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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, OCTOBER 26, 1888.

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ECCLESIASTICAL NOTES.

BRISTOL BISHOPRIC.—At a meeting of the Bristol Bishopric Committee lately, it was reported that the subscription list laid on the table amounted to £40,058, nearly two-thirds of the amount required.

SUGGESTED ADDITION.—The idea of making an addition to Westminster Abbey is again mooted. Mr. Shaw Lefevre is credited with the laudable enterprise of raising a voluntary subscription to add a new cloister near Palace-yard.

PRESENTATION.—Canon Harrison, vicar of St. James', Bury St. Edmunds, has been presented by his parishioners with an address, a writing table, and a purse of £112, on his appointment to the Bishopric of Glasgow and Galloway.

DISCOVERY.—Some beautiful carving in Church stone has been discovered in a buttress against the north-east corner of the north transept of Peterborough Cathedral. This probably belonged to the Lady chapel, built about 1272, by Prior Paris, and demolished in 1670 to mend dilapidations in some parts of the building. It mainly consists of arcading, bracketed pinnacles, caps, mouldings, &c., and formed a portion of some extensive interior ornament, probably of a shrine to St. Oswald.

GRATIFYING.—It appears, from a paper recently issued by the National Society, that from the date of the passing of the Education Act to August 1887, the latest date for which returns are issued, the accommodation provided by the Church in her efficient schools increased from 1,365,080 to 2,579,565, i.e., 1,214,485 additional school places were provided; whilst during the same period all the other religious bodies, together with School Boards, provided accommodation for 2,185,923 children; also that during the past eighteen years the Church contributed for education in schools connected with the Education Department over £10,000,000, as against less than £3,000,000 from all the other religious bodies combined.

RE-PEOPLING PALESTINE.—Dr. Sivatha, of Chicago, is organising a movement for the resettlement of Palestine. He is working in England as well as in America. He is making many converts to his views, and he expects that there will soon be an extensive migration to the Holy Land from both Europe and America. The new colony, although the product of deep religious convictions, is to be formed on strictly business principles. Captain Condor, who has made an official survey of Palestine, reports that its agricultural capabilities are very great, and that it can be easily made to rival in fertility the most productive countries of Southern Europe. Plans have been formed to rebuild Jerusalem in harmony with the prophetic descriptions of the Bible. It is proposed to be made a centre of learning and political influence as well as of religion. Dr. Sivatha's scheme is extensive and far-reaching. He says that he has long made it his study to develop not only all Palestine, but

all the great Euphrates Valley, "which is capable of sustaining 100,000,000 people, and of again being the centre of the world's activities." He expects aid from Jews and Gentiles. According to his expectations the Jews will form but one-sixth of the population of the re-inhabited and revived Holy Land. Dr. Sivatha is evidently an enthusiast, who has the faculty of inoculating others with his enthusiasm.

THE NEW BISHOP OF CHESTER.—The Rev. Canon Francis John Jayne, who since 1885 has been the Vicar of Leeds in succession to the Rev. Dr. Gott, transferred to the Deanery of Worcester, has been nominated to the See of Chester rendered vacant by the translation of Dr. Stubbs to the See of Oxford. The Vicar of Leeds, who has consented to the nomination, will have spent but a short time among the people of that town. Born in or about 1844, he was educated at Wadham College, Oxford, of which he was a scholar. He took a first-class in Moderations, and a first-class in *Literæ Humaniores* and in Law and History in 1868, in which year he was elected a fellow of Jesus College. He was Senior Hall Houghton Greek Testament Prizeman in 1870. He was ordained in 1870, and became Curate at St. Clement's, Oxford, and from 1871 to 1879 was tutor of Keble College. He was then appointed Principal of St. David's College, Lampeter. He was Whitehall Preacher in 1875-77, and Select Preacher at Oxford in 1884.

The new Bishop is (says the *English Churchman Evangelical*) an advanced High Churchman. His appointment has given great satisfaction to the Ritualists. The *Church Times* says that it is "in every way an admirable appointment," and that Mr. Jayne is a "sound Churchman."

THE CHURCH HOUSE, LONDON.—Since the formal opening of the Church House, about two months ago, considerable progress has been made in its interior arrangement, and nearly £5,000 received in donations. At present only one-half of the house is occupied, the rooms which were used for committee meetings during the Lambeth Conference; but it is intended to remove the partition, and throw many of the rooms into one. By this means, on the ground and first floor, rooms will be found which will accommodate close upon a thousand persons each, while the upper rooms will be utilised for committee meetings and such like. The number of volumes in the library is increasing, but there is still a great dearth of works bearing on ancient ecclesiastical history, relating either to the mother country or the colonies. Gifts of books of this kind are earnestly sought for, and it is expected that foreign ecclesiastics will do their best to make it a centre in this respect for the Anglican Church throughout the world.

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

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

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.

The days of INTERCESSION for SUNDAY-SCHOOLS for 1888, will take place on Sunday, October 21st, and Monday, October 22nd, and in view of this the following circular has been issued:—

To the Clergy, Superintendents, Teachers, and Friends of Sunday-Schools:—

The Committee of the Church of England Sunday-School Institute, so far as it is within their province to do so, venture once again to invite the Clergy, Teachers, and Friends of Sunday-schools, to unite in observing the days suggested for Special Intercession on behalf of Sunday-schools. The days proposed are: Sunday, October 21st, and Monday, October 22nd.

This invitation is addressed to the Colonies, the United States, and the Continent, no less than to all those in Great Britain who are willing to receive it.

In the previous year during which the observance of Special Days for Prayer and Thanksgiving in reference to the important branch of Church Work carried on in the Sunday-school has been customary, the approval of the Archbishops and of many of the Bishops has been freely given. The Committee are glad to state that the Archbishop of Canterbury has expressed his personal interest in the movement, and recommends the Clergy of his own diocese to observe the Days appointed. The movement has also received the support of the Archbishop of York.

The Committee feel that it is hardly necessary for them to refer to the need of Special Prayer on behalf of Sunday-schools, and of the manifest advantages which result from united and simultaneous action wherever such action is practicable. If Missionary work and, (in some Dioceses), Temperance work receive the recognition and prayers of the Church on fixed occasions in the year, the Sunday-school, as the Church's agency for carrying out the Saviour's charge, "Feed my Lambs," is anxious not to be denied a like position and benefit.

Topics for Prayer.—The following Topics for Prayer are suggested, together with appropriate Collects from the Book of Common Prayer, for use where it is thought desirable. A Litany for use on the Days of Intercession has been prepared by the Institute, and copies can be had, price 6s. per 100.

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

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

Prayer for the Sunday-School as a pastoral agency: that its importance may be more and more recognised, and its usefulness developed, by the Church.

Appropriate Prayers.—Collects for Advent, Easter-day, Whit-Sunday, 22nd, 23rd, and 25th Sundays after Trinity, and from the Communion Service.

2. *Prayer for those now engaged in, or prepar-*

ing for, the work,—the Clergy, superintendents, and other officers in our schools,—the teachers, that all may be taught of God; that he would greatly increase their number, and raise up a supply of fit persons to serve in this vocation and ministry; also for a blessing upon all Teachers' Preparation Classes and Meetings, and upon all Local Associations.

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

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

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

4. Prayer for the parents, and friends of the scholars. That they may heartily co-operate with the Sunday-school; and that, where they are irreligious, the school influence may be blessed to them.

Collects for Good Friday (1st), and "O God of Abraham," from the Marriage Service.

THE BIBLE TEACHES THE CHURCH AND THE CHURCH ONLY.

By the Rev. EDWARD JAMES JONAS.

It is remarkable and sad to observe to what extremes they go who leave the teaching of the Church. We say "the Church" because "Church doctrine is Bible truth." It is notorious that most of the sects of the day practically seem desirous to throw into oblivion for ever the very word "Church" and yet it is a word of frequent use in the New Testament, and most wonderful expressions are made in reference to her both by our Blessed Lord and His Apostles. Let us contrast the word "Church" and the word "Christian" as used in the New Testament.

The word "Christian" occurs only twice in the Bible, and it must be remembered that it was not a word in use by the believers themselves, it was merely a bye-word and name of reproach [Acts xxvi. 28] and in the time of St. Peter he refers to it as a term of reproach; indeed in his time it was a word used in bitter

contempt [1 Peter iv. 16]. The word "Christians" occurs but once [Acts xi. 26], and without doubt the name was given by the Romans (who were celebrated for their fertility in nicknames) in ridicule. The believers spoke of themselves as members of the Church—Churchmen (see more than one hundred passages in the New Testament which refer in the highest and strongest terms to the Church), and yet the so-called "Bible and the Bible only" people eschew, ignore, and decry the only Biblical word, and use not merely the now sanctified heathen word of contempt and ridicule, but the name of some man or thing. The Bible says, "Upon this rock I will build my Church" [S. Matt. xvi. 18]; If he neglect to hear the Church, let him be unto thee as a heathen and a publican [S. Matt. xviii. 17]; "The Lord added to the Church daily such as should be saved" [Acts ii. 47]; "And great fear came on all the Church" [Acts v. 11]; "Was a great persecution against the Church" [Acts viii. 11]; "Gave him to be Head over all things to the Church" [Eph. i. 22]; "Might be known by the Church the wisdom of God" [Eph. iii. 10]; "As the Church is subject to Christ, so let wives be to their own husbands" [Eph. v. 24]; "As Christ loved the Church and gave Himself for it" [v. 25]; "That he might present to Himself a glorious Church" [v. 27]; "And He is the head of the Body the Church" [Col. i. 18]; "For His Body's sake, which is the Church" [i. 24]; "To the Church of the first-born in heaven" [Heb. xii. 23]; "God hath set some in the Church, first Apostles" [1 Cor. xii. 28]; "To Him be glory in the Church by Jesus Christ" [Eph. iii. 21]; "Ever as Christ is the Head of the Church" [Eph. v. 23]; "The seven stars are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches" [Rev. i. 20]; "Or despise ye the Church of God and shame them" [1 Cor. xi. 22]; Brethren, they are the messengers of the Church" [2 Cor. viii. 23]; and so with the rest of the more than one hundred express references to the Church. No doubt the Church has, though not the Bible, adopted the term of reproach "Christians" but we dare not eschew, ignore, deny, or fight shy of, as the Protestant sects do, the Church which is so pointedly and emphatically laid down in the Bible as our sure warrant and guide. To assert we are of the Church—Churchmen—is to use the Biblical term, and no delicacy, no sign of cowardice must refrain us from being truly "Biblical." How remarkable the fact, and how inconsistent are they whose cry is continually "the Bible and the Bible only" that they should be the foremost to decry when brought home

to them, that which is so truly and emphatically Biblical, viz. "the Church of the Living God, the pillar and ground of the truth" [1 Tim. iii. 15].

REV. DR. NORTON ON REUNION AND THE ENCYCICAL LETTER.

(Continued.)

A THREE FOLD MINISTRY,

endowed with special ministerial grace and authority, by the Holy Ghost, through ordination in due Episcopal succession from the Apostles, and so from Our Lord himself, is clearly an integral part of the visible Church of Christ, as set forth in the New Testament. The religious life of the New Testament Christians was maintained loyally on the lines of the New Testament Church. In the Acts of the Apostles (ii. 42), the Holy Ghost has recorded for our instruction that the baptized converts "continued steadfastly in the Apostles' doctrine and fellowship, and in the Breaking of Bread (i.e. the Holy Communion) and in the Prayers" (i.e. not any prayers, but the recognized worship of the Apostolic Church). All worshipped the divine "Head, even Christ; from whom the whole body of the Church, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." For the visible unity of this Church, Our Lord prayed on the night of His betrayal. Against the sin of "schism," which is a breach of this unity, we pray in the Litany. The New Testament is full of exhortations to all Christian people to maintain the Apostolic unity and order of the Church. In the Apostles' and Nicene Creeds we all reverently stand in public worship, and adopting the very words of primitive Christendom, we solemnly and joyfully declare our belief in and allegiance to this Holy Catholic and Apostolic Church as a divine institution. St. Clement, the 3rd Bishop of Rome after the Apostles, wrote an important letter, A.D. 95, i.e. while the Apostle St. John was still living, in which he alludes to the three-fold ministry in the Christian Church as a divine institution. The Apostolic Episcopate was everywhere regarded in the Primitive Church as an outward centre and sign of Christian unity; so much so that all the early branches of the Church in Jerusalem, Antioch, Crete, Cyprus, Smyrna, Rome, Alexandria, Carthage, Lyons, &c., &c., appealed for evidence of their Catholicity and orthodoxy to the Apostolic succession of their Bishops. Individual Bishops were frequently described by the position which they occupied in the line of Apostolic succession; as the second, or third, or sixth, or twelfth, as the case might be, from the Apostles. St. Ignatius, a trusted companion of the Apostles, and second Bishop of Antioch, suffered martyrdom about the year 107. Before his death, he wrote letters to several Churches, in which he again and again appeals to the

APOSTOLIC SUCCESSION OF THE BISHOPS,

and urges all the faithful to remain in communion with them and with the Presbyters and Deacons ordained by them. "Apart from these," he says, "there is no Church." Again he says, "Let that be deemed a proper eucharist, which is administered either by the Bishop or by one to whom he has entrusted it." His genuine epistles are full of teaching of this kind, which is specially instructive as coming from a companion of the Apostles. Tertullian, born about A.D. 150, in Northern Africa, writes to the same effect. Irenæus, a disciple of Bishop Polycarp, of Smyrna, who was himself a disciple of St. John, became Bishop of Lyons, in France, A.D. 179. He writes, "We can

THE CHURCH AND COMPARATIVE VIEW OF THE ORIGIN OF OTHER RELIGIOUS BODIES IN BRITAIN

(From Blunt's Household Theology.)

NAME.	BY WHOM FOUNDED.	Date of formation.	Introduced into Britain.
THE CHURCH.....	The Apostles of our Lord.....	A. D. 33	A. D. 65-70
English Romanists.....	Pope Pius V.....	.....	1570
Independents or Congregationalists.....	Robert Brown, Rector of Achurch, 1690-1630.....	.....	1580
Anabaptists or Baptists.....	Munster, a German.....	1523	1608
Quakers.....	George Fox, cobbler.....	.....	1644
Presbyterians.....	{ Luther, a German priest, Calvin a French layman, Knox, a Scotch priest.....	1520 61	649
Socinians or Unitarians.....	Socinus, an Italian refugee in Poland.....	1579	1730
Calvinistic Methodists.....	{ Rev. George Whitfield, curate of S. Mary's, Gloucester.....	.....	1737
Methodists or Wesleyans.....	{ Rev. John Wesley, Fellow of Lincoln College, Oxford.....	.....	1739
Moravians.....	German refugee in Poland.....	1632	1742
Swedenborgians.....	Swedenborg, a Swedish philosopher.....	1745	1750
New Connection Methodists.....	Mr. Kilham, a Methodist preacher.....	.....	1797
Primitive Methodists.....	Various Methodist preachers.....	.....	1810
Bible Christians or Bryanites.....	Mr. O'Bryan, a Methodist preacher.....	.....	1815
Irvingites, or the Catholic and Apostolic Church.....	{ Mr. Irving, a Scotch Presbyterian preacher.....	.....	1848
Methodist Reformers.....	Various Methodist preachers.....	.....	1849
Mormonites.....	Joseph Smith, an American impostor.....	1830	1850

enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops even to our own time"; and he mentions three marks of a true minister, (1) Apostolic succession; (2) sound doctrine; (3) holy life. Eusebius, the historian, born A.D. 260, gives the succession of the Bishops in many of the principal sees.

As Christ derived His commission from the Father: and as the apostles derived their commission from Christ, so the Bishops derived their commission, through the Apostles, from Christ. The Council of Alexandria, A. D. 324, decided that "Colluthus being only a Presbyter, Ischyras and others ordained by him were only laymen." The general Council of Constantinople, A. D. 381, decreed in its 4th canon, "that Maximus (a celebrated impostor) is not a Bishop, and never was a Bishop; and that those who were ordained by him are in no rank whatever of the clergy." I need not accumulate evidence. The doctrine of the Christian ministry which I have endeavored to explain is substantially the doctrine held by all branches of the Christian Church for the first 1,500 years, and it is the doctrine still held by all the ancient historic churches. The Church of England, in her ordination services in the prayer book, sets forth the "necessity" of maintaining the ancient valid ministry, and she rightly declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church—Bishops, Priests, and Deacons." In England, through God's good providence, the Reformation movement in the sixteenth century was headed by learned and prudent Bishops, who guided "the ark of Christ's Church" through the troubled waters, with marvellous fidelity and discretion, considering the widespread ignorance, the wild excitements, and all the unparalleled difficulties of the time. With the most scrupulous and reverent care, by due and formal consecrations, they

MAINTAINED THE UNBROKEN CONTINUITY

of the Church and the ancient Episcopal succession. They maintained also the ancient creeds and worship of the Church, and the due administration of the sacraments of Christ, while boldly discarding Romish errors. But many excellent and well intentioned people pursued a very different course. They despised and abandoned the historic Episcopate and the creeds and worship of the Church. What we regard as divinely appointed bonds of Christian unity were hastily cast aside. We now, after three centuries' experience, know the result. Puritan Protestantism, earnest and noble as it was in many respects, has been divided indefinitely; and while all deplore its disintegration, no remedy has been found. I am most thankful that the Lambeth conference has uttered no word of uncharitable condemnation or anathema against any one of the 170 existing Protestant sects. We are not their judges. To their own Master they stand or fall. But we think that they have utterly failed to maintain unity; we think that they have demonstrated that God's methods are wiser than man's; that a really strong and united and orthodox Protestantism, apart from the divinely appointed Church and ministry and ordinances of the gospel, is an absolute impossibility. When, therefore, the question of Christian reunion is raised, we are constrained to tell them, with all respect and affection, that they are running upon lines which have not led to union in the past, and which cannot, in our opinion, lead to it in the future. We are willing to make large concessions in non-essentials for the sake of unity. But the Lambeth conference has well and wisely told us that there are some things we cannot give up—that we cannot for a moment entertain the thought of giving up either the "Holy Scriptures," or the "two sacraments"

of Christ, or the "Apostles and Nicene Creeds," or the "Historic Episcopate." In a remarkable sermon preached in connection with the conference, the following words, to the same effect, were used by Dr. Lightfoot, Bishop of Durham—the most learned living investigator of Primitive church history: "We cannot," says Dr. Lightfoot, "afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church."

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

LUNenburg.—The Ruri-Decanal Chapter met in session at Blandford on Wednesday and Thursday, Sept. 19th and 20th, after an interlude of a year.

During this long period no meeting of the Chapter was held, owing to several causes, which precluded the possibility of the members coming together. Even then, only seven, viz: the Dean, the Rev. W. H. Snyder, Rector of Mahone Bay; Revs. H. Stamer, of Hubbard's Cove; W. E. Gilling, of Bridgewater; George Haslam, of Lunenburg; J. Spencer, of Petite Riviere; George D. Harris, of LaHave, and E. Roy, Rector of the parish, met for business—out of the twelve members. Five of the absentees were prevented from attending by sundry parochial and personal reasons, while one was far away to the old country—the home of our Mother Church.

The usual Divine services were held, which were very hearty and devout, and the sermons preached, one on Wednesday evening by the Rev. Mr. Harris, and the other—the Deanery sermon—by the Rev. Mr. Haslam, were earnest, stirring discourses, teaching *absolute trust* in our Heavenly Father, under all circumstances, both in life and doctrine; and that God's grace is more particularly manifested in the weakness of man.

On Thursday evening, excellent addresses on different topics of interest in the Christian life and Church work, were delivered by Rev. Mr. Stamer and Mr. Gelling, at the Parish Church; and by Mr. Harris and Mr. Spencer at Bayswater.

No special work was done at the business meeting, with the exception of the adoption of a few resolutions tending to the better and more orderly working of the meeting; and the re-decision of the Chapter, "that it is thought inadvisable to change the time honoured name of the Church of England."

The Chapter, recognizing the fact that these meetings may be made of great value to members seems determined to bring the business meeting up to a higher standard and make it what it ought to be, viz: a meeting for devotion, study, and the discussion of Ecclesiastical questions of current interest.

The Deanery some time ago adopted the custom of two or more of the clergy giving extemporaneous addresses on specified subjects on the second evening of the meeting, and it has been found to be of great benefit, not only to the people, but to the clergy themselves; for the practice has given them a readiness and fluency in extemporaneous preaching seldom surpassed, all being quite ready to speak most acceptably without any notes, for an hour, if need be.

In this parish there are two neat and commodious churches, and two out stations, all regularly worked. A chief feature of this parish is the unanimity of the Christian faith of the inhabitants; all, with but two or three exceptions, belonging to the Church of England, and no denominational services being held within its limits. *Laus Deo.*

The Rector, Mr. Roy, has lately been elected to the vacancy at Eastern Passage, but we are

very glad to know that he is disposed to stay in his present field of labor, where his usefulness and success are so apparent, for we should be very sorry to lose him from our Deanery.

Much and good work has been done in this parish. The churches have been newly painted: the Rectory has been enlarged and refitted; and the parish is out of debt, with a nice little balance on hand.

A tea meeting was held on the 12th Sept., and although the day was most unpropitious—the rain pouring down in torrents—the handsome sum of \$340 was taken. We congratulate the parish on its standing and hope it may long continue to prosper under the efficient care of its energetic and devout Rector.

The hospitality extended to the clergy was most heartily enjoyed, and we left Blandford with the unanimous consent that this meeting was most enjoyable and beneficial, and the visit a most pleasant one.

On Friday morning, after a hurried drive of thirty miles, eight clergy, the seven who were at the Deanery meeting, excepting Mr. Stamer, along with Rev. Mr. Gwillim, who is taking temporary duty for Mr. Butler at Chester, and Rev. E. A. Harris, curate of Mahone Bay, met for the opening service of the new St. Matthew's Church, at Martin's River, in the parish of Mahone Bay, of which the Dean of the Chapter, now in the 53rd year of his ministry is Rector.

Rev. Mr. Haslam preached the opening sermon, from Gen. xxviii, 17. The service was most hearty and devout, the church being crowded to its utmost capacity by a gratified, loyal and loving congregation. Nowhere in the Province, indeed in no church, anywhere, have I heard such responding and singing; zeal, earnestness and heartiness are here most fully exemplified and appreciated.

This makes eight new churches that have been built and opened for Divine worship within this Deanery in the last few years. More particulars of these will be given as they are severally consecrated by his Lordship Bishop Courtney, when he comes on his anxiously awaited for visitation to our parishes in February.

KENTVILLE.—The Rev. Canon Brock, D. D. has accepted the Rectory of Kentville and Wolfville, known as the Parish of Horton, to which he was unanimously elected at a meeting of the parishioners held in St. John's Church, Wolfville, on the 14th of August last. He has, it is said, placed his resignation of all the offices held by him in connection with King's College, in the hands of the Lord Bishop of the Diocese, Chairman of the Board of Governors of King's College, such resignation to take effect on the 1st day of October, 1888.

His Lordship Bishop Courtney was in Wolfville last week, and administered the rite of Confirmation in St. John's Church.

DIocese OF FREDERICTON.

DEANERY OF WOODSTOCK.—On Tuesday, the 11th of September, the clergy of the Rural Deanery of Woodstock, met at Bairdsville. In anticipation of their coming the Church had been renovated. A stone foundation had been put under the sills by joint labor at little expense; also a new ceiling had been put under the old one, and this and the walls had been calcined. The seats had been provided with kneeling benches and bookboards, and to other improvements there had been added through the energy of the ladies a carpet up the centre of the Church and new blinds, giving the Church a neat appearance. To their suggestion is due also a pie Social held on Thursday evening the 13th, realizing \$38.45, and thus leaving about \$28 in hand. The community at large have both shown much friendly feeling and given material help.

The absence, on account of ill-health, of Rev

Leo. A. Hoyt, Rural Dean and Rector of the parish of Andover, in which Bairdsville is situated, was much regretted. The clergy present were: Rev. J. E. Flewelling, Rector of Wicklow; Rev. W. B. Armstrong, Rector of Grand Falls; Rev. A. E. G. Lowndes, Rector of Prince William; Rev. A. W. Teed, Rector of Richmond; Rev. H. B. Morris, priest in charge of Bairdsville. The service on Tuesday evening was according to the form for Harvest Thanksgivings. Rev. A. W. Teed preached an appropriate sermon on Gen. viii. 22. Two children were baptized during the service. On Wednesday the Holy Communion was administered at 8 a.m., and in the evening after the meeting of the clergy for discussion during the day, there was held at the house of Geo. Baird, Esq., a Reunion to allow of the clergy and laity making each other's acquaintance, which was well attended and much enjoyed.

CHATHAM.—The Chatham Deanery Choral Union held their annual Festival in connection with a meeting of the Chapter, at Bathurst, on Wednesday, September 12. The special services were: a "Missa Cantata," at 8 a.m., and Choral evensong at 7 p.m. The number of voices was something over fifty, a small increase upon last year, but yet not nearly so many as there should have been. The parishes not represented in the Union were Dalhousie, Derby, Baie du Vin, Richibucto, and Weldford. It is to be hoped that next year some will be found in all these places to take some interest and part in the Choral Union of the Deanery. The reasons of distance and expense are often urged against participation in this effort to raise the musical taste and love of Church people; but in these days of holidays and excursions such excuses are hardly available. So much for those who did not come. Of those who did it may be said that no such meeting has ever been held as regards an agreeable time, and a successful rendition of the music prepared. The members of the Union came on Tuesday night, and so had a full unbroken day for rehearsals and services.

At the celebration Gilbert's service was used, the *Agnus Dei* being sung by Masters Fred. Blair and Willie Howard. In the Creed the *Incarnatus*, was taken by Master Geo. Thompson. Professor Smythe officiated at the organ. The processions were all familiar hymns.

A 7 o'clock the handsome little Church was well filled, in spite of the serious rain. The procession entered by the west door, singing the special processional "Faith of our Fathers." At this service Miss des Brisay, the talented organist of St. George's Church, played.

The number of those in surplices besides the clergy was thirty, an increase on last year. Evensong was sung to Tallis' festival setting, with Ely Confession, and Herbecker Creed. The anthem was Hodges "O pray for the peace of Jerusalem," the solo being very beautifully sung by Mrs. Edward Hickson, of Bathurst. The chorus was fairly rendered, but the need of musical knowledge was apparent. Such compositions require a better acquaintance with notes and time, than the majority of us possess. Let us make a note of it; the psalms sung to Gregorian tunes went without a hitch. The service was sung by Rev. Mr. Hooper, of Weldford. During the collection a sacred solo was sung by Mr. W. R. Racey, "One sweetly solemn thought," and as it was sweetly and solemnly sung with much taste and feeling, it may be fairly said to have been an act of worship, or at least of devout aspiration and meditation. The processional hymn, also a special one, "March, march, onward soldiers true," was grandly sung, forming a fitting finale for so bright and hearty a festal service. The preacher on the occasion was Rev. J. Roy Campbell, of Dorchester, who kindly came so far north to cheer us by his presence and to give good advice musically and generally. His

sermon was upon the text, "I will sing with the spirit and with the understanding also. Let all things be done decently and in order." It will not be needful to comment upon a sermon preached upon such a text by such an expounder. His advice to the boys given in a most touching and effective manner will, it is hoped, be at least one of the choir trainers' lot to fall upon good ground. We would fain, upon so happy an occasion, have forgotten such things as, aggrieved parishioners and local frictions, but our preacher no doubt thought in his wisdom that it was well to remember in gladness the day of affliction, so we must accept it for profit and humbling, feeling sure that he has "been there" himself, and so "knows whereof he speaks." One golden saying of his discourse was, "If people would sing the old hundred oftener it would be better"; he will be glad to hear that we sung the old hundred in his memory on the Sunday night after our Union meeting. Before next year, we ardently hope the members of the Church in this Deanery will awaken to the claims of the Union upon them; so that we may double our numbers before next festival, and give a service as much better than this, as this is ahead of any former ones.

WELDFORD.—A very pleasant and profitable meeting of the Deanery of Chatham was held at Weldford on the 24th, 25th, and 26th of September. There were present the Rev. D. Forsyth, Rural Dean; Rev. J. H. S. Sweet; Rev. W. J. Wilkinson; Rev. D. V. Gwilym; and Rev. E. Bertram Hooper, Rector of the Parish. On Monday evening service was held at St. Matthews, Harcourt, and an address was given by Rev. W. J. Wilkinson upon the history of our "Book of Common Prayer." On Tuesday morning there was an early celebration of the Holy Communion, at which a goodly number of communicants received, the Rural Dean being celebrant.

On the assembling of the Chapter at 10 a.m., it was resolved that an address be presented by the Rural Dean to the Metropolitan at the approaching service of welcome to be held at the Cathedral, expressive of gratitude to Almighty God for His Lordship's safe return to his diocese. The following address was accordingly prepared and signed by all the members of the Deanery present:—

To the Most Reverend John Medley, D.D., Lord Bishop of Fredericton, and Metropolitan of Canada:—

We the undersigned clergy of the Rural Deanery of Chatham, desire to avail ourselves of the earliest opportunity to extend to your Lordship a hearty and loving welcome back to your diocese. We are deeply thankful that your Lordship has been enabled to take part in the late Conference of Bishops convened at Lambeth by the Archbishop of Canterbury and to visit the land of dear associations, where you have been honoured with such distinguished recognition of your learning, self-denying labours and faithfulness.

We refer with pride to your Lordship's noble words at the close of your address to the S.P.G., and we pray that God may bless your Lordship with health and happiness, as long as in His good providence He may spare you to be the chief pastor of His Church in this diocese."

The 9th chapter of Romans was then read in the original and discussed. A paper was read by Rev. W. J. Wilkinson upon the quotations in the chapter comparing them with the Hebrew and Septuagint; and another by Rev. J. H. S. Sweet, on the disputed passage in the 5th verse.

On the evening of this day, a rousing Missionary meeting was held at the Church, where a large congregation had gathered. After shortened evensong had been said stirring addresses were delivered as follows:—"The adaptability of the Church to the needs of the

people," by Rev. W. J. Wilkinson. "The Historical claims of the Church on the allegiance of the people," by Rev. D. V. Gwilym. "The progress of the Church in the Diocese," by Rev. J. H. S. Sweet. "The needs of the Diocese," by Rev. D. Forsyth.

On the following morning the clergy of the Deanery drove to the parish Church, Weldford, about 12 miles. Upon their arrival they found that a congregation of about 150 persons or more had assembled for Divine service, many having driven and walked long distances in order to be present. The singing and responding were very hearty and the same addresses were given as upon the preceding evening at St. Matthew's, Harcourt.

The Clergy were very much pleased at the improvements which have been made both at this Church and St. Matthews since their last meeting here. In both Churches new organs have been placed, and also the chancels have been beautifully carpeted, and the last named Church has been painted inside and out. The Rector is to be congratulated upon the progress which the Church is making in this difficult but well worked parish.

DIOCESE OF QUEBEC.

ORDINATION.—On the 17th Sunday after Trinity, the Lord Bishop of the Diocese held an Ordination service in his Cathedral, the following candidates were admitted to the Diaconate, namely, Mr. J. Edgar Hatch, of Keble College, Oxford, Mr. T. Husband, and Mr. W. Adcock, of Queen's Theological College, Birmingham.

On the day previous, following the excellent practice of the late Bishop of Ely, a Quiet Day for conference and meditation was held in St. Matthew's Church. The Ordination service proper began at 11 a.m., with the hymn, "Lord, pour Thy Spirit from on high." The preacher, upon the duties of the ministry, was the Bishop himself. The sermon which was closely read from manuscript, insisted upon the necessity for keeping abreast of the times in learning and originality, and dwelt especially upon the secular side of the great subject of preparation and readiness for the work of the clerical office generally. The candidates were presented by the Archdeacon in the usual manner, and were decently habited in cassocks, short surplices, and (before their ordination) wore white stoles deaconwise. The Bishop read the Litany, and the first part of the Communion service; Rev. H. J. Petry, of the Cathedral, taking the Epistle. According to Quebec use a handsome copy of the Greek Testament was given to each of the Ordinands, with the words of commission. The Communion service was proceeded with in the American disjointed fashion, the Archdeacon reading the Creed; the Dean taking the offertory, and Rev. H. J. Petry on to the Bishop's part. Unhappily the Artillery band, which had left the Church with the congregation before the exhortation, started with a crash in the grounds outside, just as the Bishop was pronouncing the absolution.

The number of communicants was not large, the three priests present—the Dean, the Archdeacon, and Rev. H. J. Petry—and the Bishop administering. The clergy left the chancel in inverse order, the Bishop preceding.

The Governor-General and party were present in the Vice-Regal pew, and by their reverent and unostentatious deportment, Lord and Lady Stanley showed themselves to be loyal to the ritual traditions of the Church of their Fathers.

QUEBEC.—It is said that the Rev. J. Edgar Hatch is to be licensed as junior curate of St. Matthew's Church in this city, that the Rev. T. Husband will be appointed to the charge of the missions of New Ireland and St. Sylvester, and that Rev. W. Adcock will be stationed in the mission of Georgeville, until recently part of the mission of Magog.

St Matthews—By request of the Rector of this Church Archdeacon Roe gave an address at Evensong, on the 23rd September, upon the Mission work of the Diocese, laying especial emphasis upon the work carried on by the Students in the vicinity of Bishops College, Lennoxville. He also shewed how aided by the long continued generosity of the S.P.G., the diocese was now thoroughly in earnest about the evangelization of the Eastern Townships, a great portion of which had been allowed to remain in practical heathenism. There "men rose up and lay down, without a thought of prayer, and there men and women lay down and died without the thought of God."

The Cathedral.—Dean Norman is thoroughly in earnest as ever, and is about to prove that Canons may be made more than ornamental to the Canadian Church. Daily morning and evening prayer with a reading of the ante-Communion service and address for Saints days is to be kept up by the capitular body.

PERSONAL.—Mr. Arthur Dorey, for several years the efficient organist at St. Matthew's Church, Quebec, is now settled at Springfield, Ohio, where his many friends in Quebec will be delighted to hear he is doing exceedingly well. At Christ Episcopal Church, he at once took a leading position, and organized the first boy choir ever introduced in the history of Springfield. The newspapers of that city are full of praise about Mr. Dorey, and his skill and ability in his profession.

The Rev. George Thompson has left Lewis to take charge of a parish in New Jersey.

SHERBROOKE.—On Tuesday, Sept. 11th, a very successful Sunday-school Conference was held in this town.

The day commenced with a celebration of the Blessed Sacrament at 7 a.m., in St. Peter's Church, followed by Matins at 8:30. At 9 a.m., the Clergy and Sunday-school teachers assembled in the Church hall for the opening session.

The Rector of Sherbrooke, the Rev. Canon Thornloe, having been elected chairman, and the Rev. C. B. Washer, Secretary. The chairman then delivered an inaugural address extending a cordial welcome to all present on behalf of the Committee and himself.

The regular business of the Conference then commenced with a paper read by F. D. Lawrence, Esq. The subject being "The Organization of Sunday-school work; with special reference to Libraries; selection and preservation of books, and raising of funds." The reading of the paper was followed by an interesting discussion, at which it was resolved to urge upon the Clergy the setting apart of one Sunday in the year for bringing the subject of S. S. work before their people. And if possible to have collections for the same object. A second paper was read by the Ven. Archdeacon Roe on "How to train Teachers to Teach; Teachers meetings, &c." The reading of this paper was again followed by a discussion.

At 1 p.m. the Conference adjourned for dinner, to re-assemble again at 2:30, for the afternoon session. The first subject was "How to interest Scholars in Sunday-school work."

First, as to the young with reference to catechizing, and the use and abuse of prizes, festivals, &c. The paper being read by the Rev. W. T. Forsyth. And secondly, a paper by Dr. Heneker, as to "the more advanced, especially after Confirmation." The last paper was read by the Rev. A. Stevens, having for his subject, "A course of Sunday-school instruction; with a view to securing methodical churchly teaching, and avoiding vagueness and error, and promoting uniformity in our work." After an interesting discussion, resolutions of thanks to the Committee were then passed, and the Conference was brought to a close by the saying of Evensong in St. Peter's Church at half-past five. There was a very fair attendance at the Conference, and great interest was shown

throughout. We trust that this Conference is but the beginning of many more, and that it will be the means of awakening more interest amongst church people for Sunday-school work.

DIOCESE OF MONTREAL.

MONTREAL THEOLOGICAL COLLEGE.—At the first General meeting of the Students of the Diocesan College, the following resolution was unanimously passed in silence:—

"Resolved, that we the Students of the Montreal Diocesan Theological College deeply regretting the untimely death of our late friend and colleague Mr. Quithin Lane, desire to extend to his friends and relations our most sincere sympathy in their sad bereavement.

Possessed of a warm heart, and cheerful disposition, ever ready to do a kind action, he endeared himself to all with whom he came in contact. He will long be remembered by his fellow-students who can only rejoice in the thought that our loss is his gain, for he has gone to be with the Master whom he loved so well."

Also, that a copy of this resolution be sent to his bereaved mother and brothers, and to the *Evangelical Churchman*, and *CHURCH GUARDIAN*.

FRELIGHTSBURG.—The annual Harvest Home Festival of the parish of St. Armand was celebrated on Wednesday, the 26th of Sept. Unfortunately the day opened with rain, which, doubtless, modified considerably the attendance. Nevertheless the numbers assembling in the Bishop Stewart Memorial Church scarcely seemed affected, and the afternoon brought with it a pleasanter sky. The ladies of the Guild chose to stamp the specific feature of a "Corn Festival" upon this year's rejoicing, and hence "corn" in color, in decoration, in the daintiest temptations to the palate, and even in the badges of admission was the characteristic, ubiquitously present. Ruling over all in ample proportions and becoming form was "king corn," enthroned in striking representations in the middle of the festal hall. The service was a hearty one and elicited kindly expressions of approval from a large number. The Jubilate was used as a processional; some of the scholars of the Sunday-school preceding the Clergy, and adding the "perfecting of praise" to the voices of choir and congregation. The selections of music included Jackson's Cantata, and some bright hymns from Dr. Hutchin's collection. The Thanksgiving form of public worship was used. Canon Davidson taking the service, and the Rev. W. F. Weeks, Rector of Emsbury Falls, Vt., reading the Lessons and preaching an admirable, profitable and eloquent discourse from the text of the opening verses of the 103rd Psalm. The Thanksgiving offertory reached the goodly amount of \$11. The familiar Harvest Hymn, "We plough the fields and scatter," supplied the appropriate Recessional Hymn, with which the bright and joyous service closed.

The House of Prayer was decked with taste, and due regard to underlying significance. The hall in its very aspect was suggestive of the joy in Harvest. A large number partook of the elegant and abundant repast provided by the ladies, which followed the service; the remainder of the evening being spent in social enjoyment, mingled with music, addresses, and full acknowledgment of the happy discharge of the preacher's task, and of the successes which crowned the cheerful and painstaking efforts of parochial workers in the various auxiliary departments, when the net proceeds of \$55.44 over and above the offertory collections is stated as the result. We give proof that the overhanging clouds darkened neither the services of Christian devotion nor the realization of joyous reunion. Miss Reid's unique "Art Gallery" afforded great amusement and proved very attractive.

DIOCESE OF TORONTO.

TORONTO.—The President and members of the Toronto Diocesan Board of Women's Auxiliary to Missions have issued cards for an "At Home" to be held in St. James' School-house, on Thursday evening, Oct. 4th, at 8 o'clock. We do not understand that the recipients of cards only are expected; friends of Missions are invited to be present.

OSHAWA.—The annual Harvest Home Festival of St. George's Church, Oshawa, was held on Sunday and Monday last. On Sunday, 23rd Sept., Thanksgiving services were held in the Church, the incumbent, Rev. J. Middleton, being assisted by the Rev. J. H. McCollum, Rector of St. Thomas Church, Toronto, who preached both morning and evening to large congregations. The church was beautifully decorated with grain, fruit and flowers.

On Monday evening an entertainment was held in the School-house, and after a tea provided by the ladies a choice programme of songs, recitations, &c., was rendered, Rev. Mr. McCollum gave a humorous Irish reading, which caused much amusement, and brought to a close a most successful festival.

ASHBURNHAM.—On Thursday evening, 27th ult., the annual Harvest Festival and Thanksgiving service was held in St. Luke's Church here. The service was opened with the hymn, "Come, ye thankful people, come," and the anthem was, "Oh, Lord, how manifold are Thy works." The Rector, the Rev. W. C. Bradshaw, took the text from Amos ix, 13, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed," and although he had just returned from preaching a mission, spoke in his usual excellent manner. A service of praise followed, commenced by an organ solo by Mr. J. E. Jacques in the "Harvest Thanksgiving March" (Calkin), which was brilliantly played. Lemmen's celebrated "Fanfare" followed, which showed fine rendering, and displayed the sweet tones of the organ to advantage. His second solo and an overture "To the Poet and Peasant" (Suppe), as well as the accompaniments to the solos and other selections, were played in splendid form. The second on the programme was a hymn, "We plough the Fields," which was given by the choir in a manner that did them credit, and showed the effectiveness of Mr. Jacques' training. Vocal solos by Miss Cottingham and Miss Vair followed, both excellently rendered; and the Doxology closed the programme. The church was beautifully decorated with grain, fruit and flowers for the occasion.

Mr. Jacques' departure for St. Thomas is greatly regretted, especially in musical circles, (as he has made many warm friendships here and won high esteem as a musician), and by the congregation of St. Luke's Church, where he has so successfully filled the positions of organist and choir leader.

CAMPBELLFORD.—An eight day's Mission or series of special services was concluded on Tuesday evening the 25th ult. The Missioner was the Rev. W. C. Bradshaw, Rector of St. Luke's Church, Peterborough, who proved himself eminently qualified for this important work. The attendance was remarkably good and steadily increased till the close of the Mission. The deepest interest was shown in all the services, and many spoke of the good they had received. It is hoped that the good seed sown by the earnest Missioner may be abundantly blessed, and that the fruits of the Mission may be lasting and effectual to the building up of the people in God's most Holy Faith. An address was presented to the Missioner Tuesday evening by Mr. H. Palmer acting on behalf of the churchwardens and congregation. The Missioner made a fitting reply.

DIOCESE OF NIAGARA.

MISSION OF ALMA AND ARTHUR.—The Annual Harvest festival services were held in Grace Church, Arthur, September 23rd, when the Holy Communion was celebrated by the Rev. C. E. Whitcombe, one of the priests at the St. Matthews Clergy House, Hamilton, at 10.30 a.m.; his subject, "The Restoration of the Holy Communion to its proper place as the central act of Worship," was well and ably handled, and about fifty testified their love for the Saviour by "Breaking Bread" at the altar. In the afternoon a service was held at Alma, when the School-house was crowded; Rev. C. E. Whitcombe preached and the Arthur choir rendered the music. Hurrying home again evensong was said at Grace Church, at 7 p.m.; the Church was again full and the Rev. gentleman again delivered a splendid sermon on "Bread." The Church was effectively and tastefully decorated. Miss Maggie Henderson and Miss Mord, of Mount Forest, decorated the Font; Mrs. Hynd, Miss Hynd, Mrs. Dr. Orton, the Pulpit, Prayer-desk and Lectern; Mrs. Dr. Robinson, and Miss Mackelcan, the Screen; Miss Draper and Miss Reddick, the Altar; Miss Green and Miss Lewis, the Vases. Two handsome banners made by Mrs. Baker, of Port Hope, looked lovely in the sanctuary.

The dinner was held in the drill shed the following Wednesday when six tables were presided over by the ladies, and a splendid dinner was served up to which all did ample justice. All credit to the ladies.

In the evening a grand concert was held in the drill hall when a splendid programme was well rendered—worthy of the Grace Church choir and its excellent leader, Mr. W. E. A. Lewis. The concert brought out many talented musicians; Miss Lewis and Miss Green, of Arthur, both sang well; the Misses Grieve, of Fergus, admirably, and an exquisite tableau entitled "Swinging," which was well planned. Too much praise cannot be bestowed upon Mr. Lewis who under many discouragements afforded everyone with a pleasant evening; proceeds about \$75. *Lous Deo.*

Church Bells, London, Eng., for September 21, furnishes its readers with a portrait of the Lord Bishop of the Diocese, accompanied with the following sketch of his life:—

The Bishop of Niagara belongs to the Irish branch of the Hamilton family. He is the third surviving son of the late George Hamilton, Esq., of Hawkesbury, Ontario, where he was born in 1834. He graduated at University College, Oxford, and in 1857 was ordained Deacon, and 1858 Priest, by the late Bishop of Quebec. His first appointment was to the Incumbency of St. Peter's Church; subsequently he became Rector of St. Matthew's, both charges being in the City of Quebec. He held the latter position when elected to the See of Niagara in 1885. He was also Bishop's Chaplain, and, successively, Secretary and Prolocutor of the Provincial Synod. Of his entire consecration to the Master's service, of his wise and loving administration of the talents committed to his care, of his indomitable energy, and of his widely recognised powers of organization, all who are acquainted with the country during the past thirty years will bear unflinching testimony. If there be any one trait in his character more noticeable than others, it unquestionably lies in the rare tact with which he makes peace between opposing elements. During the years of his active participation in public affairs, in which he has conscientiously differed from thousands of others, he has invariably won the respect of his opponents, and, it is confidently believed, never made an enemy. Bishop Hamilton's life and work have justly endeared him to all Canadian Churchmen.

DIOCESE OF HURON.

PERCHE.—The Annual Thanksgiving service in connection with St. John's Church for the blessing of Harvest, was held on Sunday, Sept. 23rd. One of the largest congregations that ever assembled in the Church was present, and evinced a lively interest in all the services. Through the untiring efforts of Miss E. M. Jones, the organist, and other ladies of the congregation, the Church had been tastefully decorated with fruit, grain, and flowers, besides appropriate mottoes which were hung through the nave and chancel. Appropriate psalms and lessons were read, and suitable hymns rendered by the choir. The sermon was preached by the incumbent, Rev. Mr. Steele, from 1 Chron. xxix. 14.

On the Wednesday previous a most successful Harvest home came off, under the auspices of the Ladies' of St. John's Church, on the grounds of J. H. Jones, Esq., Lake Shore, which resulted in the handsome sum of \$74 50; this will be sufficient after paying all expenses, to liquidate the cost of a new chapel organ lately placed in the Church. Our friends at Perche are to be congratulated on the success which has attended their efforts to maintain regular services there, and for the improved condition of things generally under the ministrations of Rev. Mr. Steele, the incumbent.

LAKESIDE.—A Harvest home dinner was served by the ladies of Christ Church, Lakeside, on the church grounds, September 12. The attendance was large and the weather most favourable. The dining shed was beautifully decorated with grain, fruit, vegetables, &c. A hot dinner was served from 12 to 3, after which addresses were delivered by several of the neighbouring clergy, J. Sutherland, M.P., Ex-Mayor Francis, of Woodstock, and Mr. Brown. The Sunday following special sermons were preached in the Church (which was tastefully decorated) by the incumbent, Rev. T. H. Brown. The proceeds of the festival amounted to \$125.

GLENOCE.—A Harvest home service was held in St. John's Church on the 19th. The church was tastefully decorated with the fruits of the farm, and the orchard, and flowers. The Rev. W. Lowe was assisted in the service by Revs. Canon Newman, and G. B. Sage, of London West. Rev. Canon Newman preached an impressive and suitable sermon. In the evening a Thanksgiving supper was provided, after which addresses were delivered and several musical selections given. About \$40 was realized for the Building fund.

LONDON.—The Harvest festival service at All Saint's Mission Chapel, was attended with very marked success. The building was decorated with striking beauty, which was universally admired. Flowers in profuse abundance covered the communion table, and surmounted it in most tasteful arrangement. Fruits and vegetables in all varieties were placed in pyramids and wreaths, especially about the chancel, and every available space was occupied with some kind of harvest product. The whole arrangement was grand, and reflected credit upon the Committee of Management. The service was very fine, and attended by a congregation that completely filled the chapel. The clergy entered during the singing of the harvest hymn. Divine service was conducted by Revs. Canon Davis, R. Hincks, and Canon Richardson, and the sermon, an earnest and appropriate one, preached by Rev. Thos. H. Brown, of Thamesford. The choral exercises were performed by a large and very efficient choir, and the singing was exceedingly good.

The Harvest festival services at All Saints' Mission Chapel, Hamilton road, were continued Sunday. In the afternoon there was a children's service, which was largely attended, and proved most successful. Interesting addresses

were delivered by Mr. Forsythe and Rev. Evans Davis. In the evening the congregation completely filled the building, and a bright and hearty service was rendered. The preliminary exercises were conducted by Mr. Chas. Turner and Rev. Canon Richardson, and an admirable harvest sermon preached by Rev. Canon Newman. The fruits and vegetables are to be donated to the Hospital and the homes for aged men and women.

CONTEMPORARY CHURCH OPINION.

The West Indian Guardian, Bridgetown, Barbados, says:—

From time to time one hears from some people a complaint respecting the *unworthiness* of communicants who are allowed to partake at our Altars. This complaint in a sense is true of us all, but of course it is directed against those who, living in sin, still allow themselves to appear among the Faithful at the Lord's Supper. It is said that, though they are committing actual sin, they have so low an opinion of the Blessed Sacrament as to come to it *again* and *again* until at length the sin becomes open and notorious enough to entail excommunication. The persons who brings this charge against our congregations are of two classes. There are those who do it in sorrow, deploring the wickedness of such a thing, and believing it to be a common practice. To such we would say, that easy as it is to sin in this way, especially for men, the experience of all the clergy to whom we have mentioned the matter, and we have consulted many, is that it is not common. There are such cases—in times past there were more—but the rule among our people is to abstain *voluntarily* from Holy Communion when they find they have fallen into gross sin. One of the most usual ways a parish priest here has of learning that something is wrong with a communicant—man or woman—is to notice such an one's absence from the Table. We must deny emphatically that it is at all *common* to find the matter boldly brazened out through thick and thin. But there is another class of people who say the same thing. These gentry have no godly sorrow about it, nor do they care whether it be rare or frequent. These accusers of their brethren bring the charge rather as a kind of excuse for their own shortcomings. We do not find them, either by example or precept, doing other than putting a stumbling block in the way of weak men. To answer, or refute these, is neither easy nor profitable. We will remark, however, that a bar, placed on a par with "open and notorious evil living" is "wrong done to his neighbour by word or deed"; that the Curate is not only to exclude the immoderate, but "those betwixt whom he perceiveth malice and hatred to reign." When we consider the significance of these rubrics, which stand at the threshold of our Communion Service, which of us can pick up stones to cast at the sinner?

We must leave this point now, and grating things might be better, go on to enquire how they might be better, how can we lessen the possibility of so great a scandal? How can we make men "consider the dignity of that holy mystery," "which is so dangerous to them that will presume to receive it unworthily"?

Has it ever struck the *Clergy* how greatly they are responsible in this matter? We unhesitatingly affirm they are much to blame. They are afraid of the teachings of the Prayer Book. It is no use talking. Men go by what you *do*, not by what you *believe*, or *say you believe*. A clergyman says time after time—"Come to me to receive the benefit of absolution." He *must* say it, because it is printed in the exhortation. Now, honestly, can he say that he takes any steps to get the man to come? Would not nine out of ten clergy be very per-

"THE SUMMER IS ENDED."

Yes, the rest-time is over for another year, at least, to many of us, and the time for work, for meeting the sterner duties of life again upon us. Some of us are turning with freshened interest to the occupations that have for the time been laid aside. Others, perhaps, with reluctance, if not with dread, are nerving themselves to take up once more the tangled threads of the daily lives which they have found too hard for them.

Dear friends, one and all, as we turn our faces homewards, from lake and mountain and ocean let it be with the words upon our lips, "If Thy presence go not with me, carry us not up hence." The Burden-Bearer must go with us to meet the burdens. The least of these will be too much for us without Him. Don't let us go back to them thinking, "What can I do?" but "What can not He?" Don't we too often play at committing our burdens to Him—like children "making believe" in their sport? Why not be real about it? Why not hand them over, one by one, to Him as we would hand them over to an earthly friend?

If we really commit a care or anxiety to Him, it will be seen by this result; we shall be on the watch to see what He will do about it, or what He may tell us to do. There will be waiting perhaps, but no worrying.—*The Parish Visitor, N.Y.*

PRIVATE JUDGMENT AND THE BIBLE, AND THE BIBLE ALONE—FROM THE WESLEYAN STANDPOINT.

The President of the Wesleyan Conference lately held at Hull, said in his ordination charge:—

"Understand this matter rightly. The Bible, the Bible alone, is the rule of faith between you and God. There—that holy book stands in solemn and awful separation from everything human. Between you and God it is literally the Bible alone. But as between you and your fellow-laborers receive the Bible a mutually-agreed-upon rule of interpretation. Now, a rule is a standard instrument by means of which we measure an object. And the rule by which we as fellow-laborers, interpret the Bible is found in the first four volumes of Wesley's Sermons, and in his Notes on the New Testament—a standard which you have to-day declared "is in accordance with Holy Scripture." We hold you to that rule of interpretation. Articles of religious opinion are formed for the avoidance of diversities of religious teaching. We cannot allow you to take the standard—"so far as it is in accordance with Holy Scripture." It is too late to do so. The question of the agreement of our rules with Scripture is hot, as between you and your fellow-laborers, an open question.

The plea that a minister of the Gospel, being one of a number of associated ministers, has a right to claim the Bible in support of any particular dogma he may announce, is frivolous and vexatious; no Church can admit this claim—no Church in fact does; for no Church with a community of pastors and teachers can guarantee unity of doctrinal teaching that does so."

We have heard in this Province that the Candidates for a certain scholarship are examined in the Knowledge of Bible truths as they are exhibited not in the Bible itself but in two well known volumes of sermons by a late Divine. We certainly think it better to take a wider range in our interpretation of Holy Scripture than any one man's sermons. We should like to suggest "the Fathers," and to hint at "the Prayer Book," and a well known

plexed, would they not positively shrink from their duty, if a man come and said "Parson, I want absolution"? We are afraid of the teaching of our Prayer Book. We are afraid of the responsibilities that teaching puts upon us. We are afraid of the consequences of teaching that teaching. Surely the gospel is CHRIST, and Him Crucified. Now the Prayers, Psalms, and Hymns, do not, except by implication, set forth CHRIST Crucified. But the Holy Communion, on the highest authority we have it, shews forth the Lord's death till he comes. Yet in most of our Churches as this Setting Forth begins people are practically taught that for them the worship of Almighty God is ended. Where is the "dignity of that Holy Mystery"?

Again, much time and skill are spent over the musical rendering of Matins and Evensong. But as soon as the Celebration begins, in spite, of the rubrics, which before Creed, Sanctus, and Gloria in Excelsis, mention singing, organist, blower, and choir pack off as if the rest of the service was not worth waiting for. Where is the "dignity of that Holy Mystery"?

As we said before, men go by what you do, not by what you say. Surely there is culpable inconsistency in talking of the "supreme dignity," of the Holy Communion, and its "importance," and its being "the highest act of worship," and then letting people turn their backs upon it without a word of reprimand, and celebrating it in the meanest and coldest manner.

In our districts, means can be found for fencing the table by a system of Laid Helpers or Visitors. Many of the clergy have these valuable auxiliaries in maintaining discipline; and we find they hear, and hear quickly, a good deal more than the parson. One of their duties should be to report cases. In smaller districts, a system of ticket distribution works well, and seems to be a near approach to the ideal embodied in the first rubric, which runs, "So many as intend to be partakers of the Holy Communion shall signify their names to the curate, at least sometime the day before." But methods of discipline are too much to be modified by local circumstances to be discussed here fully.

In conclusion, a word to our brethren of the City. You cannot make too long a preparation for your Communion. You cannot be too reverent. Should you have a pastor over you, who tries to enhance the dignity of this great Sacrament by a more solemn and elaborate service do not harass him by opposition. Give him credit for knowing his own business and doing his best. This may introduce innovations. But an innovation is not necessarily a bad thing. All reforms have been innovations for the time being. We can hardly give better proof, that we are pleading for liberty and not licence in this matter, than by taking shelter behind the great name of Hooker, and by closing our remarks with a quotation from the Fourth Book of the "Ecclesiastical Polity," chapter ii:—

"The glory of God, and the good of His Church, was the thing which the Apostles aimed at, and therefore ought to be the mark whereto we also level. But seeing those rites and orders may be at one time more, which at another less, available unto that purpose, what reason is there in these things to urge the state of one only age as a pattern for all to follow? It is not, I am right sure, their meaning, that we should now assemble our people to serve God in close and secret meetings; or that common brooks and rivers should be used for places of baptism; or that the Eucharist should be administered after meat; or that the custom of Church feasting should be renewed; or that all kind of standing provision for the ministry should be utterly taken away, and their estate made again dependent on the voluntary devotion of men. In these things they easily perceive how unfit that were for the present, which was for the first age convenient enough."

motto, *Quod Semper*, &c., but we are afraid of being called "followers of men." The President of the Wesleyan Conference has spoken out boldly the views of the Body of Christians over which he presides. It is not the Bible, and the Bible alone, but the Bible as interpreted "in the first four volumes of Wesley's Sermons, and in his notes on the New Testament" which these preachers are to preach. If the rule he has laid down be accepted by our clergy, then they should preach the Bible as interpreted by the Prayer Book. We do not say this of ourselves, but we speak through the Wesleyan President, whose able charge we have had great pleasure in reading.—*Selected.*

NEW BOOKS.

WHAT IS MODERN ROMANISM.—A consideration of such portions of Holy Scripture as have alleged bearings on the claims of Modern Rome. By George Franklin Seymour, D.D., LL.D., Bishop of Springfield. The Young Churchman Co., Milwaukee; cloth, 75c. net, by mail 80c.

If we mistake not Bishop Seymour is classified as a High Churchman. Some are inclined to attribute to those so classed, decided leanings towards Rome. But we have here an unmistakable refutation of any such idea, and Bishop Seymour has done good and timely service in adding to the proofs already advanced by others that "the claim that the polity of Modern Romanism has any ground whatever to rest upon, either in God's Word or the earliest ages of Christianity," must be dismissed "absolutely and forever." The argument, as would be expected, is exhaustive and overwhelming, and the conclusion inevitable. We see "the Church in her eternal house resting not upon St. Peter as the sole foundation, as Modern Rome would fain have us believe, but on the twelve Apostles, as twelve foundations in co-ordination, built upon Christ, the Eternal Corner Stone, as the Catholic Church teaches and has ever taught."

MUSIC.

The Gerrish Collection of Church Music.—Wm. H. Gerrish, 147 Tremont street, Boston. We have received Nos. 10 and 12 of the publications issued under the above title; the former being a Communion Service in E. flat, price 12c; containing Kyrie, Sanctus and Gloria in Excelsis, by Wm. H. Gerrish, are all good; the latter being a *Te Deum* in D, from the same, price 25c. (paper cover).

The Musical Herald.—The Musical Herald Co., Franklin Square, Boston; 10c each. This is a monthly magazine, specially devoted to music and musical matters; each number containing several selections from the best composers. It is full of interesting information.

In a church in Baltimore, recently, a noted tenor singer was rendering a solo in Warren's *Te Deum*, and, mistaking the instructions to the organist, as to the use of the stops, for the sacred words, sang out at the top of his voice: "Pedal, great gamba and swell," to the astonishment of the congregation. He could not account for the uncontrollable and convulsive, though suppressed, laughter of the choir, and was not aware of his mistake until it was explained to him, when he was overcome with mortification.

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

The Church Guardian

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

CALENDAR FOR OCTOBER.

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

CHRIST'S KINGDOM: ITS STRENGTH IN UNITY AND CO-OPERATION.

(CHAPTER XV. "OF THE BEST MODE OF WORKING A PARISH," BY BISHOP SPALDING.)

St. Luke xi, 17; Every kingdom divided against itself is brought to desolation.

Our Lord announced this general principle for the purpose of putting to silence His enemies. They said that He cast out devils by Beelzebub. This could not be. The Prince of the Kingdom of Evil could not lend a part of his power to be wielded by Him Who came to destroy the works of the devil. To do this, would be to suffer his kingdom to be divided against itself, and thus to be brought to desolation.

There is, then, a Kingdom of the Prince of Evil. If the powers of wickedness were not organized, they would have little strength. Evil is essentially depraving, disintegrating and anarchical. It cannot create. It can only ruin and destroy. To do its work, it must be compacted into a system. It must have a unity, though opposition, antagonism only, can unite discordant elements. It must have its head, its subordinate officers, its gradations of powers and functions, working in loyal subjection and harmony for its baneful purposes. Thus the forces of Satan, organized into a kingdom, in combined array and under discipline, confront Christ, and all who are His, and all the good of which He is the author.

The text declares a universal truth. Every kingdom divided against itself is brought to desolation. If Christ has a kingdom, if He is really the Head of a kingdom, it must be applicable to this kingdom. There can be no impropriety in using the text as suggestive of the subject of the Kingdom of Christ and the strength it has in the harmonious adjustment of its ruling and working forces, the unity and co-operation of its members.

It was necessary that Christ should have a kingdom, if His religion was to be permanent and successful. There are Christian people, apparently not conversant with Scripture or history, who hold that Christianity, as promulgated by our Lord and His Apostles, had no fixed and definite polity, no regular organization; that it is only a revelation of Truth, a scheme of remedial agencies, a plan of salvation, and that its essence is in the adoption of this scheme or plan, the belief of its doctrines, and the living of the life which it requires. In other words, Christianity is a doctrinal system, an idea and a life. The idea, it is admitted, tends to take a concrete form. Those who believe will naturally associate themselves together. The forms of organization will be various, according to the preferences of believers, and the exigencies of times and circumstances.

According to this view there is, strictly speaking, no actual Kingdom of Christ among men, no divine polity and government of the Church, no pre-ordained form of the Ministry, no fixed principles of order, legislation and discipline, which were to be the same, essentially, from age to age.

If this had been the nature of Christianity, what would have been its future? How could it have succeeded in the world? It must be evident to thoughtful people, conversant with the conditions of its propagation, that it could not have survived in its integrity the second century. As a system of ideas or doctrines merely, it would have taken the form of schools of thought, and would have shared the fate of other systems of like character. We can see what would have become of Christianity from what did actually occur. The Oriental mind, embracing parts of the Christian system, sought to mould it into its own forms of thought. The Heathen Philosophies became modified in the process. From the mixture of divine and human elements came forth the strangest systems. The divine Philosophy was corrupted into the most incongruous human theories. The result was the different schools of Gnosticism, and other forms of error and heresy, by which Christianity was subjected to greater peril than from persecution, or even from the false and antagonistic religions that confronted it.

How did Christianity ever come these oppositions, these corrupting influences? By its compact organization, its unity under the Episcopate, its intense zeal and earnestness subordinated to discipline, and working in thorough harmony and co-operation.

We find through all the early conflicts of Christianity a complete, effective organization of all its forces in a kingdom, the Church of the living God. When the Church comes into view immediately after the Apostolic age, we find it

as described by numerous authentic authors of those times, the same in all places, however widely separated, and it had extended itself throughout the civilized world. In every considerable city of every province of the widely extended Roman Empire, which embraced almost the whole world as then known, there was the Bishop with his Presbyters and Deacons, with his Deaconesses, readers and other orders of the laity, and all the brethren, each and all in their appointed places, working under direction and so in harmony, with the intensest zeal rightly directed, with a unity which gave irresistible strength and efficiency. Christianity was thoroughly organized. It was embodied in the Kingdom, the Church of Christ. All were baptized into the profession of the one Faith, the universal Creed of the Apostles, the watchword of Christians throughout the world. The same sacraments, rites and worship held all in loyal devotion to Christ. Corruption of doctrines and of life were repressed with promptness. The unworthy could find no place. Discipline was maintained. Persecution from without helped to maintain purity and to promote that zeal and earnestness of Christian life of which martyrdom was the frequent crown.

The unity of the Church was in the Episcopate. There was no one Bishop invested with supremacy. Bishops, in all the essentials of their office, were everywhere equal. The Episcopate was one and undivided, and all the parts were held in perfect oneness, under the leadership and government of the Bishops, each with the advice and co-operation of his Crown of Presbyters.

The object was not self-enjoyment nor aggrandizement, but conquest and victory over sin, Satan and the world; the conversion of souls, and the incorporation of those converted into the Body. The missionary idea controlled the Church's development. To extend the Kingdom was the purpose that guided all. And thus it was that, after two centuries and more of persecution, the Christian Cross supplanted the Roman Eagle and the Church gave laws to the world.

Now, was this true and pure Christianity? That Christianity was such as we have described it, during the two centuries that followed the Apostolic age, we suppose no one will question. It was, in fact, a kingdom that was not divided against itself. And hence, instead of yielding to the powers that were arrayed against it, and which, had it not been what it was, would have destroyed it, practically overcame all opposition. Heathenism vanished before it. It carried the forces of social regeneration. It put an end to the demoralizing forms of wickedness. It was strong enough to make itself felt everywhere. It was a tremendous power for all that was good. It was able to compel recognition of its claims, as the Kingdom of Christ and of the Truth.

Now, was it part of Christ's plan that it should be so organized? Was it true that He did not intend to found a visible, spiritual kingdom, such as His Church was confessedly after His Apostles left it, and during the period of its sufferings and its greatest triumphs? Had it developed and taken on a form, such as was no part of the divine Idea? Strange as it may appear, there are some who so hold and teach. Indeed, such a view must of necessity be held by those who deny Episcopacy to be the Apostolic form of Church organization. For, if the Apostles, as instructed by Christ Himself, and guided in their action as in their teaching by His Spirit, left the Church organized imperfectly, or in some other manner, or left it to organize itself variously, or in whatever way might seem at any time expedient, and it did become from early in the second century onwards, as all admit that it did, a strong, consolidated kingdom with a gradation of orders, offices and active functions for all its members, under Episcopal oversight and supervision

then, clearly, the design of Christ had been frustrated, and His religion almost at its beginning had been perverted.

But let us see what is His own teaching concerning the manner and the means by which He would provide that His truth should be conserved, perpetuated and made victorious. There is the strongest presumption that He who had encountered Satan in the wilderness, and understood His enemy, would so organize His system that it should have the necessary strength to overcome Satan and his hosts, and to carry out its full purposes of blessing for all mankind. And we find, that no sooner did He begin to teach them than He took up the message of the Baptist, "The Kingdom of Heaven is at hand." He proclaims His Gospel as "the Gospel of the Kingdom." Very much of His teaching was concerning this kingdom, and what it was to be like. His parables are, generally, parables of the Kingdom. He taught how we were to enter it, and how we were to grow into its spirit and life, and how it should grow from small beginnings to greatness, majesty and beneficence. He appointed its chief officers, prescribed the powers they were to exercise, and promised to them officially, His perpetual presence. He identified His Kingdom, as it should exist in this world, with His Church visible, and declared that the gates of Hell should not prevail against it. The last words He spoke to His Apostles, before He ascended into Heaven, must have been solemn words, of peculiar significance, and they must have been treasured as a priceless legacy. They were the confirmation to the Apostles of the powers He had given them, which they were to exercise by the Holy Ghost, they and their successors, in all times, and unto the uttermost parts of the earth.

The Apostles, when they were duly empowered for their work by the Holy Spirit, began their labors, in the sublime confidence of men who held a divine commission, and full authority and complete instructions for their guidance. As when the Tabernacle was to be built by Moses, the dwelling place of Jehovah, the place of meeting between God and His people, the design of which was afterwards to be more fully carried out in the Temple on Mount Zion, the antetype of the Christian Church, the construction proceeded in precise accordance with the pattern shown before in the Mount, so the Apostles builded, on a plan expressly given them by their Risen Lord, when for forty days He remained with them and "spoke of the things pertaining to the Kingdom of God." This accounts for the manner in which they went forward in their work. They baptized all believers with their children, adding to the Church daily such as should be saved. They bound them to the profession of their doctrine, the Creed which they taught, long before they wrote the Gospels or the Epistles. They required all to abide in unity in what was called the Apostles' fellowship. They ensured this by frequent celebrations of the Holy Communion, called the Breaking of Bread, and the unvarying principles of a common ritual, the public prayers, the liturgy.

(To be Continued.)

THE MARRIAGE LAW.

There are three states of being in which the human race pass their time on earth: the Church, the State, and the Family. Each of these States is governed by its own laws, but these are so intertwined and dovetailed into each other that it is sometimes impossible to separate them. These laws are for the most part natural or innate. When they are artificial it is that part which is liable to change, and to use a common phrase, brought up to the times. Revolutions are dangerous, and occur seldom, because the natural laws may be injured in the overthrow, with the usual evil consequences to the well-being of the individual

and to the whole State. With respect to the Family, the laws are few and simple. Christianity has simplified them and brought them within the comprehension of the humblest species of humanity.

"Children, obey your parents in the Lord," "Husbands, love your wives." Let the wife see that she reverence her husband."

Obedience, love and reverence, therefore, are the mainspring, the source, the beauty and glory of life and happiness.

Man has the power to corrupt his nature, which was made pure and good, but much is left, good and strong enough to resist the evil and corrupt. Consequently there is an everlasting struggle going on. Part of our nature is trying its utmost to be beautiful, and the other part striving to deface that beauty; part of our nature building and part pulling down. The most dangerous law in the Family to interfere with or change is the Marriage Law. In this realistic age, which professes so great an abhorrence of shame and pretence, there is a great inclination to rest under and be content with one of the greatest of all shams; that is, the perversion, the misuse of a marriage ceremony. Is it possible that people who can think at all can imagine that the ceremony—the words of a priest or of a registered official—constitute the marriage, because they make the cohabitation respectable in the eyes of the world—and at the same time imagine that these words and their own solemn vows may be broken at the end of a year, or three years, or at any time? The Church, with its rite and ceremony, having the nature of a sacrament, the outward and visible sign of eternity in the ring, and the inward grace of love, conveyed by the contracting parties each to other by their voluntary vows, is but a witness of these pledges and vows. Still the Church warns every one not to undertake these vows without due consideration, inculcating the idea of their eternal duration. The desire to break the vows has been strong enough to get laws framed to allow of their being broken, but no law has yet been framed to alleviate the misery which is caused by infraction.

The influence of this desire has been strong enough to penetrate the Church, and to weaken and lessen the solemnity of the ceremony. As the pernicious influence grew stronger ears grew more polite, and society became shocked to hear plain words of solemn warning, forgetting that to the pure all things are pure. Under a similiar process wrong and robbery assume the euphemistic titles of *wild oats*; wilful and revengeful murder, *homicide*. To speak plainly, therefore, every facility for divorce is a temptation to break the seventh commandment, and nine persons who avail themselves of these facilities do so for the very purpose of breaking this commandment, utterly regardless of the sorrow and misery they shed around them, and of the acute penetrating and endless grief, pain and wretchedness they inevitably bring upon themselves. The clamor made by the persons who wish for divorce made easy is not sufficiently loud to drown the louder and righteous cry which rises to the stars against the mischief and disorder consequent upon the relaxation. There is nothing in the world more likely to raise anarchy and confusion than for people to allow their representatives to hold in a light and easy manner the marriage law.

We put all these difficulties down to the "hardness of heart" of which our Lord speaks when he is conversing on this subject, and which compelled Moses to make laws for divorce. This "hardness of heart" is produced by a laxity of religious principle. There is sadly too much of the "tinkling cymbal" in our religion, or men and women would take a broader and deeper and longer view at the three states of being to which they have to do their part before they undertake the marriage contract. Then it is more probable that they

will remember if they once heard the terms of the contract, that it is to last on earth "until death do them part."—*The Anglican Church Chronicle*

ONE OF OUR COLLECTS.

"O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen."

The words, "Thy Holy Spirit," in this Collect for the Nineteenth Sunday after Trinity, were substituted in 1661 for "the working of Thy mercy," which was a free rendering of the old Latin Collect of the Sarum. The change was a great gain, since it gave this collect a definite and distinctive character and brought it into harmony with the Epistle. It is one of the Collects that the humble and growing Christian (if there is any other kind of Christians), likes to repeat every day, it is so expressive and comprehensive. He knows little of what he wants; he hardly dares to ask for particular blessings lest he should ask amiss; he distrusts his knowledge; he fears his desires, except the desire that lies deepest in his heart, that he may please God. In the thought that there is a divine Sanctifier who, in CHRIST'S stead, will come into every heart that opens a way for Him, to rule there in His Name, the "forasmuch" which would have been a reproach, becomes a comfort as the wearied soul abandons itself to the HOLY SPIRIT'S direction "in all things."

It must be "in all things" if it is to be in any. This is the secret of both our spiritual successes and our failures. We fail because we will direct ourselves where our desires are strong, and yield to HOLY SPIRIT only when we are indifferent; and He refuses the worthless homage. But He is ever ready to enter and dwell continually in the heart which opens to Him the door of every chamber, and asks, without any reserve of self-will, that He will take possession. "This is the will of God, even your sanctification."—*Church Year*.

SECTS IN MISSIONS.

It is plain that under the inspiration of the Gospel the hearts of heathen converts cry out for real, not feigned, unity. It is also certain that the converts in such heathen nations as China and Japan, and India, cannot much longer be kept in ignorance of the real division of the Church in Christendom into denominations. One of two things must happen, and that soon. Either these Churches of Christendom must come together, or else converted heathendom must be divided into sects as Christendom now is. There is, so far as we know; but one opinion as to the evil of the latter alternative. We ought then, frankly to admit the evil of our present condition, and, instead of defending it, go to work in good earnest to find a remedy. It ought to be a comparatively easy matter for churches of the same doctrinal creeds to find a basis of visible union. We do not say 'organic' union—that word looks formidable, and may contain a dynamite bomb—but we can conceive of more than one plan of visible union that does not involve the dangers of organic union. The only point we now make is that it is our Christian duty in all Christendom to seek out some plan by which the visible Church of God on earth shall appear one in Christ Jesus.—*The Wesleyan Christian Advocate*.

SUPERINTENDENTS OF SUNDAY-SCHOOLS which need new Libraries, should examine the list of books advertised by JAS. POTTS & Co., of N.Y. (See page 11 of this number). These books have all been carefully selected, and it is believed will be found unexceptionable.

FAMILY DEPARTMENT.

CHARITY.

Greatest of the Christian virtues,
Noblest grace in manhood's soul,
Suffering long and showing kindness
Reaching wide from pole to pole.

Envyng none nor idle boasting
With the voice of worldly pride,
Seeking not, e'en where she scatters,
Bearing all, though sorely tried.

Always in the truth rejoicing,
Guiding in the narrow way
All the weak unstable pilgrims
Who from God's right path would stray.

Mighty men will fall and slumber
In the cold and silent clay,
Arts and sciences and knowledge,
All of these shall pass away.

But thou ministering angel,
Whom the God of love did send
Down to comfort weary mortals,
Shalt endure e'en to the end.

Oh thou spark of heavenly feeling!
Enter calmly each one's heart,
Teach us to be sympathetic,
Never from our souls depart.

—James Williamson.

Belfast, 45 Carlisle Street.

AN OLD ARGUMENT WELL ILLUSTRATED.

In that beautiful part of Germany which borders on the Rhine there is a noble castle which lifts its old gray towers above the ancient forest, where dwelt a nobleman who had a good and devout son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood.

"Are you not afraid of offending God," said the Baron, "by speaking in this way?"

The foreigner answered with cool indifference, that he knew nothing about God, for he had never seen him.

No notice was taken of this observation at the time; but the next morning the Baron pointed out to the visitor a beautiful picture which hung on the wall, and said, "My son drew that!"

"He must be a clever youth," returned the Frenchman, blandly.

Later in the day, as the two gentlemen were walking in the garden, the Baron showed his guest many rare plants and flowers, and on being asked who had the management of the garden, the father said, with proud satisfaction, "My son, and he knows every plant, almost, from the cedar of Lebanon to the hysop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The Baron then took his visitor to the village and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, "to have such a son;"

"How do you know I have a son?" asked the Baron, with a grave face.

"Why, because I have seen his works; and I am sure he must be both clever and good, or he would not have done all you have shown me."

"But you have never seen him!" returned the Baron.

"No, but I already know him very well, because I can form a just estimate of him from his works."

"I am not surprised," said the Baron, in a

quiet tone; "and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the skies and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and pastures, and orchards, and vineyards, and cattle, and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the Baron.

"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various good works, how does it happen you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"—*Weekly Adv.*

THE DRUMMER BOY.

One cold December morning, about eighty years ago, a party of tourists were crossing the Alps—and a pretty large party, too, for there were several thousands of them together. Some were riding, some walking, and most of them had knapsacks on their shoulders, like many Alpine tourists nowadays. But instead of walking sticks they carried muskets and bayonets, and dragged along with them fifty or sixty canon.

In fact, these tourists were nothing less than a French army; and a very hard time of it they seemed to be having. Trying work, certainly, even for the strongest man, to wade for miles through knee deep snow in this bitter frost and biting wind, along these narrow, slippery mountain paths, with precipices hundreds of feet deep all round. The soldiers looked thin and heavy-eyed for want of food and sleep, and the poor horses that were dragging the heavy guns stumbled at every step.

But there was one among them who seemed quite to enjoy the rough marching, and tramped along through the deep snow and cold, gray mist—through which the great mountain peaks overhead loomed like shadowy giants—as merrily as if he were going to a picnic. This was a little drummer-boy of ten years old, whose fresh, rosy face looked very bright and pretty among the grim, scarred visages of the old soldiers. When the cutting wind whirled a shower of snow in his face, he dashed it away with a cheery laugh, and awoke all the echoes with the lively rattling of his drum, till it seemed as if the huge black rocks around were all singing in chorus.

"Bravo, Petit Tambour!" (little drummer) cried a tall man in a shabby gray cloak, who was marching at the head of the line, with a long pole in his hand, and striking it into the snow every now and then, to see how deep it was; "Bravo, Pierre, my boy. With such music as that one could march all the way to Moscow."

The boy smiled and raised his hand to his cap in salute, for this rough-looking man was no other than the General himself, "Fighting Macdonald," one of the bravest soldiers in France, of whom his men used to say that one sight of his face in battle was worth a whole regiment.

"Long live our General!" shouted a hoarse voice, and the cheer, flying from mouth to mouth, rolled along the silent mountains like a peal of distant thunder.

But its echo had hardly died away when the silence was again broken by another sound of a very different kind—a strange, uncanny sort of whispering far away up the great white side. Moment by moment it grew louder and harsher, till at length it swelled into a deep, hoarse roar.

"On your faces, lads!" roared the General; "it's an avalanche!"

But, before his men had time to obey, the ruin was upon them. Down thundered the great mass of snow, sweeping the narrow ledge-path like a waterfall, and crashing down along with it came heaps of stones and gravel, and loose earth, and uprooted bushes, and great blocks of cold blue ice. For a moment all was dark as night; and when the rush had passed, many of the brave fellows who had been standing on the path were nowhere to be seen. They had been carried down over the precipice, and either killed or buried alive in the snow.

But the first thought of their comrades was not for them. When it was seen what had happened one cry arose from every mouth:

"Where's our Pierre? Where's our little drummer?"

Where, indeed? Look which way they would nothing was to be seen of their poor little favorite, and when they shouted his name there was no answer. Then there broke forth a terrible cry of grief, and many a hard old soldier, who had looked without finching at a line of levelled muskets, felt the tears start that that face would never be seen among them again.

But all at once, far below them, out of the shadows of the black unknown gulf that lay between those tremendous rocks, arose the faint roll of a drum, beating the charge. The soldiers started and bent eagerly forward to listen; then up went a shout that shook the air.

"He's alive, comrades! Our Pierre's alive after all!"

"And beating his drum still, like a brave lad! He wanted to have the old music to the last!"

"But we must save him, lads; or he'll freeze to death down there. He must be saved!"

"He shall be!" broke in a deep voice from behind, and the General himself was seen standing on the brink of the precipice, throwing off his cloak.

"No, no, General!" cried the grenadiers with one voice; "you musn't run such a risk as that. Let one of us go instead; your life is worth more than all of ours put together."

"My soldiers are my children," answered Macdonald quietly, "and no father grudges his own life to save his son."

The soldiers knew better than to make any more objections. They obeyed in silence, and the General was swinging in mid air, down, down, till he vanished at last into the darkness of the cold, black depth below.

Then every man drew a long breath, and all eyes were strained to watch for the first sign of his appearing, for they knew well that he would never come back without the boy, and that the chances were terribly against him.

Meanwhile Macdonald, having landed safely at the foot of the precipice, was looking anxiously around in search of Pierre; but the beating of the drum had ceased, and he had nothing to guide him.

"Pierre!" shouted he, at the top of his voice, "where are you, my boy?"

"Here, General!" answered a weak voice, so faint that he could hardly distinguish it.

And there, sure enough, was the little fellow's curly head, half buried in a huge mound of snow, which alone had saved him from being dashed to pieces against the rocks as he fell. Macdonald made for him at once; and although he sank waist deep at every step reached the spot at last.

"All right now, my brave boy," said the General, cheerily; "put your arms around my neck and hold tight; we'll have you out of this in a minute."

The child tried to obey, but his stiffened fingers had lost all their strength; and even when Macdonald himself clasped the tiny arms around his neck their hold gave way directly.

What was to be done? A few minutes more, and the numbing cold of that dismal place would make the rescuer as powerless as him whom he came to rescue. But General Macdonald was not the man to be so easily beaten. Tearing off his sash and knotting one end of it to the rope, he bound Pierre and himself firmly together with the other, and then the gave signal to haul up.

And when the two came swinging into the daylight once more, and the soldiers saw their pet still alive and unhurt, cheer upon cheer rang out, rolling far back along the line, till the very mountains themselves seemed to be rejoicing.

"We've been under fire and snow together," said Macdonald, chafing the boy's cold hands tenderly, "and nothing shall part us two after this, so long as we both live."

And the General kept his word. Years later, when the great wars were all over, there might be seen walking in the garden of a quiet country house in the south of France a stooping, white-haired old man who had once been the famous Marshal Macdonald; and he leaned for support upon the arm of a tall, black-moustached, soldier-like fellow, who had once been little Pierre, the drummer.

PERSEVERING.

Thirty years ago a barefooted, ragged urchin presented himself before the desk of a principal partner of a manufacturing firm in Glasgow, Scotland, and asked for work as an errand boy.

"There's a deal o' running to be done," said Mr. Blank, jestingly, affecting a broad accent. "Your first qualification wud be a pair h'shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said quietly.

"Oa!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad; you would disgrace the house."

The boy hesitated for a moment and then went out without saying a word. Six months passed before he returned decently clothed in course but new garments. Mr. Blank's interest was roused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found to his regret that he could neither read or write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler,

without a word of complaint he disappeared. He now went fifteen miles into the country and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterwards, "with the conviction that, in process of time, he would take mine if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman." —*Western Record.*

BRIDLING THE TONGUE.

It is a serious thing to be told that any one feature of our outward life affords a test of the truth and sincerity of the religion we profess. Yet here is a solemn and straightforward declaration from God's own Word—"If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain." Which of us does it not become to pause at times, and ask himself in what measure does he fall short of this test? Perhaps we comfort ourselves with the thought that it is chiefly the habit of profanity which is thus so solemnly rebuked; but a brief reference to other passages in our guide book convinces us readily that it is not to be thus summarily dismissed. Quite as much does it apply to other habits of the tongue, that unruly member which plays so active a part in our daily life. When we remember the gentleness of Christ, His exceeding patience and forbearance, can we not think how painful to His ear must be the sweeping denunciations, the harsh invectives, the bitter accusation that sometimes fall from the lips of those who profess to follow Him? Where is the charity that thinketh no evil, that is kind, and is not easily provoked? Surely it is sadly wanting in this age of watchful criticism.

We may neither admire nor approve of those about us; but let us ever remember it is to their own Master that they stand or fall, and One and One only has He appointed the Judge of all mankind.

ONE DAY AT A TIME.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.
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It's a wholesome rhyme!
A good one to live by,
A day at a time.

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MADRAS.

(Continued)

There is also a system of "collecting pots." The men of the congregation make monthly payments. The women and children get from their pastors collecting pots, in which they store up as much as they can. These pots are made of clay, oval in form, with a narrow opening to drop in the coins. Mothers and children make it a rule to put in a pice or two when buying new materials for dresses, &c. The sum collected from the pots that were opened on Easter Day amounted to 34r. 3a. 7p. Among the pots was one which was taken by a poor widow, who happened to attend the service when the pots were given out, and though compelled to find work in another village, sent an order for 3r. 4a., asking for the prayers of her sisters that God would accept her poor collection, though it might be the least of all that were received. A ladies' working party meets for 3 hours on Saturday afternoons to work for the benefit of the Tamil Mission. Mr. Yesuadiyan occasionally goes out and preaches to the Hindus. He also distributes tracts. The Vellore Mission has had many difficulties and discouragements, but it has not lost heart, but is trying to further the knowledge of Christianity among the heathen, as well as to build itself up in the Faith.

CENTRAL CHINA.

One of the most interesting of the works now carried on under the Board of Missions of the American Church is the Wuchang Missions in China. The Rev. S. C. Partridge and the Rev. F. R. Graves have elicited much sympathy by their energy and perseverance in the face of much discouragement and opposition at head quarters. They have lately commenced a quarterly paper, the *Chinese Churchman*, in the interest of Church work in China; and a Chinese Church league, for the production of vernacular tracts inculcating sound Church teaching and principles. The American portion of the Anglican Mission in China is the Central District (interior), including the Valley of the Yang-tse-Kiang, and the provinces of Kiang-Su, Ngan-Hwui, Hu-peh, and Ho-Nan. Shanghai is the residence of the Bishop. At Wuchang there is a Divinity School for the training of native clergy and catechists, and a "Bishop Boone Memorial School." Wuchang is a city of 250,000 inhabitants, and the capital of the Hu-peh Province. It stands on the banks of the Yang-Tse. 600 miles from the mouth. Here the young students gather annually from the towns and villages and enter the great Examination Hall to contend for the coveted degree; and again every three years the scholars of Hu-peh, some in the prime of life, and others grown grey in the pursuit of the elusive honour, crowd the Hall to compete

for the second degree, a prize which only fifty of their ten thousand can obtain. It is the centre of the official and literary life of the province; it is also the place where conversation and bigotry, and bitter prejudice against the foreigner and his religion, oppose the planting of Christ's Church. But Hu-peh is the centre of China, and Wuchang is the key of Hu-peh, and the American Church has chosen for its point of attack the place where the fight is hardest. For twenty years the Mission has held on, worker after worker has broken down, but year by year a few Christians have been gathered out of the mass of heathenism. The schools have gone on quickly training their pupils in the knowledge of God and the ways of the Church, and now the schoolboys of years ago are grown to be men, and some of them serve God in the holy ministry. The progress has been slow, it has been against heavy odds, there have been misfortunes and disappointments; yet the faithful missionaries are able to record how on last Christmas morning 85 communicants knelt at the altar to receive the Bread of Life.

On Maunday Thursday, Bishop Boone ordained the Rev. F. L. H. Pott to the Priesthood in St. John's, Shanghai. The whole service was in Chinese, including the sermon, which was preached by a native priest, the Rev. Y. K. Yen. A lady doctor from the University of Michigan, and an assistant, have gone out to the Memorial Hospital in Shanghai. Mr. Partridge has lately contributed a lively article on "Cheap Missions" to the *Chicago Living Church*. A specimen is subjoined: "Let us have a nice cheap church. None of your Western finery, no! no! The heathen abhors color and decoration and all that; he loves and clings to the white wash with the zest of the Southern darkey. Let us put up a flimsy frame work, and daub it with mortar and plaster, and throw in a few old tables and a dozen benches: let us hang a few cheap chromos of Joseph and his brethren, and Daniel and the lions, and Jonah and the whale, upon the wall. All this will please and attract the heathen, especially the latter, if the animals are highly colored. Let us purchase a cracked old bell from some steamer's wreck, and hang it aloft, that with a mournful, sickly twang it may summon us to the House of God; and then when all is ready, let us throw open the doors and say to the heathen multitude: "Come, let us worship the Lord in the beauty of holiness. The King's daughter is all glorious within." Come to our cheap, cheap church, and see how cheap our religion really is. We waste no money on the useless adornment of the sanctuary, as you do in your temples. No! no! we waste nothing on the House of God—that is sin and extravagance! We waste it only on our precious selves!" The same irony is applied to the poor Missionary's library, the hospital, and school, and to the cheap boxes of caetaway articles which are transmitted to him; and, not least, to

the Missionary himself,—the 'cheap, cheap man, brains no object!'"

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THE DUAL BASIS OF THE C. E. T. S.

This point was referred to in his recent speech at York, by the Archbishop, who said:—To his mind the dual platform was the only footing on which the C.E.T.S. could be formed and worked. Some objected to the taking of a pledge, but they must take human nature as they found it, and anything which reminded them of an obligation was important. Something which enabled a young man or a young woman, in the country parish, to know where he could find friends who would back him up against the ridicule of those who thought he ought not to take the pledge would prove very beneficial. It was well known that those who met to give encouragement to one another were stronger than those who were without that help. Some of the clergy no doubt said they could manage the cause of Temperance within their own parishes. The Diocesan Society, however, placed the following advantages before parochial societies: It placed an encouraging visit from the organising secretary every year free of charge; it procured on the lowest and most advantageous terms the publications and other apparatus on behalf of the local society; it circulated THE CHURCH OF ENGLAND TEMPERANCE CHRONICLE monthly without any charge, and it lent the use of the lantern, which was now a potent engine in education, free of charge on application. He did think, therefore, that a clergyman who found he was strong enough to carry on Temperance work himself, might very well join this Society for the sake of promoting it and strengthening it and enabling them to say that it was really a Diocesan Society. They ought not to forget what the C.E.T.S. had already done. It had set in motion the thoughts of the nation on the subject of Temperance. His Grace here alluded to the reports of the two Convocations on the subject of Temperance, which he described as the two best documents that the two Convocations has ever put forward, and said they revealed several most important points. They revealed this, that eight out of ten of the crimes committed in this country were committed under the influence of drink. If then it was really true that poison was being distributed among the people, and that they were dying of it—that the health of the people broke down from drink—that their characters broke down from drink, so that they were committed to prison—that their minds broke down from drink so that many found their way into asylums on account of it—that an enormous amount of money, nearly twice as much as the whole expenditure of the country, was withdrawn from the earning power of the country for the sake of that which was doing so little good in any form whatever, he said it was time for the people to wake up and

see their real interest and endeavour to apply some reform to: EVIL HABITS.

Beware of evil habits. Let them not dominate over you, and to this end resist them in the very beginning. Say not that there is no fear of you, for see you not that such an expression betrays the beginning in you of that very unconsciousness of which I have been speaking, and which gives to habit in an evil direction such an insidious element of power. In a manufacturing town in England, some years ago, it became necessary to do some repairs at the top of one of the tallest smoke stacks in the principal factory, and an expert was engaged for the purpose. He flew his kite over it and fixed his tackle so that he could hoist himself up. But when he reached the summit, through some accident, the whole tackling fell, and there he stood without any means of coming down again. Every plan was tried to get a rope to him without success. A great crowd collected around the base of the chimney, and among these was the wife of the unfortunate man. A happy thought struck her in her earnestness for her husband's safety. She knew that he wore at the moment stockings which her own hands had just knitted. So at her suggestion they called him to undo the yarn of which they were composed, and by and by a tiny thread came fluttering down on the breeze. When it reached the earth, they tied it to a piece of twine, which he drew up with the yarn. To the twine again they tied a thicker string and then to that a cord, and to that again a cable; and so he was saved. That was a work of deliverance. But there is a similar gradation in the cord of evil habit by which a sinner is bound. It is first a brittle yarn, then a tiny twine which a child might play, then a thicker string, and then a cord, and then again a cable, and the poor victim round which all this is coiled is unconscious of the gradation. Sinner, will you think of that before it is too late, and snap the yarn ere it has become the cable?—Rev. Dr. Taylor.

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NOTICE TO CONTRACTORS.

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

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

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

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

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

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

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

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

A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1887.



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