, Mr. Barlow and Mr. McFall, Mr. and Miss Bowles, whilst Mrs. Bigelow rendered several piano solos most effectively. The humorous reading of the Rev. Mr. J. S. Stone, rector of St. Martin's, added much to the pleasures of the evening. The proceeds, amounting to over \$50, clear of expenses.

St. Stephen's Church Association.—The members and friends of this Association held their first meeting for this season Thursday evening. The Ven. Archdeacon Evans presiding. The proceedings were commenced by a brief but very interesting resume of the history and objects of the Association by the President, after which a short programme in which Miss Gross, Mr. Croston, Mr. Stoba, Miss Scott, and Miss M. Scott took part was well rendered.

ST. LAMBERT.—On Sunday, the 1st of Novem-

ber, the members of the Church of England in St. Lambert were greatly favored by the presence of the Bishop at both morning and evening service. In the morning five young persons were confirmed. In the evening his Lordship preached and administered the Holy Communion to twenty-five communicants.

DIOCESE OF ONTARIO.

OTTAWA.—*St. Alban's.*—A largely attended meeting of the members of the congregation was held in the school-room on Monday evening, the 26th ult., for the purpose of organizing a Young People's Association. It was decided to form such an association, with the object of bringing the young people of the congregation together, and, by means of monthly entertainments, assisting in defraying the expense of the erection of a parsonage. Dr. R. W. Powell, Lieut.-Col. Irwin and Mr. A. J. Horan were elected President, Vice-President and Secretary, respectively, of the Association.

St. John's.—The St. John's Young Men's Guild gave the first of a series of complimentary socials to its friends on Tuesday evening, the 27th ult., in the Sunday-school hall. After the large audience had partaken of the beautiful supper prepared for them, a very entertaining programme of songs, recitations and instrumental music was presented by the Guild, assisted by outside talent. The Chairman, the Rev. H. Pollard, gave a brief address, in which he referred to the object of the Guild as aiming at mutual improvement, instruction and amusement, founded on Christian principles.

GREEN'S CREEK.—The annual harvest festival was held at St. Mary's Church on Thursday, 15th October. The church was very prettily decorated for the occasion by the young people of the congregation. Holy Communion was celebrated at 11 a.m. The preacher was the Rev. E. A. W. Hanington, B.A., of New Edinburgh, who also gave an appropriate sermon at Evensong. It is intended to apply the amount obtained at the offertory, nearly \$18, to the repair of the buttresses of the church. It is expected that a few small contributions for the same object will yet be received from some who did not find it convenient to give at the offertory.

MABERLEY MISSION.—We have to chronicle one of the most interesting events that has yet taken place in this Mission—the re-opening of St. Stephen's Church, Bathurst, for Divine service on the festival of St. Simon and St. Jude. The visiting clergy were the Revs. J. Osborne, Frankville; H. Farrer, Lanark; A. J. Fidler, Lombardy; and G. Scantlebury, Sharbot Lake.

Morning Prayer, said at 11 o'clock, was divided up among these gentlemen. At the mid-day celebration the Rev. John Osborne was celebrant, with the Rev. C. E. S. Radcliffe and A. J. Fidler epistolator and gospeller agreeably. About thirty-three, exclusive of the clergy, communicated. Miss Dorcas Butter, of Perth, very kindly presided at the organ. The service was well attended.

At the seven o'clock service a splendid congregation turned out, and nobly assisted in rendering in a bright, hearty manner the beautiful Evensong prescribed by the Book of Common Prayer. Allotted portions of this service were again taken by the visiting clergymen. The feature of the service was the delivery of able and instructive addresses, which were listened to with wrapt attention. The Rev. A. J. Fidler's subject was "Return;" the Rev. J. Osborne's, "Worship;" and the Rev. G. Scantlebury's, "Holy Communion." These addresses, interspersed with thoroughly congregational hymns, were excellent. Miss Mary Cavanagh played the organ in her usually able and efficient manner.

Mr. H. Marguerett, builder and contractor, Harper's Corners, deserves great praise for the

excellent and speedy way in which the restoration work has been done.

The Missionary and Churchwardens of St. Stephen's are indebted to the Rev. R. L. Stephenson, M.A., Rector of Perth, for the handsome solid reredos and altar cloth which, in the skillful hands of the young ladies of the congregation, looks so neat and nice; the Rev. Samuel Macmorine, M.A., Rector of Pakenham, for the artistically carved "I. H. S." placed in the centre panel of the reredos; and Miss Jennie Cavanagh, for a pair of vases and alms-dish covers.

The hearty and soul-stirring services of St. Simon and St. Jude's Day will not readily be forgotten by the large congregations assembled on this happy occasion. For all the signs of returning spiritual life in this Mission we can but thank God, and continue with renewed vigor to work for His honor and glory, and the salvation of souls committed to the care and keeping of His Church on earth. "Laud Deo."

RENFREW.—A special thanksgiving service was held in St. Paul's Church, Renfrew, on Sunday evening, Nov. 1st. The attendance, including members of other congregations, was good. The church was tastefully decorated for the occasion with fruit, flowers, wheat, grapes and vegetables, which were artistically arranged, and the effect was excellent. The Rector, the Rev. D. V. Gwilym, preached a practical sermon from St. Matt. xiii. 39. Mr. R. C. Scott read the lessons, and Mrs. Vandaleur presided at the organ with her usual well-known ability.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. J. D. Cayley was given a reception on Thursday night last, on his arrival from England, where he has spent three months.

The Rev. Septimus Jones has just concluded a tour in the Deanery of Northumberland, in the interest of Missionary work. The meetings were only tolerably successful.

The Rev. Dyson Hague, of Brockville, officiated at the Church of St. James, Toronto, on Sunday last.

QUARTERLY MEETINGS.—The usual quarterly Committee meetings are called for Thursday and Friday, the 12th and 13th inst. The inflexible nature of our Diocesan constitution prevents any other day being fixed than those provided for, no matter what may intervene. In this case, Thursday being Thanksgiving Day, the meetings will probably adjourn for want of a quorum.

TORONTO.—*Church of the Ascension.*—The Mission services conducted by the Rev. W. Haslam, of England, closed on the 28th ult. Throughout the ten days there has been a very large attendance at the meetings, and it is hoped much good has been accomplished. Mr. Haslam is to conduct similar services at Pickering, Port Hope and Cobourg before the new year.

Holy Trinity.—The 38th anniversary of the consecration of this church took place on the 27th ult. Owing to the inclement weather, the attendance was smaller than usual. Prof. Clarke, of Trinity College, preached an excellent sermon on St. John v. 57. The service was choral throughout.

ROBBED.—There have been several highway robberies committed in Toronto recently. About 7 o'clock Sunday evening, as the Rev. Mr. Sheraton was on his way to the Church of the Redeemer to take the service, he was garrotted by three men, and relieved of his gold watch, chain and the keys of Wycliffe College.

TORONTO.—*St. James' Missionary Society.*—

A meeting of this Society was held recently for the purpose of hearing an address from the Bishop of Saskatchewan. The Bishop referred particularly to the labors of the Rev. Mr. Bourne on the Blood Reserve, who for some time has been supported by the Ladies' Missionary Association connected with St. James' Church, Toronto. As, however, Rev. Mr. Trewett was associated with Mr. Bourne in the work, and the latter having been engaged chiefly in teaching young Indian children, the Bishop proposed that he should be changed to the Piegan Reserve, where there was no Mission at present, and where Mr. Bourne would have an opportunity of exercising his talents as an instructor of adult Indians, for which he was eminently qualified. The amount contributed by the Toronto ladies, \$400 per annum, Bishop McLean hoped would be maintained, and the sum, he thought, could be increased to \$800 from other sources. As showing the interest taken in Northwest Missions, he stated that within five days, while in Toronto, he had received subscriptions amounting to \$518. He trusted the ladies of St. James' would continue their organization, and pray and work fervently for the extension of the Lord Jesus Christ's Kingdom.

AUGMENTATION OF CLERICAL STIPENDS.—An effort is now being made to improve the salaries of our ministers. The subject has been frequently alluded to by the Bishop in his charges. His appeal last year roused the Synod to action, and a Committee was appointed, who have given the matter earnest attention since June, and have issued an urgent appeal to the Church people of the Diocese, which we regret we have not space to give in full. The Committee is comprised of the following:—Revs. W. C. Bradshaw (chairman), Rural Dean Allan, A. J. Broughall, M.A., Messrs. A. H. Campbell, C. R. W. Biggar, M.A., J. Herbert Mason, Alexander Marling, LL.B., Columbus H. Greene. The circulars will be distributed among the people of all the churches in the Diocese.

DIOCESE OF NIAGARA.

HAMILTON.—*St. Mark's Literary Society.*—The usual meeting was held in the choir room, on Tuesday evening the 27th Oct. After the minutes were read and passed, the usual business was taken up. Mr. Bardley gave notice of motion that at the next meeting he would move to amend the constitution by changing the meetings from weekly to fortnightly. Mr. Papps also gave notice of another amendment of the constitution, after which the debate for the evening was taken up. After a spirited discussion the Chairman, in giving decision, decided in favor of England's greatness subsequent to the reign of Elizabeth.

GUELPH.—The Bishop of the diocese visited Guelph on the 27th, and there met the Clergy of the Deanery with whom, on the 28th a Conference was held, at which subjects of deep interest were discussed. On the morning of the 28th an ordination was held, at which the Rev. C. Grahame Adams was advanced to the priesthood. The Ven. Archdeacon Dixon preached the ordination sermon. In the evening another service was held, at which the Bishop preached a beautiful and impressive sermon. On Thursday morning there was a celebration of Holy Communion, the Bishop being the celebrant. This closed the proceedings of the week, which were of a most interesting and profitable character, and will be long remembered by all present.

ELORA AND ALMA.—The Bishop paid a visit to this Parish, that of Rev. P. L. Spencer, on the 26th ult. In the afternoon the preacher at Alma, the out-station, dwelling upon the privilege and duty of attending the means of grace, and after the service he held a conference with

the members of the congregation on the subject of building a new Church. It was resolved to pull down the present building and use the brick and some of the other material in erecting a new one. A committee was appointed to superintend the work. The Bishop has very kindly promised to assist the congregation by giving a contribution in money.

In the evening His Lordship preached in St. John Church, Elora, the occasion being the Parish Harvest Thanksgiving Service. The sermon put in a very clear light the motives that should influence the worshiper in his acts of devotion, especially in that of presenting offerings in the Lord's House. The Church was very tastefully decorated. The singing was better than usual, and the offertory collection amounted to over \$34. The following clergy assisted in the service: Rev. Wm. Belt, M.A., Rural Dean of Halton; Bev. A. J. Belt, M.A., of Arthur; and Rev. R. T. W. Webb, of Grand Valley. Mr. Wm. Webb, lay assistant of the last mentioned place, was also present. After the second lesson the Bishop kindly baptized the infant daughter of the Incumbent and Mrs. Spencer. This added not a little to the importance and solemnity of the occasion.

Next day the Bishop and clergy proceeded to Guelph for an Ordination and Deanery Conference.

DIOCESE OF HURON.

The Lord Bishop of Huron purposes holding an Ordination on Advent Sunday, Nov. 29th, in Christ's Church, London, when the following named gentlemen are expected to present themselves:—For Order of Deacon: Messrs. J. C. Farthing, B.A., Cantab, A. F. Burt, Richard Shaw, W. H. Wade. For Order of Priest: Rev. Richard Dingwell Freeman.

LONDON.—His Lordship Bishop Baldwin presided at the annual meeting of the Western Ontario Bible Society, held in Victoria Hall on Tuesday evening, Nov. 3rd. The Bishop made a strong appeal to all present to hold fast to that blessed Book which tells the way of salvation without money and without price. Hold fast to it, in spite of that ghastly apathy with which many people regard the work of spreading its light, and not allow anything to come between them and it. All the more should they cling to it, knowing that as this Society advanced and spread its work, so will our dear Lord be known the more, and His love for us, by whom we are saved, and whose children we are. The Chairman's address was a strong appeal in favor of doing all in our power for the spread of God's Holy Word, and making known the knowledge of the truth as it is in Jesus Christ. The Treasurer's report showed the receipts for the year to be \$3,582.20. The Committee seemed encouraged by the year's results.

The Rev. W. A. Young, the Bishop's Commissary, has removed to London, which place, for the time being, will be his headquarters.

SARNIA.—The Rectory is undergoing some improvements, chief of which is the putting in of a new furnace, at a considerable expense.

STRATHROY.—About \$1,000 is being expended on the Rectory, and the Rev. L. DesBrisay, accompanied by his wife and child, with the Misses Scoville, have arrived, and will, as soon as the repairs to the Rectory have been completed, take up their residence there. The rev. gentleman commenced his duties on Nov. 1st.

INVERMAY.—The ladies of the Rev. Rural Dean Cooper's congregation of Invermay lately presented him with a handsome set of furniture. As the Dean is a bachelor, this hint is appropriate.

Bishop Baldwin preached in St. George's Church, London West, and St. James', London

South, on Sunday, Nov. 1st. The congregations were good, considering the severity of the weather.

DIOCESE OF ALGOMA.

NOTES FROM NEPIGON.

In the wide range of the Domestic Missionary field occupied by the Church of England in Canada, there is no one spot which gathers round it a deeper or more romantic interest than the little Indian settlement at Negwengang, on Lake Nepigon, associated, as it will be for all coming time, with the name of the first Bishop of the Diocese, the saintly Fanguier, and standing, as it does, outside the pale of civilization, on the borderland of a dark, benighted paganism, where no white man ever sets foot, save the Missionary, "on Christian errand bent," or the stray trader or explorer, in search of the Indians' furs, or of the mineral deposits supposed to be hidden in the bowels of the everlasting hills that gird the Nepigon Lake on every side.

The Bishop's visit this year was somewhat later than usual, in order to secure the presence of as many of the Indians as possible. Having completed his visitation of the Port Arthur Mission, he started for Nepigon on Monday, Sept. 7th, with two travelling companions and an Indian, by a special train, of which the courtesy of the Hon. Mr. Scott, of the C. P. R., permitted him to avail himself. Among the other passengers were the Hon. Alexander and Mrs. Mackenzie, who were on their way to Red Rock for a glimpse of the lovely scenery of which it is the well-known centre. But the fates were against us, for, whether from the weight of the political or ecclesiastical burden on board, the engine broke down in the vicinity of Loon Lake, and we crept back to the Port as quickly as our crippled condition would admit, in hope of getting another locomotive. This, however, was found to be impossible. Next morning another and more successful attempt was made, which landed us at Nepigon station about 4 p.m., to find the Rev. Mr. Renison and his Indians anxiously awaiting the Bishop's arrival, and impatient to start up the river. Canoes were soon engaged and laden with tents, provisions, cooking utensils and all the other essential accompaniments of a life literally in the bush. Lake Helen was soon traversed, and then a steady pull began up the river, bringing us to our first camping ground (Alexander) about 9 p.m. Fires were lighted, bread baked, pork fried, and tea made, all of which we thoroughly enjoyed, after which, and a short evening prayer, blankets were produced, and the whole company of tired travellers, eleven in number, sought their rest, with little chance of playing the sluggard, as by daybreak the Missionary's inexorable summons dispelled our dreams, and effectually awakened us to the fact that a hard day's work was before us. The details of the trip need not be dwelt upon. Suffice it to say that by dint of unusual efforts on the part of the Indians, Mr. Renison taking his share in the labor of portaging the baggage, and thanks to the unbroken fine weather with which Providence favored us, the journey was accomplished in about two days and a quarter, the Mission being reached about 8 p.m. on the evening of Thursday, Sept. 10th.

In its general aspects, the settlement has certainly improved since the Bishop's last visit. First of all, the little log church has been restored to a condition of decency by the erection of a little vestry (evidently not intended for high Churchmen,) the lining of the interior with boards, not sawn, but slowly and laboriously hewed out with the axe, a shingle roof, somewhat more waterproof than the old birch-bark covering which it superseded, and the mounting of a little belfry on the porch, from which, however, the summons of the little church-going bell rings out too feebly to be of

any use to the Indians at the further end of the settlement. Then, too, the Missionary's house has been enlarged by his own hands, without a foot of lumber save what was obtained as described above. Indeed, such is the scarcity of material of this kind, and so great the difficulty and expense of getting it brought up the river, that on one occasion when a coffin was needed, it had to be made out of slabs taken from the gable of the Mission house. The houses of the Indians also bear tokens of improvement, though side by side with them, in two cases, stands the large, roomy wigwam, to which they would fain cling as a pleasant relic of their old barbarism.

(To be continued.)

DIOCESE OF QU'APPELLE.

MOOSOMIN.—St. Alban's.—Consecration of the new English Church.—This much looked forward to event took place on Sunday, October 4th, and the town now possesses a most handsome edifice, well worthy the name of a church, wherein is promised regular and frequent services. The consecration was preceded on Saturday by a tea party and sale of work in the Orange Hall, where, from the hour of 6 to 10, a numerous company assembled, and passed a most enjoyable evening. The whole was under the management of the Ladies' Aid Society, all of whom worked hard to ensure success, as they had been doing many weeks previously in the work of preparation. We noticed many of our prominent citizens as present, and after tea a brisk business was done around the stalls. The usual expedients for drawing out the dollars and cents were in full force, and the geniality of all present in the hall made the whole thing pass off well. From the sale of work and tea, the ladies were able to present to Mr. Bolton the goodly sum (in these depressed times) of slightly over one hundred dollars, towards paying off the sum of fourteen hundred dollars, which is the contractor's charge for the building of St. Alban's.

All must have been surprised next morning to see the ground covered with snow, and doubtless the inclemency of the weather prevented many coming any long distance to the services; but despite the weather, which mended during the day, the congregation was exceedingly good, and represented settlers from all around Moosomin. The bell, rung for the first time, was a very welcome sound, and when lifted to its proper position in the tower will doubtless be heard for many a mile. Although the workmen had but left the church on the Saturday evening, it presented a neat and beautiful appearance on its consecration day. Evident signs of taste and great care were noticeable in all the internal arrangements and fittings, and the many beautiful things which have been sent out from the old country for the special use of St. Alban's Church were now used and much admired.

At 10.30, the choir, in surplices, consisting of our own town boys and men, twelve in number, headed by the Bishop and Mr. Bolton, entered the church, and the usual form for the consecration of churches in this diocese was gone through. All was most reverently performed and impressive.

Then followed the celebration and the sermon. The Bishop, basing his words upon Genesis xii. 8, preached an eloquent sermon upon the public recognition of the Almighty in this new land. The communicants numbered thirty-five.

At 3 p.m., Evensong and a Confirmation followed, when a most suitable address from the chancel step was delivered by the Bishop, and four adults were admitted to the sacred rite.

The day was closed with second Evensong at 6.30, when the prayers were taken by Mr. Bolton and the lessons by Mr. Young and Mr. Nicholls, and again the Bishop preached, taking for his text 1 Corinthians i. 23, and in fervid words spoke of the one message the clergy

had to deliver, and how all things in connection with the Holy Church and her services should speak of the same.

The services ended with a *Te Deum*. The choir did their work most admirably, and should with care and practice become well worthy their position, which doubtless is the aim at the clergy house.

The offertories during the day amounted to the noble sum of fifty dollars, which, considering the size of our town, the bad times, and the outlay on the previous day, speaks well for the congregation of St. Alban's.

We understand that the building is practically free from debt, and that the aim of the congregation will now be to beautify the internal arrangements. The font, which is the special work of Mr. McGuirl, is most handsome, and should pulpit, desks and seatings be on the same elaborate design, will cause the Church of St. Alban's to take its place amongst the very finest churches in Manitoba and the Northwest Territories.

MOOSE MOUNTAIN.—Mr. Symonds, our Lay Reader, has taken up his new quarters on the Western Reserve. This is by no means a cheerful spot, even to those who may be fond of roughing it, surrounded as you are by half-clothed savages only, and seldom seeing a white man, and we shall not be surprised if we hear that Mr. Symonds has beaten a hasty retreat to the more civilized Moosomin.

DIocese OF NEW WESTMINSTER.

THE BISHOP'S CARIBOO JOURNEY.

(From *The Churchman's Gazette, New Westminster, B.C.*)

Continued.

In our last issue we left the Bishop at Clinton, on his return journey from Barkerville.

On Wednesday, the 26th August, he again left on his way to Lillooet, a part of his diocese which he had not been able before to visit.

The first day's journey was only twenty-one miles, but, as there was a long, steep hill, with an ascent of 1,500 feet, to surmount, and the road was soft, it was enough for one day's travel. The following day the journey was over the severest road the horses have yet traversed. It was but twenty-six miles, yet it took nearly eight hours; this, however, included the time occupied with calls on settlers, few and far between; at the house of one of whom we were regaled with melons and a few grapes, the bulk of the crop, a very large one, not being yet ripe.

The soil is very productive, and the refracted heat so great that, wherever there is water for irrigation, every kind of fruit and vegetables can be grown abundantly. The whole distance was a succession of steep ascent and descent, and in some places the mire was so retentive that the horses had some difficulty in drawing out their feet. On this day's journey we encountered one of the incidents of travel to which I have before alluded: there had been a wash-out of a piece of the road from the bursting of a flume above, the result of the heavy rains of the preceding days. It was of so serious a nature that it would take a fortnight to repair, so as to allow of its being traversed. The stage was standing there, passengers and horses, with the mails, having had to walk five miles to Lillooet. However, we were not disheartened, as the Bishop and Mrs. Sillitoe, when travelling alone, had met with obstacles of nearly as serious a nature. Horses were unhitched and led round on a path by the mountain side, and a gang of Chinamen at work repairing the road carried the buckboard along the same path without any delay of importance. The road for many miles runs alongside, but far above, the gorge of the Fraser River; the high mountain peaks and the bold, almost perpendicular roads

are very grand, but the view was much obscured by the smoke from distant forest fires.

Crossing the Fraser by ferry near Lillooet, we had evidence of this year's extraordinary large run of salmon in the offensive smell of fish drying on the shores. Our appearance caused surprise to the ferryman, who had heard that the road was impassable, and our kind hostess at Lillooet had, for the same reason, not expected our arrival.

Lillooet, formerly a town of some importance on the then highway from the coast to Cariboo, is now but a small hamlet; it is very beautifully situated, with majestic mountains on all sides; the soil most productive wherever water can be had for irrigation, but of this there is a very short supply. The heat is very great in summer, and although in winter the thermometer shows no extreme of cold, yet the prevalence of wind causes it to be felt more than in districts where the temperature falls to 40° below zero; moreover, the heavy falls of snow are succeeded by thaw, and the consequent slush makes it very disagreeable to get about. The nice little church was found to be in a fair state of repair, except the roof, which must at once have a new covering of shingles, and many panes of glass are broken. The expense of repair would not exceed \$25, but this is a larger sum than can be provided by the very few residents belonging to our communion. It is hoped that friends who have in earlier days been interested in Lillooet will not allow God's house to fall into utter decay, but will contribute some aid towards its restoration.

Although on our arrival at Lillooet the town seemed entirely devoid of life and stir, yet on the following day a far more lively scene presented itself; Indians, with their klotchmen, paposes and horses, arriving in considerable numbers to meet the Bishop and attend the Church services. These were encamped close to the church, where there is a clear stream of water. Lillooet is not a convenient place for the Indians to come to, as there is no feed whatever for their horses, and they have to buy hay as fodder. At another time the Bishop will probably meet them midway between Lillooet and Lytton, riding by trail from one town to the other, along the banks of the Fraser. The Rev. R. Small, with the Indian interpreter, Michelle, arrived by the trail on the Friday. At the daily Matins and Evensong there was a large attendance of whites and Indians, and on Saturday the Bishop and Mr. Small were occupied almost the entire day in receiving the reports of the Watchmen and Chiefs, regarding the conduct of the several members of the tribes, examining their certificates, and delivering an address to them. On Saturday also the Bishop confirmed an Indian man, the chief of the tribe and another Indian communicant presenting themselves as "witnesses," their duty being to encourage him with counsel, and see that he carry out his profession.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* devotes an article, in a late number, to the refutation of views recently propounded by the Rev. Dr. Wright, a clergyman of Belfast. That gentleman claimed the authority of the learned British of Durham in support of his theory of the non-necessity of Episcopal government. But, as our contemporary shows, the Bishop's conclusions are quite adverse to those of Dr. Wright:—

"According to Dr. Lightfoot 'St. James, although not yet isolated from his presbytery,' 'was the earliest Bishop.' 'The Episcopal office thus existed in the mother Church of Jerusalem from very early days, at least in a ru-

dimentary form," and was established in Gentile Churches before the close of the (first) century." "During the last three decades of the first century, and consequently during the lifetime of the latest surviving apostle this change must have been brought about." "In the mysterious period which comprises the last thirty years of the first century, and on which history is almost silent, Episcopacy must, it is true, have been mainly developed." "So important an institution developed in a Christian community, of which St. John was the living centre and guide, could hardly have grown up without his sanction, and as will be seen presently, early tradition very distinctly connects his name with the appointment of Bishops in these parts." "The Church of Jerusalem as I have already pointed out presents the earliest instance of a Bishop. A certain official prominence is assigned to James, the Lord's brother, both in the Epistles of St. Paul and in the Acts of the Apostles." (Com. on Phil. 195-206.) These, and not Dr. Wright's misreading of them, are the real views of Dr. Lightfoot on the Apostolic origin, and therefore we would say Divine origin of the Episcopate. Dr. Wright, however, concedes the "lawfulness" of Episcopacy, and his fellow Churchmen must be thankful for small mercies. Happily, however, his *imprimatur* is not very important."

The *Family Churchman* says: "The Bishop of London has done a great service to religion and social morality in condemning the modern ballet. Mr. Headlam and his friends must be morally blind if they fail to see that the modern ballet is a disgrace to civilization. It promotes unchastity and is the cause of ruin to hundreds and thousands of souls. The famous *danseuse*, Madame Taglioni, would have scorned to be associated with it, and even the looser morals of the last century did not reach the same depth of degradation."

The *Episcopal Recorder* says: "Do you refuse to become a Christian because your friend, who professes to be one, is so inconsistent, perhaps doing such things as you yourself would not dream of doing? In the first place, your friend may be a hypocrite; there have been many of his kind from the days of Judas down, so you will be left without excuse; but again it is written that 'every one of us shall give an account of himself to God.' It is a personal matter; if you reject His Son, it matters not about the inconsistency of your friend, for you will lose your soul, and that without excuse."

D. D. C. in *Church Helper* says: "People who are members of the Church sometimes think and talk as if the Church were an abstraction, something outside of and apart from themselves, with which they have little to do, and have no responsibility for. They forget that in a very large measure they are themselves the Church, and its conduct and character and responsibility for the time and place, at least, rest upon them. They represent it: they are it; as they are, so to a large degree will it be. 'The Kingdom is within you.' To be sure the individual is secondary to the mass, the member to the Body; but the Body is composed of members; and so individuality and individual responsibility are not lost or merged into the greater whole. So then the character, responsibility and influence of the Church depend upon the character and influence of the individual members thereof; they elevate or depress it; they make it a shining light, or cause it to give no light at all. And there is none but has his share of responsibility. If one member suffers, the whole body suffers, for all are members one of another. Let your light shine.

The *Anglican Church Chronicle* (Hawaii, L.I.), concludes an article on Sunday observance:—"Citizens and Christians all! no lesson of

history is more obvious than this—that where the Sunday is well kept, health, cleanliness and comfort abound for every one. The purest and best things in our social life are bound up with it. Every good man will do what he can that it may be kept with due honor for the best welfare of all. Every good government recognizing the faith of Christ as that of the great body of its people will maintain in all that relates to its wholesome laws for their protection and its well being. We do not reiterate the higher law of Divine command, nor rehearse the real argument as it speaks to us in our holy religion. On the lower ground of physical good, social order, political wisdom and national progress, while we earnestly deprecate on the one hand the gloom of Puritan strictness and on the other the license of the Continental Sunday, we plead for decency and order on the first day of the week."

The *Church Press*, in an article on the "social disquietude" now showing itself in varied forms throughout the world, says:—

"The problem must be solved. There is no possibility of evading the questions which have come to the surface. They assert themselves with an imperiousness and vigor which compel attention. The leaders of political parties and the ministers of religion are alike interested in the matter, and it is high time that by some party, and in some shape, remedial legislation was adopted. The subject has fully enjoyed the attention of our social science congresses, in both England and America. It may have been properly introduced into the recent Church congresses. The Church has more to do with it than may at first sight appear, or than it may be willing to admit. Whatever affects social stability or domestic comfort, is not foreign to the duty and interest of the Church. It may not be strictly within the province of the Church to intermeddle with questions of a purely economic nature. Nothing, however, can absolve it from the duty of trying to ascertain the causes of social discontent, and of aiding in the application of a remedy for whatever evils are found to exist.

SOCIAL PURITY.—At a recent meeting of the Lichfield Purity Council the following resolution was unanimously passed:—"That having regard to the great evil which must necessarily result from the publication of detailed statements referring to offences against purity, this Council earnestly desires to urge upon the editors of newspapers to exclude from their columns all such unnecessary details; and in the matter of legal proceedings, in cases of divorce or criminal assault, or others of a like kind, to confine the report, as far as possible, to a statement of the charge preferred, the person accused, and the result of the investigation."

THANKSGIVING DAY.

Although in many parishes throughout this Ecclesiastical Province Harvest Festivals and Diocesan Thanksgiving Services have already been held, the Day of General Thanksgiving (Nov. 12th) appointed by the Civil Authority for the whole Dominion will doubtless be duly observed. This seems to us to stand on a larger and broader basis than those firstly adverted to; and the observance of the former in no way renders the due recognition of the latter unnecessary. It may be quite true that if the Day of General Thanksgiving could be so arranged in point of time as to combine all others it would be well; but this seems to be impossible, owing in part to the difficulty of securing any one day suitable and acceptable to all the Provinces, in consequence of the difference in season according to locality.

On the 12th instant the Civil and Ecclesiastical

authority alike call upon the people of this great Dominion to unite in one common act of praise and thanksgiving to Him "from whom all blessings flow"—to recognize the fact that for temporal and spiritual mercies, for general and special blessings, thankfulness to God is due. It will not require much reflection to discover innumerable causes of thanksgiving. We do not purpose to enumerate them; but one stands out in special prominence, viz., the deliverance from, and the speedy termination of, the rebellion in the Northwest. Not that the consequences thereof have not been bad enough; but they might have been much worse, and the conflict might even yet have been in progress. As a people, we owe especial gratitude to God for the wisdom which guided those in authority, for the patriotic response by our Volunteers to the call of duty, and for their unflinching endurance of suffering and bravery in action; for the protection accorded to them, and for the victory which crowned their arms. And in the midst of our thankfulness in this respect, let pity and forgiveness for those who were the dupes of the Arch-rebel and the authors of so much suffering and expense find a place.

We notice that in Montreal the day will be marked by a General Festival Service in St. George's Church, at 8 p.m., for which special preparation has been made, and at which the Lord Bishop will preach, and by a United Thanksgiving Service in Trinity Church, at 11 a.m., by the congregations of St. Martin's, St. Luke's, St. Thomas, St. Stephen's and Trinity, the Rev. J. S. Stone, B.D., Rector of St. Martin's, being the chosen preacher. Montrealers have (and indeed the whole Dominion also has) cause of thankfulness in the apparent decrease of the small-pox epidemic. It would now appear to be fairly under control, as the death-rate *per diem* in the city proper is much lower, and we trust that the disease will soon be completely overcome.

THANKSGIVING.

"O praise the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord."

Rejoice to-day with one accord,
Sing out with exultation;
Rejoice and praise our mighty Lord,
Whose arm hath brought salvation;
His works of love proclaim
The greatness of His Name;
For He is God alone
Who hath His mercy shown;
Let all His saints adore Him!

When in distress to Him we cried,
He heard our sad complaining;
O trust in Him, whate'er betide,
His love is all-sustaining;
Triumphant songs of praise
To Him our hearts shall raise;
Now every voice shall say
"O praise our God away;"
Let all His saints adore Him!

BRITISH BUDGET.

The Bishop of Salisbury (Dr. John Wordsworth) was consecrated in Westminster Abbey on St. Simon and St. Jude's Day. Canon Jelf, of Rochester, was the preacher.

The Bishop of Meath has bestowed the vacant Deanery of Clonmacnois on the Rev. F. Swift, M.A., Rector of Mullingar.

There is a short but interesting paper on the "Position of the Old Irish Church," showing its independence of Rome, in the current number of the *Church Quarterly Review*.

It is stated that the Rev. J. H. Pigott and the Rev. H. Sampson, who resigned curacies about a year ago in order to join the Salvation Army, have recently severed their connection

with that body, and have returned to the ministry of the Church of England.

There were 124 deacons and 108 priests admitted into Holy Orders at the recent Ordination. Of those, 70 were graduates of Oxford, 67 of Cambridge, 23 of Durham, 9 of Dublin, 8 of London, 2 of Glasgow, and 13 of Lampeter, making 192 graduates.

A national memorial of Lord Shaftesbury has been decided upon at a Mansion House meeting. Lord Granville delivered a warm eulogium of the late philanthropist, and a committee was formed, with Mr. H. R. Williams as secretary, to collect subscriptions, which all Christian people throughout the world will not be slow to proffer in token of their respect for his memory.

At a meeting of the Clerical Defence Institution recently at Bromsgrove, a letter was read from Cardinal Newman, saying that he regarded the English Church as the great bulwark in England against atheism, and wishing all success to those defending her, in which efforts he and his friends would join.

The Rev. John Babington, Honorary Canon of Peterborough, died recently at his residence at Brighton, in the ninety-fifth year of his age. Mr. Babington graduated at Magdalene College, Cambridge, in 1814, and was ordained deacon in the same year, and from 1820 till 1859 he held the rectory of Cossington, in Leicestershire; from 1822 till 1835 he was vicar of Rothley, in the same county; and he was rector of Walton-le-Wolds from 1867 till 1873, when he retired.

At the annual meeting of the Zenana and Medical Mission School and Home, S.W., which took place in the Mansion House, the Rev. Gordon Calthrop declared himself so profoundly impressed with the soundness and importance of the society's aims, and by the work already done, that he should feel it both a privilege and a duty to bring the matter before his congregation as soon as the opportunity offered. He also suggested that strenuous efforts should be made to induce the clergy and ministers generally to do likewise.

AMERICAN BUDGET.

We grieve to learn that Bishop Jaggard was but very little improved by his residence in the Adriatic, and that under the advice of his physician he sailed in the *Servia* for Europe on Saturday, October 3rd.

Mr. William Prall, a prominent lawyer of Paterson, N.J., and a member of St. Paul's Vestry, has signified his intention to resign the practice of the law, and to become a candidate for Holy Orders. He will probably enter Hobart College.

Mrs. Hannah Whittingham, widow of Bishop Whittingham, died on Saturday afternoon, Oct. 17th, at her home, No. 322 North Eutaw street, Baltimore, having been ill but three days. It was quite a coincidence that she should die on the day of the month and in the same month that her husband did. She was in the ninety-first year of her age, having been born on October 13th, 1795.

The Standing Committee of the Diocese of Easton has issued a circular to the clergy and parishes calling a special convention for the purpose of electing a bishop, to meet in Christ Church, on Wednesday, November 18th. The opening service will be a memorial of the late Bishop Say.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS.
 “ “ —22nd Sunday after Trinity.
 “ 8th—23rd Sunday after Trinity.
 “ 15th—24th Sunday after Trinity.
 “ 22nd—25th Sunday after Trinity.
 “ 29th—1st Sunday in Advent.
 “ 30th—St. Andrew, A. & M.

NOTES ON THE ENGLISH CHURCH CONGRESS.

Continued.

THIRD DAY.

The Congress re-assembled on Thursday morning, Oct. 8th.

THE CHURCH'S TEACHING WORK.—The subject discussed in the Congress Hall, under the presidency of the Bishop of Winchester, was "The Teaching Work of the Church: (a) Exegesis of Scripture; (b) Doctrine and Ethics; (c) Church History."

Canon Westcott read the first paper, which dealt with the first head mentioned above. The Canon pointed out the progressive character of the Divine revelation, and proved that the object of Biblical study was first to ascertain as exactly as possible the original sense of the words of Holy Scripture, and then to determine the bearing of each passage on the whole broad plan of God's revelation to man, both in His word and works. For this task no one scholar was sufficient; there ought to be an organized effort on the part of the Church to gain and then to diffuse this thorough knowledge of Scripture, which would result in a wider grasp of the revealed will of God, and in a certainty "that God is speaking to us as surely as he spoke to Jeremiah or St. John; and that He is bringing before us, even through the strangest teachings of physical and vital science, with a persuasive power able to move the world, the central mystery of the Incarnation." Prebendary Stephens then read a paper on "Doctrine and Ethics," in which he alluded to the modern tendency entirely to substitute moral for theological teaching, and said that the only true basis of Christian ethics was Christian doctrine. It was the doctrine of the Incarnation which supported the whole superstructure of Christianity, or the following of Christ. Professor Creighton followed with a paper on "Church History," a clear knowledge of which at the present day was especially needed in the work of Church Defence. He urged the clergy at least to tell their people the history of their own church and parish, that they might not fall a helpless prey to Liberationist agitators, and also to interest them in the lives of eminent Church leaders, past and present. The Dean of

Gloucester quoted the examples of Gordon, Patteson, Whewell, and Hook, as earnest and persevering students of the Bible; and Canon Bernard, Archdeacon Atkinson and others took part in the discussion.

THE CHURCH AND THE PRESS.—Thursday morning, in the Lecture Hall, was devoted to "The Church and the Printing Press."

Mr. A. H. Hallam Murray deprecated the bitter tone often met with in Church papers, urged the spread of wholesome literature, and advocated the establishment of a Sunday newspaper, not labelled "Church," but conducted on Church lines, for the working men who now take in *Lloyd's*, or less desirable weeklies. The Rev. C. Bullock thought the clergy ought to aim at directing the reading of their people more than they had hitherto done, warning them against bad books and papers, and recommending good ones, and organizing a Magazine Society in every parish, while at the same time keeping a watchful eye on the public press. The Rev. E. Maclure spoke for the S. P. C. K., and remarked that the time had come for a daily Church newspaper. Many other speakers followed, and the Chairman (the Dean of York) summed up the discussion by expressing his opinion that the Church was now waking up to her duties with regard to the Press, and that we might soon hope to see a strong bond of union existing between these two great agencies.

THE CHURCH IN INDIA.—On Thursday afternoon the Congress Hall meeting considered "The Church in India: (a) Europeans and Eurasians; (b) the Native Races."

Archdeacon Baly thought that the great want of the Indian Church was men. The Eurasians especially were sadly neglected in this matter, their smaller communities (and also those of Europeans) being practically without any ordained ministry at all. The Rev. J. C. Whitley spoke chiefly of the natives, most of the Christians among whom, he said, owed their Christianity to the German Evangelicals and the Jesuits, though the Church of England had lately taken up the work with increased vigor. Sir Charles Turner looked at the matter in a brighter light, and stated that the members of our own Church in India now numbered 170,000. The Bishop of Winchester, who closed the discussion, invited other dioceses to follow the example of his own, and endeavor to found a special mission in some part of the Indian Empire.

CHURCH DEFENCE.—Thursday evening, in the Congress Hall, was occupied in the discussion of the best ways and means of "Church Defence."

The Rev. T. Moore introduced the subject by giving a brief history of Church property and endowments, in which he refuted the popular fallacies that the State gave these to the Church, and that consequently it has power to take them away and apply them to secular purposes. Mr. Beresford-Hope read a paper on the Social Defence of the Church, and urged the revival of life in its organization and work as a powerful argument against Disestablishment, concluding with the words: "It is mocking our understandings to talk of 'a large observance of the principles of equity and liberality' in connexion with wholesale and purposeless rapine, and it is outraging our moral sense to prophesy soft things about the vitality of the Church of England, over indefinite confusion and limitless ruin." Dr. Jessopp proved the continuity of our branch of the Church from the earliest time, and said that no Church in Christendom could compare with our own in the perfection of its parochial system. Prebendary Harry Jones appealed to the self-denying, hard-working lives of most of the clergy, and to the philanthropic labors

undertaken by the Church, as proofs of its claims to support; and Prebendary Row pointed out the cruelty of denying to the poor the gratuitous ministrations of the clergy.

THE CHURCH OF ENGLAND AND FOREIGN CHURCHES.—A meeting was held in the Wesleyan schools on the same evening, to discuss the "Attitude of the Church to Foreign Churches."

The Archbishop of Dublin thought that where Roman Catholicism was the only great power contending against infidelity and vice, as in France, it deserved our sympathies; but that these sympathies ought to be transferred to the reformed branch of the Church when such sprang up. The Old Catholic movement was dealt with at some length by Prebendary Meyrick, who showed the right of its promoters to expect brotherly aid from members of the Church of England, and how that right had been recognized by many of our leading men—Archbishop Tait, Bishop Wordsworth, Mr. Gladstone, the Bishop of Winchester, Archbishop Benson, the Bishop of Durham, and many others, especially by the Bishop of Gibraltar and Bishop Titcomb as our representatives on the Continent. He urged, however, that the English Church at large should take formal steps to establish intercommunion, and should heartily co-operate with the new reformers as far as possible. The discussion was continued by the Bishop of Gibraltar, Dr. Hall and Dr. Nevin of America, and others.

FOURTH DAY.

THE SPIRITUAL LIFE.—The Congress subject for Friday morning was "The Spiritual Life."

The Bishop of Winchester presided, and the large Congress Hall was filled from end to end.

The Rev. H. Footman, who read the first paper, dealt with intellectual difficulties of belief; the temptations to agnosticism, materialism and pessimism rife in the present day, and urged that they should not be allowed to rankle half-acknowledged in the mind, but should be bravely faced, fought and conquered. The life of Christ was God's great answer to questioning souls. The Rev. J. E. C. Weldon thought that the human intellect was incapable of grasping the facts of the spiritual world, and urged that the spiritual life itself should be the Christian's first care. The Rev. Charles Gore said that difficulties often affected rather our distorted view of the truth than the truth itself, and pointed out the personal responsibility of each person for his own belief. The Rev. H. W. Webb-Peploe read a paper on the "Respective Influence of Devotion and Work in Forming the Spiritual Life," proving the danger of the undue predominance of either element, each being necessary to the perfection of the other. Prebendary Baker insisted on the want of more definite religious teaching for young people of the upper classes, and of frequent week-day services with instructions, held at convenient times. Canon McCormick spoke of the difficulties of and aids to private devotion, and was followed by Prebendary Wilson, who recommended early rising, and the practice of prayer at stated hours of the day.

INTEMPERANCE: ITS REPRESSION BY LEGISLATION.—On Friday afternoon the subject of Intemperance was opened by Mr. E. Stafford Howard, M.P., who argued that the present facilities for the sale of drink amounted to a huge system of organized temptation, and gave as his opinion that while the *maximum* limit within which such sale should be allowed ought to be fixed by law, the *minimum* limit for any place, even to the point of total prohibition, ought to be in the power of the local public. Canon Ellison's paper dealt with Local Option, Sunday Closing, and Grocers' Licenses. Mr. J. G. Talbot thought that a better system of in-

spection ought to prevail, that it should be made penal to sell spirits to young persons, and that drinking ought to be forbidden in houses where eatables were not sold. Prebendary Grier having warmly advocated Local Option, Canon Blackley moved the question of compensation in the case of the closing of public houses, thinking it doubtful whether it ought to be given. The Rev. W. Watson, of New Zealand, then described the practical effects of Local Option in that country. Other speakers followed, and strong diversity of opinion was expressed on the legislative methods of discouraging intemperance, though all agreed that measures for its suppression were called for.

THE SOCIAL SIDE OF CHRISTIANITY.—The last sectional meeting of the Congress was held on Friday afternoon, for the discussion of "The Social Side of Christianity."

The Rev. M. S. A. Walrond reviewed the relations of the upper and lower classes to each other at the present time. Mr. G. A. Spottiswoode gave a historical sketch of those relations in the past, and instanced Lord Shaftesbury as the great social reformer of this country. "The aim of the Church," said the speaker, "should be to uphold no class distinctions, but to say to all alike, 'Sirs, ye are brethren; why do ye wrong one to another?'" The Rev. W. B. Richmond urged the sinfulness of under-payment for work done; Mr. A. Froud spoke out for maids-of-all-work, shopkeepers' assistants, tramcar men and railway servants; the Rev. G. S. Stenning pleaded for more consideration to be shown to agricultural laborers; and the Rev. S. Hobson urged kindness on the part of employers, and free sympathetic intercourse between them and those whom they employed.

CLOSING SERVICE.

The Congress was brought to a close on Saturday, the 10th, by a special service in the diocesan Cathedral. A large number of members left Portsmouth for Winchester by the 9.25 train, in order to be present. The service was intoned by one of the minor canons, and the Bishop of Oxford (Dr. Mackarness) preached. The right rev. prelate, in the course of his address, urged the necessity of united effort on the part of Churchmen, and deplored the fact that hundreds and thousands of people never did anything to help forward the great work of Christianity. The week's Congress just closed had shown them how much was being done, especially for friendless girls and women, for the poor of East London, and for our soldiers and sailors, and no one could doubt that men's hearts were stirred in these days to do the work of Christ. There were nurses who labored in the hospitals for love, and not for money, and there were ladies whose visits to the work-houses must seem almost as angels' visits to the inmates of such institutions. He claimed that the altered tone of the Church Congress was a testimony that the thought of Christian work had entered into the hearts of the members of the Church in this age in which they lived. Indeed, no man or woman could find his or her right place in the Church who did not do something for Christ.—*Church Bells.*

QUESTIONABLE METHODS.

We note with extreme regret the increasing tendency, (especially in the cities where, of all places, it ought not to exist), to use our Churches for other than strictly religious services. Whilst ardent lovers of music, and recognizing its immense importance in connection with the services of the Church, we cannot but regard it as secondary, as in fact a mere adjunct to the services proper. When, however, we find that the purpose for which people

are called upon to assemble in a building set apart, if not in all cases actually consecrated, to the service and worship of Almighty God, is to listen to an artistic performance of even sacred music, without any idea of their taking part therein as an act of worship, we cannot help feeling that music has usurped a position to which it is not entitled, and the end of such a course of action must, in our opinion, be to lessen the sacredness which hitherto has attached in a peculiar manner to buildings connected with the service of the Church, and to reduce them, more or less, to the level of the music hall or opera house. Already it is by no means uncommon to hear these special exhibitions spoken of as "operas" by young persons; and it is mere fancy to suppose that any sense of worship is connected therewith by most of those who attend. We cannot help thinking too that the levity and misbehaviour which occur frequently on these occasions far outweigh in ill-effect any supposed benefit arising therefrom in the way of the cultivation of the popular taste. Let us have music of the highest and best character in our Churches, but keep it in its place, as a handmaid to real earnest worship; and let it be such as may be joined in by all and be impressive, as being the outburst of praise from the great congregation, rather than as the exhibition of the peculiar capabilities and qualities of this or that professional or amateur. We most sincerely hope that this practice may not gain ground amongst us

Another practice equally objectionable, and worthy of all condemnation, is the system of "advertising" or "puffing" of this or that preacher. It is becoming all too common to read in the secular papers announcements that the Rev. A. B. will preach at such and such services on Sunday next at this or that church, followed by perhaps a column of laudatory notices of this particular individual. Now, we care not *who* the A. B. may be—high or low, big gun or little gun—the whole principle of the thing is wrong and injurious, as we view it. Surely the purpose of assembling ourselves in our churches is not to hear the eloquent A. B. or the learned C. D. or the famous E. F., but primarily to worship God, and to receive through His messenger—it matters not who he may be—the message which his Master has bidden him deliver. This system—too much like "touting" in other professions—appears to us to be a mere pandering to a vicious popular desire to hear or see something new; and suits rather the theatre than the Church. Could it be truthfully contended that the purpose of all this advertising was to draw in the poor and the halt and the maimed, or those who are not Church-goers, there might be some excuse; but we fancy few such find even "standing room" on these occasions. This, too, is a practice that we would gladly see discontinued, and which we hope may be discountenanced by clergy and people alike.

MR. GLADSTONE'S evasive utterances on the Disestablishment question have pained his friends and humiliated himself. In his latest manifesto, he declares it to be "an issue of the future," which it will be for others, not for him to settle. In the meantime, he virtually declines to contribute anything to its settlement by any expression of opinion, either one way

or the other: This may be policy, but it is not statesmanship; still less is it the course which Churchmen had a right to expect from so pronounced a Churchman as the ex-Premier.

THE wise action of the Archbishops of Canterbury and York in addressing the electors of England and Wales on their duties in connection with the coming election, will no doubt provoke much hostile criticism, which, under ordinary circumstances, might not be undeserved. But it must be remembered that the circumstances which have impelled their Graces to this unusual, if not unprecedented step, are not ordinary. The new Parliament which, as the Archbishops state, will probably govern England for many years, is to be elected by a constituency a large proportion of whom have only just been admitted to the privilege of the franchise, and who, from their ignorance of political affairs, are peculiarly liable to be imposed upon by designing men. Each of the great political parties is making herculean efforts to coax or coerce the uneducated voter into its ranks, and under these circumstances it is a noble and patriotic act in the chief officers of the Church to come out as they have done, and to inculcate on every elector the duty of casting his vote intelligently and fearlessly, as a man and a citizen, and not as a mere part of a political machine.

RECENT statements as to the practical effect of the Scott Act in the counties where it has been adopted have intensified our misgivings of its value as an effective agency for repressing the evils of intemperance. The Montreal *Witness*, which has been one of the warmest supporters of the Act, has published letters which show that in some of the localities where it was only lately adopted, by immense majorities, it is already a dead letter. A still more serious allegation, which is made by another paper of high standing, is to the effect that the leading distillers of Ontario report a large increase in the manufacture and sale of whiskey since the Prohibition wave swept over that Province. This statement, if true, is the most damaging Anti-Scott-Act argument which we have heard yet; and if untrue, it can be easily disproved. Will our Prohibitionist friends give it their attention?

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—Some weeks ago there appeared in your columns an appeal from the Lord Bishop of Nova Scotia in behalf of King's College—this appeal referred to a financial statement of the affairs of the College. We believe that appeal and financial statement have been widely circulated in all the parishes of the Diocese of Nova Scotia. It would be gratifying to your numerous readers who are interested in the well being of King's College, if the Treasurer or Secretary of the College would inform them what response, so far, that appeal has met with in the Diocese of Nova Scotia; it would, perhaps, stimulate some to stir themselves in behalf of the College, if they were informed what parishes had responded, and to what amount.

We did hear that the Most Reverend the Metropolitan of Canada had issued to his diocese an appeal similar to that issued by the Bishop of Nova Scotia. If this is the case, your readers would no doubt like to hear some news as to the results, so far, of the appeal in behalf of King's College in the Province of New Brunswick. I remain yours truly, PRESBYTER.

FAMILY DEPARTMENT.

ISEMAEL.

"No man careth for my soul."—Psalms cxlii. 4.

Blind, Lord, so blind! I wander far
From Thee among the haunts of men,
Most like some lone, faint, flickering star
Gone from its place, nor knoweth when
The sun shall give it shining dole!
Lord! no man careth for my soul.

Blind, Lord, so blind! In loneliness
In crowded mart or busy street,
I fold my hands and feel how less
Am I to any one I meet,
Than to Thee one lost blow's roll!
Lord! no man careth for my soul.

Blind, Lord, so blind! And I have knelt
Among myriads in Thy house of prayer;
And still sad desolation felt,
Though heavy freighted was the air
With Litanies of Love. One ghoul
Cried, "No man careth for thy soul!"

Blind, Lord, so blind! The world is blind!
It feeds me, fainting, with a stone.
I cry for bread. Before, behind,
Are hurrying feet; yet all alone
I walk, and no one points the goal.
Lord! no man careth for my soul.

Blind, Lord, so blind! Can they not see,
Who walk Thy way with brows of calm,
How great the bitterness in me?
Can they not give me of the balm
That holds their spirits in control?
Lord! no man careth for my soul.

Blind, Lord, O very blind am I.
If sin of mine sets up the wall
Between my poor sight and Thy sky,
O Friend of man, Who cares for all,
Send sweet peace ere the last bell toll!
Yea, Lord, Thou carest for my soul.

HORATIO GILBERT PARKER.

A GAME OF AUTHORS.

(From the Young Churchman.)

"No, Robbie, you must not do it; mamma don't want you to go to the Post Office at all," said Emily.

"Come, now," said grandma, "do get your books and read to me this evening."

But no; Robbie was sick of books and tired of staying at home. He needed a change. It was about mail-time, and he heard some of the boys of the village going to the grocery, across the way, where they meet to play tricks on each other, and to listen to the jokes and stories and silly gossip of the loafers and farmers, who likewise seek to amuse themselves while waiting for the one great event of the day at E—the arrival of the mail.

Robbie wanted amusement, and was not to be easily satisfied with staying in. He whined and coaxed, and even threatened some pretty large things that he had a mind to do; but finally seemed to yield, by asking Tom, his older brother, to go out and borrow a pack of Authors.

Thomas thought that the cards could not be had, and besides, he was busy.

"What will a pack of those cards cost?" inquired Uncle Ben, who made his home with the family, at this time.

"Mr. Granby has a new pack he will sell for fifty cents," replied Robbie, eagerly.

Uncle Ben was an old school-teacher who loved children, and was full of human nature, as they say. He understood the situation at a glance.

"Here is a case for management," he said to himself. "How much money have you, Robbie?" he asked, cautiously.

"Only twenty cents," was the quick reply.

"Well, now, I'll tell you what I have been thinking," continued Uncle Ben, after a brief pause; "you put in your twenty cents, and I will give ten cents, and if Emily and Thomas, and two others, will each pay five cents, you can buy cards and call them yours, and we can all have them to play with."

In a few minutes the whole household was interested in the scheme, the matter was quickly talked up, the amount was soon raised, and after a very little delay, the new box of cards was secured, and at hand.

Now for the fun.

Seated around a circular table, in a large,

comfortable sitting-room, were Robbie, Emily, Thomas, Amasa, and Uncle Ben. Grandma sat by in her easy-chair, and Mrs. Beham, the housekeeper, was busy with some work. Mr. and Mrs. Thrifty were away from home, on business.

Everybody knows how to play Authors, and I need not describe the game. Most of the party have played a little before, but Uncle Ben and Robbie knew least about it. Emily, who has had most experience, deals the cards and directs the players.

"Now," said she, "no one should see another's cards, or he will know what to call at once."

"Some of you will look at my hand, I know," whined Robbie, rather accusingly; and he brought a pile of books from another table and placed them in front of him, to set his cards behind.

"I don't know about playing with any one who is so suspicious," remarked Uncle Ben; "they say that people who have no confidence in others are the least to be trusted themselves."

All hands looked at Robbie, who hung his head a little, and was very busy sorting his cards just then.

It was his first call, and he was so fortunate as to get a whole book the first time, whereupon he very quickly became excited—so much so, that grandma had to hush him. The game increased in interest, and lasted for nearly half an hour.

The calls grew more prompt and confident. "Longfellow, of Emily," shouted Thomas, and she gave him the card. "Evangeline," continued he, in a lower tone, as he looked at her craftily; but the instant she began to appear doubtful, and to shake her head, he turned and added—"Of you, Amasa."

"No you don't," replied Amasa, "you called of Emily."

"I didn't speak to her at all, now," answered Thomas, with a loud voice, and an air of injured feelings.

"You meant me, though," put in Emily, warmly.

"Thomas, I wouldn't play if I couldn't get along without cheating," added Mrs. Beham, who felt that she had some care of the children when their parents were away.

Uncle Ben remained silent and thoughtful. The game was suspended, and he spoke.

"Thomas," said he, "did not you look at Emily when you called, and didn't you think of her first, and then change your mind after you discovered, by her looks, that she had not the card you wanted? This, indeed, is no slight matter. Don't you know that it is not necessary to speak a word in order to tell a lie? A falsehood may be acted as well as spoken. Everything we do is either right or wrong; all we say is true or false. A look may deceive, and the least equivocation in act may mislead others, and stain our souls with sin. And it is with amusements as with everything else. They may help to make us honest, or lead us to be dishonest. Our conscience, which is 'the still small voice within,' telling us to be right and do right, needs to be educated and enlightened by the sure Word of God and the Holy Spirit of Truth, and we cannot be too careful of our thoughts and words and deeds. If we allow ourselves to trifle with the truth in play, we may all the more easily come to find ourselves doing likewise in the more serious business of life. May this be a good lesson to us all."

Thomas felt truly condemned and sorry, as his call was ruled out of order; but nothing more was said about it. The game went on; Uncle Ben found himself much interested in some of the titles of books on the cards, and frequently paused to make some instructive or entertaining remark about some favorite author.

At times, the players became very mirthful.

Occasionally Robbie would call for a card when he already had it, and so make confusion. Uncle Ben would sometimes get all of a set but one, and Emily would quietly take them all from him, and then they would all have a good laugh. Emily got the most books. Robbie had all his luck at first, and whined some toward the last, as set after set passed from his reach. He got but one book, and Uncle Ben, who had none, tried to encourage him to be patient and persevering.

Game after game followed, the grocery was forgotten, the evening had been short and sweet, indeed, and all went to bed with happy good nights to each other, and wishes for pleasant dreams.

O. O. WRIGHT.

A GENTLEMAN.

Let no boy think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly, and honorable; by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, by fearing God.

More and more do we see the necessity that the Church should care for the children. All around us are men and women who are wrecks of faith, because they were not trained in childhood, in the Catechism and the doctrines of the Church. "Popular" preachers are proclaiming heresy from hundreds of pulpits, and even our own people will listen to them, and then have doubts as to some of the fundamental truths of the Christian religion. Possibly, not much can be done with the present generation, but care should be taken to get hold of the children more and more, and instil into them "what a Christian ought to know and believe to his soul's health." Where the Sunday School is the only agency a clergyman can have, by all means, let him give his best efforts to that. Unless the children are properly looked after, godless schools and a godless age will turn out men and women to take our places, who will be very "far gone" in all that relates to the Christian life.

A story is told of an abbot who wanted to buy a field near his monastery. The owner would not sell it; but at last he consented to lease it for the growth of one crop. The abbot planted it with acorns. With oaks growing on it, he was sure of it as long as he and his fraternity might want it. Satan outwits good people sometimes in similar style. He gets the first planting of children's hearts, and he has them for life.

S. P. C. K.—Amongst the operations of the Society referred to in its report of work for the 186th year (1884-1885) of its existence were—the provision made for the spiritual and moral welfare of emigrants; the sending out annually from the Society's college (St. Katherine's) at Tottenham of a body of fifty young women thoroughly trained for the position of mistresses in the National Schools of the country; the aid given to the Bishop of Calcutta, by a grant of £5,000 to build schools for Indo-European children in his diocese, and other grants in aid of education in India; and the foundation of studentships for the training of medical missionaries for service abroad. The grants made during the year amounted to more than £47,312, a larger sum than has ever been voted by the Society in one year.

BOOK NOTICES, &C.

THE CHURCH ELECTIO.—E. C. & J. B. Young & Co., and Potts & Co., New York; \$3 per annum.

The November number of this magazine is to hand, containing a valuable paper on the question of the use of fermented wine in the Holy Communion, by the Revs. T. E. Dowling and W. D. Martin, in which the objections to its use are carefully considered and answered; and the position maintained that the wine used by our Lord at the Paschal Supper was fermented. The Rev. J. Henry Burns concludes his papers on the "Three Creeds of the Church," discussing in this the *Quicunque*, under the heads: (a) Use in Church offices; (b) Remarks on some clauses in detail; (c) The Warning Clause, (rightly objecting to the expression "damnatory clauses," to use which, he says, is "to brand ones self as either an ignorant or a prejudiced man,") and (d) concluding observations, in which he advances Bishop Cottons' strong testimony on the value of this Creed, and strongly urges the Church in America to "recover while she may that ancient symbol of Catholicity which has proved no less necessary in these days than in the early age when it was composed. There are also interesting papers on "The Catholic Revival—its history, characteristics and aim," by Rev. C. H. DeGarmo; "The Revised Version of the Old Testament," by Canon Cook; "The Reservation of the Blessed Sacrament," by Rev. H. R. Percival; "The See Principle in connection with Church Life and Work in Cities," by Bishop Littlejohn. The foregoing by no means exhausts the list of contents, there is much else worthy of attention in this well filled number.

THE ENGLISH ILLUSTRATED MAGAZINE. Macmillan & Co., 114 4th Avenue, New York.

The November number is also to hand, fully equal in contents and style to anything that has gone before, and eliciting our warm approbation. This number contains, amongst other things, the second part of the "London Commons," an interesting paper on "Cheese Farming at Chester, England," both illustrated; a thrilling account of an adventure in Afghanistan; and an illustrated description of "Newcastle-on-Tyne." This magazine is to be found upon our list of Special Offers, and our subscribers would do well to secure it.

THE EDUCATIONAL RECORD OF THE PROVINCE OF QUEBEC. The Gazette Printing Co., Montreal; \$1 per annum.

It contains Karl Froebel's lecture delivered at the opening of the School for Kindergartens in Manchester, England, on Friedrich Froebel's Developing System of Education. Other selected matter of interest to teachers, and the 2nd chapter of an original paper by Dr. S. P. Robbins, on "The Notation of the Structure of Sentences."

ABIDE IN CHRIST: Thoughts on

the Blessed Fellowship with the Son of God. By Rev. Andrew Murray, Wellington, Cape of Good Hope. S. R. Briggs, Toronto. Thirty-third thousand; 90c.

We have here meditations for each day of one month, upon the intimate and spiritual union which our Lord intended should exist between the believer and Himself, based upon His command, "Abide in Me." The meditations, although not quite satisfactory in all respects, are practical, and intended to help those who have not yet fully understood what the Saviour meant by His command: or who have feared that it was a life beyond their reach: to show how this promise-precept is meant for all: and how surely grace is provided to enable them to obey it: how indispensable experience of its blessing is to a healthy Christian life, and how unspeakable are the blessings that flow from it.

THE PULPIT TREASURY for November is promptly on our table, and is richly freighted in every department. Dr. T. DeWitt Talmage's well-known portrait is the frontispiece; and a view of the Tabernacle in which he preaches to such multitudes is also given. These, with his sermon on The Downfall of Christianity and a well considered sketch of his life by the editor, form a notable feature of this number. Other full sermons are by Professor Barbour, of Yale College, and President McKay, of the Methodist College, Belfast. A Young Men's Service, on Muscular Christianity, by Rev. R. Logan, and a Funeral Service by Rev. A. Mursell. There are also interesting papers by Dr. Draper, one on Mission Work in London, and Pres. Gregory on Bible Unity. The editorials: on Sunday Newspapers, Get Near to the People, Alcohol and Degradation, Go to Church, For the Pulpit, are practical and well put. Yearly, \$2.50; to clergymen, \$2; single copies, 25c. E. B. Treat, Publisher, 771 Broadway, N.Y.

THE WIT OF WOMEN. By Miss Kate Sanborn. Funk & Wagnalls, 10 and 12 Dey street, New York. Square 12mo; cloth, exquisitely bound.—\$1.50.

Miss Sanborn is the daughter of Professor Sanborn, of Dartmouth College, and a grand-niece of Daniel Webster. She was educated immediately under her father's care, following throughout the regular college course, and she has since greatly added to this early culture by careful, discriminate and extensive reading. The *New York Graphic*, in speaking of her shortly after she delivered her well-known lectures on Literature in city, said: "While she is a careful and earnest student, Miss Sanborn has a dashing literary style, picturesque and as full of color as her face, and her clever wit gives an uncommon breeziness to her talks." Miss Sanborn has made a conscientious and painstaking search for the materials contained in this book. Her own aptness in turn-

ing a pun has enabled her readily to detect the humorous element in the writing of others. Her object—a laudable one—has been to collect in one volume the witty sayings of women. The field is a new one, never as yet harvested, and to the reader of this volume it will indeed prove "a rich and abundant harvest." The work will be found to be one of unusual interest and merit.

LITTELL'S LIVING AGE. Littell & Co., Boston.

The numbers of *The Living Age* for the weeks ending Oct. 24th and 31st contain, amongst other selections:—The Parsees, *Westminster Review*; Anthropology, by Francis Galton, F.R.S., *Nature*; A Dialogue on Novels, *Contemporary Review*; From "Some Reminiscences of my Life," by Mary Howitt, part IV., *Good Words*; Crossing the Atlantic, *Spectator*; The Uniformity of Nature, *Nineteenth Century*; Musings without Method, *Blackwood*; Havana, from a Tourists' Note-Book, *Temple Bar*.

MARRIED.

FULTON-OAKES—On the 15th ult., at the Parish Church, Weymouth, N.S., by the Rev. P. J. Fillet, A.B., Rector, Mr. Richard T. Fulton, of Hazleton, Penn., U.S., to Estelle M., third daughter of the late Edward H. Oakes, Esq.

VROOM-CAMPBELL—On the 20th ult., at the Parish Church, Weymouth, N.S., by the Rev. P. J. Fillet, A.B., Rector, assisted by the Rev. J. Ambrose, A.M., Rector of Digby, the Rev. Fenwick Williams Vroom, A.B., Rector of Shediac, N.B., to Agnes Jessie, third daughter of the late Hon. Colin Campbell.

DIED.

HARDING—On All Saints' Day, at Middleton, N.S., Nellie, the daughter of Dr. F. W. and Ellen S. E. Harding, aged 14 years.

FORTIN—On Saturday, Oct. 31st, at the Parsonage, St. Andrews, Man., Diocese of Rupert's Land, Luella Harris Bangle, aged 41 years, beloved wife of Rev. A. C. Fortin, incumbent of St. Andrews.

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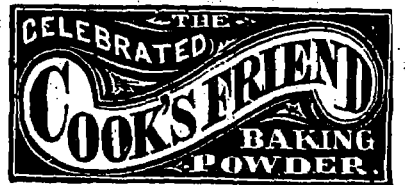
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THE CHURCH GUARDIAN,
P. O. Box 504,
Montreal, Oct. 1st, 1885.

MISSION FIELD.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

GLEANINGS FROM THE ANNUAL REPORT.

BERLIN.—On Sunday, June 21, the Rev. Dr. Cassell administered the sacred rite of Baptism to a member of the house of Israel.

BUCHAREST.—In June, Mr. H. Silberbusch, Assistant Missionary, made a Missionary journey to Moldavia, visiting the towns of Rimnie-Sarat, Jassy, Bacau and Ploesti. Many Jews willingly listened to his message.

COLOGNE.—Mr. M. Rosenstrauch has received from Jews kind expressions of sympathy with him in the recent death of his wife.

In a neighbouring town, a wealthy Jewish banker, with his wife and grown-up daughter, have lately been converted to Christ and baptized, and now join in every good work of the Church.

It is interesting to hear that that Jewish family have been led to enquire after the truth by their own child, a sweet girl of about fourteen years of age, who was a friend to the Protestant pastor's girl of the same age, who lived opposite. The banker's residence is close by the new and magnificent Protestant church, and his child, attracted by the singing and prayers there, and influenced by the pastor's girl, often desired her father to go in, but he refused. One Sunday, when the people poured into the church, his girl said to him, "Papa, was not that church erected at our very door that we may go in! Yes, come in." The banker hearkened to his child, and heard an impressive sermon from Pastor Trey, which sermon God had blessed to the banker's soul. Since, he attended the church regularly, induced his wife to do the same, asked for regular Christian instruction, which he and his wife and daughter received from, and were then baptized by, the very pastor.

KONIGSBERG.—Mr. Skolkowski has been engaged for the past three or four months in visiting a large number of towns and villages in the provinces of East and West Prussia, where Jews reside.

MANCHESTER.—Two of our Assistant Missionaries, assisted during part of the journey by the Rev. M. Wolkenberg, have visited Leeds, Sheffield and other places in that neighbourhood, among smaller or larger Jewish communities, to whom they sought to impart the knowledge of the Gospel, both verbally and by the circulation of the written word. The opportunities for doing so were abundant and encouraging, especially at Leeds, where there is always a wide door open for the entrance of the Evangelist and his message. Why the Jews should be so much more accessible to the Missionary in that

town than they are anywhere else in England is not easy to say. That they are so, is an indisputable fact, of which our agents have availed themselves to the utmost of their ability. Day after day they went in and out freely among them, and found themselves surrounded by crowds of eager listeners, both men and women, whose anxiety to possess themselves of Missionary publications is attested by the sum which they expended in the purchase of books, which included sixteen New Testaments.

Another result of this Mission journey is an arrangement for a Mission service at Grimsby. Some fifty Jewish families have recently settled in this coast town, and have attracted public notice, canvassing for aid towards the erection of a synagogue; so that some Christian friends presented them with a site for that purpose, in close proximity to one of the churches. This event, it seems, first impressed the local clergy with a sense of the claim which their Jewish parishioners had upon their spiritual ministrations.

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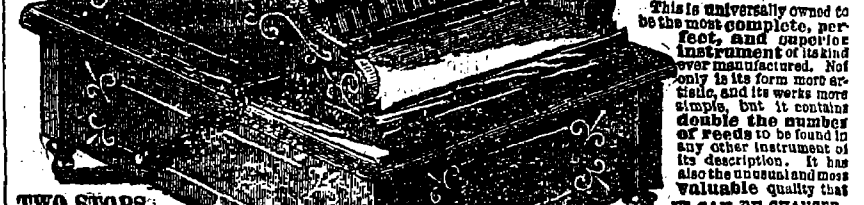
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PARAGRAPHIC.

UNIVERSAL TESTIMONY.

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A HINT.—Beware of all the worthless mixtures, and dirty, greasy combinations which are offered you in almost every store you enter, and which some unprincipled shopkeepers try to palm off as a substitute for Perry Davis' Pain-Killer.

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A western paper says that "by this time all down easters have got their houses banked up and have laid in a supply of Johnson's Anodyne Liniment."

Never be idle, but keep your hands or mind usefully employed, except when sleeping.

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Temperance Column.

THE PRESS AS AN AID TO BAND OF HOPE WORK.

(By Frederick Sherlock, author of "Illustrious Abstainers," "More than Conquerors," etc.)

(Continued.)

Prison Chaplains, Police Court Magistrates, and the Governors of Reformatory Institutions have repeatedly testified to the demoralizing results of the penny dreadfuls. Many young people have descended into vicious and even criminal practices because their minds have been depraved by the vile reading which has fallen into their hands. "Light! more light" was the dying prayer of Goethe, and "Light! more light!" is truly the best weapon with which to disperse the darkness bred of the penny dreadfuls.

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I have long learnt that in Temperance work especially it is extremely difficult to draw up any plan for universal adoption. Circumstances do, indeed, alter cases; but, notwithstanding this, I venture to reiterate, with emphasis, the courageous and comforting proverb, "Where there's a Will, there's a Way."

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In districts where the children are quite too poor to pay even a half-penny a month to the Literature Fund, I would suggest that the cost be defrayed either by an appeal for funds to some outside friends, or by the proceeds of a service of song or entertainment by the Band of Hope. Five pounds would more than provide a year's issue of a half-penny periodical for 200 members! Is it heretical to say that a Secretary who cannot see his way to raise this paltry amount ought to be promptly "removed" as pleasantly and painlessly as possible.

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(To be continued.)

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POST OFFICE DEPARTMENT, CANADA, Ottawa, 1st October, 1885.

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