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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.

VOL. XLII.
No. 22.

MONTREAL, WEDNESDAY, NOVEMBER 5, 1890.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

An eminent Nonconformist scholar writes to the *British Weekly* in a private note:—"You will see that I have pronounced strongly against Hatch's main contentions in the Bampton Lectures. I have read the book over four times, and its enchantment has diminished every time. If Nonconformists built on Hatch against the High Church people, I fear they will find themselves in a bog!"

During the past twelve months many of the ecclesiastical structures in Oxford have undergone alterations and improvements. The tower parapets have been restored at St. Mary Magdalene's, a new clock and bells by Messrs. Harrington & Co, of Coventry, have been added to St. Barnabas, St. Margaret's has been thoroughly overhauled, and a new church, St. Matthew's, partially built.

TO-DAY thirty-four missionary societies are at work in Africa, and all its 200,000,000 are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools.

VOLUNTEER READERS IN LONDON.—There are 223 lay readers in the diocese of London, Eng., and the Bishop has appointed a Reader's Board, under the chairmanship of the Bishop of Marlborough, which has issued its regulations as to readers. In future they are to be divided into two classes—diocesan readers with a permanent commission, and parochial readers with a license for a particular parish which becomes void upon the death or removal of the incumbent, or upon the holder ceasing to work in the parish.

THE Bishop of Sierra Leone, Africa, who is at present on a visit to England, has prepared a scheme by which the children in the mission schools under his care shall receive an industrial training. He will take back with him a good supply of carpenters' implements, and he is on the lookout for a capable man to undertake the supervision of this work. The Bishop is of opinion that the great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings in this life as well as to prepare them for the life to come.

MEASURING the value of its contents by its size, possibly the best specimen of the *multum in parvo*, as far as regards books, ever seen has just been published by Mr. Henry Froude, of the University Press. This is the *Finger New Testament*, which weighs, when bound in Turkey morocco, something less than three quarters of an ounce. It is a complete New Testament, yet measures only one inch in width, three and a half inches in length, and a third of an inch in thickness. There are 522 pages of minute, but beautifully clear and perfectly legible, type. The same publisher

lately issued the *Finger Prayer Book*, to which the present "volume" may be said to be a fitting companion.

THE first week of our Bishop's return from his summer rest was signalled by the consecration of two new churches, one at Watertown on the 9th ult. and one at Seneca Falls. The service at Watertown, with its noble surpliced choir, was an exceptionally fine one, and the Bishop's sermon on each occasion was a polished jewel of beauty and truth. The *Watertown Times* devotes several columns to a description of the edifice and its appointments, erected by the munificence of the Messrs. Flower. Trinity Parish and its rector, the Rev. Dr. Olin, are to be congratulated on what is, perhaps, taken altogether, church, rectory and Trinity House (for clergy, choir and Guild rooms) the finest church property in the diocese, costing about \$140,000 in all.—*The Church Eclectic*.

TRAINING FOR LAY READERS.—From the report of the annual training classes for volunteer lay readers at Cambridge University in the months of July and August we learn that nearly three hundred lay readers have attended these gatherings in the last ten years, of whom six readers have come up to Cambridge five times, thirteen others have done so four times, nineteen others three times, and thirty-seven two years. They have come from twenty-seven English dioceses, one Irish (Connor), and three Scotch dioceses. The largest number of lay readers (sixty) came from the London diocese, thirty from Lichfield, twenty-three from Rochester (which includes South London), nineteen from Southwell, fifteen from Canterbury, and only five coming from Ely, the diocese in which Cambridge is situated.

THE following story is being told in certain circles in support of the assertion that the Church of England is looked upon with growing favor by the ministers of Dissenting communities. A well-known Nonconformist preacher, who for many years held a pastoral charge in London, Eng., and now devotes himself to social and philanthropic work, went to live in a small cathedral city. Before long he waited on one of the cathedral clergy, and told him that he had tried all the Nonconformist chapels in the place, but could settle down in none of them, and that he found the preaching and worship of the cathedral more in harmony with his views than that of any other place of worship in the town. His daughter, who desired to become a district visitor, has, with her father's sanction, it is said, been confirmed and become a communicant.

WINCHESTER BISHOPRIC.—Bishop Thoro'd has made such a leading position for himself during his thirteen years' charge of the diocese of Rochester, Eng., which includes South London, that he is eminently the right man to advance to the second senior Bishopric of Winchester, of which he is to be the eighty-fourth Bishop, in succession to the venerable Dr. Harold Browne, who after twenty-six years' service as Bishop—first of Ely and then of Winchester—retires full of years, of labor, of veneration and

love. Winchester diocese comprises Hampshire, West Surrey, the Isle of Wight and Channel Islands, and has 850,000 inhabitants, divided into 529 parishes, with 270,000 sittings. It has a suffragan Bishop of Guildford, three archdeacons and twenty-eight rural deans, besides a cathedral staff of a dean and five canons. The new Bishop will find about half the population and nearly three times the number of church sittings of his old diocese, of which he was the ninety-eighth Bishop.

THE Bishop of Peterborough, England, in an address to a recent meeting of Socialists, said:—"Social inequality is simply the outcome of physical inequality, and ineradicable by any possible law. Riches and poverty came originally—come largely now—from the strong hand, and the strong brain, and the resolute will, which some men have and others lack, and can no more be hindered by sumptuary laws or puzzles of redistribution than fine weather can be brought about by setting the barometer at set fair, or a change in the rising and fall of the tides by changing the figures in the almanac. The poor will not cease out of the land because (or if) religion is made to cease. Instead of telling suffering men that God has willed a social inequality, the word nature will have to be substituted, and her decrees explained—nature that knows not of rights, but only of forces, and is no more concerned with the agonies of our struggle than with the fluttering of the leaves as they fall in winter, or the moaning of the waves as they are lashed by the storm.

One thing, says Dr. Magee, is certain: You cannot create the brotherhood that you proclaim. You will not easily persuade men whom you have taught that they have no common Father, that somehow or other they are, for some reason unknown to science, members of a common brotherhood.

THE Rev. R. H. Walker, a missionary at Uganda, sends home wonderful intelligence as to Bishop Hannington's body, which, it will be remembered, was not recovered, but there seems now a probability that Bishop Hannington may be buried in England after all. He says that when the Bishop was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. The people of the next place refused to have it, and it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who, it is understood, was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of Bakeddi. Here they agreed to build a house for it, and on a framework, or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coastman to live at this house, and to take care of it, and in return the people would give him food. It was under these conditions that the discovery was made which may lead to the bringing of the body to England. In connection with the operations of the Imperial British East Africa Company, messages were exchanged between Mwanga

and Mr Jackson, the medium being a native named Marko, who passed through the country where the body lay. He seems to have heard that the people there had experienced bad harvests, the drought of late years, and that they attributed this to the fact of their having the white man's bones, and he suggested that he would get rid of the bones by taking them to the white man. He passed the place twice, and ultimately took the bones to Mr. Jackson, in whose possession, it is presumed, they were at the time Mr. Walker wrote.—*The Living Church*.

SERVICE OF RECONCILIATION.

It is not very often that a penitential and a jubilant service take places in the same building within three hours of each other. This however, was the case at St. Paul's Cathedral, London, Eng., on Oct. 13th, where at the usual 4 o'clock Evensong a humble service of reconciliation was held, and at seven a thanksgiving service for the ingathering of the harvest. Our readers are doubtless acquainted with the melancholy circumstance which made the first-named service a necessity, but at the time we went to press last week it was not known what course would be pursued to purge the Cathedral from the taint of blood. In order to settle the question the Dean and Chapter of St. Paul's addressed a petition to the Bishop of London, asking him to "exempt and reconcile the said Cathedral church from all canonical impediments," &c. The Bishop immediately expressed his compliance with the request, and on Monday his lordship, being the only person who could pronounce the sentence of reconciliation, attended in person. There was a very full choir, and several of the clergy and canons preceded his entrance. The prayers were sung by the Rev. Dr. Sparrow Simpson, and the Lessons were read by the Rev. C. M. Kelly, minor canon, whose foot stumbled, causing him to fall, after reading the second Lesson. No additions or alterations were made, and by one of those remarkable coincidences which have been so frequently observed in the recitation of the Psalter, the first of the Psalms for the day—the sixty-ninth—was as appropriate to the thoughts uppermost in each worshippers mind as any that could have been selected.

After the anthem, "Hear, O Lord, and have mercy" (*Goss*), had been sung, the Bishop, speaking from the Dean's stall, began by saying, "My brethren, God allowed, recently, a very sad sight to be witnessed in this Cathedral. An unhappy man, who has since been declared by a jury of his countrymen to have been of unsound mind, committed suicide by shooting himself." He went on to speak of the ancient custom of the Church which laid upon the Bishop of the diocese the duty of assisting in removing from the sacred edifice the taint of bloodshed, adding that, though individually each one present might be presumed to be free of guilt or participation in the self murder of the unfortunate man, yet all alike are partakers of the general sin, which he inherited, and it was fitting therefore, that all should acknowledge their unworthiness and feel the more deeply the crime itself. The Dean and Chapter had formally petitioned him to pronounce a sentence of reconciliation, and accordingly he commanded that their appeal should be read. At these words Mr. Lee, the Chapter clerk, in wig, gown, and bands, stepped forward, and, standing at the rails before the choir, read the petition, which, in the quaint phraseology of Canon Law, stated the date of the crime, and the finding of the jury, and demanded that the canonical-impediment attaching to a sanctuary polluted or defiled by bloodshed or self-murder might be removed. The Bishop then advanced, accompanied by his chaplain, to the altar,

which was draped only in deep criméon, and bore neither lights nor flowers. Here, with the light only of a single waxen taper falling upon his face and book, he knelt while the Litany was monotoned. After this, the *Miserere* was sung, the alternative verses being taken by the Rev. W. Russell and the choir, with solemn and beautiful effect, as every worshipper under the half-lit dome knelt with bowed heads. There was a brief pause ere the Bishop rose, and standing in the misty gloom, upon the altar steps, recited the sentences in the Communion Service, the choir and congregation joining to make the responses. The Collect from the same office, asking pardon for them "whose consciences by sin are accused," and the prayer and confession following were next offered by the Bishop, who then said, "Let the Sentences of Reconciliation now be read," and Mr. Lee again came to the choir rails, and read as follows:—

In the name of God, Amen.

Whereas it has been represented unto us, the Right Hon. and Right Rev. Father in God Frederick, by Divine permission Lord Bishop of London, by a petition under the common seal of the Dean and Chapter of the Cathedral Church of St. Paul in London, that during the performance of Divine service in the said Cathedral Church of St. Paul on Sunday, the 28th day of September last, one Edward Easton committed suicide in the said Cathedral Church by shooting himself with a revolver, as would appear by the records of the Coroner of the City of London, before whom an inquest was held on the 1st October inst. as to the cause of death, and a verdict returned of "Suicide whilst temporarily insane." That the said Dean and Chapter were advised that the sacred edifice of the said Cathedral Church had been by such act of self murder and by the blood-shedding consequent thereupon polluted and defiled, and that it was therefore necessary that we should exempt and reconcile the said Cathedral Church from all canonical impediment and from every profanation contracted and incurred in consequence of such act of suicide and blood-shedding by a Sentence of Reconciliation, and by an appropriate religious service. And whereas the said petitioners have humbly besought us to be pleased to pronounce such Sentence of Reconciliation, and to perform service within the said Cathedral Church as may be required by the ecclesiastical laws or may to us seem meet and suitable; Therefore We, the said Frederick, Lord Bishop of London, do, by virtue of and in exercise of our Episcopal authority, hereby pronounce, decree, and declare, the said Cathedral Church to be exempt and reconciled from all Canonical impediment and from every profanation contracted and incurred by or through the aforesaid acts of suicide and blood-shedding for ever, by this Our definitive Sentence or final decree, which we give and promulge by these presents.

Mr. Lee carried the document he had read to the Chaplain, who handed it to the Bishop, who affixed his signature to it, and after the final blessing had been pronounced, the strange office, so seldom heard, was at an end.—*Church Review*.

BOLDLY REBUKE.

A people can be guilty of no greater folly than that of attempting to ignore justice, immorality, and vice, or turning a deaf ear to serious charges which are felt by the many long before they are voiced by the few. It is the highest wisdom to boldly unmask and denounce wrong doing, injustice, hypocrisy, and immorality, wherever they may be found. The assumption that those who lay bare the evils as they exist, outrage propriety or are enemies of true progress and morality may be popular, but it is erroneous. There are at the

present time many ideas abroad, many truths passing from lip to lip, which staid, easy-going conservatism regards with unfeigned indignation. It is too late, however, to seek to imprison, crush, or kill them. They are not men that they may be burned; they are truths, born of an age of progressive unrest. On the wings of freedom they float from mind to mind, kindling a flame which will not be extinguished until the wrongs are righted and humanity is vindicated. One of these heretical ideas which has escaped from the prison house of respectable conservatism is that men should be judged by the same standard of morality as women; that a moral leper has no right to pose as a model or to pass current in society as true gold, because he is a lord of creation and knows how to conform to the requirements of superficial society. Another idea that is abroad is that hypocrisy should at all times and in all places be hunted down by every true man and woman; that the shams and frauds of conventionalism which have, while autocratically overawing the people, been sapping away the foundation of manhood, should be relentlessly assailed, to the end that the pure gold in human nature may be brought to the front, that the gilded shams, the shameful frivolities, the heartless superficialities that mark fashionable life to day, may be exchanged for something more serious, worthier, and nobler. The cry of the present is for real true, earnest men and women,—not counterfeit presentments, such as have too long masqueraded before a wondering populace, who have been dazzled by their rich apparel and haughty bearing. There is still another heresy afloat, and this strikes more terror to the heart of the easy-going and highly-respectable libertine than any other, and that is that the time has arrived when the wrong perpetrated by respectable (?) men against innocent girls shall meet its just reward; that the hour has struck when the true relation of male and female immorality should be established,—in a word, that masculine immorality, or the evil that men do, shall be laid bare; that this problem shall be so forcibly and persistently agitated that a more just, a higher and purer standard of morality may result. I believe that the hour has arrived when it is the duty of every high minded man and woman to be brave, frank, and outspoken in behalf of a higher civilisation, that the wrongs committed by men may be as mercilessly chastised, as those of women; and this alone can be accomplished by an agitation so fearless, so earnest, and so pronounced that it will, as has been the case with other great radical reforms, raise a storm of furious indignation, such as has not infrequently led to social ostracism.—*The Arena, for November*.

NOT INDESPENSABLE.

A few weeks ago the Chairman of the London Eng. School Board announced publicly that in order to render himself eligible for a seat in Parliament, when he might benefit the cause of education most effectively, he had renounced his clerical functions by a legal process. This step was naturally lamented by all true friends of the Church, as a sort of 'doing evil that good might come;' and the *Guardian* excellently summed up the matter, and exactly hit the point—*rem acu tetigit*—by saying that the reverend gentleman had fallen into the common error of *thinking himself indispensable*.

It is indeed a common error in these days, even among persons who are actively working for good, to imagine certain persons or certain things to be indispensable; and we Churchfolk shall do wisely to remind ourselves that in the kingdom of Heaven upon earth no earthly worker or machinery is really indispensable.

When some eminent Churchman, whose

work has been conspicuously fruitful, and has seemed to be almost unique in its way, has passed away from this life, it is the fashion to speak of the 'irreparable loss' occasioned by his death. But such language, we must admit when we consider it, is on more than one ground indefensible; for, in the first place, how do we know that the removal of that worker from earth to Paradise is a 'loss' at all? May not his prayers in that blessed place be even more effectual than all his labours here? And, secondly, who are we to speak of anything as 'irreparable' in the Church of God? No instrument of His can be indispensable. At the very time when He is removing from us one great saint, may He not be raising up another? Close upon the death of Stephen followed the conversion of St. Paul.

And here it may be remarked that a worker who has great gifts and appears to be highly successful is, after all, not doing his very best if he consciously is aiming at being indispensable. It is better to carry on work in such a manner that it may be continued by a successor than to have it dropped altogether when the worker departs from it. The noble work which Sister Dora did at Walsall is said to have been of such a kind that it depended far too much upon that excellent lady herself, and was sure to cease for the most part at her death. It would have been better to have established machinery which would continue. The constitution of The Church itself is an example to all great workers, for from its very foundation provision was made for a continuance of all its essential organization unto the world's end.

And if no person is indispensable for the Church's work, neither is any thing. Money is very useful; but where money is not to be had for Church purposes it cannot be absolutely necessary. And yet it would seem as if some of us considered money the 'one thing needful' for extending the Kingdom of Christ. To see the frantic efforts made by many very well-meaning people to 'raise funds' for parochial objects, one is tempted to credit them with willingness to adopt questionable methods—to obtain money, 'si possint, recte; si non quocunque modo.' But we may be quite sure that, although gifts of money from those who have it to give, if accompanied by the willing mind and self-sacrifice which distinguished the widow of literally immortal fame, will be blessed from above and made instrumental for great good, yet, all the same, money itself, independently of the disposition of the giver, can never be actually indispensable for the spiritual work of the Church. And the same may be said of health, high education, accomplishments, and all such great gifts of mind or body. Where they have been given they ought, of course, to be devoted to the service of God, Who will accept and bless such good use made of His gifts. But there are many from whom these things have been withheld by no fault of their own. It is not exacted of them to make bricks with out straw. They can serve the great Taskmaster without the tools which He has not given them. Useful as those tools are, they are not indispensable. Each soul is accepted according to that he hath, and not according to that he hath not, and 'They also serve who only stand and wait.'—A. M. W., in *Church Bells*.

'QUITE ENGLISH.'

The following trenchant letter, under this heading, signed 'Thomas P. Hughes,' appeared in a recent number of the *Living Church*:—

Will you please answer your facetious correspondent from West Chester, N. Y., that it is not 'quite English,' as he supposes, 'to sit during the singing of the anthems!' It is never done in the English Church by either the Low or High Church parties. It is, as far as our own Church is concerned, purely an American

custom. As we are being constantly twitted with 'Anglomania' in our American Church, will you allow me to state what is 'quite English' according to universal custom in the English Church.

[1] It is 'quite English' to stand during the singing of the anthem; [2] to sing the anthem after the third collect of both morning and evening services, and not at the offertory; [3] to stand during the collection of the offertory and not merely at the presentation; [4] not to speak of the evening collection as an 'offertory,' nor to present it as such; [5] always to recite the Nicene Creed in the Communion Office and nowhere else; [6] never to celebrate a marriage in a private dwelling; [7] never to say the Committal Service of the Burial Office except at the grave; [8] to stand during the exhortation at the Holy Communion; [9] never to have the baptismal font at the same end of the church as the altar; [10] always to begin the Communion Office with the initial prayer—the Lord's Prayer, said by the priest alone; [11] for the priest to require the marriage fee to be presented with the ring, and not to allow himself to be 'tipped' like a clerk or sexton; [12] not to leave the sign of the cross optional at baptism; [13] to require all Christian women after child-birth to be 'churched'; [14] to have the lectern in the centre of the church at the foot of the chancel steps, just where the ambo of his ancient church stood, according to Eusebius; [15] not to sing solos (as sweet lullabies) at funerals, but to sing 'Jesus lives' at the grave; [16] not to have quartette choirs, such choirs being essentially American.

With regard to the anthem. There are reasons in favor of the congregation being seated during the anthem when it is not sung as an introtit to the communion Office, but that it is 'quite English,' as your correspondent seems to imply, is certainly not one of the reasons. As Bishop Caxe so admirably points out in the *Living Church*, we are to be congratulated on the apparent desire of the clergy of the American Church to return to the ancient and time-honored practices of the English Church. Let no clergyman of our American Church charge us with being Anglo maniacs because we wish to adopt the customs of the English Church and to avoid those of American Paritarianism.—*Church Review*.

A REAL NEED OF THE CHURCH.—We agree in deploring the lack of pulpit teaching on the necessity of systematic almsgiving, but the real need of the Church seems to us to lie far deeper. If Christians were only consecrated to Him Who loved them and gave Himself for them, they would not be satisfied with mean and paltry offerings for His service, and if they considered themselves as only stewards of His bounty, all the opportunities for extending His Kingdom which now present themselves might be taken advantage of. Let us pray that the Church may be delivered from its present half-heartedness and indifference, at the same time thanking God for those who do esteem it a privilege as well as a duty to lay all they are and all they have at His feet.—*Selected*.

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NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CHURCH SCHOOL FOR GIRLS—A general meeting of the shareholders of this Institution will be held on the 12th November, when plans for building will be brought before the meeting. But building depends on money, and money on subscriptions. * * * About \$22,000 has been subscribed. Three thousand dollars must be raised in less than three weeks, or no building this year, and numerous applicants for education will have to be declined, and matters thrust back for a year.—*Han's Journal*.

YARMOUTH.—Trinity Church was crowded on Wednesday afternoon, October 22nd, on the occasion of the marriage of Mr. Selden W. Cummings, barrister, of Truro, and Miss Bessie Thomas Robbins, daughter of the late Captain Byron Robbins—Rev. H. L. A. Almon, Rector, officiating. The chancel of the church was tastefully decorated with flowers and evergreens. The bride was attended by her sister Miss Ethel Robbins, and her cousin Miss Edith Thomas of St. John, N.B. The groom was attended by his law partner Mr. H. A. Lovett, of Truro. The bride was given away by J. W. H. Rowley, Esq. Among the valuable and numerous presents to the bride was a silver side dish from the choir of Trinity Church, of which she was a member. After the ceremony at the church, a reception was held at the residence of the bride's mother.

CHESTER.—*St. Stephen's Church.*—The resignation of the Rev. G. H. Butler to accept the Parish of Chambly, Montreal, is a cause of deep regret to his many friends at Chester and the parish generally. Ten years of faithful work among us in which he has built up the Church, and a total abnegation of self has endeared him to his parishioners who have felt his ready sympathy in all their joys and sorrows.

The finishing of West Shore Church and the building of the churches at Chester Basin and Indian Point, the commodious chancel on the Parish Church, and remodelling of St. Stephen's Hall as a Sunday school will be lasting memorials of his energy in parish work.

We wish him God speed in his new field of labour, yet sorrowing most of all that we shall see his face no more among us as Pastor.

CAPE BRETON.

MAIN A DIEU.—On Friday, October 5th, his Lordship Bishop Courtney visited this part of the parish of Louisburg for a double purpose, to consecrate the Church which has just been finished, and administer the rite of Confirmation.

At 11 a. m. the Bishop proceeding from the vestry to the main entrance was met by the Rector, Wardens and a number of the parishioners. Prayer having been said, and the petition for consecration read and assented to, the Bishop, during the singing of Psalm 24, proceeded to the Sanctuary. At the end of the Consecration service proper hymn 239 was sung. Morning prayer was then said, followed by celebration of the Holy Communion. The address of his Lordship was one most appropriate to the occasion, and was listened to with deepest interest and we feel sure that those to whom he spoke could not be otherwise than impressed with the very weighty and solemn words that fell from his lips. The whole service, which was very devoutly rendered, was fully choral and one that will not be soon forgotten. Hymns 323 and 311, part 2, A. & M. were sung before and after the prayer of Consecration, and Hymn 313 during the administration. At the close of the service, after the collections, the *Nunc Dimittis* was sung as a occasional.

At 3:30 the little church was again crowded to witness the rite of 'Laying on of hands.' Ten candidates, four of them coming from Seattarie Island, were confirmed. The address, on the formation of habits, which was especially intended for the newly confirmed, but conveying a lesson to all, was very beautiful, instructive and helpful. We trust that many may profit by it.

Directly after the close of the service, the Bishop's carriage, followed by a number of others, whose occupants had come down in the morning to attend the service returned to Louisburg.

The church people of Main-a-Dieu may well congratulate themselves on the completion of their very pretty church. With its sharp roof good proportions, neat tower and spire, surmounted by the emblem of our faith, the exterior presents a nice appearance. Inside, the roof, which is supported by arches resting on pillars, is sheathed diagonally with the best of pine. The walls are 'rough finished' with plaster, and wainscotted with alternate pieces of pine and spruce to the height of four feet. The seats, which are of a neat design, are very comfortable and afford plenty of room for kneeling. Not a drop of paint has been used on the wood in the interior. All has been finished with hard oil finish, and the contrast between the natural colour of the wood and the stained arches and mouldings is very pleasing. Great credit is due to Mr. Draper, our Rector, who undertook, planned and supervised the whole of the work. We trust that he will not be permitted to suffer pecuniarily by the transaction. The Church is much in need of a bell and we feel sure that the Rector would be greatly pleased to receive a small one or subscriptions toward its purchase. A very handsome memorial altar has been given to the parish church by one not blessed with much of this world's goods; will not some of the few in our midst who have money give an altar or bell to this church?

In conclusion we beg to express our most sincere thanks to Miss Bones, an English lady residing at Louisbourg, who so kindly and efficiently presided at the organ at both services.

DIOCESE OF QUEBEC.

HATLEY.—A Harvest Thanksgiving service was held here on Wednesday evening, the 29th Oct., at which the Rev. Mr. Forsythe, Rector of Stanstead, preached the sermon.

DIOCESE OF MONTREAL.

HENRYVILLE.—The church building at this place has been sold at public auction, and the proceeds are to be applied to the Endowment fund of St. George's Church.

COTE ST. PAUL.—An adult Branch of the Diocesan Church of England Temperance Society has been formed in this Mission. Already nineteen persons have joined and many more are expected. The Juvenile Branch is also working well under the superintendence of Miss S. Gilmore and Miss Drabble. Its membership is about 25.

CHAMBLY.—The Rev. G. H. Butler, of the Diocese of Nova Scotia, has been chosen as Rector of this parish, and the choice has been approved by the Bishop. Mr. Butler will, it is said, enter upon the charge of the parish in December next.

OUTAOUAIS.—We understand that the erection of a Mission Chapel in this municipality is also under consideration.

SAULT AUX RECOLLÉTS.—We understand that steps are being taken to erect a small church at this point. Work has only lately been com-

menced there by the Rev. Mr. McManus, City Missionary, and already a large congregation has been formed; and as some difficulty was experienced in arranging for holding service in the Union chapel so called, it was decided to erect a church. May complete success attend the effort.

MONTREAL.—St. Luke's.—The Rev. T. E. Cunningham, of Aylmer, has been appointed to this parish by the Bishop, upon the nomination of the Vestry.

St. Matthias, Cote St. Antoine.—The Rev. Mr. Bushell, who has but lately arrived from England, has been named Rector of this parish by the Bishop. It is understood that the Rev. Mr. Almon, of Yarmouth, N.S., obtained 69 for the larger proportion of votes at the vestry meeting; but this probably was not made known to his Lordship. Mr. Almon had acted as *locum tenens* during Mr. Newnham's absence in England, and had made many friends.

St. James'.—Subscriptions are being sought for the new Mission chapel to be built in this parish, on Wood avenue, and there is every prospect of the work soon being commenced. The growth of that section of the city has been so rapid that the new church would seem to be of immediate necessity.

St. Thomas.—The Rector of this parish, the Rev. R. Lindsey; M. A., Rural Dean of Hochelega has been obliged through ill health to give up work for a time, and is now we understand sojourning at Knowlton, of which he held the Rectorship for many years, prior to his appointment to St. Thomas. We trust that under God's blessing the change and rest may restore him to health. In the meantime, under Mr. Parnell's supervision much good work is being done in the parish. The St. Andrew's Brotherhood, lately formed, has proved itself a live society. Several meetings of a social character have been held, and it has been resolved to make a systematic visitation through the parish in furtherance of the objects of the Brotherhood; the members forming themselves into bands of two for the purpose.

The Cathedral.—The needed work of repair upon the beautiful spire of this the Mother Church of the Diocese has been commenced. It is said that the expense will be heavy. Should not some portion of it at least be borne by the Diocese at large?

Announcement is made that Mr. Geo. Hague, Manager of the Merchant's Bank, who has lately returned to The Church from the Congregationalist body, will hold a Bible Class in the Cathedral on the afternoon of each Sunday. Mr. Hague was formerly a leading member of Emmanuel Church (Congregationalist). His son, the Rev. Dyson Hague, was admitted to the Priesthood in the Diocese of Toronto, and is now Rector of St. Paul's Church, Halifax.

BISHOP'S JUBILEE.—We understand that the 19th of November has been fixed for the special Jubilee service, and the presentation to his Lordship of the purse of money now being raised in the Diocese at large.

DIOCESE OF ONTARIO.

LANSDOWNE.—The Lord Bishop of Ontario has signified his intention of holding a Confirmation in St. John's Church, Lansdowne, on Thursday, December 4th at 10:30 a.m.

The new parsonage adjacent to St. John's Church is approaching completion and Rev. Mr. Young hopes to move in before Christmas.

The ladies of St. John's Church congregation gave a social a week ago when between nineteen and twenty dollars were added to the parsonage fund.

DIOCESE OF TORONTO.

ORILLIA.—A meeting was held in St. James'

Sunday school room on Monday evening, Oct. 27th, at which Mr. Smitheringale read the report of committee appointed the previous Monday, which recommended the formation of an association on the lines of that of St. James' Cathedral under the late Dean Grassett. After an animated discussion, the report was adopted, and office bearers for the remainder of the year chosen. The Rev. Rural Dean Stewart, Patron; Rev. Canon Greene, President; Messrs. S. S. Robinson and W. H. Farrer, Vice Presidents; C. E. Smitheringale, Secretary; H. Dreyer, Treasurer. Committee—Miss Stewart, Mrs. Farrer, Miss Smith, Mr. Bogart, Mr. A. Vick, and Mr. Houston. The Association will meet in the same place next Monday evening, when a programme of singing and readings will be presented. The public are cordially invited. It is also contemplated to hold cottage prayer-meetings weekly.

On Sunday, 26th October, the Rev. Canon Greene preached in the morning, a sermon specially for women, on the healing of Peter's wife's mother:—"And He stood over her and rebuked the fever; and it left her; and immediately she rose up and ministered unto them." In the evening the discourse was addressed more particularly to young men, and the subject was Peter's faith failing as he walked upon the water:—"And immediately Jesus stretched forth his hand and took hold of him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

DIOCESE OF HURON.

POINT PELÉE.—His Lordship the Bishop of Huron paid an official visit to this out of the way island, on Sunday, Oct 26th. The Rev. Mr. Goudie, the incumbent, had announced the Bishop's coming, and as might be expected, a large gathering greeted His Lordship, and a very hearty welcome was extended him. He had a few days with us, as the boat runs only on alternate days at this season. The services on Sunday were most solemn, and the sermons and addresses so touching, simple and full of practical instruction as to leave a lasting impression. May his Lordship be long spared to rule and govern the Diocese is the prayer of the faithful church people here.

BELMONT.—Rev. E. J. Saphir, of Princeton, has been appointed to Belmont Mission.

WATERFORD.—The Rev. Canon Davis, of London, preached in Trinity Church, on Sunday, the 26th. Baptism and the Lord's Supper were administered during the day. A student of Huron College has been in charge for the past year or so.

LONDON.—His Lordship the Bishop has issued a pastoral relative to the proper observing of Nov. 6th as a day of National and General Thanksgiving. He desires that service shall be held in every church in the Diocese, if possible, on that day, and that the offertory in each church be devoted to Huron College, which is largely increasing her students and heavily taxing the time of the professors.

The members of the Memorial Church are to be congratulated on having secured the services of Mr. Barron, late of Leipzig, as organist and choirmaster.

SOUTH LONDON.—One of those gatherings that tend to promote among young people that sociability so desirable in connection with Church work took place last evening at St. James' Church Rectory, South London, the occasion being the Rector's usual 'At Home' to the pupils of the Bible class. A couple of hours were pleasantly spent, music, parlor games and social converse assisting to while away the time. Refreshments were served to the visitors, who thoroughly enjoyed their teacher's substantial hospitality, and left for

their homes at a seasonable hour.—*Advertiser*.
Mr. E. T. McCoomb has been engaged as organist and choirmaster of St. James' Church, South London. He has commenced the training of several boys, who will be a great assistance to the choir.

DIOCESE OF NIAGARA.

GUELPH.—The annual meeting of St. George's Church Young People's Association for the election of officers was held in the School Room on Tuesday, Oct. 21st. There was a full attendance, and considerable interest was manifested in the proceedings.

The Ladies' Aid Sewing Society commenced their labors on the evening of the 29th ult., and will hold their meetings each succeeding Wednesday afternoon.

The Rev. P. L. Spencer, will be here on the evening of the 11th, ult., and display his beautiful series of illustrations of mission scenes and life throughout the world.

ST. GEORGE'S SUNDAY SCHOOL.—In the afternoon of Sunday, the 12th ult., His Lordship the Bishop addressed the Sunday school and presented the English "S.S. Institute" certificates to the teachers who had competed for them. In giving them he expressed his great satisfaction in reference to the efforts that were made in St. George's Sunday School to qualify the teachers for the Institute examinations, which were of a very high character and required both time and earnest study on the part of the candidates to secure the honors that had been conferred on them.

Miss Arnie Hutchinson, Section A.—1st class; Miss Alice Stanley, Section B.—1st class; Miss E. Fay Chisholm, Section B.—2nd class; Miss Frances M. Ridgeway, Advanced C.—1st class; Miss Charlotte E. Ridgeway, Advanced C.—1st class.

Both the latter young ladies are qualified to enter for the highest certificates which are given by the Archbishops of Canterbury and York, and also the Special Division D. The highest standard of marks is 100 in each subject. In the P. Book exam, Miss F. M. Ridgeway got 90 marks, and C. E. Ridgeway, 82. This is a very high average.

HARVEST HOME.—On Thursday evening, the 23rd October, a most pleasing Harvest Home Festival was held in the School Room of St. George's Church, by the members of the Bible Association. Notwithstanding the night was wet and stormy there was a very large attendance. The chair was occupied by Ven. Archdeacon Dixon, who welcomed those present and alluded to the bounteous harvest of the season. The harvest was God's annual gift to mankind, and without it all other branches of trade must be paralyzed, for nothing could make up for a failure of the fruits of the earth. The programme opened by the singing of the 276th hymn, "Come, ye thoughtful people, come," by the choir. This was followed by a choice selection of instrumental solos, recitations, readings, choruses, trios and quartettes by the Misses Collett, Misses E. Taylor, Cain, Webb, Lascombe, F. Bolton, Belsion, and Graham, and Rev. Mr. Seaborn and Messrs. W. P. Howard, Graham, Ward and Hall. The recitations of Miss Hutchinson were exceedingly well given, and she was deservedly encored. The tableau, "Autumn," was very pretty and considerable taste was displayed in the arrangement of the scene. The room was beautifully decorated with the products of the farm, field and garden, interspersed here and there with texts. On the front of the platform was the motto, "The earth is the Lord's and the fulness thereof," and on the wall, "Consider the lilies of the field." Between the first and seconds parts of the programme a short intermission was given, and the time was spent in social conversation. The ladies and gentlemen mentioned above acquitted themselves creditably in their various

selections, and especially so when it is remembered that many of them had never taken part in a concert before. The musical director, Mr. W. G. Garnham, together with the committee who so ably assisted him, are to be congratulated on the success which crowned their efforts. Miss E. Taylor played the accompaniments with good taste.

At the close a vote of thanks to the Association by Dr. Lett and Mr. J. M. Bond, was moved, and unanimously carried. Dr. Lett spoke of the excellent taste displayed in the decorations, and both gentlemen expressed the pleasure they felt at being present at the entertainment. The singing of God Save the Queen, and the pronouncing of the benediction, brought a very pleasant evening's entertainment to a close.

The death on the 21st October of Miss Frances Fuller, one of the ladies who had almost completed the training as a nurse at the General Hospital, was very sudden. It was caused by typhoid pneumonia, contracted while absent on duty. Her pleasing manner and devotion to the duties of her profession had won for her the good-will and respect of all those who knew her, and the loving regard of those with whom she was associated. Miss Fuller came from Meaford, where for several years her father was manager of the agency of the Merchants' Bank. He died a few months since. Tuesday evening at 8 o'clock there was a touching service at the hospital, the Ven. Archdeacon, of whose church she was a member, officiating, prior to the removal of the body, which was to be buried at Meaford. All the nurses who could attend and servants were presented with some of the Board of Directors and Dr. McKinnon, who attended her. The hymn, "Jesus, Lover of My Soul," was sung before the appointed lesson and prayers. The coffin was adorned with beautiful flowers. Mrs. Fuller was present, having been sent for by telegram, and arrived before her daughter's death, while a sister's of the deceased arrived afterwards from Omaha, Neb., (U.S.)

DIOCESE OF ALGOMA.

ALGOMA.—The clergy of this Rural Deanery of Muskoka assembled at Bracebridge, on Wednesday and Thursday, Sept. 24th and 25th, to transact the business of the Chapter, which are an extended programme described. By the kindness of the incumbent, Rev. J. Boydell, the Chapter met at St. Thomas' parsonage.

On Wednesday there was a celebration of the Holy Communion at 8:30 a.m., and at 10:30 the actual work of the Chapter was commenced with prayer by Rural Dean Lloyd, who followed on with a short congratulatory, and felicitous speech. The minutes having been read by the Hon. Secretary, Rev. A. H. Allman were also subscribed by the chairman. The Greek text of 1 Cor. verses 1-9, was then taken up, and after a very suggestive introduction by the chairman, in which were gathered up the homiletics of the epistle, a very helpful time was spent in exegetical exercise. Not only was the Greek taken up clause by clause, but many separate words also came up for keen and earnest discussion, both as to history and to doctrine. It was resolved that on the next occasion verses 10-16 (inclusive) be taken up. Two of the clergy were unavoidably absent from the morning session.

The afternoon session commenced at 1:30, when all the clergy of the Chapter were present, viz.: Rev. Rural Dean Lloyd, chairman, and Revs. J. Boydell, M.A., Exam. Chaplain, W. T. Noble, B.A., A. H. Allman, H. N. Barden, L. Sinclair and H. P. Lowe, B.A.

The Rev. H. N. Burden read a paper, the subject of which was 'On preparation and preaching of sermons.' The paper was based upon advice in the writings of the late Rev. Richard Aushury, and contained some pertinent suggestions and suitable warnings about texts, subjects and aims. Common sense, sound judg-

ment and fitness were insisted upon; whilst incongruous, obscure, and painful texts were to be studiously avoided, as also subjects out of harmony with the seasons, the Church's order, and local surroundings. The subject was freely discussed, and ultimately a unanimous and hearty vote of thanks was accorded to Rev. H. N. Burden for his paper.

The time and place for next meeting of Chapter was brought forward, and, finally, Huntsville was selected. The Rev. L. Sinclair was then asked, and consented, to prepare the next paper on—"Church Government."

In the evening Divine Service was held in St. Thomas', where a moderate congregation assembled. The prayers were read by the Rev. A. H. Allman, the lessons by the Rev. L. Sinclair, and an excellent sermon was preached by the Rev. H. P. Lowe, B.A.

On Thursday the clergy met at 9 a.m., and the Chapter was at once opened with prayer by the Rural Dean. The first business taken was the arrangement of the Bishop's programme as to Episcopal visitation, the work of which [it was understood] must be condensed, so that instead of visiting every outpost centres must be established. The course of visits following was adopted, which it was believed would immediately precede the Eastern District Convocation and Ordination to be held early in 1891: Gravenhurst, Sunday, a.m.; Uffington, Sunday p.m. [consecration]; Oakley, Tuesday, consecration; Baysville, Wednesday 11 a.m.; Brunel, Friday 10 30 a.m.; Saturday, rest; Beatrice, Sunday a.m.; Port Sydney, Sunday 7 30 p.m.; Stanleydale, Monday p.m.; Aspdin, Tuesday a.m.; Ravenscliffe, Wednesday a.m.; Huntsville, Thursday a.m.; Rev. Chowne's Deanery p.m.

Concerning the Eastern District Convocation the Bishop's suggestion as to place was agreed to, viz.: Sunidale and that the time should be following visitation of Muskoka Deanery. As to subjects, it was suggested that the Revs. W. T. Noble and A. H. Allman should consider 'The Representation of the Laity,' and it was then resolved; 'That this Chapter is in harmony with the conviction of the Bishop that the time has come when the Algoma Diocese should fall into line with the other Dioceses and organize, but that the consideration of details should be left over to the Eastern District Convocation suggested by the Rev. W. T. Noble.' The equitable administration of W's and O. and the Superannuation Funds of this Diocese in connection with the Church of the Dominion.' Suggested by the Rev. L. Sinclair; 'Sunday School Work.' Suggested by the Rev. J. Boydell, 'Diocesan Board of Financial Assessment.' It was suggested that whatever programme was adopted by the Bishop it should be in the hands of the clergy a month before the meeting of Convocation.

It was proposed by the Rev. Rural Dean Lloyd and seconded by the Rev. J. Boydell, 'That the thanks of this Chapter be given to the Rev. H. P. Lowe, B.A., for his admirable and suggestive sermon.' Carried unanimously.

The concluding session was held on Thursday afternoon, when the next Rural deanial meeting was arranged for, and also series of Missionary meetings, as follows: Rural-decanal meeting, Huntsville, Dec. 3rd and 4th, Missionary meetings, incumbents in the chair; Ravenscliffe, Dec 3rd, at 2 p.m.; Deputation: Rev. W. T. Noble and A. H. Allman, Allenville, Dec 3rd, at 3 p.m.; Deputation, J. Boydell and H. N. Barden, Bracebridge, Jan. 27th, 1891; Deputation, Revs. W. T. Noble, A. H. Allman and L. Sinclair. Baysville, Jan. 28th, same deputation as above Uffington and Parbrook, Feb. 3rd, Oakley, Feb. 4th; Deputation: Revs Rural Dean Lloyd, A. H. Allman and H. P. Lowe, Gravenhurst, Feb. 5th, same deputation as above. Port Sydney, Feb. 18th; Deputation: Revs. J. Boydell, H. N. Barden and H. P. Lowe, Aspdin, Feb. 19th, at 3 p.m., Deputation: Revs. J. Boydell, A. H. Allman and H. N. Burden. Ilfracombe, Feb. 20th;

Deputation: Revs. Rural Dean Llwyd, A. H. Allman and H. N. Burden.

The proceedings closed with the Benediction.

GRAVENHURST.—Harvest Thanksgiving Services were held in St. James' Church, Gravenhurst, by the Rev. Canon Greene, of Orillia, who exchanged duty with the Incumbent for the day. The church was beautifully decorated, congregations large, singing very good, and excellent sermons.

A Harvest Thanksgiving Service was held in Northwood Church, by the Incumbent of Gravenhurst, in whose charge it is. The church was beautifully and valuably decorated; the valuable part being intended for the Incumbent. The little church was well filled with an attentive congregation. During the year the Incumbent has performed the pleasing duty of baptizing the mother of fourteen children, and eight of her children, one of them the mother of six children.

DIocese OF SASKATCHEWAN AND CALGARY.

CALGARY.—The Bishop has held four ordinations in Calgary and one in Winnipeg for this Diocese. He has consecrated two Churches and confirmed, in 1887, 11; in 1888, 21; in 1889, 13; and in 1890. (so far) 34. He has obtained a promise of £1000 sterling each from the Council of the Colonial Bishopric's Fund, and the S.P.G., towards the endowment of the See of Calgary.

The S.P.G., has kindly consented so act as Treasurers of this Fund.

During the present year the need for increased Church accommodation in the town of Calgary was so keenly felt, that active efforts were made to meet it, and it was thought best to enlarge the present building in wood, by the addition of two side aisles, and to leave the erection of a stone Cathedral for the future.

The money necessary for the enlargement was subscribed at once and the work has been done. There is now a spacious and comfortable Church, capable of seating 360 persons, besides the choir. A member of the congregation has just placed a handsome stained glass window in the Chancel, in memory of his deceased wife. There are weekly celebrations of the Holy Communion, and, during the summer, a daily service. There is a good surpliced choir, and the services are hearty, and well attended. A Ladies' Guild, and a branch of the Ministering Children's League in connection with the Sunday School, are in full operation; and a Literary Society for young men is about being formed. A Diocesan branch of G.F.S., has been formed, President, Mrs. Pinkham; Secretary, Mrs. Bernard.

BANFF.—Work on the handsome stone Church is about to be resumed. There have been many visitors at this delightful health resort during the summer.

MAcLEOD.—A tower has recently been added to the pretty little Church at Macleod, greatly enhancing its appearance and making it a land mark, visible several miles off.

Duck Lake.—A liberal offer of a free site, a log building wall high, and help with a subscription list for the completion of the building, for a Church, has recently been made to the Bishop, by a prominent resident of the new town of Duck Lake, Saskatchewan, on condition services be held there. The Bishop has accepted the offer, and services will be taken for the present, from Emmanuel College.

INDIAN MISSIONS.—1. The Blood Indian Mission, south of Macleod, was commenced in 1880 by the Rev. S. Trivett, of the Church Missionary Society, who went to the Blood Reservation, as the first missionary of our Church to the Black-

foot speaking people. Two day schools are in operation in this Mission, and a Boarding School is in course of erection for the education of Indian girls. The number of Indians is 2,300 and they are scattered over 30 miles of Territory.

2. The Mission of the Piegan Indians about four miles west of Macleod was commenced by Rev. G. McKay, (now Archdeacon), about 1881. He was succeeded in 1887, by the Rev. H. T. Bourne, who does the double work of Missionary and schoolmaster. There is a boarding school in connection with the Mission. The Indians number about 900. Mr. Bourne's stipend as a clergyman, comes wholly from Eastern Canada.

3. The Mission to the Blackfeet was opened in 1883, by the Rev. J. W. Tims, of the C.M.S. Two day schools are in operation, and a third is to be opened this month. Six boys are boarded and lodged in the Mission House, forming the nucleus of a Boys' Home. A Girls Home was commenced in 1887, and supported largely by the W. A. to Missions in the Diocese of Toronto. A new Building is in the course of erection for the accommodation of ten girls. The number of Indians is about 2,000.

3. The Mission to the Sarcee Indians near Calgary, was begun in 1884, when the Rev. R. Inkster, a native Clergyman, was put in charge. He was succeeded in 1888, by the Rev. H. W. Gibbon-Stocken. One day school is in operation, and a second will it is hoped, be opened shortly. The Sarcees number about 300. A portion of Mr. Stocken's stipend is paid by S.P.G.

DIocesan Synod OF RUPERT'S LAND.

The Synod of Rupert's Land opened with Divine Service in Holy Trinity Church October 29th. The prayers were said by Rev. Canon Coombes, Precentor of the Cathedral, Rev. Rural Dean Pentreath reading the Lesson. The Dean of Rupert's Land was Gospeller and Rural Dean Cooke, Epistoler. The Bishop of the Diocese celebrated assisted by Dean Grisdale, Canon Coombes, Rural Deans Pentreath and Cooke.

The Bishop delivered a most admirable and weighty address, which has created profound and wide-spread interest, and which we publish elsewhere.

The members then adjourned to Trinity School House, where the Synod organized by the election of the Dean as Secretary, Mr. R. D. Richardson, Assistant Secretary and L. N. Lewis, Hon. Treasurer. Rev. A. W. MacNab of the Diocese of Niagara was invited to a seat on the floor of the house. The Synod then adjourned for lunch in Trinity Hall provided by the ladies of Holy Trinity, Christ Church, All Saints, St. Georges', St. James' and St. John's Cathedral.

The Synod reassembled at 2 30.

The treasurer's report and accounts for the year ending September 30th, were submitted. It stated that the balance for home missions now on hand is \$794.06; and at the end of the preceding year it was \$217.43. The revenue from the church endowment fund for this purpose has been \$2,297.38; the English societies have contributed the same grants as formerly; the city churches have contributed \$833.10 and the country parishes \$873.92; the Domestic and Foreign Mission Society \$717.58; while \$2,106.75 was raised by Canon O'Meara during a trip east. The report stated that an almost equally large amount was expected this year from the same contributors. The congregation of St. George's Church, Ottawa, had ceased to contribute their monthly grant of \$41.06 to the Rounthwaite mission owing to changes in their own church. In some churches the collections for home missions and other schemes ordered by the Synod have not been taken up.

The balance on hand in the Indian missions fund was \$437.56.

The collections and subscriptions during the year for the clergy widows' and orphans' fund amounted to \$457.24. This amount was handed by the treasurer to the bishop.

The total amount of the Church Endowment fund, now invested in mortgages, is \$39,418 and the sureties are all in good shape. In some cases to obtain the choice of mortgages it had been found necessary to accept, in some cases, 7 in place of 8 per cent.

The funds of the St. James' Rectory Account trust, which amounted to \$17,495, are now all invested, and the income has enabled me to pay the Rev. Mr. Cowley \$1,000 this year.

The time has not yet arrived when it would seem advisable to dispose of the land held in the Church Missionary Society trust, but the taxes are no considerable item and if allowed to accumulate from year to year will materially lessen the ultimate value of the property.

On the motion to adopt the report, Rev. J. J. Roy, raised a discussion over the Indian Industrial School. It appeared from Mr. Lewis' report that the committee of that institution had a treasurer of their own, Mr. Matthewson, and the amounts raised by the Synod for this school were handed over to him. Mr. Roy took the point that the executive committee had not the power to appoint such a treasurer. The Synod's treasurer was the proper person to look after the funds, and only the Synod could deputize the duty so far as it affected this particular subject to somebody else.

Rev. Dean Grisdale, Rev. Mr. Barman, principal of the school, and His Lordship the Bishop made remarks on the points thus raised. They explained that the school was not a purely synodical matter, but was brought into being and was sustained by the union of grants from the Dominion Parliament, the Church Missionary Society and the Synod of the Diocese of Rupert's Land. It was therefore quite proper that the committee should have its own treasurer.

The report of the treasurer was then adopted.

The Report of the Committee on the Metropolitan See and the St. John's College were presented. The latter showed that there were in attendance at the College during the last academic year 23 students, of whom 11 were theological students. Of these 21 appeared at the University examinations in the Spring, with results that were entirely satisfactory to the authorities of the college. The number of boys in attendance at the college school during the year was 55. Pupils of the school who competed at the University examinations did themselves credit again this year, winning one scholarship of \$100 and seven Isbister prizes.

"The College school since September, 1890, is being carried on in the new college building. It is confidently expected that the change will be attended with advantage."

The current account showed receipts amounting to \$19,027.70 and expenditure to \$19,530.27 for the year ending August 31st, 1890, with accounts due for the summer term, \$3,000. The Professorial Endowment Trust Capital Account showed amounts of endowment on June 30th, 1890 as follows: Chair of Systematic Theology, \$21,762.98; Chair of Exegetical Theology, \$15,822.91; Chair of Ecclesiastical History, \$20,516.38; Chair of Music, \$8,329.64; Chair of Pastoral Theology, \$6,648.28; total, \$73,080.19.

The report was adopted.

The annual Report of the Industrial School was presented by Rev. W. A. Barman, principal, showing the work and position of the school for the past year, ending Sept. 30th, 1890, as follows:

The buildings, which were in course of erection when the Synod last met, were sufficiently advanced to permit the Principal and staff to begin the work of furnishing in November. The buildings consist of (a) a main building of brick and stone with a frontage of 80 by 40 feet, an extension 49x30, with full basement.

This is heated and ventilated by three Smeade Down Furnaces. (b) A two story frame laundry 18x25, and a store 18x12. (c) Two stables and a coach house. (d) A two story workshop 32x65.

The farm—This consists of 383 acres of meadow and arable land, with a frontage of about 12 chains on the Red river. About 16 acres have been broken this year, making 30 ready for crop next season. The produce this year has been 450 bushels of coarse grain, 700 bushels of potatoes and 416 of other vegetables, 50 tons of hay, 150 lbs. butter—value \$600. The stock consists of three horses and eleven head of cattle.

Equipment—The greater part of the necessary furnishings, farm stock and implements, have been purchased out of the Government grant for the purpose.

(To be Continued.)

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE EXAMINATIONS.

The following is the list of subjects for next year.

TEACHERS' EXAMINATION, 1891.

Revised Scheme.—The examination will consist of four divisions:

Division A.—Preliminary.

1. Holy Scripture—St. Luke xviii. 31 to end of Gospel.

2. Church Catechism—Christian Duty and Christian Prayer (i.e. the Commandments, Duty to God, Duty to Neighbour, Lord's Prayer, and the Desire.)

Division B.—Intermediate.

1. Holy Scripture—St. Luke xviii. to end of Gospel.

2. Prayer Book—The Preface, "Concerning the Service of the Church," together with the Te Deum, Benedictus, Benedictus, Jubilate, and the Apostles' Creed.

Division C.—Advanced.

1. Holy Scripture—St. Luke xviii. 31 to end of Gospel.

2. (a) Prayer Book—The Preface, "Of Ceremonies," and "The Order how the Psalter and Holy Scripture are appointed to be read," together with the Te Deum, Benedictus, Benedictus, Jubilate, and the Apostles' Creed.

Or (b) Church History—From the Accession of James II. to the Death of Queen Anne.

3. Lesson—To be selected from St. Luke xviii. 31 to end of Gospel.

Division D.—Special Examination in the Art of Teaching.

This Examination will consist of

1. Questions on the Art of Teaching.
2. The giving of a Lesson.

Candidates entering for Division D. must have taken at least a first class certificate in Division C.

The examination will be held on Monday, April 27th, 1891.

The last day for receiving applications from candidates is Monday, March, 30th 1891.

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two in each diocese should give us this number.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

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].

A LIVE MISSIONARY SOCIETY.

To the Editor of the Church Guardian:

SIR,—I have read with deep interest the letter of the Rev. E. F. Wilson with the reply thereto in your last issue by Dr. Mockridge; and the thought which has presented itself to my mind is this—that whether or not Mr. Wilson has just complaint against our Board of D. & F. Missions, there is yet good reason for profound dissatisfaction with the policy hitherto pursued by the Board with reference to foreign missionary effort.

I was present last week at a service held in the Crypt of St. Albans Cathedral to bid farewell to the Rev. J. G. Waller—the first foreign missionary sent out *officially* by the Canadian Church. It was an occasion of great thankfulness and one of the most hopeful and inspiring meetings to many of us that we ever attended. Why so? Because, we hoped that it was the beginning of the end of that fatal and faithless policy hitherto pursued by the Board in its disposal of the monies intrusted to it for the work of foreign missions. What is more calculated to dampen enthusiasm than its past refusal to send out to the foreign field our own men, and the continuance of that miserable dependence upon the agencies of our Mother Church which is accountable in no small degree for our heart-breaking lethargy in carrying out our dear Lord's great commission? To us outsiders it seems that the Board has at length only been *shamed* out of its inaction by the sight of men being sent out by private agencies.

I have no theological sympathy with Wycliffe College, but I say, all honor to that institution for its refusal to acquiesce in the laggard steps of those whom we have a right to expect to be our leaders in bold zealous action. Several years ago three unmarried priests of well known ability and piety offered themselves to the Board for work in Japan and their offer was rejected! Thus were we deprived of what would have been a tremendous stimulus to the liberality of our people—the ability to go to them and say—"Your own flesh and blood have given themselves to this great work and are looking to you to back them up—will you fail them?" Who can doubt the result of such an appeal? Our contributions would have increased by leaps and bounds, and would have been double and treble what they are now.

Reference has been made to the growth of the Woman's Auxiliary—I cannot see what part of that growth is due to the Board of D. & F. Missions. If I am not much mistaken the movement originated in the zeal of a few ladies. The Board indeed when approached smiled a gracious approval—what less could it do? The secret of the success of the W. A. is simply this—that from the first it has stood upon its own feet; it is distinctly a child of the Canadian Church; it has boldly undertaken its own work and have taken means to diffuse knowledge about its work.

With the earnest prayer that the Board of Domestic and Foreign Missions may only be endowed with the same zealous faith, I would sign myself

A CANADIAN CHURCHMAN.

Toronto, October 24th.

THE SHINGWAUK HOME.

To the Editor of the Church Guardian:

SIR,—I have just opened my *Guardian* and find the Rev. Canon Mockridge's strictures on me and my work. I had already read his letter in the two Toronto Church papers, and had sent replies, so that it seems scarcely necessary to enter very fully upon the subject for the

third time. In this letter to you I would rather, if you will permit me, refer to the Canon's communication with the very kind letter of my late visitor, the Rev. R. L. Spencer, which follows it. I think it particularly kind of Mr. Spencer to give so much thought to the needs of my Indian Homes, for the reason that when he came to visit us this summer (just when I was starting to Elkhorn) I was so overpressed with work and worry that I was able to render him but the scantiest courtesy and attention. I would like most heartily to endorse Mr. Spencer's suggestion for enlisting the sympathetic help of Sunday Schools far and wide throughout the Dominion in the Indian cause. It is in fact an old proposal of my own enlarged upon and presented in a very practicable form. But now, in connection with the Rev. Canon Mockridge's strictures; my own work, as he says, has been too independent, and it cannot expect, as at present organized, to merit either the confidence or the support of the Church. Well, what I want to do, is to have this work of mine—these Indian Homes at Sault Ste. Marie and at Elkhorn and at Medicine Hat placed in such a position that they will deserve both the confidence and the support of the Church. Nay, further, I desire that they should emerge altogether from their present quasi-isolation—that they should be no longer 'Mr. Wilson's Homes,' but should be merged into the general Indian Mission work of the Church. Long before either my letter, 'Wanted a Live Missionary Society,' or Dr. Mockridge's answer to it appeared, I had written to Dr. Mockridge, as Secretary of the Board of Domestic and Foreign Missions, urging this very thing and asking him to lay my letter before the Board at their meeting in October. In this letter, dated Aug. 28th, I said, 'I think after these years of uphill labor in building up and establishing the work, I have some claim on your Board to recognise these Homes in Algoma, Manitoba and Assiniboia, acknowledged and approved as they are by the Bishops in whose Dioceses they are situated, and to make such annual appropriation towards their support as may enable them to hold on upon their way.' Then, after giving extracts from our account books to show our present financial difficulties and asking for an annual grant towards the support of our work, I added, 'Should the Board see any way of placing these Church of England Homes on a basis which would be more satisfactory than that which they at present occupy, I shall be only too glad to fall in with the movement, my aim being simply, with God's help, to see these poor Indians cared for, and their children elevated whether it be through my own instrumentality or that of others.' And, in a supplementary letter, which I sent Aug. 29th, I added, 'How would it be for the Domestic and Foreign Mission Society—following in the lines of the great English Societies to take over not only my Indian Homes, but also the Rupert's Land Home, and any other Church of England Indian Homes that may have sprung or be springing into existence, and appoint a Secretary to act under the Board to collect money and keep up an interest through publications, &c., in that special branch of the Church's work. The 'reproach' of independence might in this way be done away with, and the work might become more successful than it has been hitherto.

To this letter I have up to the present received no official reply, which has been a little bit of a disappointment to me. I hope, however, that the Rev. Mr. Spencer's letter may have its effect, and that some big scheme may ere long be set on foot by which the Sunday School offerings may at certain fixed times be set apart for the special object of training up in the paths of virtue, honesty and Christian love the children of these Indians whose hunting grounds we occupy. Yours, &c.,

E. F. WILSON,

Shingwauk Home, Oct. 25th, 1890.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINT'S DAY.
 “ 2nd—22nd Sunday after Trinity.
 “ 9th—23rd Sunday after Trinity.
 “ 16th—24th Sunday after Trinity.
 “ 23rd—25th Sunday after Trinity.
 “ 30th—1st Sunday in Advent.
 St. Andrew's A. & M. Athan. Creed

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This is the oldest society in connection with the Church of England. In another eight years it will be able to commemorate the 200th year of its existence. Perhaps it is in consequence of its hoary old age that it is tenderly spoken of by Churchmen by that title which it shares with archdeacons and with Bede, the Northumbrian saint of Jarrow. Be that as it may, the S. P. C. K., is affectionately called 'venerable,' and it well deserves the name. Founded in 1698, it owes its origin to certain Religious Societies which came into existence in London and Westminster about twenty years previously, and which were an outcome of the reaction which set in after the excesses of the Restoration period. These Societies, or guilds, as they would nowadays have been called, were set on foot by a number of young men whose latent enthusiasm had been stirred up by two great preachers of the time—Dr. Horneok, of the Savoy, and Dr. Smithies, curate of St. Giles's, Cripplegate. Their original design was, as Dr. Woodward (their historian) relates, no more than 'the mutual assistance and consolation one of another in their Christian warfare.' But it has ever been found in the history of the spiritual life that those who are the most deeply impressed with the love of God are the most sincerely anxious for the highest interests of their fellow men. They first of all began to meet weekly for religious conference, and were all zealously attached to the Church of England, their rules and orders being drawn up in accordance with the Prayer Book. Soon after their establishment there were, it is stated, forty-two of these Religious Societies in London and Westminster alone, and similar associations

were formed before long in the chief towns throughout the kingdom. The movement spread to the Nonconformist bodies around, and Societies for the Reformation of Manners, which included Dissenters as well as Churchmen among their members, sprang into existence about the year 1691. The latter societies found their chief scope in putting into force the law against 'Prophaneness and Debauchery.' Both sets of societies, however, were often found working together in the common cause of zeal for morality. Their success led to the establishment of the venerable Society whose operations we place before our readers this week.

The Society for Promoting Christian Knowledge owes much of its early success to a few earnest men who were willing to spend their time as well as their means in giving it a good start. Foremost among these were the Rev. Dr. Bray, rector of St. Botolph's, Aldgate, who founded the 'Associates of Dr. Bray,' a society which still carries on the work for which it was established; the second Lord Guilford (son of the celebrated Sir Francis North, afterwards Baron Guilford, and one of the great legal luminaries of England), who gave on admission to the Society a donation of £100—not a mean sum in those days—and an annual subscription of £20; Sir Humphrey Mackworth, author of 'A Discourse by Way of Dialogue concerning Providence'; John Chamberlayne, F. R. S., a man of great linguistic requirements; Colonel Colchester, verderer of the Forest of Dean; Bishop Kidder, of Bath and Wales; Sergeant (afterwards Mr. Justice) Hooke, and Robert Nelson, the celebrated author of the 'Companion for the Festivals and Facts'—a book, by the way, which is still on the S.P.C.K. list. Time and space would fail to number all the other worthies who supported the Society at its commencement. Some, such as the saintly Bishop Wilson, of Sodor and Man, could only help with their prayers and alms from a distance; but those whose names are above written were the most strenuous supporters of the work and most constant in their attendance at the meetings of the Board of Management. The Society at once set to work to combat the prevalent vice and immorality by attacking it in its stronghold—ignorance. Its first task was to establish schools all over the country in which children should be taught not only the elements of learning but should also be trained in godliness,—that the only true foundation of a moral life might be laid in a right faith. Thus the teaching of the Bible and the Church Catechism was always insisted upon in its schools. Within a short space of time no fewer than fifty schools were established in London alone. It is interesting to note that in the recorded minutes of the early days of the Society the committee constantly voted considerable sums of money to promote this and kindred objects. The significance of their act becomes apparent when it is remembered that they had no funds to fall back upon and that they had to supply the grants out of their own pockets. The S. P. C. K., it will thus be seen, was the first to inaugurate a system of national education, and though the State has now taken up the subject, and makes a great fuss about it, the initial start to the movement was given by the oldest of the Church societies.

Having founded schools all over the country, the next thing which became necessary was suitable handbooks for conveying secular and religious instruction. The S. P. C. K. was therefore compelled to develop a new feature of its work—that of providing books, and especially Bibles and Prayer Books. We boast that England possesses an open Bible, but there was no feeling in favour of everybody's possessing a copy of it until the S. P. C. K. created that feeling. We have no wish to undervalue the work of the British and Foreign Bible Society, to which, indeed, the Bishop of Bombay not so long ago publicly declared his indebtedness, but truth compels us to state that the Bible Society

was not formed till 1803 whereas the Christian Knowledge Society had been producing and distributing cheap copies of God's Word for a hundred years previously. As in the matter of education so in that of the circulation of the Scriptures, Nonconformists were quite content for generations to leave the work to the Church, and now their successors grudgingly give us credit for what we have done in the past. Nor was our Society content with printing the Bible and Prayer Book in English. It speedily made it a special feature to translate both books into foreign languages. And it is one of its principal glories and privileges never to refuse an application from a Bishop or an accredited missionary for a translation of the Bible or Prayer Book into any language under the sun. The annual report of the Society, which was presented last week, lies before us as we write, and we find in the report of the Foreign Translations Committee that devotional books, chiefly Bibles, Prayer Books, and hymns, were produced last year in such languages as Tukah, Gondi, Zimshian, Sgan Karem, Tenni, &c. We confess never before to have heard of these languages, and we imagine that most of our readers are in the same ignorance as ourselves. Nevertheless, the Society, by producing such books is not only true to its name, but is also making valuable contributions to philology and ethnology.

A third great work which the S. P. C. K. has developed is that of missionary enterprise. It is only the sober truth to say that it is the original missionary Society of the Church. It was this Society which provided the funds for obtaining a charter for the S. P. G. and set that time-honoured Society on its feet. There is hardly a colonial or missionary bishopric which has been founded that does not owe much, in the way of endowment, to the Christian Knowledge Society. It felt that it was useless to plant one missionary priest here and another there. If the Church was to do its work thoroughly the principle must be acted upon of establishing a bishopric concurrently with the teaching of the Christian religion. At least fifty of the sees which exist in our colonies or missionary stations owes an untold debt to the Society. At the first set off it voted 15,000*l.* to this work, about fifty years ago. Together with this, the Society has always felt that the Church in foreign lands should cease as soon as possible from presenting what we may call a 'strangers' religion' to the people. It has therefore sedulously encouraged the formation of native ministers in all countries into which our missionaries have penetrated. It has helped to found native colleges in all parts of the world, and to provide endowments for tutorships and exhibitions. It also greatly assisted St. Augustine's College, Canterbury, in its early days, and gave it 2,000*l.* worth of Consols for the foundation of perpetual bursaries for poor students. Every missionary on going abroad is entitled to receive a grant of 4*l.* worth of such books as will be useful to him. Moreover, the Society constantly supplies the missionary colleges at home with copies of such books as the Septuagint.

Another important branch of work is that of bricks and mortar. The S. P. C. K. may not inaptly be called the Church and School Building Society in the Colonies. Tens of thousands of school churches, which are centres of light, holiness, and teaching are to be found in the colonies, and they owe their existence almost entirely to the Society. In Canada, far-off Melanesia, the Bash, and China, these buildings have been erected. An instance or two will show what has been done. In the diocese of Honolulu recently a group of Chinese converts, wished to build a small sanctuary in which they might worship God in their own language. They did what they could for themselves, and then the Society stepped in and helped them to finish their church. Again, in Newfoundland, where money is scarce, one man will give a week's fishing to help build a church, another

will cut down and carry timber, and everything will be completed except (say) the windows and internal fittings. Here the Society's help is promptly given and is received with gratitude. Even in one or two cases contributions have been made towards the building of a cathedral. Akin to this branch of the work may be mentioned the help which the Society gives to the building and renting of Sunday schools. As much as 3,000*l.* a year is set apart for that purpose, and it is a work which is ever increasing in importance as the number of Board schools grows in which no instruction is given in the Catholic faith. The Society also has largely helped in the formation of training colleges for teachers in England. It gave two-thirds, to one-third provided by the National Society, of the cost of establishing the college at Tottenham. Hence fifty young women go forth to their high and holy duties every year, taught to regard the training of the young in the ways of God's Church as a solemn responsibility.

Mention must now be made of an important feature of the Society's literary work, and that is the dissemination of pure literature. Favourite authors write tales for it, and the foremost men of science (like Sir Robert Ball, Sir Monier Williams, &c.) show by their text-books that there is no necessary antagonism between Christianity and science. Such books as the series of manuals on the non-Christian Systems of Religion and—turn to a widely-different subject—Mr. Lane's handbooks on Church History, show how the Society endeavours to be true to its title and verily to promote Christian knowledge. A glance through the book catalogues will at once convince the reader of the usefulness of the Society's work in this respect.

There is one subject upon which much misunderstanding prevails amongst Churchpeople—i.e., that the Society stands in no need of subscriptions. This is very far from being the case. It is true that it makes some five or six thousand pounds profit on the sale of its books every year, but this is more than counterbalanced by the eight thousand pounds which it annually spends in grants. It is true that it possesses funded property, but the income accruing therefrom is pledged to the last penny in keeping up the grants which it has ever generously made. The Society therefore has a very strong claim on the generous support of Churchmen and Churchwomen throughout the English-speaking portion of the globe.

If anyone desires to appreciate the variety and extent of the Society's interests, no better means could be taken to secure this than by attending one of its monthly meetings. But as this may be out of the power of the majority of our readers let us take a cursory glance at the annual report, to which allusion has already been made. Reference is made to the unusual success this last year of St. Katharine's College, Tottenham. All the second-year students were in the first class and more than two-thirds of the first-year students. This was in religious knowledge. Almost as good results were obtained in secular knowledge. An interesting report is presented by Canon Talbot of his first year's work as lecturer in Church Doctrine and History in the Diocese of Durham, Ripon, and Newcastle. A report then follows on the Church Training College for Lay-workers, for which the Society set apart £5,000, and, so far, with admirable results. Then come reports of help given to mission rooms, Sunday schools, Church institutes, &c. The work of the Society in ministering to emigrants is next dealt with. In close succession come reports of money granted for the endowment of the Bishopric of Antigua, for the building of churches and mission rooms, for the building of schools and colleges, and for magic lanterns in the colonies, for medical missions all over the world, especially for two ladies to work in the Church Zenana Mission, for missionary studentships and trained lady nurses. The report on grants

of books for Church purposes at home and abroad occupies considerable space, and the financial statement shows that the Society has to be very careful in order to make both ends meet without curtailing its wonted liberality.

To sum up: the Society for Promoting Christian Knowledge, as it is the oldest of our Church societies, so it is the body which has given all the impulse to the educational, missionary, and literary activity of the Church. It first stirred the public conscience, and since then has set the example which other societies have followed. Were it possible—which God forbid!—that the Society should cease to exist, a shock would be sent throughout the whole of the Anglican Communion which would be felt wherever the English language is spoken.—*The Church Review, London.*

'METHODIST EPISCOPAL.'

A MISNOMER FROM A WESLEYAN STAND-POINT.

By the Rev. Andrew Gray.

I have frequently been asked,—If John Wesley held the doctrine of Apostolical Succession, and the absolute necessity of the laying on of hands by those who had themselves received a similar commission, why did he say that 'the uninterrupted Succession was a fable which no man can prove,' and what is the meaning of his consecrating Dr. Coke as Bishop for America? If you will allow me space I shall reply to these questions, availing myself of some historic facts and arguments used some time ago by the Rev. F. Hockin, Rector of Phillack.

The whole point of Wesley's saying, as quoted above, is lost by not observing his own italics. He was in controversy with a Roman priest who had asserted the necessity of an *uninterrupted* succession from the Apostles. Wesley replied (and repeated his statement many years subsequently), that 'an *uninterrupted succession*' (the italics are Wesley's own) 'is what no man can prove'—a fact obvious enough, for all the list of bishops, of any particular see, show interruptions. Moreover, Wesley himself admits that he used this argument, not as touching the merits of the case, but merely to silence his adversary, (as *argumentum ad hominem*, not *ad rem*.) by showing that what his opponent stated to be essential to the existence of a Church, the Church of Rome did not herself possess, namely, a succession free from interruptions. Such interruptions, however, in the Episcopate of any particular see, in *no way affect the doctrine of the Apostolic Succession*. There was an 'interruption' of several months between the death of the late Bishop Eastburn of Massachusetts, and the consecration of his successor. But it is patent to all the world that the present occupant of the see of Massachusetts was consecrated by bishops who had been themselves episcopally consecrated. The continuity of the apostolic claim depends not so much on the succession of occupants in any particular diocese, as on the valid consecration of the consecrators by laying on of episcopal hands—a thing regulated, even from very early times, by canons and decrees of councils, performed with due ceremonies, and in the face of the world.

But, in fact, the doubt entertained by Wesley was not about the doctrine of the Apostolic

* It is worthy to remark that the late Lord Macaulay, (who was by no means too much of a Churchman) was able to repeat by heart the list of Bishops from Linus, the Briton, the first Bishop of Rome, to Dr. William Howley, Archdeacon of Canterbury, 1848; and that he used to say that 'whatever may be the doctrine, there can be no question of the historical truth.'

Succession, that he held and taught, but whether the Apostolical Succession was not continued through the *priesthood* as well as through the Episcopate. He stated himself, to have been convinced by a book of Lord King's (published when the author was a youth of twenty two) that bishops and priests were of one and the same order. Subsequently, however, (in 1789) he made what is apparently an *apology* for his conduct: 'When I said I believe I am a scriptural bishop, I spoke on Lord King's supposition that bishops and priests are of the same order.' (Works, xvi. p. 356)

Again, responding to his brother Charles' remonstrances, he says: 'Perhaps if you had kept close to me I might have done better.' †

However it was under this *supposition* that he proceeded to consecrate Dr. Coke, who was already a priest of the Church of England, as Bishop for America. But here the question was at once asked: 'If bishops and priests are the same, what need of consecration from Wesley or any one else? He was already a bishop.' But Wesley, by giving to him consecration, as it is called, confessed that he was not a bishop before that act, whilst in words he declared that he was as much a bishop before, as after, 'because priest and bishop,' said Wesley, 'are one and the same.'

I have more than respect for John Wesley; I reverence him; but it must be confessed that in this case he was guilty of a gross inconsistency, and that the words of his brother Charles, were well merited:

"How easily are bishops made,
By man's or woman's whim;
Wesley his hands on Coke hath laid;
But who laid hands on him?"

That John Wesley did not at once see the inconsistency of his conduct in this matter was attributed by his friends at the time to failing intellect (he was in his eighty second year). Charles Wesley wrote: 'Twas ago that made the breach, not he;' while Dr. Whitehead, to whom Wesley by will entrusted his papers, declared that 'to the uninfected itinerants his conduct was amazing and confounding.' The way in which Wesley, in defence of his conduct, quotes one of the Thirty-nine Articles, betrays great confusion of mind. He calls it (see Smith's Hist. I., p. 521.) Article XX., where it is Article XIX. He says that the Article is a definition of "a particular Church," whereas its first words are: "The visible Church of Christ is, etc." And he says the Latin is "*Cætus credentium*," whereas it is *Cœtus fidelium*.

It is, perhaps, without significance that Wesley did not lay hands on Coke *openly* and in public, but *privately* in his own bed-chamber at Bristol. Dr. Coke proceeded to America and there attempted to do what had been done to him, viz., to confer a so-called episcopate on a preacher named Francis Asbury. But when Wesley found that Asbury actually claimed that he too was a bishop, he seems to have had his eyes opened, and to realize what he had done. So he wrote the so-called *bishop* as follows: "How can you, how dare you, suffer yourself to be called *bishop*? I shudder, I start at the very thought! a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me bishop. For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better." (Smith's Hist. of Methodism, I, p. 524)

But a few years later Coke confessed that he was not a true bishop, by applying to two of our American Bishops, Seabury and White, for

† It is worthy of remark that Dr. Smith, who professes to give this letter entire, (Hist. I. p. 521,) and Dr. Rigg after him, who quotes many lines immediately before and after this sentence, (Relations, etc., p. 46) both suppress the sentence itself.

consecration for himself and Asbury; this proving unsuccessful, he applied to Lord Liverpool; then Prime Minister, and to Wilberforce, father of the late Bishop of Winchester, to have him nominated to the Crown for a bishopric in India; but this, too, failed. And yet from these two men, SHAM BISHOPS by their own confession, is derived whatever ministerial character may now be possessed by the "Methodist-Episcopal Church." This is the fountain-head of their episcopate, Query: Can a stream rise higher than its fountain?

As a fitting climax to the whole affair, Lord King, whose book had led Wesley astray, was so convinced by a pamphlet written by a clergyman of the Church of England, named Selater, of the utter fallacy of all his arguments about bishops and priests being one and the same order, that he *withdrew and repudiated his own book*, and offered Selater a living which happened to be in his gift. (*See White's Memoirs of the Episcopal Church in the United States, and Thomas Jackson's Recollections of my own Life and Times, p. 318*)

FAMILY DEPARTMENT.

THE CHURCH'S DEPARTED.

"The dead alone are great.
When heavenly plants abide on earth
Their soil is one of dewless dearth;
But when they die, a morning shower
Comes down and makes their memories flower
With odors sweet though late.

"The dead alone are dear.
When they are here strange shadows fall
From our own forms and darken all;
But when they leave us, all the shade
Is round our own sad footsteps made,
And they are bright and clear.

"The dead alone are blest.
When they are here clouds mar their day,
And bitter snow falls nip their May:
But when their tempest time is done
The light and heart of Heaven's own sun
Broods on their land of rest."

—The Church Eclectic.

For the Church Eclectic.

Jesus said unto them, verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. St. John VI, 53.

Father, forgive Thy people,
They know not what they do
In turning from Thy Altar,
They crucify anew
Thy Blessed Son, our Saviour,
And put to open shame
The Brightness of Thy Glory,
The Power of Thy Name.

They only see the outward signs,
They do not look within
To see the Perfect Offering,
The Sacrifice for sin;
The pierced Flesh of Jesus.
The Blood for all outpoured,
The Price of man's redemption,
The spotless Lamb of God.

Teach them, O loving Father,
And lead them to Thy Word;
For Thou in love hast promised
All shall be taught of God.
No man may come to Jesus
Except first drawn by Thee,
O Father lead them to Him
And give them Faith to see.

* * * * *

Come to each heart, Lord Jesu,
Give us repentance true,
Grant us Thy absolution,
Make in us, all things new,
Led by the Holy Spirit,

Filled with Thy strength Divine,
May we be faithful children
Knowing no will but Thine.

A.C.

'WHOLESOME GRAIN AND PURE.'

FROM THE YOUNG CHURCHMAN.

Over the quiet fields the sun was sending out its rosy evening glow, and smiting the windows of the village houses into fierce glory, as Doctor Fairchild and his little daughter jogged homeward behind gray Nancy, at the gentle trot which suited that faithful dame after a good day's work.

'You don't think there's the least little chance of rain to-morrow, do you, papa?' asked Ruth, eagerly, searching the heavens for the tiniest cloud.

'Not the smallest probability, daughter. I think you may sleep soundly in the hope of a day just suited for Harvest Home.'

'Oh! don't those windows in Mr. Hawkins' barn look as if they were on fire? Papa, couldn't we stop just for a few minutes and see how the school children have fixed the big floor and all for the festival to-morrow night?'

'Well, yes,' answered the Doctor, 'I think we can spare the time if Mr. Hawkins is not too busy to show it to us. Ah! there's Jim. Good evening, Jim. Is your father very busy?'

'Good evening, doctor. Good evening, Miss Ruth,' replied Jim, coming up to the buggy, 'father isn't home yet, sir.'

'Well, do you think he would allow us a peep at the ball in the new barn? Is it all ready for the festival?'

'Come in and welcome, sir; though we've got to put more greens and flowers around before to-morrow night.'

Jim was proud to show the fine new barn to the doctor, who was his great admiration, and whom he counted himself happy in having as a teacher in Sunday school, and as a real friend. Miss Ruth, too! It was an honor indeed, to entertain the little lady whom every one in the rear Brookside knew and loved for being so like her father, and for her own sweet sake, besides.

Ruth was much impressed by the size of the floor and the height of the walls, and more particularly by the number of lanterns which hung from roof and walls.

'What a blaze you will have, Jim!' she exclaimed.

'Indeed we shall, Miss Ruth. We'll have more lanterns yet, to-morrow night. What do you think of our wheat, doctor?' asked Jim, glancing proudly at the lofts above them on all sides, packed tight with fair, golden grain.

'As fine as I ever saw, Jim!' the doctor answered enthusiastically.

'No blight or mildew or smut on that, sir,' Jim added, meeting the doctor's eye with a smile. He was thinking of the doctor's talk in Sunday school last Sunday.

'These boys do remember things!' Doctor Fairchild said to himself, and, taking Jim's hand to bid him good-bye, he added aloud, 'A noble symbol of a pure, true Christian character, Jim!'

'What is smut, papa?' asked Ruth, as they drove on; 'it's an ugly word.'

'And it's an ugly thing. It's a disease to which wheat is liable; the grains, instead of filling out properly, become full of a dark brown powder, and the whole ear turns black.'

'When it was meant to be golden!' exclaimed Ruth. 'That wheat in Mr. Hawkins' barn did look almost like gold when the sun struck it didn't it?'

Trusting to her father's predictions as to whether, Ruth did sleep soundly that night.

She dreamed that she was at the festival, joining in the games and dances, and bewildered by the noise of so many feet upon the boards, and the sound of so many voices. Suddenly, just as her father threw in their midst a handful of wheat of real gold to be scrambled for, there was a cry of 'Fire!' Ruth looked up where many hands were pointing, and saw that a lantern had set fire to some wheat projecting from a loft.

'Fire! Fire!' Ruth woke with a start. Was that cry in her dream or out of it?

'Fire! Fire!'

She darted from her bed to the window, and there there met her eyes a blaze of light. Oh! what was it? It all looked strange at night. Was it near or far? There, as that great flame shot up, she could see the outline of Mr. Hawkins' house. It must be his new barn! Would they have no festival then? Ashamed of her selfish thought, Ruth began to wonder if the house itself must burn. People from the village, and from the farms around were streaming to their help—and she could do nothing! Yes; one thing she could do—she could pray. Perhaps no one else had time for that. So she knelt by her bed and said, she hardly knew what in her confusion and alarm.

'Bless Jim,' she said, 'and don't let the beautiful wheat be all black, like smut! And don't let the house burn down, dear God! And take care of Jim.'

It was a very foolish prayer, she feared; but she couldn't think well. She wished she was not all alone. And in a minute the little girl had her wish, for 'every wish is a prayer with God,' we are told. Old Hannah came in and held the little frightened, motherless girl, in her arms. Her father, she said, had gone to the fire, and she didn't think the house would burn.

Meanwhile, where was Jim? Like Ruth, he had been awakened from a sound sleep by the cry of 'Fire!' Dazed and trembling, he saw their own new barn wrapped in flames and then, as if in a picture, he saw himself lighting the lanterns, with the help of the farm-hands, as he had been this very evening. He had carefully had every light put out before he left the barn—but what had he done with the box of matches?

'Remember, Jim, never take a box of matches into the barn. I could trust you to be careful, but the men might not be.' His father's words!

'Oh God! Oh God!' he said, in a terrified whisper; 'don't let it all burn down! Don't let it be the matches—let it be something else!'

Ah! Jim, the careless things we do, God does not undo. If you left the matches there, and they are the cause of the fire, God will 'let it be the matches,' though He feels for you in your terror, and lovingly heeds your prayer.

'The lad worked like a hero!'

'That horse wouldn't have been saved if it hadn't been for Jim.'

Jim, white and trembling, and sick at heart, found himself a hero, as he stood at daybreak leaning against the stone wall near the smoking ruins, and surrounded by a group of the men who had been working desperately to save his father's property.

The question was discussed at length, and a dozen different answers suggested; but most agreed that it must have been caused by one of the farm hands having carelessly smoked in the barn. The men stoutly denied it, but Jim could see that suspicion rested on them. Relieved, but unable to listen longer, he stole off to the house, and in the kitchen door way stumbled into his father's arms.

'Jim, my boy,' his father exclaimed, 'you are done out! Sit down here till I get you some coffee. I'm proud of you my son. I'd have been worse off this morning if it hadn't been for you.'

Jim could not speak; nor could he touch the coffee his mother had handed him. Alarmed, his father helped him upstairs and made him lie down. How could he bear all this kindness? Yet how could he pain his father by telling him how his disobedience had caused his loss?

'Father,' he groaned, 'was it insured?'

'The building was, yes, fully; not the wheat. But come, come, my dear boy, don't take it so to heart. It might have been much worse. It may be a hard pull this year, but after that it will be all right, please God.'

Over and over again, almost since Jim could remember, his father had spoken just such brave words, as each year had brought him disappointment and loss. And now that fair wheat, on which he had so counted, was gone, and through his untrustworthiness! It might as well—might better—have had mildew or blight or smut, as in other years! And then Jim's thoughts, made keen and clear by his suffering, ran back to the doctor's talk in Sunday School.

'Above all things, boys, if you would be fit for the Master's use, be true! Think the truth, speak the truth, act the truth! No disease is so hateful and deadly as this smut, which blackens the very heart and eats it out.'

On their way back from the fire, the clergyman, the doctor and the schoolmaster held a consultation. All agree that the festival must be held, even though it must be on a smaller scale than had been planned. The doctor's modest little barn was to serve as a hall in place of the spacious one so gaily fitted up yesterday.

There was a little cloud over the group gathered early in the church to arrange the flowers for the service of thanksgiving, not because of their own disappointment but because of their sympathy for Mr. Hawkins. They missed Jim's help too, and his merry companionship. Ruth, coming back just in time for the thanksgiving service, her arms laden with the branch of flowers she had been home for to fill a vacant spot, to her surprise saw Jim coming out of the robing-room and slipping out the side gate. He came upon her suddenly, and started as if he did not want to be seen.

'Oh, Jim, we missed you so,' she said, eagerly, 'are you going for more flowers?'

'No,' answered Jim, in a low voice, 'I can't stand it! I'm going home.'

'Oh, Jim, you must be in the choir. Papa said this morning he thought your father was so brave, because when Mr. Leonard said something about his not being at the service this morning, he said he would surely come—he had so much to be thankful for because his house was safe and you and your mother.'

Jim hesitated. He had pleaded to be left at home, but his father had seemed grieved and said it would pain him very much if he did not take his place in the choir as usual, that Jim had come. In

the robing-room his courage had failed him. Now Ruth's pleading induced him once more to go back, and this time he could not change his mind again for it was time for the choir to march in. But, try as he might, Jim could not sing. The doctor, hearing the strong steady tones of the father's voice in the congregation, and then noting the boy's white face and closed lips, wondered. Surely, the father ought to realze better the loss than could the boy—he had expected to see him excited and elated rather.

'Come, ye thankful people, come, Raise the song of Harvest Home; All is safely gathered in, Ere the winter storm begin.'

'Safely gathered in I, Bas; safe all had been till his carelessness and disobedience. Jim was trembling so he could hardly stand.

'All the world is God's own field, Fruit unto His praise to yield: Wheat and tares together sown, Unto joy or sorrow grown: First the blade and then the ear, Then the full corn shall appear: LORD of harvest, grant that we Wholesome grain and pure may be.'

His father's beautiful wheat! all black ashes now! And what was he? 'Wholesome grain and pure?'

Jim sunk down on his seat, and the choir, shocked, could scarcely obey the organist's signal to go on with the hymn, as Mr. Hawkins and the doctor carried the fainting boy out. On the cool lawn he soon came to, but hid his face in his misery, as he saw his father bending over him.

'Do go back, father,' he begged, again and again, 'I shall be all right now.' And his father, perplexed and distressed, took the doctor's advice and returned to the church.

'Jim, my boy, are you ill? Did you hurt yourself, last night?'

Jim's strength was gone. He burst into tears.

'It's worse than that, doctor! I'm not fit to be trusted. I'm like the worst kind of wheat! I burned that barn down, and I've as good as told a lie about it. I can't tell my father!'

Some of the heaviness of the burden had rolled off already. In a few minutes the doctor knew it all. He made Jim go home with him and gave him strict orders to lie still upon the sofa after he had swallowed a mixture the doctor gave him. The doctor then went back to the church.

It was late in the afternoon Jim awoke, to find the doctor quietly reading by his side.

'Ruth!' called the doctor.

Ruth came in tip-toe, and with a smile at Jim, disappeared, to come back in a few minutes with a tempting lunch tray.

'Now, Jim, I want you not to leave a crumb on that tray.'

Jim was really hungry and he obeyed orders pretty well.

'Now,' said the doctor, 'I have something to tell you. Your father knows all about it. He's been here for half an hour, and I told him, as I knew you wished.'

'And did he—was he—stammered Jim.

'He'll tell you,' said the doctor, and made way for Mr. Hawkins, who was just coming in the door.

'Oh, father, I'm so glad you know! I couldn't rest!'

'Thank God you couldn't Jim! If you could, I'd have had a worse loss than the loss of a barn. A barn can be built up again, but it's not so easy to build up a character when the foundation of truth gives way.'

Jim was a little appalled when he found that his father expected him to attend the festival.

'Your mother is very much worried over you, my lad; and though she has one of her worst headaches, I could scarce keep her from coming over here. If she hears you've gone to the festival, she'll be relieved and go to sleep. For her sake and for my sake, Jim, go.'

'Not unless they all know,' said Jim, looking up with pride and love into his father's face, 'Had boy ever such a father?'

'If you wish that, Jim, it's easily done,' said the doctor, who had rejoined; 'I'll send Ruth over with orders to tell the story to the children who are busy fixing up the barn for to-night, and all Brookside will know it in an hour.'

The doctor well knew how Ruth would tell the tale—with none of that eager pleasure that people of little minds and less hearts take in telling something ill of their neighbor. Jim was a favorite; Jim had been talked of all day as a hero, and had won all their sympathy by his fainting spell in church. So when little Ruth wound up her tale: 'Wasn't he brave to tell? Papa says he has a tender heart and a tender conscience, and his father loves him more than ever!' all felt more inclined to make a hero of him than before.

But Jim's conscience was too wide awake for him to imagine himself a hero; he was weak, sinful, and deeply sorry. His punishment was heavy—the seeing his father deeply burdened through his loss.

For the sake of all, Jim tried that night to take the part of leader people expected him to take in the games, and he succeeded fairly well. But he was glad when it was over, and he and his father drove home together, his father's arm about him, as his bright, hopeful words cheered Jim's still heavy heart.

'You do forgive me, father!' he asked, 'and do you believe in me yet?'

'With all my heart. Ah! Jim, over and over again I have to ask the same questions of our Father in heaven, and His answer is always the same—'I have loved thee with an everlasting love.'

And from that moment, Jim began to have a truer idea of what the heavenly Father's love is; for every true father on earth is but a faint shadow of that Father of fathers.

MARBLE H. DESPARD.

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According to the above figures then we have 13,000 deaths of human beings every year in Canada from this great 'white plague,' and over 50,000 constantly suffering from it.

Cannot something be done to lessen this great mortality and this vast number of sufferers? Yes, much: if the sufferers and their friends could but make a reasonable effort in the right direction.

Pure fresh air, with its oxygen, in abundance is the one great remedy for all suffering or threatened with this disease; not only around the individual but drawn freely into the lungs and blood and every part of the body by full, deep inspirations of it. Keep out of doors, don't house up as the weather becomes colder,—KEEP OUT. If you are not strong enough to move about in order to keep warm (and much exertion is not good, remember), put on abundance of warm clothing and 'sit around,' or lie on a cot or hammock. Thousands are treated or treat themselves in this way in cold snowy weather on the continent of Europe, and with the best of success. If you must be in a room, as at night, contrive in some way to have a constant supply of pure fresh outer air to breathe and have your soul once-breathed air drawn off constantly by a small open fire; or an opening in a warm chimney flue or stove pipe makes a good exhaust ventilator.

Nutritious, digestible, plain food, all that the stomach will digest, is of the next importance: good milk, eggs raw or cooked, beef and mutton and bread, and if the digestion be good, some fruit. No compound dishes or fancy food of any sort should be eaten when full nourishment is wanted.

If the digestion has begun to fail much or other symptoms are troublesome, consult your physician as to remedies for these. Hot water may be advisable before meals, for the stomach, for example.

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In view of the large proportion of consumptives whose circumstances will not permit them to carry out measures for checking the disease, as above indicated, the government should aid in some way in providing Sanitaræ in healthy localities, as adjacent to pine forests, for aiding in the work. No hospitals are so important or essential, in view of the frequency of this disease.

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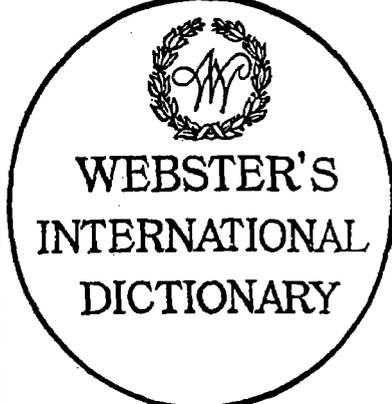
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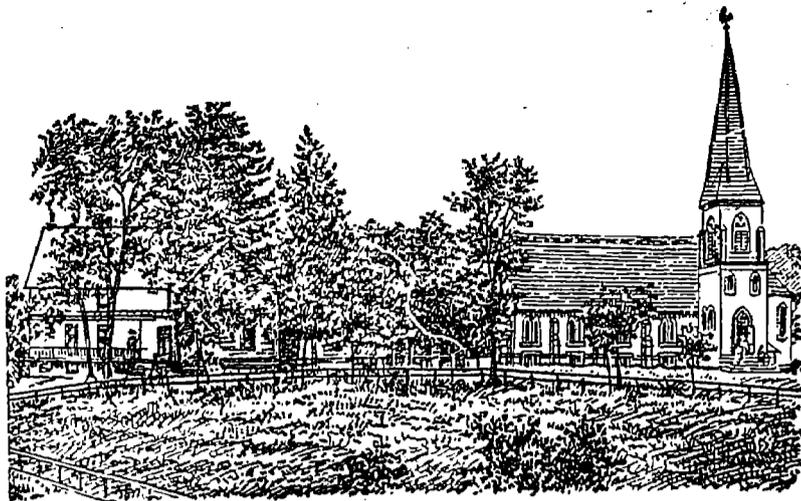
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