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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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ECCLIASTICAL NOTES.

THE WAKEFIELD CHURCH CONGRESS.—The Church Congress programme has just been issued. The committee of selection have confined the proceedings to 16 meetings, which are quite enough for a four days' session. The subject of Church Reform naturally occupies a prominent place, and will be discussed under three different aspects, viz., patronage, Church government and representation, and clerical efficiency and the diaconate. The second place in importance is given to the Church in relation to social questions, and the other subjects include Christian evidences, the Church in relation to the rural population, the increase of the episcopate (presumably with special reference to the proposed new Bishopric of Wakefield), the Church in relation to the State, Foreign missions, the Church in relation to the urban populations, Uses of music, Education, and the Parish Churches Bill. There will also be the usual working men's meeting and the Friday morning devotional meeting. The opening sermons will be preached on Oct. 5 by the Archbishop of York, the Bishop of Meath, and the Bishop Designate of Edinburgh.

OLD CATHOLICS IN AUSTRIA.—The eighth Synod of the Old Catholic Church in Austria was held on Wednesday, Sept. 8, in the old Town-hall of Vienna, which has been kindly lent by the Town Council. Many delegates attended from all parts of the country. An especial welcome was given to the Old Catholic Bishop of Switzerland, Dr. Herzog, and also to the Rev. R. S. Oldham, rector of Little Chart, Ashford, Kent, who appeared as representative of the Anglo-Continental Society. There were also present two other Clergymen of the Church of England. The Synod was opened at 9 a.m., by the celebration of the Holy Communion in the Church of St. Salvator, which was given by the Roman Catholic Vienna Town Council to the Old Catholics at the commencement of the movement. The church is one of the oldest in Vienna, and dates from the thirteenth century. The members of the Synod then adjourned to the Town-hall. Letters and telegrams were first read by the President, Herr Director Sinnek from various parts of the world, wishing the Synod every success. Among these were letters from the Archbishop of Canterbury and Bishop Wilkinson, the successor of Bishop Titcomb as coadjutor of the Bishop of London, who presides over northern and central Europe.

WHAT A PRESBYTERIAN SAYS:—I am not an Englishman, nor an Episcopalian, yet no loyal son of the Church of England could look up to it with more tender reverence than I. I honor it for all that it has been in the past, for all that it is at this hour. The oldest of the Protestant Churches in England, it has the dignity of history to make it venerable. And not only is it one of the oldest Churches in the world, but one of the purest, which could not be struck from existence without a shock to all Christendom. Its faith is the faith of Reformation, the faith of the early ages of Christianity. Whatever "corruptions" may have gathered upon it, like moss upon the old cathedral walls, yet in the

Apostles' Creed and other symbols of faith it has the primitive belief with beautiful simplicity, divested of all "philosophy," and has held it not only with a singular purity, but with steadfastness from generation unto generation.

What a power is a creed and a service which thus links us with the past? As we listen to the Te Deum or the Litany we are carried back not only to the middle ages, but to the days of persecution, when "the noble army of martyrs" was not a name; when the Church worshipped in crypts and catacombs. Perhaps we of other communions do not consider enough the influence of a Church which has a long history, and whose very service seems to unite the living and the dead—the worship on earth with the worship in heaven. For my part I am very sensitive to those influences, and never do I hear a choir "chanting the liturgies of remote generations" that it does not bring me nearer to the first worshippers and to him whom they worshipped.

CHRISTIAN LAWYERS.—The new Solicitor-General of the English cabinet is, like all the lay officers of the present administration, a staunch Churchman and, like Lord Halsbury and the late Lord Hatherley, an old Sunday school teacher. He was for many years a teetotaler, like the Attorney-General, but after his election and defeat in Southwark he was, by his doctor's orders, compelled to take intoxicating liquor. Sir Edward Clarke was a Sunday school teacher at St. Alban's Wood street.

RE-OPENING OF A VENERABLE CHURCH.—The parish church of Cripplegate, London, was re-opened on Sunday, after being closed for reparation and cleaning. The church is note-worthy because of its historical associations, and also because it is one of the very few in the City which have good congregations generally; and it is open for several hours every week-day for private devotions. It is the burial-place of—among other illustrious men—Milton, to whom there is a fine canopied monument at the West-end; of John Speed, the painstaking chronicler, whose memorial is close by that of the author of "Paradise Lost;" of Martin Frobisher, the arctic discoverer and gallant seaman at the time when the Spanish Armada, but whose memory is not honoured in the church by "storied urn or animated bust;" and it was here that Cromwell was married to Harriet Bouchier on Aug. 29, 1620. Foxe, the martyrologist, was also buried in the church. A large portion of the former building was destroyed by fire in 1545, and since the re-edification, shortly after that date, so many alterations have been made that it is somewhat difficult to trace the older portions now, but there are remains which date back long before the above-named year. The church has now a very handsome appearance, and that it attracts the notice of a good many "pilgrims" to London is shown by the fact that since last September the visitors have been 18,000 in number. A good many of these have been Americans and Colonials, whom the South Kensington Exhibition has brought over. The organ was originally built by Renatus Harris in 1704, but it has to a very considerable ex-

tent been reconstructed by Messrs. Gray and Davidson, by whom it has just now been "overhauled" again, and they have welded three new composite pedals, and made some other improvements.

THE CHURCHWARD DRIFT.—The recent death of the venerable Rufus W. Clark, D.D., for many years pastor of the old Dutch church at Albany, calls attention again to the drift from the families of denominational ministers into the Church, in which three of Dr. Clark's sons are now in orders. One, who bears his father's name, has long been rector of St. Paul's, the mother church of Detroit. Dr. Clark, however, was one of four brothers, sons of a Presbyterian elder of Newburyport, Mass., of whom three became Church Clergymen. The eldest has been for thirty-two years the Bishop of Rhode Island: the others are the Rev. George H. Clark, D. D., of Hartford, Conn., and the late Rev. Samuel A. Clark, D.D., of Elizabeth, N. J.

REMARKABLE EXCAVATIONS AT JERUSALEM.—The French Dominican monks at Jerusalem have made some remarkable excavations on some land which they have lately acquired, about a furlong and a half outside the gate of Damascus. Six metres below the present level of the ground the workmen came on some arches of considerable extent, the walls of which had been very carefully built. At a short distance they found the basement of a chapel, before the entrance of which there was a tombstone covered with a long inscription, which, however, was stolen before any one thought of copying the inscription. About the middle of their property they found a large well-preserved mosaic and upon the space all around being cleared the bases and other remains of great pillars were discovered. This is supposed to be the site of the great basilica built in the fifth century in honour of St. Stephen by Eudoxia, the wife of Arcadius, the first of the long line of Eastern Emperors. A still more remarkable discovery was made while digging the trench for the foundations of the boundary wall which the Dominicans wished to build; the ground gave way, and one of the workmen disappeared. On clearing out the place they came on a large and beautiful hall which had been cut out of the rock; where the rock failed the gap was filled by admirable masonry. From two of the sides two large doorways led into two vaulted tombs, all of equal size. On each side of the vault there was a resting place for one coffin, and at the end, opposite the entrance, places for two. At the farthest end of the great hall a passage led to another excavated vault, in which stood three great covered sarcophagi. It is suggested that these sarcophagi contains the remains of Helena, Queen of Abiadenos, and her sons. The quantity of bones found in these chambers was very great. In the middle of the great hall, in a hollow specially prepared, a sort of long metal box was found. It was adorned with representations of children holding garlands up on high. Unfortunately there was no inscription, nor anything which could furnish a clue to the period or the process of these sepulchral chambers.

THE PRIMUS OF SCOTLAND.—When, thirty-five years ago, the late Dr. Eden gave up the rectory of Leigh, in Essex, to become the Bishop of Moray, Ross, and Caithness, he left a comfortable living worth five or six hundred a year, to take charge of a small but scattered diocese in the Highlands of Scotland, of which the annual emoluments were not more than £150; no residence was attached to the bishopric, and the pro-cathedral of the diocese was a small cottage fitted up as a Mission-chapel on the banks of the Ness. Bishop Eden's successor will find himself in receipt of a salary which, though ridiculously small as compared with the value of our bishoprics, is at any rate not less than that received by the incumbent of an ordinary English parish like Leigh; instead of a rudely furnished Mission-chapel he will find at Inverness a cathedral which has long established its claim to be one of the beauties of the beautiful Highlands; and he will take up his abode in a splendid official residence which grateful Episcopalians of the diocese and throughout Scotland have presented to their beloved Primus.

THE AGE-LIMIT OF CONFIRMATION.—The Bishop of Winchester, confirming recently some children of tender age, including a boy of nine, told them that none were to be held back on the plea of being too young. "When," said he, "did our blessed Lord reject any from approaching Him on account of tender age? On the contrary, we read that He took little children in His arms, put His hands upon them, and blessed them." Would that the Bishop's sentiments were shared by the entire Anglican Episcopate! The spectacle now, only uncommon, of nominal Church people living and being unconfirmed, or of young people confirmed and lapsing into indifference, would be of less frequent occurrence.

GOD'S ACRE.—The care of God's acre in some country parishes is a pleasing sign of revived spiritual life in the Church of England. Ilfracombe churchyard, in Devonshire, is a fair sample of the loving care for the last home of the dead. Every Sunday morning loving hands bring flowers made up in various forms, their stems nourished by water in tin trays of the shape of crosses or circles, &c., to place on the well-kept graves. Many, too poor to provide headstones, yet weekly place their little bouquet of flowers over the unnamed graves, whilst the Christian emblems in white marble form the permanent adornments of the newer tombs. A few years ago the Dissenters, who are rather a strong body in Ilfracombe, invested in a cemetery for their own dead; but the tie of kinship with those who for centuries have lain in the old churchyard (which is a constant thoroughfare) reminds all "This is holy ground," and enjoins respect for the memorials of the dead—a respect which seems to obtain amongst all classes of the inhabitants.

SIR W. DAWSON AT BIRMINGHAM.—In his inaugural address as President of the British Association at Birmingham, Sir William is reported to have said:

"These twenty-one years have been characterised as the coming of age of that great system of philosophy with which the names of three Englishmen, Darwin, Spencer, and Wallace, are associated as its founders. Whatever opinions one may entertain as to the sufficiency and finality of this philosophy, there can be no question as to its influence on scientific thought. On the one hand, it is inaccurate to compare it with so entirely different things as the discovery of the chemical elements and of the law of gravitation; on the other, it is scarcely fair to characterise it as a mere "confused development" of the mind of the age. It is, indeed, a new attempt of Science in its mature years to grapple with those mysterious questions of origins which occupied it in the days of

its infancy, and it is to be hoped that it may not, like the Titans of ancient fable, be hurled back from heaven, or, like the first mother, find the knowledge to which it aspires a bitter thing. In any case, we should fully understand the responsibility which we incur when, in these times of full-grown Science, we venture to deal with the great problem of origins, and should be prepared to find that in this field the new philosophy, like those which have preceded it, may meet with very imperfect success. The agitation of these subjects has already brought Science into close relations, sometimes friendly, sometimes hostile, it is to be hoped in the end helpful, with those great and awful questions of the ultimate destiny of humanity, and its relations to its Creator, which must always be nearer to the human heart than any of the achievements of Science on its own ground. In entering on such questions we should proceed with caution and reverence, feeling that we are on holy ground, and that though, like Moses of old, we may be armed with all the learning of our time, we are in the presence of that which while it burns is not consumed—of a mystery which neither observation, experiment, nor induction can ever fully solve.

A MUNIFICENT GIFT.—Bishop McLaren, in concluding his conventional address said: "I wish to ask the Convention to join with me in devout thanks to Almighty God for the munificent gift which He has put it into the heart of our honored friend, T. D. Lothar, Esq., to give to the Bishop of the Diocese in trust for the benefit of this Cathedral, and in particular for the perpetual maintenance of its service in praise of the Most High God. This gift consists of a block of land in the West division of the city and two lots with dwellings in and adjoining block—the whole property at present valued at about \$50,000. [We wonder if there was any clauses limiting the teaching as in the Gault trust-deed of Montreal Theological College!—Ed.]

HOME MISSION WORK AND THE PUBLIC SCHOOLS OF ENGLAND.—We have recently noticed the great and practical interest taken by the members of the universities in mission work among the London poor. It is a happy sign of the wider spread of Christian enthusiasm in the cause of the poor and oppressed that the great schools of England—Eton, Harrow, Rugby, Winchester, Marlborough and Charterhouse—are all now engaged in mission work. Marlborough carries on a work in Tottenham, and the foundation stone of a permanent building for this mission was held last month. Archdeacon Farrar was the chief spokesman upon this occasion. The lesson, he said, which such a work as that carried on in Tottenham by Marlborough College taught was that every Christian should be God's missionary, and that the laity were the Church quite as much as the clergy. In old days, Dr. Farrar remarked, one of the last things of which school boys would have thought would have been to maintain a mission in a distant city.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. James' Chapel, N. W. Arm.—The anniversary of the Sunday-school was what might be called a "revival day" in this flourishing mission. A special feature was the Children's service, held in the evening. The Communion table was beautifully decorated with flowers—brought by the scholars. The school assembled in full force, and occupied the front seats of the Church. The service, which was choral, was very effectively rendered by the choir, assisted by a number of the scholars.

Mr. Woolcott's sermon was beautifully adapted for the occasion. His remarks to parents, teachers and scholars were full of truths and good advice that will not be soon forgotten. The congregation was large and joined heartily in the responses and singing. After the service the flowers were taken care of to be sent on the following day to the sick of our hospitals.

RAWDON.—On Wednesday, September 15th, the annual Sunday-school picnic and Harvest Thanksgiving were held in St. Paul's parish. The day, which opened gloomily, proved to be a very fine one, enabling all to enjoy themselves to the full; swings and various other amusements were provided for the young folks, the ladies, as usual, took care that there should be no lack of provisions for the inner man, consequently everything went well and everyone one was happy. In the evening a procession was formed in front of the Rectory, and the children headed by their banner and singing "Brightly gleams our Banner," marched to the Church, where the service was held. The chancel was neatly decorated with flowers, fruits, &c., while on each side of the window hung a white banner trimmed in gold and bearing in blue letters the texts: "Thine, O Lord, is the greatness," and "The Earth is the Lord's." The service was bright and hearty; the anthem "Thou crownest the year," being very well rendered. An appropriate sermon was preached by Rev. C. F. Lowe, of Cornwallis. The offertory was for the W. & O. Fund. At the close of the service the congregation, which was a very large one, dispensed well pleased with their day's entertainment and worship.

AMHERST.—Rev. J. A. Kaulback, Vicar of Truro, officiated in Christ Church on Sunday, the 19th ult., both morning and evening, to very large congregations. A very beautiful Floral service was held on Sunday, the 26th ult., at 3 o'clock. After a short service the pupils of the Sunday-school advanced to the altar rail and reverently presented their bouquets to the Vicar, who had them placed in a frame, prepared expressly, and when filled was placed above the altar; flowers were also laid upon the chancel rail and in other conspicuous places in the Chancel. At Evensong, when the Church was lighted up the effect was beautiful, solemn and instructive. On the following day the flowers were sent to the sick of the parish and to the cemeteries to be laid on the graves of the dear departed.

PERSONAL.—The Rev. Richmond T. Shreve, desires correction of a statement made by our correspondent from Summerside, P.E.I., that he had been recommended by the Bishop "to fill the vacancy until Easter." No such proposal was made; but the Bishop of Nova Scotia has recommended Mr. Shreve for the Rectorship of the united parishes, and the recommendation has been approved by a joint Committee of the two parishes, to whom the matter was referred. The matter is now receiving Mr. Shreve's consideration.

PICTOU.—The Rev. Mr. Neish, formerly of St. Paul's, Halifax, preached in St. James' Church, on Sunday last, both morning and evening, to large congregations. Mr. Neish is an excellent preacher, and both sermons were of a very high order.

PORT GREVILLE.—Parish of Parrsboro, N.S.—Port Greville is a mission, forming part of the Parish of Parrsboro and situated on the North Shore of Minas Channel and the Bay of Fundy. It contains the seaport villages of Port Greville, Spencer's Island and Advocate Harbor.

A little more than two years ago the parish engaged the services of a curate, who came to reside at Port Greville, where there is a very pretty church and parsonage. The congrega-

tion here had dwindled down to a very small band of Churchmen, who were almost disheartened, so few necessarily had been the services and visits of their clergyman. But now began a new era in their lives. A resident minister, more frequent and regular services, constant intercourse with a spiritual adviser, all began to be felt in the community, so that now we have a good attendance at the ordinary services, and what speaks volumes a steadily increasing list of communicants.

The church has lately been improved by the addition of a tower (for which a bell is being purchased) and spire, surmounted by a beautiful Latin cross, and the whole church painted in shades of stone. The chancel has been carpeted, and the altar has received a very pretty cloth, the work of lady friends in Parrsboro village. The church yard has been properly laid out and fenced.

The whole cost of these various improvements amount to about \$500. The congregation now contribute \$300 per annum towards the curates salary. These figures go to show as much as anything else the awakening interest of this people in Church matters, since before the curate came to live amongst them \$25 per annum would be the average sum contributed for Church purposes.

The curate and his charge had their hearts gladdened and hands strengthened on Thursday evening, 23rd inst., by a visit from a number of the clergy of Amherst Deanery, which was holding a Chapter meeting at the Parish Church, Parrsboro, of which you have a notice.

PARRSBORO.—Amherst Deanery Meeting.—

The Chapter meet on the Feast of St. Matthew. The following members were present:—Rural Dean Rev. D. C. Moore; the Secretary, Rev. J. A. Kaulbach; and the Revs. Dr. Bowman, J. R. I. Parkinson, V. E. Harris, M. C. Wade, W. C. Wilson, C. E. McKenzie, J. C. Cox; and the travelling missionary, R. T. Hudgell. The Chapter sympathized with Rev. J. L. Downing, who was detained by filial duty at the bedside of his dying mother. On Tuesday evening Evensong was said, in which the Revs. Harris, Hudgell, Kaulbach and Wilson took part, and the sermon was preached by Rural Dean Moore from the text, "Go and do thou likewise." The first part of the sermon was a severely practical exposition, and the latter part a masterly patriotic exegesis of the complete parable, in fact a first rate model for the younger members of the Chapter. On Wednesday morning Matins was said and Holy Communion celebrated by the Rural Dean. The sermon was preached by Rev. J. A. Kaulbach on "Christ our High Priest." The sermon was listened to with deep interest. It was severely theological and lovingly and practically Gospel tidings to all who would be saved to the uttermost. The chaste polished diction of the preacher befitted the dignity of the subject. The offertory was for Algoma. On Wednesday evening shortened Evensong was said by Dr. Bowman and Mr. Wade, and was followed by a highly successful Missionary meeting, which continued with increasing interest until ten o'clock. Revs. Wilson and McKenzie spoke on Foreign Missions; Revs. Harris and Parkinson on Domestic Missions; Revs. Kaulbach and Cox on Home Missions; and the travelling missionary and the Rural Dean on the missionary work in the deanery. The addresses were particularly stirring and appropriate, and the attention of the large number present was held to the end. The offertory was for the travelling missionary.

On Wednesday afternoon the Chapter met at the Rectory, and after the singing of the Veni Creator and Prayers a hearty welcome was extended by the chapter to the new members. Revs. W. C. Wilson and R. T. Hudgell. It was with evident pleasure that the chapter saw Rev. Mr. McKenzie present, who had come to pay his parting respects and receive his demission. The rev. gentleman is soon to take charge of

the important parish at Alberton, P.E.I., and his genial presence and affectionate bearing will be greatly missed from this deanery. The travelling Missionary then presented the report of his work during the past quarter, and all rejoiced that our dear old Church service was being carried to camp and wigwam, hut and cabin. Mr. Hudgell's work is an immense power to the Church in this section of Nova Scotia, and the more it is known and understood by the parishes of the Deanery, in fact by the whole Diocese, the more its necessity will draw forth liberal and prompt offerings for its furtherance. The office for the baptism of adults was then discussed, and also other questions concerning the coming centenary in Halifax and the movement for unity. The members of the Chapter felt grateful to the Rural Dean for his kindly forethought in bringing down from the Provincial Synod returns and pamphlets of interest and distributing them. On Thursday morning shortened Matins was said by Revs. J. A. Kaulbach and Dr. Bowman, and another masterly sermon was preached by the Rural Dean from the words: "Let him that thinketh he standeth take heed lest he fall." The offertory was for the Superannuation Fund. The Church at these various services was beautifully decorated with potted plants and cut flowers, the work of the young ladies of the congregation. In the evening the members separated, some to carry on a Missionary meeting at Port Greville, and some to take part in the Special services which were started at Springhill, accounts of which will appear in the CHURCH GUARDIAN. The description would be incomplete if the members failed to acknowledge the kind full-hearted hospitality of Parrsboro' people—a pleasure no less great than that of meeting the brethren.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Peter's.—The Rev. S. C. Smyth, who has been in charge of this Church for nearly a year, left for his home in Jamaica, via Montreal and New York, on Monday, 6th ult. During his ministrations Mr. Smyth did good service to the Church; the number of members has increased, and forty-one candidates were presented at the last Confirmation. Rev. Richard Harrison, of St. Matthias', Toronto, succeeds Mr. Smyth as priest in charge.

DIOCESE OF FREDERICTON.

MONCTON.—The priest in charge of this parish, the Rev. Alfred J. Reid, preached his farewell sermon in St. George's Church on the evening of Sunday, the 26th ult., to a large congregation.

He now goes to St. John to take duty for Canon DeVeber at St. Paul's (valley) church for a month's time. Mr. Reid's departure is greatly regretted by many of the warm friends whom he had made during his residence of eighteen months—and the choir-boys showed their appreciation of his interest in them by presenting to him a handsome dressing case, suitable for travelling with, on the evening of the 30th inst., when they had assembled to bid him farewell in the school-house.

The chorister choir of this church had its ranks broken for the first time by death during this week, when Alonzo Milliken, aged twelve years, passed away, to join "the choir immortal." As one of the earliest members of the choir at its formation he will be greatly missed from it, as he was faithful and obedient, a pattern by his quiet demeanour in the services, and one who served with a voice sweet and tuneful.

The choir, twenty-eight in number, was present at the services in the church on Wednesday, the 29th inst., and sang the hymns "Thy Will be Done" and "Jesus Lives!" hymns A. and M. At the grace they sang "Brief Life is Here our Portion," and "The Strife is o'er." The service was deeply impressive, and the choir-boys were greatly affected.

HILLSBORO.—The church people here have decided to erect here a church—the nave of which will be 30x25 feet. All success to their efforts.

DIOCESE OF QUEBEC.

DANVILLE.—A very successful Harvest Festival was held in St. Augustine's Church, Danville, on Tuesday, the 21st. The Church was tastefully decorated with grain, vegetables, fruit, flowers, &c., and presented to the eye of the worshippers a view of God's good gifts, well calculated to inspire thankfulness in the heart. A large congregation assembled and joined heartily in a well rendered service. The singing was especially good. The choir, under the leadership of Miss Thompson and Miss Devoy, organist, did their part nobly.

A very striking and appropriate sermon was preached by the Rev. Mr. Fyles, of Lewis, which without doubt will long be remembered. After the service, the congregation adjourned to the Town hall to spend the rest of the afternoon in social intercourse, and enjoy a well prepared tea given by the ladies of the congregation.

In the evening a concert was held, during which the audience was entertained with choruses, readings, pianoforte, solos and addresses. It would be hard to select the names of any of the performers as being especially worthy of mention, for all performed their part in a highly creditable manner. So that our first Harvest Festival in Danville was a success and will we know do good.

QUEBEC.—The Rev. Charles Trotman, who has held the appointment of assistant priest at the Cathedral, Quebec, during the past eight months, has signified his intention to resign at an early date. We have not heard who is likely to succeed the reverend gentleman in this important position.

GASPE.—The Rev. J. Eames, whose marriage was announced in a recent issue of the CHURCH GUARDIAN, has returned with his bride to his Mission in the Rural Deanery of Gaspé.

DIOCESE OF TORONTO.

ELMVALE.—The Lord Bishop of the Diocese visited this mission on Friday, September 24th, to administer the right of confirmation. Thirty-five candidates were presented, thirteen male and twenty-two female. The service was held both at Wycliffe Church, Elmvale, and at St. John's, Waverley; those from Allenwood and Wyevalle coming to one or other of these places. Crowded congregations greeted the Bishop at both churches, and his earnest, faithful words made a deep impression. Evidence was given this day both of the growth of true religion and of the progress that the Church of England is making in the country districts. It was a day that will prove a lasting blessing to the whole mission.—Orillia Packet.

DIOCESE OF MONTREAL.

MONTREAL.—During the past week the working missions in connection specially with the Zenanas of India has received assistance through the increased interest accruing from the addresses of Mrs. Greaves—the widow of a Missionary—who herself has taken part in the work for many years. Mrs. Greaves addressed meetings in Trinity, St. George's, The Cathedral and St. James' parishes. She tells her story in a simple and most interesting manner, and brings vividly before her hearers the unfortunate condition of the women of India, and explains the noble work being done by the Society in its several departments:—(a) among the women; (b) in the teaching of the children, &c.; (c) in the medical mission. The work as explained most touchingly by Mrs. Greaves, is one which ought to secure for itself the friendly support of Church women everywhere.

CHELSEA MISSION.—The Bishop's visit to this Mission on Sunday morning, the 29th ult., was a very bright and encouraging one. Sixteen persons were confirmed, and a goodly number communed.

On the 22nd inst. we had our Sunday-school picnic. The children and friends met at the church. After a short service, consisting of a hymn, prayer, and a short address, the party were driven by Mr. A. E. Hopper, our genial and ever ready helper, down to the beautiful grounds of Mr. Alonzo Wright, M.P., kindly opened for our pleasure. All testified to having enjoyed themselves well.

A neat chandelier has been placed in the chancel, and a carpet laid in the vestry of our church. These were secured through the exertions of Miss Clara Younghusband, who collected for them.

The roof of the church has been newly shingled and painted.

The body of the church has been painted a light stone color, and the trimming a chocolate brown, which, together, give the church a neat and refined appearance. The old rickety stairs have been replaced by very neat steps, with a graceful but substantial side protection.

A few willing workers are now busy in clearing up and terracing the ground about the church. Rocks, clinging weeds and holes, over or through which intending worshippers had to scramble, are being hid from view. When this work is completed, our church and grounds will look well. Mr. Alonzo Wright, M.P., subscribed fifty dollars towards the restoration fund, and sent men and teams to help in renovating the grounds. He always does right royally: indeed our few parishioners have all done nobly.

We cannot refrain from mentioning special kindnesses shown us by some of our friends here.

Mr. G. L. Chitty gave us the use of a hall stove, and has shown himself ready to co-operate heartily with us in our endeavor to resuscitate the work of the Church here.

Miss Susan Link collected from amongst a few friends a sufficient amount to purchase a surplice for the incumbent, and kindly presented him with it.

Mr. Alonzo Wright and his noble wife are constantly cheering and encouraging us in our labors. In the summer they presented us with a new milch cow: and the other day they gladdened their clergyman's heart by presenting him with the price of a new sett of harness, which he had recently bought, value \$30. God bless them all for their practical sympathy with us in our work.

There is one great drawback to the work here. We have no parsonage. A miserable old wreck of a house (rented) next door to a noisy tavern, and opening into the tavern yard is at present our most unsatisfactory location. We must build. Will some kind liberal Churchmen help to secure for the Church a permanent place here, by contributing towards a fitting home for the parson. The incumbent will thankfully receive and faithfully appropriate any sums sent him. Who will help us?

DIOCESE OF ONTARIO.

MABERLY MISSION.—The Rev. Mr. Radcliffe preached Farewell Sermons to large congregations in this Mission, September 26th. Many were the sincere expressions of regret. During the day sixty-three communicants partook of the Holy Communion for the last time with their pastor. Mr. Radcliffe was presented with an illuminated address, signed by nine Church-Wardens—and expressing their high appreciation of his earnest and successful labors amongst them, and their extreme regret at parting from him.

CARRYING PLACE.—A new church has been erected here largely through the munificence of Mrs. Cochrane of Belleville, and of Mr. Reuben

Young, Church-warden, and lay delegate from the parish to the Diocesan Synod.

The building, which has been erected after designs of Mr. Thos. Fuller, architect, who designed the Central Parliament Building at Ottawa, and the Capital at Albany, N. Y.—is gothic in style, frame, covered with red brick, relieved with corners of white alternately laid. The roof of the interior is open—the chancel spacious and effective—and the furnishings of choir and church in excellent taste and churchly character. The entire interior—including a most commodious vestry, in which is a library well filled with new and choice Sunday School books imported specially from England,—is stained and grained in oak and walnut and presents a very pleasing appearance. The congregation is to be congratulated on possessing a church at once beautiful and complete.

KEMPTVILLE.—On Monday, September 20th, the St. James Parochial Domestic and Foreign Mission Board held its second quarterly public Missionary meeting in St. James' Hall. There was a congregation of upwards of three hundred. The Rev. E. F. Wilson was present with two of his Indian boys. The meeting was opened with the Invocation of the Blessed Trinity and prayer. Several appropriate hymns were sung between the different addresses. The Rev. C. F. Emery made a few opening remarks on the great importance of cultivating a Missionary spirit. Mr. Wilson spoke at some length concerning his great and important work. His young Indian companions drew out much kindly feeling from all, both young and old. Robert Leslie, Esq., made some happy and encouraging remarks. The collection amounted to \$14.25, which was devoted to Mr. Wilson's new work, which he is about to inaugurate in the Diocese of Qu'Appelle. The next morning at the early celebration one lady handed in five dollars, and another seventy-five cents for the same purpose, making in all \$20.

On Wednesday, 22nd, the parish celebrated its fifth annual Harvest Home Festival. The day was bright, and so were the services, the feast, the games, and the people. The Reverend Messrs. F. R. Smith, S. Daw, J. F. Gorman, R. W. Brown, and A. T. Fiddler were present. The Rev. S. Daw celebrated, being assisted by the Rev. Messrs. A. T. Fiddler and J. F. Gorman, the Rector of Hull being preacher. Choral Litany was rendered by the Rev. Messrs. Fiddler and Gorman at 7.30, when the latter preached. The sermons both morning and evening were admirably suited to the occasion. The church was nicely decorated, the altar was markedly resplendent with its usual ornaments, and its abundant flowers and fruits. The proceeds of the day amounted to \$95.

KINGSTON.—On the evening of the 28th ult., a very successful meeting was held in the Synod Hall, on behalf of the Indian homes at Sault Ste. Marie. The Rev. Rural Dean Carey was called to the chair, the city clergy occupying places on the platform. The Rev. E. F. Wilson, who was present with two Indian boys, addressed the meeting. He gave an excellent account of his work. Pazhegezihk, the oldest of the boys, who was dressed in full Indian costume, sang "Rock of Ages" in English, while Kaugihotanke, the younger, only eight years old, sang a verse in his own language. Around the room were hung paintings, done by Mr. Wilson, representing scenes in vicinity of the homes. The rev. gentleman had with him many photographic views of the homes, the boys and the Bishop Fauquier Memorial Chapel, all of which were rapidly disposed of at the conclusion of the meeting.

On Sunday, the 26th ult., the Rev. E. F. Wilson, of Sault Ste. Marie, preached in St. George's Cathedral in the morning, St. James in the evening, and addressed a united meeting of the city Sunday-schools in St. Paul's in the afternoon.

OTTAWA.—Anglican S. S. Picnic.—A meeting of the Sunday School Teachers' Association was held on Wednesday evening last, the 22nd September, in the school room of St. John's Church. The reports of the secretary, Mr. McClanaghan, the treasurer, Rev. Thos. Garrett, and the chairman of the picnic committee were received and adopted. These reports were most satisfactory, and the various members of the committee received the highest praise for their successful labors from the Rev. Messrs. Pollard, Bogert and Muckleston. The receipts amounted to \$399.37, and were exactly equal to the expenditure. The chairman, Dr. Wicksteed, pointed out where improvements might be made on future occasions, and made suggestions as to the time, place and transport for similar meetings. He counselled a more rigorous system of superintendence, and more self-denial on the part of officers and committee. He also commented severely upon the apathy and even rudeness shown in many cases and breach of faith committed in several instances by the athletic clubs, etc., to whom he had applied for assistance. Nearly all of them contained enough members of the Church alone to make good exhibitions in their own line. The object was a good one, and all churchmen ought to contribute to its success by an expenditure of either money or muscle. The picnic of next year bids fair to be carried out on a much grander scale than has heretofore been attempted.

The following are some of the novelties suggested, viz:—A captive balloon, steam carriage, professional sculling race, gatling gun practice, steam organ, professional swimming race, male and female, canoe tournament, baby show, Maypole dance, acrobats, living statuary, a miracle of moral play, archery, clay pigeon shooting, and band competition.

These Sunday-school picnics do a vast amount of good in exciting, developing, consolidating and increasing the power of the Church. No body of Christians in Ottawa has ever been able to unite their various congregations for social purposes, as is done by the Anglo-Catholics in these picnics. The union picnic is now synonymous in the mouths of all creeds and classes for one day's healthy and wholesome outing and enjoyment. The management is excellent; and those who attend are most orderly, well behaved and well dressed. It was a stirring sight to see the procession of young people with banners, &c., and when next year the neighboring parishes join in the sport, and send in their contingents, such a procession will go far towards bringing back the sectaries to the parent fold.

DIOCESE OF HURON.

LISTOWELL.—Rev. M. Turnbull, of Christ's Church, Listowell, has returned from the North West, where he had been spending a few weeks with his father, the Rector of Rapid City, Manitoba.

MITCHELL.—The Rev. Mr. Ridley has left Mitchell for Galt where he commences work, Oct 1st.

GLANWORTH.—The church people of this place have decided on building a new brick church the coming season. Rev. Mr. Ball is doing a good work here and succeeding well. The congregation has not only increased, but there is much more spiritual life in the parish. The result of having a resident clergyman going in and out among the people is easily seen.

LONDON.—There was a large gathering of the members of the Chapter House congregation Monday evening upon the occasion of a presentation to Dr. Geo. B. Jones, upon the eve of his marriage. This was in the form of a beautiful and costly silver tea service. Owing to

the absence of the Rector, Rev. G. G. Ballard, the presentation was made by the Church Warden, E. A. Taylor Esq. Dr. Jones has earned this attention from the congregation by his long assistance to the choir and kindness and aid in every way to further the interest of the church in the north part of the city.

Rev. G. G. Ballard, Rector of the Chapter House, in this city, having been invited to accept the position of Senior Assistant Minister of St. John's Church, Buffalo, has after due consultation with friends, decided upon acquiescing in the wishes of the Buffalo congregation, and will leave for his new sphere as soon as the Bishop of Huron and the congregation will permit. Very many will regret Mr. Ballard's removal, who at the same time are pleased to know that his services in the enlarged field of usefulness to which he has been called will result in the extension of the Master's cause.

LONDON SOUTH.—At a vestry meeting held in St James' Church some months ago, it was considered desirable to reduce the debt on the church, which was then \$4,000. The plan decided upon was to divide the debt into shares of \$20 each, with interest at 6 per cent., payable in four equal annual instalments. Thus the principal and interest is provided for, relieving the ordinary church funds from this heavy drain. By this plan the church wardens have already paid on the debt \$1,000.

The Bishop of Huron has appointed Rev. Evans Davis, M. A., of London South, to be his Domestic Chaplain.

Rev. M. Shore and Mrs. Shore, have returned from a two months visit to England.

The Right Rev. Bishop Baldwin, preached in St. Paul's Church on Sunday morning the 26th, to a large congregation. On Sunday, Oct., the 3rd, he officiated at Glencoe, Wardsville, and Newbury.

SOMBRA MISSION.—A musical and literary entertainment under the auspices of Trinity Church was held in the Town-hall, Sombra, on the evening of Sept. 28th. Despite the prevalent rains and bad roads of previous days, the hall was well filled by an appreciative audience, several persons coming a distance of more than ten miles. The various exercises were rendered with an ability which would reflect credit on a community of more urbane pretensions, and the satisfactory sum of \$35 was realised for much needed church improvements.

DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

SIR,—It is by no means specially desirable to be called at four in the morning, hurried away without breakfast on a twenty-five mile drive, no time to pack and the prospect of a week's journey before you. But when the call is from your Bishop, who has kindly sent a team that has been travelling all night for you, then the horse may be said to assume a totally other color. I reached Little Current by 9 a.m., on Thursday, August 28th, in time to catch the "Evangeline" on her way to Parry Sound, where an ordination was to be held the Sunday following. The hearty welcome the Bishop always accords his Clergy is inspiring; but I found on board not only His Lordship, but his son, Mr. Allan Sullivan, whom, however, at a distance I had failed to recognize, owing to the great physical development of the last two years, and who stands before you a pronounced athlete. We sailed for Buag Inlet, directly after breakfast, but the weather becoming foul had to put in at Squaw Island. Here the Bishop landed to speak to the fishermen and offer them a service. Quite a little settlement of families, men, women and children are here during some four months or more in summer without any public worship of any kind, or visits from their pastors. To me there seemed indeed little de-

sire on their part to avail themselves of the privilege thus offered. But by and bye they crowded in and a large room was filled to overflowing, while numbers remained outside around the door, silent and attentive. I detached myself from time to time from the theme of the address to watch the effect apparently being wrought. Some seemed almost indifferent; others hung as it were on every word and syllable the Bishop said; at length the attention became universal and intense, and the thanks and hopes expressed after service must have been a source of deep satisfaction to the preacher. A quantity of interesting and instructive literature, secular and religious, was distributed, which will be an acceptable memento of the visit and a lasting aid, we hope, to recall the doctrine. We were to make preparations for a sail at four in the morning, and before that time the Bishop was astir, while I, who at 2 o'clock, mistaking it in the darkness for four had got up, discovered my error and returned to bed to watch for dawn, hoping to save the Bishop some fatigue, though always a first rate sailor hitherto had to remain passive this time from sea sickness. We arrived in the Sound by evening, but not without having been forced to sudden deviations from our course, through rocks and shoals, not marked upon the charts.

Parry Sound is a watering place with an ever increasing influx of visitors in summer. The scenery is most beautiful, the people eminently kind and hospitable, all the more courteous perhaps from the fact that they are full of hopes and aspirations; a subsidy has been granted and another one as good as promised, which will enable them to communicate by rail with Burke's Falls, and there, at a distance of forty miles, effect a junction with the Northern line which will shortly be extended so as to tap the C.P.R. The chief industry is lumber; three mills saw some 100,000 feet per diem in the winter, or about thirty-five million feet per season, averaging in value something over \$10 per thousand feet. There are daily boats and mail from Midland, and regular boats also from Collingwood, Penetanguishene and other places, and the wires were inaugurated ten years ago. The progress of the place is rapid, and within four years it seems to have altogether changed as it were its style and tone. It numbers about 1,800 inhabitants in summer, and 1,200 in the winter. We note these secular details, as we believe them valuable to those who are watching and helping in extending the Church.

(To be continued.)

DIOCESE OF NEW WESTMINSTER.

MAPLE RIDGE AND TRENTON.—The Vicar of these Parishes, finding it impossible to work them either by a row or sail boat, has obtained for the mission, a small steam launch, which has been named the Eirene. She is twenty-one feet long, and will carry about ten or twelve persons. Her engine is a two-horse power, Shipman's, Rochester make. Her fuel is crude petroleum. She needs no engineer, one person can run her, as she has a self-feeding apparatus for the fire, and a self-acting pump.

ST. SAVIOUR'S CARIBOO.—The Bishop being prevented by stress of work from taking his annual and looked-for journey through this large parish, the Rev. H. Edwardes visited the district on his Lordship's behalf, in the months of June and July. Services were held at various places on the road, and at William's Lake, Quesnelmouth, Stanly and Barkerville.

BARKERVILLE.—At Barkerville, the Church, one of the prettiest in the diocese, was at one time last June, in considerable danger from the violence of the Spring freshet, which annually turns the street of the town into an angry stream, but many willing hands turned to, and soon made all secure. The services here were

very bright and hearty, the choir taking its part well and efficiently. A feature in Mr. Stone's successful and persevering work, carried on in the face of many difficulties, is the Sunday School and Children's Service, held every Sunday afternoon, at which nearly all the children of the town are in regular attendance. Their answers during catechizing, gave proof of sound teaching in the Catholic Faith, by the willing bands of teachers.

A meeting of the Guild of the Holy Communion was held at Barkerville, and some new members were admitted. It was cheering to meet so compact a body of Communicants.

QUESNELLE.—At Quesnelle, the services were equally bright and encouraging, attended as they are by nearly the whole of the residents. A temporary building kindly lent by Mrs. MacLean, and fitted up neatly by Mr. Skinner and others, is used regularly for services, until better days may put it within the power of the Christians in this place, to build a Church to the honor of God. There is a good and plucky choir; and a Sunday School held regularly by Mrs. Skinner. Mr. Skinner, the honorary Lay Reader, is doing a quiet and excellent work in Quesnelle. Mr. Pinchbeck at William's Lake; Mr. Borland, of the 150 Mile House; Mr. McKinlay, of the 115 M. H., and Mr. T. Hamilton of the 100 M. H., kindly allowed services to be held in their houses, and good congregations assembled at each place.

There is a general desire for the regular ministrations of the Church throughout the Parish, and several liberal offers were made towards the support of a clergyman, if the Bishop could see his way to procuring one.

DIOCESE OF QU'APPELLE.

The following is the Bishop's Charge at the meeting of Synod, held in June last, as given in the Report just to hand. We purpose giving it in full, as being the most accurate statement of the position and work of the Church in this part of the Northwest.

"In the name of the Father, and of the Son, and of the Holy Ghost."

Reverend Brethren, and Brethren of the Laity:

The visible progress of our Church during the last year has been rather in the consolidation of work previously begun, and in the erection of buildings, chiefly Churches, than in the commencement of new work. The Rev. A. W. F. Cooper arrived at the time of our last Synod, and has since been in charge of the country north of the Qu'Appelle, at the east end of the Diocese. The Rev. Walter St. John Field arrived in September, and has been in charge of the Moose Mountain district and the country south of the Pipestone. I am very thankful to say that both these districts are flourishing and give evident signs of the benefits derived from resident clergymen, to the great encouragement, I am sure, of those who have nobly given themselves to the arduous work of those large districts. The Rev. Wm. Nicolls was ordained Deacon in Advent, and has been helping in the Moosomin district. I regret very sincerely to have to say that the Rev. W. W. Bolton, who was the first to volunteer in England for work in this Diocese, and who has been so zealous and energetic in the organization of the eastern part of the Diocese, has been obliged to leave us. His health would have prevented him remaining another winter, but he was unexpectedly called home in May. The Rev. W. E. Brown was advanced to the Priesthood on Sunday last. We have, therefore, had during the last six months ten Priests and four Deacons working in the Diocese; and there are now ten Priests and three Deacons. I very earnestly trust that the important position of Priest in charge at Moosomin may be filled up before long. I am also trying to find another Priest

for the Whitewood and Wapella district, which ought to be separated from Moosomin; and one is much wanted for the country north of Regina and around Long Lake.

Since last meeting the census of the district of Assiniboia has been taken. We therefore know better the exact amount of our responsibility and the work before us. The population is very considerably lower than some had sanguinely estimated it—indeed not half. The total population is some 22,083. Of these 5,509 are Indians and Half-breeds, leaving 16,474 as the number of settlers. Our Church is in a slight majority, numbering 5,722. The Presbyterian body follows very close with 5,591; and the Methodists are third, with 3,418. There are still 2,079 Pagans amongst the Indians. The smallness of the population, scattered, as it is, over this very wide area, increases very considerably the difficulty, or at least the expense, of our work. The same number of clergy as we have now would suffice to minister to five times the amount of population if the people lived nearer together.

I regret that I am unable to give as full a statement of statistics concerning the Church in the Diocese as I would wish, owing to the returns of the clergy not having been sent in. I am, sure, however, that we shall all rejoice to hear that returns that I have received show that there are 630 communicants on the roll. The year before last I was only able to report about 300.

Services are held in fifty-one places, at nearly all of which, I believe, the Holy Communion is administered at least once a month, and at all the services that are carried on during the winter as well as the summer.

I append a list of the districts in which clergy are resident, and their area, the number of clergy, stations at which services are held, and the distance of the farthest station. (Here follows the schedule showing stations): Moosomin, area 50 x 54, with two clergy, two lay readers and 11 stations; Moose Mountain, area 90 x 70, with one clergy, and three stations; Kinbrae, 150 x 40, with two clergy, and seven stations; Grenfell, 63 x 50, one clergy, and five stations; Qu'Appelle Station, 25 x 50, two clergy, and three stations; Qu'Appelle Fort, 50 x 50, two clergy, and eight stations; Touchwood, Indian Missions, one clergy, one lay reader, and three stations; Regina, 45 x 50, two clergy, and four stations; Moose Jaw, one clergy, one lay readers, and three stations; Medicine Hat, one clergy, and four stations.

Moosomin is the most thickly populated district. The clergyman at Kinbrae goes to Fort Pelly (Indian Mission) for the purpose of administering the Holy Communion once a quarter, when there is a fifth Sunday in the month. His furthest ordinary station, Yorkton, is about sixty miles from Kinbrae.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS says?—

When the abundant methods which are now adopted by pious people for doing good are counted up and considered, the thought will present itself, How is it that so few live 'a godly, righteous, and sober life?' How is it that immorality prevails, and that gross evidence of its prevalence is found amongst all sorts and conditions of men and women? There can be little doubt that this distressing state of things is to be attributed to several causes. Irreligious education in the Universities and some public schools, whose only chance of existence consists in their being (as the term is) undenominational or unsectarian; and a growing tendency to make even National Schools irreligious, owing to the demands made for secular teaching, have much to answer for in this serious condition of things. So, too, have the numerous divisions, sects, and parties into which Dissenters have become broken up, until

men are perplexed to know what the true religion is. And the loose undisciplined manner in which many Sunday Schools are conducted, whose object appears to be the gathering together of large multitudes rather than the effecting of real good by discipline and catechising, is calling loudly for a thorough grasping of this subject, so that Sunday Schools may become what they might be and ought to be—a means of very great assistance to the Church.

THE SOUTHERN CHURCHMAN says:—

We want in the ministry men with brave hearts and large minds, inspired with the spirit of Christ; men who understand the gospel and how to apply it to the people of this day. Man milliners, men are interested only in the outward and visible—surely these are not the men for this day and this country. Little men; can't we get rid of such? They do more harm than we have words to express. The church is designed to make men like God; not to make them knowing in lights and colors and vestments.

THE CHURCH PRESS, under the heading "*De mortuis nil nisi bonum*," contends that the Christian's motto should be "*De vivis nil nisi bonum*," and concludes an excellent article as follows:—

It matters not whether the cause of such malevolent speech be envy, or jealousy, or that spurious saintliness which arises from the habit of placing one's own faults at a distance, and then looking at them through the large end of the telescope, while the full power of the instrument is brought to bear upon the faults of others, the effect is the same; and it would be well for those who are addicted to this unchristian practice to ponder the command, "Judge not," and the injunctions concerning freedom from evil-speaking, and to take as their rule of conduct in this matter the saying which we once heard from a man who made no pretensions to a religious life. Checking himself, as he was beginning an unkind speech, he remarked: "Bither speak well of a man, or not at all!" There are exceptions to this rule, but no candid reader will fail to discriminate between the times when duty demands unfavorable criticism of others, and the far more numerous instances when inveterate evil habit leads on to unkind thrusts at those who are absent, and therefore defenceless.

THE CHURCH TIMES says:—

The restoration of Christian unity is the very easiest thing in the world. Every man can do it, so far as he is personally concerned, by simply casting out of his heart all schismatic and unbrotherly feelings. We venture to put forward the great Anglican Communion as exhibiting on a small scale what the ideal state of Christendom should be. The Mother Church has absolutely no authority over the Churches of Ireland, Scotland, America, or the colonies which have organized themselves in provinces; yet they form together as much one body as the Churches of the Roman Obedience. If it should ever please God to raise up in any emergency a really great leader or teacher, even though it should be in the smallest and remotest diocese, his influence would be joyfully hailed by the English Primates, and his name would meet with as much respect and veneration as if he had sat in the chair of St. Augustine himself.

A WELL KNOWN BISHOP ON THE "CAUCUS" SYSTEM.

The Rev. Dr. Coxe, Bishop of Western New York, who is well known throughout Canada through his kindly visits and assistance from time to time given,—in his address to the Convention of his Diocese, which opened on 21st

Sept. last, thus refers to the Caucus—an institution not unknown on this side of line 45:

If you will look back to our journal of last year you will find (p. 158) an edifying chapter on the folly and wickedness of what is called "the caucus," in Dr. Bolles' reminiscences of our earliest experience as a diocese. He says: "The friends of DeLancey were calm, held no caucuses, and only listened respectfully to their brethren." The result was the auspicious election of your first Bishop, as well as the defeat and disgrace of all concerned in the attempt to secularize an Episcopal election. Let the traditions of the diocese, therefore, be sacredly preserved. If anybody attempts to profane our work by the measures and tricks of politicians "mark that man" and rebuke him. The caucus is conspiracy, and it is equally cowardly and unjust. It meets in secret and attempts to settle beforehand, what our constitutions and canons entrust to a deliberating council of brothers. It may be that many things need to be said pending an important election, which one does not care to speak in a mixed assembly. Then, move to go into a committee of the whole, sit with closed doors, and calmly go over the ground when all concerned are present, can meet objections and canvass the situation of affairs. The stratagems which cowards might attempt in a caucus, where character may be stabbed in the dark and where good and true men, who come to the council without guile, may be out-generalled, are thus defeated; and yet an opportunity is given for discussion and for manly, frank, outspoken complaints, if any ground for complaint exists.

You have passed a most important canon for the solemn election of a Bishop; let its spirit govern all our elections. If you ask why these admonitions, I answer to pluck out the "root of bitterness" before it lifts its head above ground. If anybody asks me whether such perils have actually begun amongst us, I reply: I do not mean that they shall ever be heard of; if it be so, "prevention is better than cure." Enough that public journalism has justly censured a recent election (not in this State), where "king caucus" was said to have controlled the vote for a Bishop. Perish all such elections from the view and the toleration of men. I am sure that true brethren will respond to these remarks, by which you will perceive that I am educating the whole diocese to a common conscience in such matters, so that you may not be taken unawares or involved in any such sacrilegious surprises, when God may call you, in His Providence, to choose another Bishop.

THE JEWS OF JERUSALEM.

The following is from a letter written recently by H. C. Spafford, in Jerusalem, to a friend in Chicago:

Palestine has not a very different appearance from the one worn when you were here. I never have seen the country looking so beautifully. The rains have been abundant (the rainfall about thirty inches up to the present time), and the crops are all in the most promising condition. The wild-flowers, too, surpass, this year, anything we have seen before in variety and beauty. In two hours' walk one afternoon, through fields north of the city, I gathered a bouquet of cyclamen, ranunculus, blood-drops, flax, wild-pea, and clover blooms, etc., etc., which were simply glorious. I never saw a more beautiful collection of flowers in my life. It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and whether the set time to favor Zion had not come.

Shortly after you left, the tourist season set

in, in full vigor, and since that all the hotels and hospices have been uncomfortably full.

During the past week—the weather having become more settled—building has been resumed in every direction. We hear of many new building enterprises afoot, most of them by Jews or for the accommodation of Jews. The present season, I doubt not, will be one of unequalled activity in this direction.

A few weeks since I visited some of the new Jewish agricultural colonies in Central and Northern Palestine, and was surprised to find how much they have already done. The moneyed Jews of Europe, among whom have been raised heretofore the "baluka" funds, which have been distributed among their brethren in Jerusalem, Safed, etc., have latterly, and it would seem very wisely, changed their policy, and now directed their benefactions in aid of these agricultural colonies and of certain other enterprises having in view the promotion of industrious habits among the Jews. Heretofore thousands have hung about the cities here, relying upon those baluka charities for their support, and it has been one of the causes which have prejudiced the people of the land against them.

At one of these colonies, Samoin, near Haifa, extensive preparations were being made for the cultivation of eucalyptus trees; and at Nazareth we met a gentleman who had been sent out by the Sultan to plant a large tract in the valley of Jordan, south of the Sea of Tiberias (and which belongs to the Sultan personally) with the same tree. To-day a gentleman just from the Jordan told us that the culture of bananas, which, as you know, was only begun there a year or two ago, was this spring being greatly extended.

In the light of the sure promises of prophecy that this land is yet to rise from its desolation, such facts as these given above are of exceeding interest. A few years ago Jews were constantly liable to be treated with indignity whenever they appeared on the streets of Jerusalem. They were very few in number; owned none of the land, were a little community of despised outcasts: Now, as you know, they constitute considerably more than one-half of the population of the city. They control its trade and own much land. On the Christian Sabbath the fact that Christian shops are shut produces scarcely discernible difference in the tide of business sweeping along the streets. But as you doubtless noticed, on the Jewish Sabbath the streets are well nigh deserted. The fellaneen marketmen and women do not find it worth while to come to the city with their produce on the Jewish Sabbath, but take no account of the Mohammedan's Friday or of the Christian Sunday. And so we find that suddenly, without warning, Jerusalem has become in fact, again a Jewish city! It is a change which has come like a thief. The busy world has taken little notice of it—but it has come. Does it not look as if that time of the treading town of Jerusalem by the Gentiles—upon which so many of God's purposes respecting the Jews and the whole world are in the Scriptures made to depend—was about fulfilled!—*Church and Home.*

CORRESPONDENCE.

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

THE CHURCH UNITY SOCIETY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The magnificent sermon of the Bishop of Algoma to the Provincial Synod on Unity, the action taken by that Body, and the reception of the advances made by the Methodist Conference, indicate that the time has come to bring this Society to the notice of the Church. As you will doubtless print the enclosed pro-

spectus, I need only add there are thirteen Diocesan Secretaries, and Mr. Sayres will be glad to have one in each diocese in Canada. The first monthly paper has been issued, and I have sent 100 to dissenting ministers. I shall be glad to receive pecuniary assistance, and until the Society is formed will render an account duly audited in your paper.

Yours, &c., C. A. B. POOOCK,
Diocesan Secretary.

Toronto, Sept. 20th, 1886.

From the Circular referred to:

The Church Unity Society consists of all persons who send their names to the General or Diocesan Secretaries, and agree to pray daily for the visible unity of all Christians.

It is expected that every member will contribute annually to the work of the Society.

The society aims to have one general Secretary, and a Corresponding Secretary in each diocese. The Corresponding Secretaries shall have charge of the work of the Society in each diocese, receive contributions, expend them in the work of the Society, and report to the General Secretary, who shall be chosen by them, and who in turn will report to the Society generally.

The members in any diocese shall constitute a Diocesan Branch for the better facilitating of business, and shall vote by letter or otherwise on any matter brought before them concerning the management of their Branch, the election of officers, the expenditure of money, the selection or approval of books or tracts to be used in the diocese, and all and any matters that may arise, provided always that nothing be done that shall militate against the general plan and order of the whole society as ordered and approved by a majority of the diocesan branches, acting through their secretaries.

Any number of persons in any parish may form a local or parish guild at once and put themselves in communication with the General Secretary or Diocesan Secretary.

It is the object of the society to promote Church Unity by fostering a desire for the same and by disseminating sound information concerning the Church, in any or all of its aspects, by books, tracts, public meetings, the press or any other legitimate way, and especially and principally by bringing such information to the notice of dissenting ministers, and students in seminaries or other institutions.

The General Secretary the Rev. W. Sayres, New Lenox, Ill., recommended in the absence of any other plan, that the Rev. A. W. Little's "Reasons For Being a Churchman" be sent to all Presbyterian and Congregationalist ministers, or else Sadler's "Church Doctrine Bible Truth," and that other tracts or works be sent to ministers of other denominations. Rev. J. W. Birchmore's tractate entitled "Historical Christianity," Muncie, Ind., has been circulated already in Massachusetts among Congregational ministers and students, and may shortly be sent to all the ministers in two of the Western States. It is probable that a general and comprehensive paper will be prepared in a cheap form, containing articles by competent writers on the subject of Unity, its nature, its necessity, its Biblical authority, and on the Church as the true and only basis for unity,

A WRONG PRINCIPLE.

SIR,—In reproving some of my parishioners for their neglect of the services of the Sanctuary, I have almost invariably received a reply to the following effect. After having exhausted their always alas! abundant repertoire of excuses for past negligence they have added with an air of condescension, "I'm coming to hear you soon." It must not be supposed for a moment this sort of thing, shocking as it is, is only to be met with in country parishes and missions. I have

been confronted with it in the midst of people whose dignity would suffer if they were excluded from the category of "ladies and gentlemen."

Now herein consists a fundamental error of the worse kind, seeing it affects the relation which exists, or ought to exist, between the Creator and the creature. It reveals an unpardonable ignorance not only of the first duties of mankind, but also of the Being and Nature of God, of the purpose of creation and of the end of their own existence.

It has become the thing now it has been so for a long period, for people to go to church to "hear." It was once the custom, it is so now with many, thank God, to go "into the Temple to pray."

That this is so is proved by the fact that the multitude follows the eloquent preacher, while those who are near him, who is slow of speech, are few. But it will be said perhaps that they go to hear the Gospel preached. I answer that I have yet to learn that the Gospel is not preached, and that faithfully, by those who are denominated "poor speakers." The fact is that our people have "itching ears," and we all know that to listen to an eloquent flow of beautiful language is a pleasant, but by no means necessarily a spiritually profitable thing.

In a document admirable in some respects, but which for obvious reasons does not bear the imprimatur of the Church of England we learn that "man's chief end is to glorify God, etc." This is truth, but how few there are of our Church going folk who realise it! One is so continually hearing the objectionable phrase, "I am going to hear Mr. So and So to-night; he is such a fine preacher!"

The very term "service," which is applied to our gathering together in God's House, is a standing contradiction to the popular impression that consecrated churches are mere preaching establishments. To whom is the "service" offered? To whom is it alone due?

In our incomparable Liturgy after Confession has been made and absolution given to the penitent soul we are taught to pray, "O Lord, open Thou our lips and our mouths shall show forth Thy praise." Then follows in a beautiful but natural sequence the ascription of praise to the Eternal and Ever blessed Trinity in the Gloria Patri, with the Invitatory Hymn Ps. XCV.

Who is to blame for this most unsatisfactory condition of things? I answer I cannot tell. But I think a good deal may be done by the clergy to counteract and finally extirpate the growing error of which I have been speaking.

First, I think my brethren will agree with me that we are too much given to preaching. Is a church consecrated? there is a sermon; is there a Harvest Festival? there is a sermon; is there a Saint's Day observed, there must of necessity be a sermon; is there a Burial it very frequently happens "a few words" are said "To improve" an "occasion" which needs no improving; we have gone back to the old Puritanical notion in this respect which Hooker strove so strongly to eradicate "No sermon, no service." I am sure my brethren will go with me when I profess my belief that one sermon on Sunday is amply sufficient for any one congregation. Let us, therefore, encourage our people to come to church when there is no sermon, but first let us furnish them with the opportunity.

Secondly, I feel sure that a series of instruction to our various congregations on the construction of the many offices contained in our Liturgy would be of great and abiding use.

Lastly, there is the careful instruction of our children in the Sunday-schools in the Church Catechism, which is most important.

My only excuse for penning this letter must be that I feel strongly on the subject, which I think is a very grave one.

FRED. E. J. LLOYD,
Missionary Priest at Shigawake, P.Q.
September 25th, 1886.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR OCTOBER.

- Oct. 5th—15th Sunday after Trinity.
 " 10th—16th Sunday after Trinity.
 " 17th—17th Sunday after Trinity.—*Notice of St. Luke.*
 " 18th—St. LUKE Evangelist.
 " 24th—18th Sunday after Trinity.—*Notice of St. Simon and St. Jude.*
 " 28th—St. SIMON and St. JUDE, A. & M.
 " 31st—19th Sunday after Trinity.—*Notice of All Saints.*

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

A Word to Subscribers.

Many—far too many—of our subscribers are IN ARREAR: and we respectfully urge them to remit at once. We endeavor to carry on this work on a cash basis: and payment of subscriptions promptly in advance is necessary to enable us to do this. The weekly outlay in cash is heavy: and we must ask our friends not to add to our care and labor in this work for the Church, by delay in remitting the small annual subscription. We have learned that July and August are always "poor" months: but this should not continue through the year. With a subscription list rapidly increasing, if old subscribers will only pay up without necessitating further expenditure in commission to collectors, and will also not only continue themselves, but aid in securing additional subscribers, we will be able to improve the paper still more and make it worthy of the Church in Canada. Though we have received assurances from all quarters—(England, the U. S. and Canada) that the paper has improved immensely and much

satisfaction has been expressed, encouraging us to go on—we ourselves are not yet satisfied: but aim at making the CHURCH GUARDIAN a still greater power for good and for the up-building: of the Church, but we cannot do this unless our subscribers will support us heartily and promptly. We have also suffered much loss through discontinuing of subscriptions without payment of arrears; and by unnecessary expense in renewed canvas after a year or two from date of first visit of our agent. Surely this should not be so in face of the unsolicited expressions of approval received from all parts of the Ecclesiastical Province. Why should Churchmen be less in earnest in supporting their Church paper than are dissenters? That they are so is undeniable.

EDITORIAL NOTES.

HOPEFUL SIGNS.—Every now and again we find indications in the most unlikely quarters of what can no longer be denied to be a growing—nay rapidly increasing—sentiment and desire on the part of our separated brethren for a liturgical service—and a recognition of its value in securing not only order and reverence, but also heartiness and devotion. Of course the adoption in its entirety of the beautiful and long tried Liturgy, which is the glorious heritage of Churchmen is hardly yet to be looked for; but it is gratifying to note the more extended use of different portions of it in these special efforts after *Common Prayer*. The latest manifestation of the kind that has come under our notice is the liturgical service prepared and used—of all places in the world—at Chataqua camping grounds this year; but what a turning topsy turvy of the Church's plan in utter disregard, if not ignorance, of its progressive and true character! The service in question begins with the Thanksgiving from the Communion service: "It is very meet, right and our bounden duty," pronounced by the minister, to which the congregation reply, "Therefore, with angels and archangels." Then follows the 8th Psalm, read responsively by clauses; next an anthem by the choir (following in this too the example of some of our churches!) and then the General Confession, by minister and congregation, followed by the Lord's Prayer. Standing up the Apostles' Creed is next recited—a lesson is read, followed by hymn and sermon; and the service concludes with the Prayer of St. Chrysostome read responsively; the Gloria Patri (chanted) and the Benediction. It certainly would be difficult to discover the principle upon which this unique service is constructed; but it contains so much of the Prayer-book that we would fain hope that many who have used this imperfect form may be led through the use of a form at all, to seek the older and better—and recognizing the beauty of the system and gradual advancement from stage to stage in the worship of the Church may be led to join the millions who, as it were with one voice, offer up continually the sacrifice of prayer and praise. May this manifestly growing appreciation of the Prayer-book service by our friends of the different denominations inspire in our own people a more true and earnest purpose to hold fast the form of sound words, and to hand it down untouched to those who may come after them.

THE CHURCH.—In some minds there exists a repugnance to confining the word Church to Christian bodies having Episcopal organization, and indeed those not sharing this feeling are characterized as *exclusive, uncharitable, extreme*, and as *unchurching* others, &c., &c. We fancy that no one who knows the paper would call the *Family Churchman* (London, Eng.,) aught but liberal and evangelical in character—but it evidently is consistent in its churchmanship as it would appear to have met with rebuke for not applying the term *Church* to the Methodist Body. It says:

"The *Methodist Times* very properly rebukes us for speaking of the "Methodist body," when the right expression, of course, would be "the Methodist Society." Our reason for not using the word "Church," must be sufficiently obvious; conventional language requiring a distinction between the whole and its separated parts. If Wesleyans desire to be known merely as members of the "Methodist Church," that is no reason why we for our parts should *refuse to believe in the Holy Catholic Church*; and the characteristics of the one we certainly cannot impute to the other. Yet again, we cannot follow our contemporary in his desire to *ignore* all Christian history from the fourth century to the Wesleyan Reformation. Surely that history is not wholly "a painful story of tyranny, superstition, and bloodshed." Are we so remarkably more Christlike in this century that we can afford to make a *present of all antiquity to Rome*? No; and it is a poor form of gratitude for mercies received to disavow the painful vicissitudes of your own branch of the Church."

WHAT THE CALL TO THE PRIESTHOOD INVOLVES.—To those who have received Orders in the Church in Canada, but who in violation of their ordination vows and in utter contradiction of the whole tenor and teaching of the Church question, if they do not absolutely deny, the *necessity* of Episcopal Ordination, we commend the following extract from an address of the late Dr. Woodford, Bishop of England, entitled "A Call of God."

"A 'Call' to the Priesthood of the English branch of the Church Catholic involves a thorough, hearty acceptance of the Church of England's position, a genuine love of her liturgical forms, an undoubting confidence in her Divine life. Without this you cannot minister effectively, and ought not to presume to minister at all." If, on the one hand, you would desire to narrow her limits, to make her less comprehensive than she is, to exclude all who do not exactly coincide with your own views, then you have not drunk into the spirit of this Church; if, on the other hand, you, in your secret heart, regard her doctrinal statements as savouring of the bigotry of a less enlightened period, if you want to relax her definitions of faith, to teach more vaguely than she teaches, then, again, your heart is not whole with her. You can hardly have received her call."

We most earnestly wish that as well the young men going out from our Theological Colleges, as these engaged in teaching therein and indeed all, of every shade of opinion or party would remember these wise and deeply suggestive words. Greater loyalty to the Church on the part of priest and people, student and professor, is we fear necessary in many instances.

DIVERSITIES IN RITUAL.

The attention of the Bishop is frequently called to the differing practices and customs of the Clergy and Laity, and he is asked for his

opinion and ruling in regard to them. Where the rubrics are clear and explicit the Bishop takes it for granted that loyal clergy and people need only to have the rule pointed out to them. Where the meaning of the rubrics is obscure, the Bishop is willing to give such information as he possesses as to their intent and if needful authoritative directions. But after all there is considerable liberty allowed by the Church to her devout children. Rigid uniformity in all the details of worship is neither to be expected nor desired. On the contrary it would be well if in little things and, perhaps, in some large things, a difference of practice could exist without troubling the peace of any good conscience. About some matters all persons and parties seem to be agreed. For instance, there is no rule in the Prayer-book as to what a worshipper shall do when first entering the House of God. A common instinct of reverence, however, bends the knees of all believers, and bids adoring hearts ask the blessing and grace of God. In some churches the people rise as the clergyman enters to begin divine service. This is not intended as a special honor to the man, but as a recognition of his character as an ambassador of the Most High. When the clergyman has his private devotions in the vestry room the rising of the congregation makes the beginning of the service prompt and orderly. Another custom, that of kneeling when the Clergyman kneels at his preparatory devotions, indicates the spiritual sympathy of the people with their pastor and is both natural and reverent. Some congregations stand at the presentation of the alms, signifying their participation in the solemn offering of these to Almighty God. Other congregations stand until the alms-basin is presented to them, and then each person as he makes his offering, kneels in recognition of the fact that at best he is an unprofitable servant of the Great Master. Considering the contemptible gifts that are sometimes slipped into the alms-basin, possibly kneeling is the attitude that might frequently be most honestly assumed. But either standing or kneeling is to be preferred to the easy indifference that can hardly be separated from the posture of sitting. The congregation should certainly stand during the administration of Holy Confirmation until the Lord's Prayer. The practice introduced in some places of the congregation joining in the General Thanksgiving, as in the General Confession, is without warrant, as the "Amen" printed in italics at the end of it shows that it is a response to be made by the people and not by the Minister. The custom of beginning the sermon by the Invocation of the Holy Trinity is commendable, taking as it does the place of the special prayer still heard in the English pulpits, and reminding both preacher and people that a sermon is not a mere literary or intellectual "effort" or "production," but an official promulgation of the Gospel, in which the herald is to be careful to deliver the word of God and not his own notions. Little peculiarities of persons or parishes ought not to annoy any one. True reverence, real faith, deep love, show themselves in manifold forms, and ordinarily are easily interpreted.—*The Diocese of Pon du Lac.*

A clergyman in Diocese of Huron writes (also renewing subscription): "To myself THE GUARDIAN is always a welcome visitor. I like its tone, and the selections are admirable. Your column on Temperance I find useful and helpful. When you agent visits us he shall have any help I can give him."

THE BISHOP OF LONDON ON CHURCH CHOIRS, AND WORK FOR THE CHURCH.

We commend the following remarks of Dr. Temple, taken from his address at the last annual meeting of the *Lay Helpers' Association* for the Diocese of London, to the thoughtful and prayerful consideration of all, whether Clergy or Laity, who are engaged in the work of the Church in any of its departments. The Bishop is reported to have said:

I want rather to say a word or two of a somewhat more serious complexion, which I have no doubt you have heard before, but which I cannot avoid, as Bishop, perpetually reiterating in the ears of all those who are engaged in such work as ours. And, in the first place, I want you to consider that, whatever work you may do for the Church, the great work which a Christian has to do, the primary work which every layman and every clergyman has to do in the Church, is *to live a Christian life.*

'I will refer to such work as is now so exceedingly valuable, much more valuable than it was fifty years ago—the work that is done by those who sing in the church choirs. What admirable service it is! what a great help to true devotion! how very much it does for the services of the Church! how many there are who find that good music soothes them and lifts them up, and removes out of their minds worldly thoughts, and makes them enter into devotion more earnestly! how many profit by what is done by church choirs in almost every church in the Diocese! But at the same time, let me remind you that a man is generally chosen into the church choir, *not* because he is a very good man, but because he has a good voice, and there is very real danger that to such a man the possession of a good voice may seem more than the possession of a Christian life. There is very real danger, and the man himself is not always aware *how very much the service is spoilt if his own character in no way corresponds to what he is doing.*

'I have heard choirs where the music was very good—very good in the sense of being accurate—sweet voices, well in tune, close in time, but, nevertheless, somehow or other, there was the *lack of devotional spirit*, and I could not help feeling that the choir, although they were giving us all this music, *were not themselves serving God at the time; and I am certain, whenever that is the case, the choir in the end does more harm than good.* I am quite sure that in such work as that where a man has to take a real part in the service of the Lord, unless he himself is reverent and devout in spirit, unless he himself has some sense of the presence of God, *he is not fit for the work at all.* How important it is to be always bearing this in mind! how important it is to the work which he is professing to offer to God! I beg of you to consider such things as these.

'If a man's own life does not correspond with his teaching, what is all his teaching worth? what is that sort of preaching? Who can really value it? Nay, more than that, you may depend upon it that sort of preaching, whether by clergy or laity, makes no true impression on the spirits of those who hear him; and there will be many who will gather around him, and who will listen to him, and who will enjoy listening to him, and will find it very interesting; and all the time, if you could look into their hearts, you would see that they were exactly realizing what was said by God Himself to those who came to the prophet Ezekiel.

They looked upon him as one who had a pleasant voice, and played upon instruments. It was very pleasant to see this remarkable prophet in his wonderful imagery. And they went away, and very likely they said, "What a wonderful prophecy was that! How he did give his whole mind to what he said! What a wonderful piece of imagery it was—what a description—what a power! Was there ever such a man before?" And then, after the excitement of the day is over, there is no spiritual result whatever.

'And that is the case if a man, when he is preaching, has nothing within him from which the preaching comes. If the inner life of the man does not correspond to the words he has uttered, what is the good of it? He fancies God's people flock to him; he fancies he is doing great service. It is the merest dream. He is no more doing service to them than if he went to witness a play of Shakespeare's; he is doing no more service to them than if they went to hear a band play in the Park. It is pleasing to them to listen. Do they live any better lives afterwards in consequence? Are they drawing nearer to God by it? Are there many who give up bad habits in consequence of what he says? We find little evidence from such preachers and teachers as these that their work has been really blessed, and the secret is always the same. If there be permanent success, it is always due to the fact that there is a spiritual life within. If there be no *spiritual life within workers, their success is only for a time*, and it passes away and belongs only to the present world, and has no connection with the future to which we look.

I wish to lay great stress upon this; it is always a danger that besets all those who undertake work of this sort. They are inclined to judge by *the visible results*, and are necessarily led to think that *success* is contained in *popularity*. It is the greatest possible snare. I would far rather be one who could go among his neighbours and persuade this man to give up his drinking habits, and that man who is a good man, but careless, to go to Holy Communion, and that man to look a little more carefully after his children, and the other man not to lose his temper with his wife, and another man to try whether he cannot restrain his tongue—far more service is done by *such quiet work* as this when it comes from a man who feels that the Lord has called him—called him, as it were, to be His own. Far more work is done in that way than by what is more rosy and more effective in appearance.

'And you may be sure that the thing which is needed to make the Lay Helper's Association a great power in this Diocese is that it should be penetrated through and through with this spirit, and that all of us should make it the first thing with us, if we are to serve our brethren if we are to serve the Church, to begin by looking to our own personal lives, and by seeing that we are living close to God. This is the serious aspect of all our work. This is far more important than any other advice that can be given. I know that it is not my own. I know that every one of you must have thought it over for yourselves. Now, it is of the most vital importance that we should, on all occasions when we meet together, strengthen one another in the certainty that the spiritual life is the true source of all spiritual power, and that when the Lord means any man to do work for Him, the man must look to see whether the Lord is working in him first; for if the Lord is not working in him, then the Lord is not marking him as the man that is to be used in His service.

Everything we do of *ourselves* is only the wood, and the hay, and the stubble, which the judgment of the Lord shall burn away with His fire from heaven, but not the gold, and the silver, and the precious stones which the Lord always desires to build on the foundations that He hath laid.

FAMILY DEPARTMENT.

THE MOTHER'S PRAYER.

A TRUE STORY.

She lay on a workhouse pallet, her young life ebbing away; Consumption had claimed its victim, yet she lingered day by day. So patient she was in her weakness, so feeble, weary and worn, That every day when I looked around I expected to find her gone.

But still she lingered. Her soul was at peace, for she trusted in Christ alone; I soon found that—though her words were few—by the light in her eyes that shone. I hardly knew her, she was so still, yet she liked me to read and pray. Till one morning I found her troubled, and her reticence passed away.

Her tears dropped over her wasted cheek as I took her hand and tried To find out her cause of sorrow, but she only wept and sighed. At last she whispered, "My baby girl! How can I go and leave My darling alone in a workhouse? It is that which makes me grieve."

I could hardly speak, for my heart was full; small wonder that she should dread To leave her innocent baby in the Union when she was dead.

I only said, "We must ask the Lord to care for the little child— Can you not trust Him to do so? Through her blinding tears she smiled: "I'll try," she said; and I came away, entreating the Lord to hear

The prayer of that dying mother, and to calm her haunting fear.

I hastened next day to the workhouse, and was met by the nurse, who said— "Oh ma'am! come quickly to Annie, for we fear she's off her head."

She was wrong; when I looked on the placid face I knew her mind was at rest. And the dove of peace had returned again to the mother's troubled breast.

Her eyes were full of a blessed light as she whispered in accents low— "The Lord has been true to His promise, I am ready, yes, longing to go.

"For I prayed last night that the Lord would take my baby into His fold; I told Him plain that I wrung my heart to leave her here in the cold.

I felt relieved when I'd told him all; I knew he would not be vexed, And then—oh, the words seem to fall me to tell you what happened next.

"An hour had passed, and the clock had struck twelve, when a sudden blaze of light Filled all the ward with glory, and I saw a form in white; Her face was of heavenly beauty, so I could not feel alarm. When I saw her stoop o'er a baby's cot, and lay my child on her arm.

"Then she turned her snowy wings aside and looked in my face and smiled, And I knew that forever and evermore 'twould be well with my little child. She bore it away from the workhouse ward, and I saw her face no more; But my soul was filled with a rapture sweet, and my heart was no longer sore.

"It was never a dream; it was all quite true; for nurse has just been round To the children's ward to inquire for me, and this is what she found:

That "Number 90" (my little babe) had died at twelve last night. So I saw the angel who had borne her hence to the heavenly Home of Light.

"I am going too. I am very tired; but I'm glad He has let me tell How He heard my feeble fainting prayer, and showed me that all was well.

It was well with my child, it was well with me; through His overwhelming love, And now He has called us both to dwell in his glorious home above."

EDITH M. DAUGLISH.

A RAILWAY LESSON.

It was a hot, dusty day, when to or or three passengers entered the train on the Iowa Division of the Chicago & North-western Road at Bridgewater. Among them was a stylishly-dressed young man, who wore a stiff white hat, patent-leather shoes, the neatest of cuffs, the shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman holding a sick baby. I never saw on any face a more discouraged, worn-out despairing look than that on the mother's face. The baby was so sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open door and windows. The heat and dust made travelling, even for strong men, almost unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family,

and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle and said to the woman:

Madam, can I be of any assistance to you? Just let me hold your baby a while. You look very tired.

The woman seemed much surprised; the request was made in the politest and most delicate manner.

Oh, thank you, sir! said she, tremulously. I am tired. And her lips quivered.

I think the baby will come to me, said the young man, with a smile. Poor thing! it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?

From the Black Hills.

What! Bystage.

Yes; but the baby was well when I started. I was on my way home to the East. My husband—my husband—

Ah, yes, I see, I see! continued the young man, in a sympathetic tone, as he glanced at the bit of crape on the little travelling hat. By this time he had taken the baby, and was holding it in his arms.

Now you can lie down and rest a little. Have you far to go?

To Connecticut, replied the woman, almost with a sob, as she wearily arranged a shawl over a valise and prepared to lie down in the seat.

Ah, yes, I see! And you haven't money enough to go in a sleeping-car, have you, madam?

The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtful and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me, who had heard as much of the conversation as I did, came and offered to relieve the young man of his charge. I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep.

So it is. I'll surrender it to you now (with a cheerful smile).

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said, in a clear, earnest voice:

Ladies and gentlemen, here is an opportunity for each one of us to show that we have had Christian fathers and mothers. This poor woman (pointing at the sleeping mother) has come all the way from the Black Hills, and is on her way to Connecticut. Her husband is dead; her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired out and discouraged. What will you do about it?

Dol cried a big man down near the water-cooler, rising excitedly. Dol Take up a collection. (The American citizen's last resource in distress.) I'll give \$5.

The effect was electrical. The hat went around, and the way the silver dollars and the quarters and the ten-cent pieces rattled in it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke and the money was given to her. She tried to thank us all, but failed; she broke down completely. But we didn't need any thanks.

There was a sleeping-car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty God bless you!

More than one of us in that car took that little lesson to himself, and I learned that

even stylish as well as poor clothes may cover a noble heart.—C. H. Sheldon, in *Companion*.

OCTOBER.

I wander in the woodland sweet,
Among the drooping leaves;
A rustling carpet for my feet,
The wind of autumn weaves.

Spring's tender beauty long has fled;
And summer's flowing train,
Like fair hopes, lying cold and dead,
To never rise again.

But tender green has turned to gold;
A dash of crimson dye,
Has changed the world we knew of old
To royal fantasy.

The fringed gentian by the brook,
Reflects the heaven's own blue:
The royal aster in its nook
Wears Tyrian purple too.

The corn sheaves rustle in the wind,
With stores of golden grain;
In yellow pumpkin globes we find
The summer's sun again.

A tender haze is on the hills,
The woods are all aglow;
A chastened music in the rills,
The south winds softly blow.

My summer days went long ago,
The roses of my June;
And autumn with leaves drooping slow
Whispers a winter soon.

I do not mourn the spring-time fair,
Nor summer's blossoms free;
For autumn's gold and fruitage rare,
Are best of all to me.

For I have learned at last to know,
The Father's loving hand,
Will lead through all my path below,
Till mine the summer land.

The solemn glory of the earth
Is prophecy sublime,
Of our supreme, immortal birth,
Beyond the gates of time.

And so I watch the falling leaves,
As autumn breezes sigh;
May I but gather golden sheaves,
For "Harvest Home" on high.

—Advocate and Guardian.

"BE STILL."

BY MIMOSA.

Lines suggested by a Sermon preached in E.P.C.

"Be still," my soul, doubt not His love,
Whose word the winds and waves obey;
Tho' frail thy bark, tho' weak thine arm,
His strength thy fainting heart will stay.

"Be still," fear not, dark, dark the night,
And fierce and loud the tempest roars;
Despair, like a dark thunder-cloud,
Shuts out the light of Heaven's shores.

"Be still!" grief like huge crested waves
Sweeps o'er thy feeble, trembling heart,
Yet shrink not, soon shall morning's sun
With brightening beams bid gloom depart.

"Be still!" Methinks a voice I hear
Amid the blasts of fear and pain,
Whose gentle accents sweetly fall
Like music of a holy strain.

"Be still!" yes, 'tis thy Saviour speaks,
In kindly tones He says to thee:
"My hand the helm will safely guide
Across life's rough and stormy sea."

"Be still!" Lord Jesus, faith impart,
To trust 'mid storms of doubt and dread,
When death's dark wave rolls o'er my soul
Whisper "'Tis I; be not afraid."

NEW BOOKS.

OUTLINES OF ÆSTHETICS. By Hermann Lotze. Translated and edited by George T. Ladd, Professor of Philosophy in Yale College. (Ginn & Co., Publishers, Boston). By mail, \$1.

The Outlines of Æsthetics treats of the theory of the Beautiful and of Phantasy, and of the Realization and different Species of the Beautiful. Then follow brief chapters on Music, Architecture, Plastic Art, Painting and Poetry. *Mind*, (London, England), says of it: No words are needed to commend such an enterprise, now that Lotze's importance as a thinker is so well understood. The translation is careful and painstaking.

THE MAKING OF PICTURES.—(By Mrs. Sarah W. Whitman. Boston and Chicago: The Interstate Publishing Co. Price, 60 cents.

The Making of Pictures is the title of twelve short talks upon art with young people, by Mrs. Sarah W. Whitman. They deal with the principles which underlie the various branches and processes of art—oil and water-color painting, etching, engraving, photography and the reproductive processes. This instruction is prefaced by a chapter upon "The Beginnings of Art Training," and supplemented by one upon "Exhibitions and Sales." Although the volume is not a large one, it contains more sound, practical sense regarding art than most of the elaborate and costly works that have been written upon the same subject. Its author is an artist and understands fully what she is writing about. She has a direct, straightforward style, opinions based on study and experience, and competent reasons for them. She insists that in art, as well as in morals or in mathematics, there are great laws to go by, and that without a knowledge of these laws one cannot speak of pictures intelligently. To the young reader with a taste for art in any of its forms this book will afford valuable assistance.

THROUGH A MICROSCOPE.—By Samuel Wells, Mary Treat and Frederick LeRoy Sargent, Chicago and Boston: The Interstate Publishing Company. 16mo, cloth. Price, 60 cents.

This attractive little handbook begins at the beginning, and tells the young student of the microscope exactly how to proceed in his investigations, what to do, and how to do it, and the reasons therefor. There is no study so fascinating, or so instructive withal, as that of natural history with the aid of the microscope. It opens a new world to the pupil, and reveals to him wonders and beauties which are unseen and unknown to the natural eye. Mary Treat has long been known as an interesting writer on natural history. She has had too great experience with the microscope, and so has Mr. Wells, who gives suggestions as to outfits, preparation of objects, and methods of

experiment. The book is well illustrated.

THE CENTURY MAGAZINE.—The Century Co., N.Y.

Few numbers of *The Century* have appealed to so wide an audience with topics of such general interest as the October issue. It is important for what it promises no less than by what it gives. An editorial in "Topics of the Time" announces that in the November number will be given the first chapters of "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who were the President's private secretaries. As Lincoln is the greatest figure in American history, so are his chosen biographers by opportunity, no less than literary faculty, best qualified to make the story of his life a gain to American literature. Readers who have not the personal interest of the veterans of the war in the battle series, will find in the history of Lincoln, as it appears serially, and carefully illustrated, the blending of literary charm, the romance of genius, and the interest of momentous events; while soldier-readers, as the war series becomes less and less prominent as a feature of the magazine, will see in the biography of the civic chieftain a larger view of the leading personalities and motives of the struggle.

To the October number Clarence King contributes a striking paper on "The Biographers of Lincoln," illustrated with full-page portraits of Nicolay and Hay. Capt. J. W. Collins, in "Open Letters" discusses "The Outlook of the Fisheries" with references to Canadian action and home legislation.

Matthew Arnold's paper on "Common Schools Abroad" in a forcible if indirect way gets at the root of the American as well as English faults in common-school education. Charles de Kay recounts the efforts of "The Ursulines of Quebec" to civilize and Christianize the Indians.

General W. S. Rosencranz's description of his victory at "Corinth" is the chief illustrated war article; other papers of a distinct personal interest are reminiscences of Stonewall Jackson, by his sister-in-law, Mrs. Margaret J. Preston, and "Stonewall Jackson's Last Battle," by his aide-de-camp, Captain James Power Smith, who helped the mortally wounded general from the field at Chancellorsville.

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The October "Atlantic" brings Henry James' notable serial, "The Princess Casamassima," to an exciting close. It is followed by a timely paper on the late King Ludwig, of Bavaria, under the title of "A Mad Monarch," by E. P. Evans. Mr. Edward F. Hayward discourses of John Wilson, as "A Literary Athlete," while Elizabeth Robins Pennell furnishes a curious study of "The Witches of Venice." Chas. Egbert Craddock and Wm. Henry Bishop continue their powerful narratives; Bradford Torrey and Mary Agnes Tincker contribute respectively a pretty out-door sketch

and an Italian idyl, while more solid articles are Professor N. S. Shaler's "Race Prejudices," and Edward Hungerford's "The Rise of Arabian Learning," the latter being a record of the brief civilization of the Mohammedans. The other departments are well filled.

BIRTHS.

RUTHERFORD—At Stellarton, N.S., Mrs. John George Rutherford, of a son.

MARRIED.

LOGAN-HENLEY—At Westville, N.S., by Rev. D. C. Moore, on Sept. 27th, James Logan and Francis Henley, both of Spry Harbour, N.S.

DIED.


TUPPER—Entered into rest, Sept. 15th, at Amherst, N.S., Nathan Tupper, M.D., aged 63, brother of Sir Charles Tupper.

MORRISON—Entered into rest, Sept. 22nd, at Amherst, N.S., Alma Louise Morrison, aged 7 years.

HAY—Entered into the rest of Paradise, on Friday, Sep. 10th, Theresa Jane Hay, aged 51, of Amherst, N.S.

HAY—At Amherst, on the 11th inst., in her 55th year, Teusa Jane, wife of John M. Hay. She was an earnest minded and consistent Churchwoman, her place in "God's House," or at the Holy Table was never vacant, when health permitted, and she loved to converse about that which pertains to everlasting life. She entered into rest trusting wholly in the promises of her risen Saviour.

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MISSION FIELD.

MISSION IN JAPAN.

The following extract from a letter by one, who has been resident in Japan for a quarter of a century will not be without interest.

"You ask about the Greek Church in Japan. In Hakodate and North of Yesso there is no doubt that the Russian priests are working hard and making progress by educating gratuitously and gaining the goodwill of the lower classes. They have also good schools in the capital under the charge of an eminently gifted priest, by name "Nicolai," who holds a high position in the Church. They seem to understand the idiosyncrasies of the people, and select pretty situations for their schools, which they construct in an elegant and tasty manner. The French priesthood is also doing good as teachers, and, like the Russians, they adopt the customs of the people as much as possible. The convent school, managed by French sisters in Yokohama, has a large number of girl students, who will go into the world and become mothers of families, and probably educate their children in the Christian faith. The American and English Missionaries certainly work hard, but unfortunately they do not try to assimilate themselves to the people. They make study tedious, and dry; and most of them try to instil the precept that pleasure and Christianity are opposing influences. Of the American Missionaries few are educated beyond a knowledge of the Bible, and belong to a number of different sects at war with each other. I am of opinion that as the Government is giving every facility to the different schools, in twenty years hence the country will have more than half the population professing Christianity. They are anxious to become what they call civilized; and they look upon their present forms of religion as bars to their becoming "civilized" in the eyes of the world."

CALCUTTA.

The Rev. J. P. Smitheman in a letter on the Kacharis of Assam, says: "There can be little doubt that they have a future before them of some promise. Intellectually inferior to their Hindu and Mussulman neighbors, they are physically and morally their superiors. Their liberal diet,—for they eat freely every kind of flesh, that of the cow alone excepted, tends to give them a sturdy physique; a result to which their industrious habits also largely contributed; while in their simplicity, straightforwardness, and freedom from crooked, deceitful ways, they give proof of a type of character which one often looks for in vain among more civilized communities. Hitherto they have been the drudges of Assam, maintaining themselves by unskilled labor. But now that education is spreading among them, they are gradually forcing their way to higher things. Several old pupils of the Kachar Mission Schools in Darrang now

fill positions of importance and responsibility as Monzadars, Mandals, &c., whilst others act as Mohurirs in tea factories, and have virtual charge of the factories during the absence of the European managers. There is reason then to hope that the Kachari element in the population of this province will come to the front more and more and play an increasingly important part in raising themselves and their neighbors to higher and better things.

LAHORE.

The *Sind Times* says of the late Rev. G. Shirt: "He was a member of the Royal Asiatic Society and fellow of the Bombay University. He was the author of a good deal of Christian literature in the Sindhi language, the translator of nearly the whole Bible into the same tongue, and joint compiler of a Sindhi-English dictionary. Mr. Shirt's rare linguistic talents are well-known, as besides possessing a scholarly knowledge of the original languages of the Bible, he was master of many Oriental languages, including Sanskrit and Arabic. At the time of his death he was busily engaged learning Pushtu and Brohi. He was known throughout the whole of the Punjab and Sind, and deeply respected by all for his high Christian character and great literary attainments. His early death is not only a terrible blow to the Sind Church Mission, but also a great loss to the whole Province. At the meeting of the Max Denso Hall Literary Society, in which Mr. Shirt took a great interest, a vote of sympathy and condolence with his bereaved widow and children was passed, and as a mark of respect to his honored name and memory, the large meeting of the members dispersed without proceeding to any business. Of Mr. Shirt's self-devotion to his high and holy calling the grave of the first Christian Missionary in Beluchistan is a silent and eloquent witness.



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Any of the Canadian Clergy, whose address is not correctly given in their respective Synod Journals, will please send correct address to the publishers of the Annual and Quarterly. Address,

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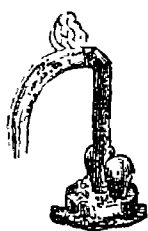
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Temperance Column.

THERE IS NO HEALTH IN IT.

At a reception by the British National Temperance League, given to the Colonial and Indian delegates, Dr. B. W. Richardson, who presided, said; "They had learned that alcohol, unlike food, acted exactly as a medicinal agent. With regard to its (alcohol's) action, they had discovered that, in the words of the general confession in the Book of Common Prayer, it did those things which it ought not to have done, and it left undone those things which it ought to have done, and there was no health in it. It caused diseases, twenty-four of which were now known to be specifically produced by it, and every day medical science detected more injury arising from its use.

It would be difficult to frame an indictment against alcohol in any stronger terms than this. The happy borrowing and adaptation of the words of the "confession" from the Prayer-book caused laughter, and that it did so is no wonder. Neither does it damage the argument. The light feather of the arrow carries the barb more surely and directly to its point. Witty utterances are longest remembered and are more efficient than rude denunciation. The reader may like to know who this Dr. Richardson is and by what authority he speaks. He is an M.D. and F.R.S., and he is an honorary member of the American Philosophical Society, whose home, ancient and modern, is in Philadelphia. He is the discoverer of many medical facts and appliances and a voluminous author. In his writings he belongs to the experimental rather than the theoretical school, and when he announces that twenty-four diseases are specifically produced by alcohol it may be fairly presumed that he is giving the result of his own observation. He has had over thirty years' experience since he graduated, and his medical brethren have highly honored him by testimonials "in recognition of his various contributions to science and medicine."

These facts concerning Dr. Richardson are here mentioned to establish his claim to be heard as an "expert" upon the subject. And his testimony is valuable as not the utterance of a man of one idea, or one object. In the list of his writings there are few, if any, specially devoted to the subject of temperance. General knowledge and a perception of the relations between all subjects of scientific research qualify a man to reach impartial conclusions. It is in this way that the actual truth can be approached. And in broad-minded discussion and investigation only may we look for advances in moral and social questions, as affected by scientific facts and discoveries.—*Public Ledger.*

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