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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."—1st. ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VIII
No. 28.

MONTREAL, WEDNESDAY, NOVEMBER 9, 1887

\$1.50
PER YEAR

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ECCLESIASTICAL NOTES

THE WOLVERHAMPTON CONGRESS.—Is reported to have been a great success in the point of numbers attending, and in the character of the papers read and addresses given. Besides a large number of merely day tickets, 2566 full tickets were sold; realizing a total of £977; sufficient it is believed to render any call on the guarantors unnecessary.

A "COUNTRY RECTOR" in England, has been qualifying for hard times by an attempt to live on five shillings a week. His success was complete. It does not appear, however, that he desires to continue the experiment, though "during the week and at the end of it," he says, "I never felt in better health, or more fit for my daily occupations." We cannot do better than give the recipe:

WEEKLY EXPENSES.—Rent of cottage and garden, 9d.; rates, 2d.; clothing, 7d.; fuel, 6d.; oil for light, 1½d.; bacon, 1½lb., 7½d.; tea, 2oz., 2d.; sugar, 2lb., 4d.; bread, 5lb., 5½d.; butter, ¼lb., 4d.; soap, ¼lb., ½d.; cheese, 6oz., 2½d.; flour, 11oz., 1d.; suet, ¼lb., 1½d.; six apples, ½d.; skim milk, 7 pints, 1½d.; salt, ½d.; fresh meat, ½lb., 4½d.; total, 5s.

AN ANCIENT SCHOOL.—The re-opening of the Cathedral school at Worcester is an event of considerable interest. It was an educational establishment from the very foundation of the monastery, in 747 A.D. The Bishop takes pride in its 1,100 years of history, and says that if the school continues to be conducted with care it will rank as one of the best schools in England.

EARL NELSON ON EXCLUSIVENESS.—Much has been made by the Sectarian papers of the action of the Chaplain of the Church of England at Bel Alp, touching Rev. Newman Hall; and the *Christian World* having given an extract under the title of the *Exclusiveness of Catholicity*, Earl Nelson answers in *Church Bells* as follows:

"But the so-called excommunication of Mr. Newman Hall is of a more serious character, and brings us at once to first principles. I believe Mr. Newman Hall was not publicly repulsed, but had written to know if he would be allowed to come. In this case the poor curate could be in no way blamed, as he was acting on the distinct orders of the Church:—And there shall none be admitted to the Holy Communion

until such time as he be confirmed or ready and desirous to be confirmed' If a Non-conformist minister or layman was to present himself with other communicants, I do not think any priest would go out of his way to rebel him, but when formally asked, he would be bound to act upon the Church's rule.

In a case which came under my own notice, a Nonconformist layman did present himself, and received the Sacrament; but on the priest finding it out he considered it necessary to see him about it, and was very pleased that he did so. When he was told that the one thing that had kept him back was our want of discipline, and the fact that any one who chose could come to Holy Communion, he was agreeably surprised when told it was not so, and willingly he consented to be confirmed.

There can have been no desire to pronounce Mr. Newman Hall unworthy, or even to keep him from Communion because of his belonging to a nonconforming body, but simply because he was not prepared to comply with the Church's rule; and it might fairly be argued that one who professed himself willing to comply with the invitation thus to draw near should go a step further and be willing to seek Confirmation at the Bishop's hands. I am glad to refer to this, because it is right to offer explanations when offence is taken, and to bring the proposed offence to its real and reasonable proportions. We have not imposed this rule specially against Nonconformists, but they have, by leaving the Church, lost an apostolic ordinance which has been intrusted to the Church from the beginning. This is curiously exemplified in the past and present position of the Wesleyans. In Wesley's time they were baptized and taught their Catechism, and brought to the Bishop to be confirmed, and, as Wesleyans, they received the Holy Sacrament according to Wesley's rule. We have erected no new impediments against them, but they, having drifted away from Church ordinances, have put this impediment in their own way. The Creeds and the Sacraments and ministry of the Church we have inherited from the first introduction of Christianity amongst us, and cannot diminish or in any way injure the sacred trust committed to our care; but apart from these essentials there is no exclusiveness, but an individual freedom of method and thought so long as people do not seek to press their special views upon others; which far exceeds the so-called liberty of any of those who have drifted away from our Communion."

NOTE IT.—At the eighth Triennial Diocesan Synod at Cape Town, lately held, a letter was read from the Archbishop of Canterbury, as to a declaration from Convocation on the subject of the unity of the Church of Africa with the Church of England. Discouraging such an appeal the Archbishop wrote:

"Your union is close and formal, spiritual and integral; the legal separation which has been such a stumbling block really determines nothing but the present ownership of property. To my mind, it is impossible to conceive that any Church is united in communion with the Church of England if you are not.

LATIN CHURCH REFORM.—A well informed correspondent, who has been in Italy, writes:

"One of the most encouraging features in the mission work which Count Campello has been carrying on in Umbria for the last year is the fact—which differentiates the movement under his guidance from any of its predecessors in Italy—of its producing candidates for Orders. Those who desire to see a sound reform movement take root in the Latin Church as its very centre, must be glad to know that such candidates have already come forward, and that more are soon expected."

MUNIFICENCE.—The *Record* announces that the C. M. S. received an anonymous donation of £5 500 during the second week in October. The donor expressed a wish that—subject to any decision of the Committee—the sum should be applied to strengthening and developing the Japan and Punjab missions, with the exigencies of which the giver is deeply impressed. The Committee accepted the gift thankfully and are willing that it should be used in accordance with the giver's wishes.

CHURCH CONGRESS IN U.S.—The last Church Congress, held at Louisville, Ky., is said to have been second to none in the merit of its speeches and in the public interest manifested in its proceedings.

WHAT AND HOW.—The two small words "What" and "How" are very important ones in everything we do and say. They are especially important when we present ourselves before God in the attitude of worshippers. What things the minister says and does, and what things the people say and do, are important, but equally so is how he and they say and do them. If the minister reads the service as if he had no heart in what he is saying, or as if his thoughts were not in what he is doing, or with intonations betraying insincerity and affectation, he is not only offending God whose servant he is, but is interfering and obstructing, instead of aiding the devotions of his people.—*Church Life, N. Y.*

THE Brotherhood of St. Andrew, whose second annual convention was held in Chicago on the 14th inst., has grown within the past year to a membership of nearly two thousand four hundred young men, distributed in one hundred and forty four parochial chapters,—four times as many as last year, and reporting a great variety and amount of work for the good of young men in Bible classes, special services, clubs and mission work. In every parish where the Church is strong enough to maintain a Chapter,—even if but a very few can be gathered as a nucleus,—it is found most effective, taking the same place which the Y. M. C. A. does for other Protestant bodies, and much more useful, in that it works in and for the Church, and with a full recognition of her authority and her teaching.

An Incumbent in Ontario writes: "I approve very much the spirit in which the GUARDIAN is conducted, and the excellent churchly tone that pervades its columns, and as an educator of its whole tenor. I enclose another year's subscription."

BISHOP'S COLLEGE, LENNOXVILLE,
P. Q.

NOTES ON AMERICAN CHURCH HISTORY.

We have lately been favoured with a course of lectures on the History of the American Church. The course consisted of five lectures delivered, at the request of the College Council, by the Rev. Joseph Hooper, M. A., of Newport, Vermont, and Rector-elect of Mystic River, Connecticut. Mr. Hooper has many qualifications for the work so undertaken. Descended as he is from Dr. Chandler and Dr. Beryan, and connected as he is with Bishop Hobart he is by family ties closely united to many of those of whom he spoke. He is already known as the author of an essay of considerable merit on Bishop Seabury. He has made many original researches, and his matter was in many cases absolutely new. He is eloquent and impressive in delivery, and his enthusiasm is unmistakable and inspiring.

It is hoped that the lectures somewhat amplified may be published in a separate form. Limits of time prevented us from having all the materials presented. The lectures took place on the evenings of Oct. 12, 13, 19, 20, 21; in the College Hall on the first evening and afterwards in one of the larger Lecture Rooms.

In the first lecture the era of Colonisation was dealt with, beginning with Henry VII's patent to Cabot of date March 5, 1496. Particulars as to charges made for the New-found Isle were given. It was noted how as a rule chaplains were placed on board in the case of various expeditions. The ill-fated expedition of Sir Hugh Willoughby, in 1553 was alluded to in passing. Also in 1578 Sir Francis Drake's voyages, his chaplain the Rev. Francis Fletcher; this last named is supposed to have held the first Anglican service in the North American Continent. We have also in 1578 Martin Frobisher his chaplain "Maister Wolfall." Then we have in 1583 the expeditions of Sir Humphrey Gilbert and his tragic fate so touchingly narrated in the well known poem of Longfellow. We have in 1584 Sir Walter Raleigh's patent for Virginia in 1585 the Colony of Roanoke in 1606 the foundation of the London and Plymouth Companies. In 1607 the Popham Colony on the coast of Maine with the Rev. Richard Seymour; a little later we have the Virginia Colony of James Town and the Rev. Richard Hunt. The care of England for the religious needs of her children on her trading vessels and her voyages of discovery and in these colonies was shewn. Like a thread of light it seemed to run through varied enterprises and prevented them from being more seeking for gain and conquest. The efforts of men like the Rev. Richard Hakluyt, Sir Ferdinando Gorges, Sir George Popham to carry the word of God to the Heathen in these "so great countryes" were clearly and fully detailed.

The title of the second lecture (October 13), was "The Church of England in the colonies."

The growth of Virginia in the early part of the seventeenth century was traced, mention being made of the Rev. Richard Bucke, a graduate of Oxford and a "verie good preacher;" we have records of communion, marriages, baptisms and burials. One of the 'Apostles of Virginia' was Alexander Whitaker. By him Pocahontas was instructed and baptized. He was drowned in 1617. On July 30, 1619 the first elective body convened upon this continent met in the "Quire of the Church" at James City. At this meeting a prayer was offered by Mr. Bucke. Efforts were made for the conversion of the Indians.

From 1609 to 1620 we hear of several voyages to the New England coast under the auspices of Sir Ferdinando Gorges and his associates; many attempts at settlement were made. In 1607-8

during the winter the familiar words of the prayer book were heard in the little chapel in which Richard Seymour officiated at the month of the Sagadahoc. In 1620 we have the Leyden pilgrims landing at Plymouth, not altogether denying the authority of the Church, but seeking for a place wherein to establish a kind of Theocracy. The Leyden articles of 1618 guardedly admit the authority of the Bishops in England. There were churchmen amongst the settlers at Plymouth. The Rev. William Morrell, however, who arrived in 1623—"the first ecclesiastical Commissioner for New England," saw no opportunity for the exercise of his ministry; he remained a year but could not resist the tendency to separation and retired to England; he came out with Robert Gorges.

In 1621 we have the grant of Mariana which coincided to a certain extent with New Hampshire; the company of Laconia was organized in 1623 and this later resolved itself into a church settlement.

From 1623 to 1630 we have settlements of churchmen at Shawmut (Rev. Wm. Blaxton), Mishawum now Charlestown (Thomas Walford), and Noddle's Island, now East Boston, (Samuel Mavericke). The arrival of the Governor and Company of Massachusetts Bay was also noted (1630) John Winthrop and John Endicott being the leading men.

The case of John and Samuel Brown at Salem was referred to. These brothers being faithful members of the Church of England complained of the mutilation of the services by certain of the company who were in Orders, and who although they denied that they had separated from the Church of England but only from the corruptions and disorders thereof—thus practically using just as much of the Church's services as they thought fit. For protesting against these ministers, the brothers Brown were sent out of the colony.

Turning to Maryland we have in 1635 Rev. Richard James at Isle of Kent; a large number of the 'Pilgrims of Maryland' were members of the Church of England. We have the founding of the Colony of Maryland in 1634 as a Roman Catholic settlement with an act of Toleration for others. We have notices of official clerical duties performed by the Rev. Wm. Wilkinson, 'clerk,' who did however engage in trade for his support. In 1675 we find three clergy in this colony.

Turning to New York the discovery of the island of Manahatta or Manhattan and the river Hudson by Henry Hudson, an English Churchman was noted. The Dutch reaped the benefit of his discoveries, and though Hudson received the Sacrament before his first voyage the faith of the national Church of Holland was introduced in to New Amsterdam. There is little concerning the Church in the account of the first colony of Walloons and Dutch, who founded Fort Orange. We have in 1664 the surrender to the English, liberty of conscience being guaranteed by the conquerors.

The Rev. Nicolaus Van Rensselaer was mentioned—he was eccentric and seemed to oscillate between our Church and the Dutch. We have in 1678 the Rev. Charles Wolley who laboured as chaplain at New York and Fort James, and who in 1701 wrote a 'Two years journal in New York and part of the Territories in America.' We have also Dr. Gordon, Rev. Josias Clarke, and Rev. John Miller who claimed to be inducted into the living of New York in 1694. In 1697 Trinity Church was founded. Mention was also made of the Huguenots in New York.

In Pennsylvania the charter granted in 1681 provides for the Church of England services, and in 1698 we find Mr. I. Arrowsmith, schoolmaster, writing to Governor Nicholson complaining of the little encouragement given to our Church and expressing the desire of some considerable number to receive the Sacrament. The Rev. Richard Sowell, of Maryland, visited Philadelphia and administered the Holy Com-

munion. The first incumbent of Philadelphia was the Rev. Thomas Clayton who in Keith's Journal is reported to have baptized a considerable number of converts to the Church from Quakerism. The first Christ Church in Philadelphia was built in 1695, and in 1727 the present venerable edifice was founded.

In Delaware we have the settlements of the Swedish Church, in the old Swedes' Church, Wilmington, Delaware; the liturgy of the Church is now used by the members of the American Church and set apart for use in 1698. We have the names of Jonas Frabitus, Andrew Perdman, and Eric Biorek, and Jonas Auren in conjunction with the Swedes' settlements.

In New Jersey, in 1664 we have a patent granted to John Lord Berkeley and Sir George Carteret. We have in 1695 St. Peter's Church, Perth, Amboy, and the name of the Rev. Edward Portlock as the pioneer of church work in this state. We have afterwards the work of Keith and Talbot, and in 1703 the founding of St. Mary's Church, Burlington, N. J.

Reverting to Virginia we find the Rev. James Blair acting as Commissary in 1700. Efforts had been made to found a college, and the will of Robert Boyle supplied further means, the result was the founding of William and Mary College in Virginia. We have also in Maryland the work of Commissary Bray, 1696; he made it a condition of his acceptance of this office that there should be a provision of parochial libraries for the clergy. The Governor and assembly of Maryland had unanimously agreed upon a petitionary act for the appointment and support of a "superintendent commissary or suffragan." Dr. Bray was sent out as response to this. Through Dr. Bray's exertions the number of clergy in Maryland increased to 16. He was practically the founder of the S. P. C. K. and also of the S. P. G. Dr. Bray also strove successfully to promote a higher discipline amongst the clergy.

(To be continued.)

DIocese OF NOVA SCOTIA.

The adjourned Meeting of the Synod of Nova Scotia, opens in Halifax on the 9th Nov. inst. Archdeacon (Gilpin) has issued a circular to the Clergy regarding it, in which he says that the certified copies of the Synod's action were sent on 19th Oct., to the Archbishops of Canterbury and York, and to the Bishop of London; he has not received reply, and was not on 29th Oct. in a position to lay before the Synod any facts relative to the action of those to whom the recommendation was referred. There would hardly have been time to receive reply between the 19th and 29th Oct.; but possibly by the 9th inst. there may be something to communicate. There would seem to have been a want of diligence and care in regard to this matter throughout, and it seems unfortunate that so much time was lost in pressing enquiries as to Bishop Perry's decision.

TANGIER—The twentieth meeting of the Tangier Rural Deacons Chapter was held in the parish which gives it name, on Oct. 20th. Divine worship was conducted at St. James Church, Spry Bay, at 10:30 a.m., when matins was said by the Rev. R. Smith, of Salmon River, the ante Communion service by the Rev. T. A. Richey, a former rector, but now of Seaforth; and Rural Dean Ellis preached the *ad clerum* sermon on the duty of Prayer by priest and people for each other, 2 Thess. iii, 1. The Dean celebrated, assisted by the Rev. E. H. Ball, rector of the parish. A fairly large congregation were present.

A more than usually interesting capitular meeting was held at Tangier in the afternoon, which had to be adjourned till the following morning.

At evening service at Tangier, the Church was filled to its utmost seating capacity, and

with a full choir the service was very hearty. The sermon which was eloquent and highly doctrinal was preached by the Rev. J. A. Richey from 1 John iii, 13: "Marvel not my brethren if the world hate you: we know that we have passed from death unto life, because we love the brethren." The preacher showed that the world and the Church being necessarily opposed to each other the priests of the Church when faithful to their duties must expect, that, like their Divine Master, they will incur the hatred of those who will not receive the fulness of the truth; that hatred of Catholic doctrines bespeaks disease of spiritual life; and that on the other hand the preaching of the fulness of truth in love bespeaks health of spiritual life. After the singing of an additional hymn the Rural Dean addressed a few well chosen remarks of a practical nature on the subject of the preacher's text.

The offertory collections for the Clergymen's Widows' and Orphans' Fund amounted to \$7.72.

Much pleasure has been experienced by the parishioners in seeing and hearing a pastor who was formerly eleven years in the parish.

Kind hospitality was shewn by Mrs. Peter Mason, Mrs. Hughes and Mrs. Hart, in helping the rector to provide accommodation for two of the clergy, and Charles Richey, Esq., who accompanied the Dean.

BOARD OF MISSIONS.—At a meeting of the Board of Home Missions, held on Oct. 19th, it was ordered "That a circular be sent to all the parishes, shewing the necessity of increased contributions: there being no money in hand to pay the next quarters salaries of the clergy. Also that the Report be issued at the beginning of the year, and that no subscriptions not received by December, 31st, 1887, will appear in the Report. Accordingly the Secretary has issued a circular embodying the resolutions and the following facts and suggestions:

1. That with some exceptions the parishes have shewn a steady decrease in the amount of contributions to B. H. M. for some past.

2. That in consequence of this there are at the present time no funds in hand to meet the Board's liabilities at the end of the year.

3. And that, therefore, unless the contributions are greatly increased, the grants to be revised next year will have to be reduced, and the clergy will lose part of their income.

Believing that the Church people of this Diocese will not allow this to take place, and that if the matter is set fairly before them they will raise their subscriptions sufficiently to place things on a better footing, the Board offers the following suggestions:—

1. That the local Committee in each parish be revived, and that meetings be held to consider how in each parish the contributions may be increased.

2. That a thorough personal canvass be made by the clergyman, or some one delegated by him, and that every member of the Church be asked to contribute. The Board has reason to think that in many parishes this is not done.

3. That in parishes where difficulty is experienced in obtaining subscriptions, a deputation should be asked for, to lay the matter before the parishioners.

4. That where practicable, a Women's Auxiliary be inaugurated in each parish, whose efforts should be directed towards this object.

This Circular is to be sent to every clergyman and churchwarden in the Diocese and to the delegates to Synod. The Board earnestly presses the vital question upon the attention of the Church, in the hope of a largely increased amount being sent in by 31st December.

PICTOU.—The *Pictou News* says that it is rumoured that the Rev. T. Edgecombe, for some years past incumbent of this Parish, is about to remove therefrom. This it regrets as Mr. Edgecombe had made many friends, and had shown himself ready to aid in any scheme

which was likely to benefit the town, and especially interested himself in the Public Schools. He had also proved himself an efficient Pastor.

LOCKEPORT.—The Rev. S. Gibbons has declined the position of assistant at Holy Trinity Church.

YARMOUTH.—On Nov. 6, the Rev. S. Gibbons preached in Canterbury Cathedral, and on Nov. 13th, in Yorkminster. He returns to his work in Lockeport, (D.V.) December 6th.

DIOCESE OF FREDERICTON.

ST. ANDREWS.—It is now twenty years since the Church of All Saints was consecrated to the service of God. Then it was a handsome building in many respects, but not more than one-half of the lights were filled with stained glass, and the ornaments in the Church were few and plain. Since then the building has been completed in every particular—all the windows of stained glass being from Wales, Eng., and it was only on Friday evening last that a beautiful corona lamp for the chancel, recently presented to the Church, was lighted. It is of polished brass, imported from Jones and Willis, of London, Eng., and bears the following inscription: "To the Glory of God, and in loving memory of Elizabeth Margaret Shedden Parker, from her children."

This is the latest gift to the Church. Some years ago a very handsome brass eagle lectern was placed there as a memorial. Of the same material are made the pulpit desk and alms basin, both given by individuals. The altar rail is of oak, supported by iron and brass standards. The services on Sunday were commemorative of the consecration. Rev. Canon Ketchum, D.D., the present rector has been in charge of the parish for the past twenty years.

DIOCESE OF QUEBEC.

INVERNESS.—The Lord Bishop of Quebec paid a visit to this parish on 28 Oct., returning to Quebec on the 31st. On Sunday, 30th, His Lordship was present at Morning service, in St. Stephen's Church, the old parish Church, and preached a very interesting sermon from Romans i, 16, "For I am not ashamed of the Gospel of Christ, &c." In the afternoon His Lordship drove up to the Church of the Ascension, Campbell's Corners, and administered the sacred rite of Confirmation to 27 young people. The Bishop's address to the young people was affecting, plain, clear, and easily understood. His Lordship then preached a powerful sermon from the words, "without holiness, no man shall see the Lord," and "If any man be in Christ, he is a new creature"—which was listened to with great attention by the very large congregation present. This visit of the chief Pastor of the Church in the Diocese, was a great pleasure to all members of the Church in the Mission. His Lordship has gone through a good deal of hard work during the past month in those parts, travelling on rough roads in all sorts of weather from 25 to 40 miles a day in an open carriage; it seems to agree with him as he appears to be as healthy and robust as he has been for many years past.

QUEBEC.—All Saints Day was celebrated in St. Matthew's Church by special services, beginning with a celebration of the Holy Eucharist at 8 a.m., when between fifty and sixty received the Communion. Morning Prayer was said at 10:30 a.m., when a large congregation was present, as also at Evensong at 5 p.m. At 8 p.m. there was a shortened service, after which there was held in the Parish room, the annual social gathering of the Lay helpers of the parish. There was a large attendance. One of the features of the gathering was the semi-annual distribution of prizes to the boys of the

choir. The Rev. M. M. Fothergill, Rector of St. Peter's Church handed the prizes to the boys and addressed a few well chosen remarks to each one, as he came forward to receive his prize. In addition to the large number of Lay helpers and their friends, there were also present the Revs. H. J. Petry, M. M. Fothergill, R. J. Fothergill and F. A. Smith.

St. Matthew's.—The annual meeting of the Men's Club, which was inaugurated last year, was held on Thursday evening last. As this was the first meeting of the season the principal business was the election of officers. A ballot having been taken, the following were declared elected for the ensuing year, viz.: President, Rev. R. H. Cole; 1st Vice-President, Dr. F. Montizambert; 2nd Vice-Pres., R. P. Campbell; Secretary, Chas. M. Teakle; Treasurer, George Borlase; Committee: J. Campbell, W. H. A. Eckhardt, T. Page and Arthur Doroy. Weekly meetings will be held during the coming winter.

The Cathedral.—After an adjournment of a week the Board of Concurrence of the Cathedral congregation met on Monday evening Oct. 31st, and unanimously concurred in the nomination of the Rev. Dr. J. A. Lobley, formerly the Principal of Bishop's College, Lennoxville, and now Vicar of Sedburgh, Eng., to the rectorship of the parish of Quebec, vacant by the death of the late Rev. G. V. Housman. If Dr. Lobley accepts, the appointment will be an excellent one, and will give universal satisfaction.

St. Paul's.—A meeting under the auspices of the D. & F. Missionary Society was held in this Church on Thursday evening last, when a paper was read on the first Missionary Journey of the late Bishop Haunington, of Central Equatorial Africa.

PRESENTATION.—The congregation of St. Matthew's Church has presented to the late rector, Rev. F. J. B. Atlant, D.D., on his leaving to assume the Professorship of Pastoral Theology in Bishop's College, Lennoxville, with a cheque for \$700 and a handsome illuminated address. The address was executed by Miss Shaw, No. 4 King street East, Toronto. It is quite novel in design, artistic in execution, and rich in coloring. The address mentions the fact that but though little more than two years have passed since he accepted the charge of this parish—almost a stranger to them all—the universal sorrow and regret felt at the announcement of his departure bore far worthier testimony than did the testimonial itself to the value set upon his labor amongst them. His quick and kind response to every call upon his time and strength; his loving teachings of the mysteries of God, the memory of his earnest devotion to his work for Christ's sake; these are possessions for which they could but offer their grateful, heartfelt thanks. The address was signed on behalf of the congregation.—Edwin Pope and J. Hamilton, Churchwardens.

DIOCESE OF MONTREAL.

DEANERY OF BROME.—The Annual Meetings in behalf of the Diocese Missions in this deanery have been brought to a conclusion. A good season of the year has been chosen and the weather proved exceptionally fine. The last deputation that went out consisted of two speakers with such assistance as the local circumstances might furnish. The Rev. J. Scully, Rector of Brome, and Rev. R. Lindsay M. Farlane, B. A., visited the Missions of Brome, Sutton, Polton and Bolton. The attendance they report as good where ever the meetings were held in the evening. One noticeable exception was that of North Sutton (Rector, J. Smith), where, although in the afternoon and the place a School house, over forty persons were in attendance. The Rev. Mr. Scully dwelt in each place, on the privilege and the duty of helping Missions.

The Rev. Mr. McFarlane took up the financial

aspect of the Church's work, especially in the deanery of Bromo. Mr. McFarlane has a faculty of making a good speech on such subjects as are suggested by figures which is not given to every one. The collections at the several meetings were about as usual. In connection with these Missionary Meetings some one has suggested that instead of having a sermon, at one time (as we do now in September), for the Mission Fund, and then a Mission Sunday (for Envelopes), on another (February), and then at another the Missionary Meeting, and yet again at some other, but undefined time, a house-to-house collection, we should have the Sermon Sunday followed by the Envelope Sunday, and the Missionary Meeting come between. We would thus have a concentration of effort, and be able to "strike the iron while it is hot."

MONTREAL.—The Church of England Women's Missionary Society, held their monthly meeting in the Synod Hall on the 3rd inst., Mrs. Henderson presiding. Mrs. Leach read an interesting paper on African Missions. Acknowledgment was made of a number of articles for the Zenana box, which is to be sent next week. Also illustrated papers for Diocesan missions.

St. James the Apostle.—The Choir of this Church gave a musical entertainment on Thursday evening last, when a good programme was rendered consisting of solos, duets, glees, and readings. Mr. Harriss, the organist, acted as director.

COTE ST. PAUL.—On the evening of "All Saints," a Special Service was held in the Church of the Redeemer here, at which a large congregation attended; flowers adorned the altar which was vested in white. The hymns (all joined in most heartily) and reading (given by the lay reader) related specially to the Festival.

DIOCESE OF ONTARIO.

PRESCOTT.—The Annual Thanksgiving Service was held in St. John's Church, on Sunday, October 30th inst., when the Church was reopened, after having been cleaned and painted. The Church was beautifully decorated with appropriate harvest symbols. The decorations were under the charge of Mrs. French and Mrs. Hoag assisted by some of the young ladies of the congregation, and were very beautiful and effective.

The Rev. Rural Dean Carey, Rector of St. Paul's, Kingston, was the preacher both morning and evening. Both sermons were forcible, vigorous and eloquent. The subject of the morning sermon was the dedication of holy places set apart for the worship of Almighty God, as shewn in Holy Scripture. The evening sermon was on Thanksgiving Services, clearly and eloquently illustrated by the Feast of Tabernacles as ordained by God and described in Holy Writ. The musical portion of the service was rendered with exquisite taste by the efficient choir of the Church. That rendering reflected the greatest credit on the industry, and ability of the choir. It would be invidious to mention the names of the individuals when all the members of the choir did so well, and what is still more did it heartily as unto the Lord. The offerings of the day were above four hundred dollars. The congregation both morning and evening were very large and as will be seen by what has just been said, gave of their substance liberally. Like the Apostle of old, they have reason to thank God and take courage.—*Prescott Messenger.*

SYNOD—Continued.

On the afternoon of the 19th ult., the question of the division of the Diocese came up, under the Report of the Committee appointed in the Synod. It expressed satisfaction at the success of the Bishop's appeal in England for

contributions towards the endowment of the Ottawa diocese, and the hope that the work of completing the endowment will be prosecuted with vigor. Fifteen years ago the Committee declared that a division was necessary. If it was necessary then, a division is tenfold more necessary now; but if the work is to be done, it must be by the more active co-operation of clergy and laity with the Committee. For some reason the clergy who, fifteen years ago, were enthusiastic in their desire for a division, seem to be indifferent or actually opposed to a division now. The Committee felt that the hearty support of the Synod is due to a work which was initiated by the Synod, with every evidence of unanimity, and which should be either promoted with vigor or be abandoned as a mistake. The Committee suggested that the Bishop hold meetings in every Rural-Deanery to convince the people of the necessity of a division of the diocese, and that he organize a regular canvass to raise the endowment.

The Bishop made a few remarks, saying that a division of the diocese was necessary. This he might be able to preside for a few years longer over it in its present shape, but he would like very much to see the division made before he passed away.

Section ix, clause 3, of the Canon on Vestries, was amended by the addition thereto of the following words: "Provided always that, in any case of such new appointment by the clergyman, such clergyman may, if he thinks fit, instead of a vestry meeting being called for the purpose, nominate and appoint another Churchwarden during divine service on any Sunday within the time specified for making such appointment."

A motion to the effect that the Lord Bishop be respectfully requested to issue a pastoral urging upon the members of the Church in this Diocese to abstain from the many questionable modes of raising money for religious purposes which are so common now-a-days, created considerable discussion, in the course of which the Bishop remarked that he had always frowned upon the practices complained of and did his best to abate them, but without effect. He had no objection to making another effort however, and therefore hoped that the motion would pass unanimously, which it did.

The following were elected Delegates to the Provincial Synod: Clerical—Arch. Lauder, Revs. J. J. Bogart, Pettit, E. P. Crawford, Archdeacon Jones, A. Spencer, J. W. Burke, G. W. White, W. Lewin, E. H. M. Baker, H. P. Hard, B. L. Stephenson. Substitutes, Revs. R. B. Smith, A. C. Nesbitt, C. P. Emery, K. L. Jones, W. B. Carey, E. A. W. Hamington.

Lay—Hon. G. A. Kirkpatrick, R. T. Walkem, Q.C., J. A. Henderson, Q.C., R. V. R. Rogers, Dr. Wilson, A. J. Matheson, M. A., James Shannon, Judge Reynolds, E. H. Smythe, LL.D., Q.C., Hon. Thomas White, Judge Macdonald, Judge Senkler. Substitutes—S. Keefer, C. E. Judge Carman, Dr. Ruttan, H. Hartney, J. B. Walkem, and J. J. Watson.

On the Mission Board.—Clerical—Rural Dean Baker, Rural Dean Bogart, Revs. E. P. Crawford, Canon White, Rural Dean Nesbitt, Rural Dean Grout, Rural Dean Pettit, Rev. J. W. Burke.

Lay—Hon. G. A. Kirkpatrick, E. H. Smythe, LL.D., Q.C., Judge Reynolds, A. J. Matheson, H. Hartney, Judge Carman, and Judge Senkler.

THURSDAY.

Chancellor Henderson introduced a Canon providing that after the death or resignation of Dean Lyster, all over \$3 000 of the revenue of the rectory of Kingston, be divided among the incumbents of the different Churches in the city and township of Kingston. The revenue is between \$5 000 and \$6 000. The Canon passed unanimously.

It was resolved, "That this Synod do now appoint a Committee to fully consider the re-

lations now existing between the various Dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America under one ecclesiastical jurisdiction, and further to consider how far the interests of the Church in this diocese may be affected by the objects embraced in the resolution of the Provincial Synod on the same subject. The said Committee to be authorized to confer with any similar Committees that may be appointed by the other dioceses, and to report at the next meeting of the Synod."

It was resolved, on motion, "That the Bishop nominate a Committee to report at the next regular meeting of Synod as to the stipends of the incumbents of the various parishes in this diocese, and amounts paid, sources whence derived, and regularity of payment, the adequacy or inadequacy of these amounts in proportion to the services rendered and the resources of the several parishes, the best course to be adopted by this Synod for the reform of any evils that may exist in our present system of paying the stipends of the clergy, also that there be appointed a Committee on religious instruction in the public schools of this province." and the Committees were subsequently named by His Lordship.

The usual vote of thanks having been passed the Doxology was sung, and the Synod was dismissed by the Bishop.

DIOCESE OF TORONTO.

SISTERS OF ST. JOHN.—The members of the Sisterhood of St. John the Divine are setting on foot a movement to erect and endow a new hospital for sick women in connection with their Order. The present institution is situated at the corner of Euclid avenue and Robinson street, and is capable of accommodating twelve women, though occasionally it has had as many as sixteen. The new one will be on Major street, and will have capacity for accommodating 25 or 30 women. Of the endowment of \$12 000 raised some time since for the Sisterhood, the members of the Order propose devoting \$7,600, or sufficient to purchase a building site, to the cause of the hospital, but in addition to this, at least double that amount will be required to accomplish this desirable object. Women of all denominations are admitted to the hospital, and, though it is supposed by some that its benefits are confined to members of the Church of England, as a matter of fact only four per cent. of the inmates it has hitherto contained are of that denomination. A number of the patients, generally six, have been nursed and treated free of charge. The only expenses paid in connection with the hospital are the wages of the cook and laundresses. Among the trustees of the friends of the Sisterhood are Mr. Robert Bethune, of the Dominion Bank, Mr. John C. Kemp, of the Bank of Commerce, and Mr. John Carter, of 47 Queen street west (treasurer), any of whom will accept subscriptions.

DIOCESE OF HURON.

LONDON.—"All Saints' Chapel," in the South Eastern part of the city was formerly opened on Nov. 1st, by the Right Rev. the Lord Bishop of Huron. This is a neat little brick Church, formerly used by the Methodist body, now improved and fitted for the Church services. It is in the Memorial Church parish, and will be worked by Rev. Canon Richardson in connection with the Memorial Church. It is conveniently situated on the "Hamilton Road"—a section of the city where there is a good opening, and we believe "All Saints' Chapel" will be the means of strengthening the Church in the city.

The Services connected with the opening as announced were Tuesday 8 p.m., "All Saints' Day," sermon by the Lord Bishop; Thursday 8 p.m., sermon by Canon Innes; Sunday, Nov. 6th, 4 p.m., sermon by Rev. Evans Davis; at 8 p.m., sermon by Canon Richardson.

LONDON SOUTH.—The Woman's Missionary Association of St. James' Church have sent two large sacks of good warm clothing and useful articles to Rev. S. Triett, Fort McLeod for the poor of his Mission. The Association has been working faithfully since last winter with the exception of two months in the hot weather, and the result is a large lot of woollen garments for men, women and children. The two junior branches of the Missionary Association have also been very active and have sent clothing, &c., to other Mission fields.

During the past two years a great interest has been taken in Missionary work both home and foreign, by the members of St. James' Church.

BLYTHER.—The Mission of Blythe is left vacant by the removal of Rev. Mr. Parke to the United States. He left here for his future home on Monday the 31st inst. During his stay here Mr. Parke worked hard and faithfully—the Church in each station increased in strength numbers, but physically he was not able to continue the work, and had to seek a more congenial climate. He will be much missed, but it is hoped His Lordship the Bishop will soon be able to send a suitable follower to carry on the good work.

PORT RYERSON.—Sunday, October 30th, was a red letter day for the Church people of this outlying station. For a long time the little Church, so beautifully situated on the hill overlooking the lake in the village of Port Ryerson was closed. No Church of England service was held here for years. Some time ago the Rev. W. Davis commenced a week day service in the Church (it was the best he could do, as he had three services on the Sunday). The congregation kept on increasing until it was felt something should be done to give the people a Sunday service. Mr. Davis was freed from the duties of Vittoria last year, which station was attached to Port Dover, and thus the Rector of St. John's Woodhouse, was free for Sunday afternoon which he gave to Port Ryerson. The Church has been thoroughly renovated and improved, and presented a very neat and attractive appearance on Sunday when His Lordship the Bishop re-opened it, preaching both morning and evening. In the morning, prayers were said by Rev. Mr. Davis. The Choir of St. John's, Woodhouse, were present, Miss Whittaker acting as organist. His Lordship preached from Ps. cxviii, 22. In the evening service the Rev. Rural Dean Gemley assisted in the service. The Bishop preached from Matt. vii 13, 14. The Church was crowded at each service—the singing bright and congregational, and the services hearty. The sermons were practical expositions of God's truth, stirring and heart searching—delivered with that force and eloquence for which the preacher is noted, and which always secures for him a large congregation. The Church people of this little village will not soon forget the pleasant and profitable day enjoyed at the re-opening of the Memorial Church, Port Ryerson. It was added that there is no debt as the result of improvements, and the collections, and subscriptions previously taken up, covers all expenses. Mrs. Baldwin accompanied the Bishop and seemingly enjoyed her visit as much as the people appreciated her kindness in coming amongst them on this pleasant occasion.

LUCAN.—The Rector of Holy Trinity, Lucan (the Rev. John Downie, B.D.), and the congregation are to be congratulated upon the full and hearty response to the call to assemble in the Church on Wednesday, the 5th ult., with material offerings and gratifying hearts for the abundance with which our Heavenly Father had blessed them during the present year.

The amount contributed at the two Services held that day, went beyond the sum of \$120,

each contributor depositing his own offering upon the alms bason, enclosed in an envelope which bore the giver's name and the object to which the offering was to be devoted. The appointed form of Thanksgiving Service was read at each service by the Rector and the Rev. H. A. Thomas of Ailsa Craig, and was accompanied by a most hearty and devout Service of Song in which the congregation were not at all faulty in following the lead of the excellent choir. The sermon in the afternoon by the Rev. Canon Richardson, of London, was most interesting and appropriate. Founded upon Jer. v. 24, it clearly indicated the importance, the privilege, and the obligation of thanksgiving as an act of worship. At the evening service the Rector gave a most thoroughly appropriate address upon the Scriptural exhortations to the giving of thanks, and pointed out how fully provision had been made by the compilers of the Prayer Book, for carrying out these injunctions, inasmuch as a very large part of both our ordinary and occasional offices consists of praise and expressions of gratitude. After a suitable hymn, the Rev. H. A. Thomas, of Ailsa Craig, held the attention of the large congregation for nearly an hour, as he traced the resemblances between the "corn of wheat" which must fall into the ground and die before it can "bring forth much fruit," and the Lord Jesus Christ, who died in order that He might become for our souls "the bread of life," and the root from which is produced the Spiritual harvest of souls as the fruit of His death and burial. He urged every hearer carefully and prayerfully to read the Gospel accounts of the Saviour's condescending love even unto death, and then to ask himself:—

"How much owest thou unto my Lord?" and that surely the response would be:—"Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my soul, my life, my all."

BRANTFORD.—St. Jude's.—The Harvest Thanksgiving service was this year held conjointly with the re-opening of this pretty little Parish Church, which has been re-decorated in good taste: the coloring of the walls and ceiling being harmonious and warm in tone, contrasting favorably with their previous cold and bare appearance. Perhaps the greatest improvement is the alteration of the seats, formerly curiously adorned with high curved backs and painted a most inappropriate grey colour; but now made lower and straight, painted and grained, and furnished with book-racks, instead of the old-fashioned book ledges. An opening effected in the wall of the north transept, is another very great improvement; for until it was made it was impossible to do full justice to the very sweet toned organ in the chancel.

The Thanksgiving services were well attended and hearty; the decorations composed principally of flowers, were simple but all-sufficing; on the super-altar were the emblems—wheat and grapes and a white floral cross. The font was wreathed with a long trail of flowers, and on the water—for the Sacrament of Holy Baptism was administered in the afternoon—floated a cross of white flowers. The sermon in the morning was preached by the Rev. Canon Jones of London, and in the evening by the Rev. M. S. Wade, of Woodstock. The offertories were devoted to the Church restoration fund, in regard to which it may here be stated that this fund has been raised entirely by voluntary subscription; no entertainments nor money receiving devices of any kind having been resorted to—a fact which is a source of great satisfaction both to the Rector and to his people, and an earnest of a near future, when all who truly love our Mother Church shall give to God as God gives to them—lovingly and willingly.

An eight days Mission will be held in connection with St. Jude's Church early in November. May it, by God's blessing, be the means

of bringing all to a fuller sense of their privileges and duties as members of the Church of England. The Missioner will be the Rev. J. C. Farthing, B.A., of Durham.

DIOCESE OF RUPERT'S LAND.

The Diocesan Synod of Rupert's Land met in Holy Trinity Church, Winnipeg, on Wednesday, Oct. 26th, at 10 a.m. The ante-Communion service was said by the Bishop; the Epistle being read by the Very Rev. J. Grisdale, D.D., and the Gospel by Rev. O. Fortin. After the charge delivered by the Bishop the Holy Communion was celebrated, the Deacon, Canon Matheson, Revs. O. Fortin and E. S. W. Pentreath assisting.

The Synod then assembled in Trinity School House. Thirty-two clergy and forty-seven Lay Delegates were present. Ten of the clergy were absent, most of them missionaries in charge of Indian Missions removed from lines of Railway.

After formal opening and calling the Roll Dean Grisdale was elected Secretary, the salary having been fixed at \$400 by the Executive Committee. His duties are that of Financial, Recording, and to a limited extent organizing Secretary for the Diocese; Mr. H. S. Crotty was elected Lay Secretary; Mr. C. J. Brydges was re-elected Hon. Treasurer. Scrutineers were then appointed.

For the Executive Committee: Revs. Messrs. Pentreath and Cowley and Messrs. Mulock and Mathewson.

For the Provincial Synod: Canon Mathewson and Rev. A. Stenden; Messrs. Gilroy and Bedson.

A number of notices of motion was then handed in, and the voting for the Provincial Synod and Executive Committee was fixed for 3 p.m. The Synod then adjourned for lunch. A committee of ladies from the different congregations had again this year the pleasure of entertaining the Synod for the two days of the Session to lunch. Tea tables were set, two being in the charge of each of the five city parishes. At the close of the first days lunch, the Bishop made some happy remarks on this pleasant feature of our annual Synods.

On re-assembling Mr. Brydges presented the Treasurer's report in pamphlet form. It shows the receipts for the Home Mission account \$17,407, and the expenditure \$14,626 75. The amount received from the English societies was \$9,658.22, as against \$10,327.49, the previous year. The total amount received from all collections in the Diocese and in Eastern Canada, was \$2,934.59 as compared with a total in the previous year of \$6,784.17, or a reduction of \$3,849.57.

The balance in hand is due to our vacant missions. There are ten vacancies in the Diocese, including the new mission which it is intended to open as soon as men can be had. St. John's College Committee presented a full printed report; \$5,000 has been added to the General Endowment Fund from funds collected in England by the Bishop.

During last year 68 boys and 31 students attended the college and school. The financial statement shows receipts \$13,747.23 and expenditure \$19,083.20 leaving a balance of \$335.05 against the institution.

The ladies' school reports an attendance of 56 pupils.

The elections resulted as follows: Executive Committee—Canon Matheson 61; Rev. O. Fortin 59; Rev. E. S. W. Pentreath 48; W. A. Barman 47; T. N. Wilson 46; Canon O'Meara 44; A. E. Cowley 26; M. Jukes 23. The Dean is a member *ex officio*. Luty—J. Wrigley 49; F. H. Mathewson 47; H. S. Crotty 46; Sheriff Inkster 44; W. R. Mulock 44; S. L. Bedson, 26; T. M. Daly, M.P., and T. Gilroy 23 each. Mr. Daly retired, leaving the position to Mr. Gilroy. The Treasurer is a member *ex officio*.

Delegates to the Provincial Synod: Clergy—Canon Matheson 60; Rev. O. Fortin 55; Dean

Grisdale 49; E. S. W. Pentreath 43; Canon O'Meara 39; W. A. Burman 26; T. H. Wilson 24. Substitutes: Canon Coombes 19; A. L. Fortin 14; E. P. Flewelling 14; Canon Machray 13; J. J. Roy 12; H. A. Tudor 11.

Laity: C. J. Brydges 43; J. Wrigley 40; Sheriff Inkster 38; F. H. Mathewson 38; W. R. Mulock 34; H. S. Crotty 30; S. L. Bedson 28. Substitutes: Hon. J. Norquay; J. H. Brock, A. F. Eden, Thos. Daly, T. Gilroy.

The Committee on revision of the Canons laid on the table a pamphlet containing the old canons carefully revised, and such new ones as they deemed necessary. The Canons were adopted as a whole, with the understanding that amendments might be moved the next day. The Synod then adjourned until Thursday at 10 a.m.

THURSDAY.

The Synod reassembled at 10 a.m. After the usual opening, on motion of the Dean, seconded by Rev. E. S. W. Pentreath, the Bishop was asked to nominate Committee on the Metropolitan See, Credentials, Sunday-schools, St. John's College and S.P.C.K. Church Depository.

Rev. Mr. Pentreath read the report of the S.P.C.K. Depository Committee, which was adopted, and the Executive Committee recommended to arrange, in their discretion, for the sum of \$200, to be placed at the disposal of the Committee. This recommendation was made in view of the desirability, shown by the report and emphasized by Rev. Mr. Pentreath, of providing a larger and more varied stock. Reference was made to the action of the Provincial Synod, making the Depository no longer a provincial, but a Diocesan institution.

SUNDAY-SCHOOL REPORT.

Rev. Canon Coombes presented the report of the Committee on Sunday-schools, which was as follows:

Your Committee beg to report that their work done falls in the main under the following three heads:

1. Last year and this they have recommended throughout the Diocese the observance of the Sunday suggested by the Church of England Sunday-school Institute, as a day of special intercession for Sunday-school work in the Church throughout the world.

2. That they have urged the reestablishment of a Sunday-school Association for the Diocese of Selkirk and St. John's Cathedral, as a preliminary step towards encouraging and promoting similar associations wherever practical throughout the Province.

3. That they have collected statistical information concerning Sunday-school work in this Diocese, and have prepared a special report of the same as a basis on which their successors on the Committee may work.

1. On the first head your Committee are glad to say that the days of intercession were pretty generally observed, and that this annual presentation of the claims of Sunday-school work has not been without fruit in awakening interest on this question. This year special prayers were drawn up by the Committee and sent to the clergy.

2. On the second head a Sunday-school has been formed in Winnipeg under the name of the Winnipeg School Union, and is in association with the Church of England Sunday-school Institute. The Union will cheerfully give any information in its power on the subject of helping on Sunday-school work by means of such association.

3. As to the third head, your Committee sent out a form asking the clergyman of each parish, or superintendent of the Sunday-school, the number of teachers and scholars; the course of lessons and hymns used, if any; whether any special service was held in the year for Sunday-schools; whether any contributions were made by the scholars; what were the principal difficulties in the way of Sunday-school work. Answers were received from twenty-three school;

total number of teachers 156; total number of scholars 1,523; in both cases about two-thirds are females. Special courses of lessons are used in seventeen schools; though there is a great variety in the courses adopted; five using the International series; three the Church of England Institute lessons; and three the *Evangelical Churchman* lessons. Many different hymn books are also used; the three most commonly used being Moody & Sankey's Gospel Hymns; Mrs. Carey Brock's Children's Hymn book; Hymns Ancient and Modern. Special services are held in nine schools; and special collections taken up in eleven schools. Libraries are used in eleven schools.

Difficulties—principal difficulties felt were (a) getting efficient teachers; (b) want of interest on the part of parents in home lessons; (c) distance of scholars from the Church; (d) irregular attendance. In one case the chief difficulty was said to be the want of a clergyman; in another the want of spirituality of the members of the Church.

The report was adopted on motion of Canon Coombes, seconded by Mr. Brydges, and ordered to be printed, as well as the preceding one, as an appendix to the Synod report.

Reports were presented by the several Rural Deans, showing the condition of the various charges under their supervision; namely: Rev. C. Fortin, Rural Dean of Selkirk; Rev. T. Cook, Rural Dean of Marquette (a verbal report); Rev. W. A. Burman, Rural Dean of Brandon; Rev. A. L. Fortin, Rural Dean of Lisgar; Rev. Mark Jukes, Rural Dean of Minnedosa. On motion of Dean Grisdale, seconded by Mr. C. J. Brydges, these reports were referred to the executive committee for consideration.

(To be continued.)

DIocese OF COLUMBIA.

ESQUIMALT.—*St. Paul's*—The Thanksgiving services for the Harvest were held on October the 2nd, and the beautifying of the Church was tastefully done by many willing hands. The chief decorations centred as they should around the Altar and the Font, and a very great addition to the usual methods was made by the hanging of six new banners in the nave. These were made by members of the congregation, and, although inexpensive, add greatly to the look of the Church. The choral eucharist will long be remembered by those who had the privilege of taking their part in it. All the services were most hearty and helpful.

St. Mary's.—The chief event has certainly been the Thanksgiving to God for the Harvest, much interest was aroused over the Festival and many willing hands, came forward at the request of the Rector to prepare the Church for the services. The opportunity was taken for permanently beautifying the Sanctuary. A pair of curtains for either side of the Altar, a rich white Dossal and Orphreys, a gradine to hold the Cross and flower vases went far to make a surprising change for the better. We have been promised a silk Dossal to take the place of the white one on ordinary days, and hope to have it hung up forthwith. An excellent congregation were present on the day and a most impressive service was rendered. The new hymn books were most acceptable. The Rector preached on "Words from a grain of wheat." At the Holy Eucharist 14 communicated and the offertory amounted to \$10.

NANAIMO.—*St. Paul's*—The Confirmation at St. Paul's Church by the Bishop of the Diocese on Sunday evening, Sept. 25th, was witnessed by one of the largest congregations ever seen in the Church. The service was of the heartiest character and the address of His Lordship to the Confirmands, who were all Sunday school pupils, and who have so long been under the care and instruction of the Rector's daughter, Miss Good, together with the memorable ser-

mon delivered subsequent to the administration of the solemn rite, will not soon, we hope, be forgotten, whilst the fruit thereof we believe will be seen after many days.

NORTH SAANICH.—*Holy Trinity*—The Harvest Festival was held on Thursday, September 22nd. Morning Prayer and Holy Communion were at 11 o'clock. The Church had been beautifully decorated by Mrs. Gregory, Mrs. Pagden and Mr. D. Kerr, and a large congregation, including many visitors from Victoria, joined heartily in the service and listened with attention and interest to an excellent sermon by the Lord Bishop of Columbia.

The Venerable Archdeacon Scriven and the Rev. Messrs. Taylor and Davis were also present, and with the incumbent took part in the service.

The offertory after the service amounted to more than \$20, and is to be devoted towards the purchase of a bell for Holy Trinity Church.

CHEMAINUS.—The Bishop of Columbia visited Chemainus on Monday, Sept. 26th and was met at the station by Mr. H. Croft, M. P. P. The Bishop's visit was with reference to the appointment of a Clergyman for the Mission district of Chemainus and Salt Spring. The Clergyman will be the Rev. H. Kingham, who will reside at Chemainus, and give services on alternate Sundays on Salt Spring Island. He will have charge of Chemainus, Cranberry and Cedar Districts as well as Salt Spring and various adjacent Islands. This will be an extensive and interesting Mission. Mr. Croft has generously given 6 town lots in an eligible position for Church and parsonage.

The Bishop also visited some of the families and found a strong desire for a resident Clergyman.

At the meeting, on Tuesday the 27th Sept. the reply to the proposal of the Synod of Rupert's Land, through its special delegation referred to a few weeks past, was brought up and adopted by the Executive Committee, expressing a hearty concurrence in the proposal to form a General Synod.

The Bishop announced the appointment of Mr. Kingham, of St. Augustine's College, Canterbury, to take charge of the districts of Chemainus and Salt Spring now vacant. Mr. Crossdale reported that the meeting of Laity to confer on the subject of the General Endowment Fund had been postponed till the return of Hon. J. W. Trutch to Victoria.

CORRESPONDENCE.

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

THE WEEKLY MISSIONARY.

To the Editor of the CHURCH GUARDIAN:

SIR.—No agency can in these days promise a richer harvest for souls, for God, and His Church, than the weekly visit of a carefully edited Church paper, to every household in our Parishes. The Press is pouring its products of every character like a flood into every home; much of which is of most deleterious influence. Simply as a *corrective*, a Church paper has become a necessity to the Church family, for otherwise the minds of the old will become warped, and the younger minds will be *poisoned*. Intelligence is the first demand of the times if we would expect any department of human enterprise to thrive. This is preeminently true in reference to the Church of Christ, assailed as it is, by foes without and misguided and misleading teachers within. Tracts as an effective agency have by altered circumstances been practically superseded. The old flint lock-gun was fitted to its day, but it would only provoke ridicule to put it against the improved weapons now in use. Active workers may

well open their eyes to the importance of promoting the circulation of the *volume of Tracts* which compose each issue of the *Weekly Church Press*. While you may, Mr. Editor, hesitate to push your paper from motives of humility, there is another aspect connected with "the folded talent in the Gospel" which would seem to absorb all others. You may well, therefore, urge that co-operation upon clergy and laity in the interests of the Church of God. We have the following ideas:—

1. That here is a work for fresh-hearted Confirmation candidates to take up under Pastoral guidance; thus providing in every neighbourhood the later and more effective substitute for the absolute Tract distributor.
 2. That no Guild or parish Association is complete if it have not its agency for the circulation of the Church newspaper.
 3. That no Church or Vestry notice board is rightly employed if it have not the placards of the Church paper continuously and conspicuously posted.
 4. That no Pastor or Churchwardens are alive to their responsibilities or opportunities who are not keenly impressed with the primary importance of this agency for parochial vitality and Church life.
 5. That by means of handbills, advertisements in local papers, and many other like contrivances, the Church newspaper affords a rallying point for the well-directed energies of Clergy and Laity, Church officers and Teachers and Parochial Associations.
 6. That the circulation of a non-partisan Church periodical is the first Missionary duty of every member of the Church, which being discharged, the prayers so often offered will not under the Divine blessing upon the means, return void, viz: "Thy Kingdom come."
 7. That scarcely a Parish or Mission can be found which has not many or all of these talents wrapped up in a napkin awaiting the electric touch of some earnest sympathetic soul.
- Will not each one of your readers who peruses this be such, and open the mine of Church life and progress heretofore undeveloped and unemployed in sympathy with your admirable discharge of your trust in the conduct of the "CHURCH GUARDIAN." Yours,

A READER.

A SOLUTION.

SIR,—Under the above heading there is a paragraph in your issue of October 19th, in which it is said that Professor Sayce has in his recent Hibbert Lectures on the Babylonian Religion, thrown light upon the derivation of the names Moses, Joseph and Saul, which have hitherto perplexed Bible commentators. According to the learned Professor all the names are of Assyrian or Babylonian origin, and two of them are connected with superstition and false worship. Joseph is said to be "derived from Asip," an enchanter. In Saul the Professor sees the Babylonian deity "Sawal." And Moses is derived from the Assyrian "Masu," signifying "first-born, eldest, double, or twin."

The authority of the Deputy Professor of Comparative Philology in the University of Oxford is very great, but that of the Bible greater, even in this matter of the derivation of names. And I must confess that I do not see how in regard to two of the names in question the two authorities can be made to harmonize, or why it is necessary in any case to go so far in quest of a history and meaning.

What further solution of the name of Joseph is needed than that which the writer of the Pentateuch gives? "And she (Rachel) conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph (or *Yoseph*, i.e., adding, or he will add, for the active participle and the third person singular of the future of the causative of the verb *Yasaph*, to add, have the same form), saying, the Lord and (*Yoseph*) unto me another

son." Gen. xxx, 23-24. On what grounds, philological, exegetical, or historical, are we asked to set aside this simple and natural explanation, and associate the name of the Patriarch with the enchantments and divinations of Assyria?

Why, again, should we look in this direction for the origin of the name Moses, which the writer of the Book of Exodus expressly connects with the rescue of the bearer of it from the waters of the Nile? "And she (Pharaoh's daughter) called his name Moses (Hebrew. *Moseh*) and said, Because I drew him (Hebrew, *Meshethihu*) out of the water."—Ex. ii, 10. In its Hebrew form the name of the great legislator (*Moseh* is identical with the active participle of *Mashah* to draw.) But Pharaoh's daughter spoke Egyptian, not the Hebrew language. And we can scarcely be wrong in following Josephus, and deducing the name from the two Egyptian words, *Mo*, water, and *ousie*, to deliver. Its meaning according to this derivation, "saved from the water," has to a Christian mind this immense advantage over the solution offered by Professor Sayce, that it does not ruthlessly reject or ignore the Bible narrative.

The name Saul occurs first in Genesis xxxvi, 37, as the name of one of the Kings of Eden. It was borne again by one of the sons of Simeon (Gen. xlvi, 10), from whom were descended the family of the Sbulites, and by one of the sons of Kohath, as well as by the first king of Israel. No intimation is given as to its derivation or meaning. In its Hebrew form (*Shaul*) it is identical with the passive participle of *Shaal*, to ask. And is not its derivation from this root with the meaning "asked for," much more probable than the solution of Professor Sayce, which deduces it from the Babylonian deity *Sawal*?

Solutions such as those of Professor Sayce, suggest some interesting and important questions as to the relations between the Hebrews and the peoples on the east of the Euphrates from the time of Abraham, and to the later years of the kingdoms of Israel and Judah, and the tendency of the solutions themselves.

D. SMITH.

Sydney, C.B., Oct. 26th, 1887.

EDITORIAL NOTES.

We have received the Advent number of *The Teachers' Assistant* published by the Sunday School Committee of the Diocese of Toronto, together with the Institute Leaflets. This is the first number of vol. 2; and in issuing at the Committee say:

It is scarcely a twelvemonth, since, with much diffidence, and at no small trouble to themselves, the S. S. Committee of Toronto Diocese undertook the task of publishing a S. S. paper which should supplement the "Institute Leaflets," by furnishing a cheap and convenient *vade mecum* for Teachers in Church Sunday schools. The undertaking has been successful beyond expectation. The "Teachers' Assistant" is now an assured success. In the language of our American friends, it has "come to stay;"—and the Committee in issuing the first number of a second volume, take the opportunity of thanking the Bishops, Clergy, and other S. S. workers to whose prompt and generous support that success is so largely due.

The experience of the past year, and the kind suggestions of many friends, both clerical and lay, will, we trust, enable us to make this second volume better and more helpful than the first one.

Notes on the *Prayer Book Lessons* will, henceforth, form a regular part of each number, and, without increasing the price of the paper, extra pages will, from time to time, be added as occasion may require.

We confidently appeal to all those who regard Church teaching on Church lines, under

duly constituted Church authority, as a desideratum in our Church Sunday schools, to aid us in placing "The Teachers' Assistant" in the hands of every S. S. Teacher in the Canadian Church.

We heartily endorse the appeal of the Committee, believing that no better means can be found for increasing the interest in perfecting Sunday-school workers in this Ecclesiastical Province than a uniform system of teaching; and we do feel that those who from whatever reason use Schemes and Assistants which ignore the Church's system and year, are doing a gross wrong to the Church and to the little ones of His fold. We are glad to know that the Leaflets have now attained a circulation of over 14,000 copies weekly, and are used in every Diocese of Canada. They have been recommended by the Diocesan S. S. Committees of Toronto, Montreal, Ontario and Huron. Niagara and Quebec, which have no Diocesan S. S. Committees, have largely adopted them; and they are used in many Sunday-schools in the Northwest. In Toronto Diocese they are to be found in 80 per cent. of the Sunday-schools which use any Leaflets. They are supplied at the low rate of six cents per copy per annum, and the publishers say they are therefore cheaper than any other Church S. S. Leaflets in England or America.

In using them the Sunday-schools of the Church in Canada are brought into harmonious action with those of the Church in England, and it might be said with the Church throughout the world; for we fancy that in most Colonial dioceses the C. E. S. Institute is finding or has found a place—and in this respect the plea of numbers advanced in former years in support of the International Series loses its force. The Teachers' Assistant as one part of the Scheme has received the most hearty endorsement of the Bishops of Toronto, Niagara, and Algoma; the latter says:—

"The "Assistant" is certain to prove a valuable aid to conscientious Sunday-school Teachers. Designed, as its name implies, to stimulate, but not to supersede careful preliminary study of the lesson, it suggests interpretations, and opens up lines of thought, which cannot fail to give solidity to the instruction conveyed in the Sunday-schools that use it. Not the least recommendation of the "Assistant" is the fact that side by side with its Scripture lessons, is carried on a system of distinctively Church of England teaching, such as, if found in all our Schools, would make them, what I fear they are not always, but always ought to be, the Church's nurseries."

The Committee make this special appeal to those who have not yet used the "Assistant," and would like to try it for a few months before becoming regular subscribers:

"We will send the "Teachers' Assistant," containing the Scripture and Prayer Book Lessons up to March 11th, 1888, inclusive, to any new subscriber who, on or before November 7th, 1887, sends us TEN CENTS! Try it."

We have no doubt that the Committee will extend the delay allowed in their offer; and we would say to Teachers, Superintendents, and Clergy using Leaflets, TRY IT. Send at once for specimen of Leaflets, Scheme for the year, and Teachers' Assistant.

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.

The Church Guardian

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See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS,
 “ 6th—22nd Sunday after Trinity.
 “ 13th—23rd Sunday after Trinity.
 “ 20th—24th Sunday after Trinity.
 “ 27th—1st Sunday in ADVENT. [Notice of
 St. Andrews.
 “ 30th—St. ANDREWS, A. & M. (Athanasian
 Creed).

WOLVERHAMPTON CONGRESS.

We take the following from the very able Presidential Address of the Lord Bishop of Liebfeld, at the opening of the late Church Congress at Wolverhampton. (The italics are ours):—

“Touching upon the relation of Science to the Bible, the Bishop acknowledged with thankfulness the growing recognition of the fact that there is nothing—there can be nothing—antagonistic between Science and Revealed Truth; and His Lordship then proceeded to dwell upon the Church's practical work in the following eloquent words:—

But we stand face to face with a more real enemy than Science in the sin and ignorance of a fallen world.

It is well for us at such a gathering as this to be reminded of our unceasing call to engage in that spiritual conflict. It is one of the chief objects of our Church Congress that we should take council together how it may best be done—to compare our experiences, our successes, and our failures, and to encourage one another in the work which God has given us to do.

It is impossible to look around, either at the state of our own country or of foreign lands, without being drawn to the consideration of another great question which presses itself upon us—I mean the question of *Christian Reunion*: in what way—on what terms—by what means the great baptized brotherhood in Christ may be brought to fight together under their common Lord. Will the time ever come when “Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim?” This subject had a very full discussion in Congress of twenty years ago, and gave rise to the Home Reunion Society, which still pursues its peaceful work under the Presidency of my noble friend, Lord Nelson, who through these twenty years has laboured lovingly and indefatigably in this great cause.

As yet it has made but little way, and perhaps at the present time very little good would result from any definite efforts in this direction. The chief hindrance lies in a political antagonism to the Church. Our position as a National Church is a standing grievance. Ephraim envies Judah. It may be that sometimes Judah

vexes Ephraim. But nothing is more remarkable and satisfactory than the general one of English Churchmen in the present day in speaking of their Nonconformist neighbours. We have to remember, to our shame, that it was not always so. But I feel sure that the great majority of Churchmen have only the kindest feeling towards those who are separated from us; our heart's desire is that we might indeed be one. What would England be, what might it not do for Christ, if in the face of the growing power of evil at home and abroad, and in the prospect of the coming Antichrist, we were all of one heart and of one mind, “holding the faith in unity of spirit, in the bond of peace, and in righteousness of life?” In these very words the Church of England offers up her *daily* prayer for Home Reunion. And the answer will surely come. It will not be by any *watering down of creeds*, nor by any *fusion of incongruous elements*, nor by any *faithless compromise* on the one side or the other. Perhaps we must look to affiliation rather than to comprehension. But our greatest hope lies in the law of spiritual attraction. There is no more certain fact in the recent history of the Church of England than the *deepening of its spiritual life, and the increase of its spiritual power*. Even now that power is making itself felt in the gathering in one by one of *many* from the ranks of Nonconformity, weary of political dissensions and of the strife of tongues. In this power lies our strength and our hope. Wherever the Spirit of God is most manifestly working, there His children will seek their spiritual home. The Church of England itself has suffered in past days from the operation of this very law. We must never forget that we owe to it, in a large degree, the very existence of English Nonconformity. It is true that the cause no longer remains. Amidst all our weakness and shortcomings, no one can refuse to confess that the spiritual tone and ministerial earnestness of the Church is at least as high as that of any religious community in England. But as it has been well said by a recent historian of the Irish Church, “Religious divisions survive their causes, and continue to exist long after the original grounds of differences have disappeared.”

It may seem, perhaps, that these hopes are but idle dreams in the face of the hostility shown towards the Church, and of the untiring efforts of the Society which labours with such disinterested enthusiasm for the liberation of the Church from State control. There is an appearance of generous sympathy in the very title of this organization which reminds us of the well-known letter of the Emperor Julian to the Christians of Edessa, when, in a moment of rage, he proceeded to confiscate the whole property of that Church:—“I show myself,” he said, “the true friend of the Galileans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the way of salvation when they are relieved by my help from the load of temporal possessions.” But, in truth, this hostile movement seems already to be losing ground. A large number of Nonconformists will have nothing to do with it. They have no quarrel with the Church, only they prefer to remain where they are. It is on such as these that the power of spiritual attraction will most surely have its influence. One of the most powerful and popular of Nonconformist preachers has recently been lamenting the decay of spiritual teaching among his brethren. We grieve that it should be so for their sakes, but it is an evil out of which good may come.

It is not our eloquence, nor our learning, nor our diligence in our work, which will bring back to the Church our brothers and sisters in the great family of God; it is the hidden power of a spiritual attraction ever tending to draw

nearer one to another all those that love the Lord. “Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.”

There is, indeed, one body of Nonconformists with whom reunion may seem far more hopeless, although it is not less earnestly desired—those who owe their allegiance to the Bishop of Rome. A supreme and infallible Pope is a barrier which seems to shut out all hope. The claims of Rome are destructive of catholicity.

If Rome would have listened to the words of her own St. Bernard, written to one of her Popes seven centuries ago, how different might have been the whole condition of Christendom at the present time! “Remember,” he says, in writing to Pope Engenius, “Remember, before all things, that the Holy Roman Church, over which God hath set thee, is the mother of Churches, not their mistress; and that thou art not the ruler of Bishops, but one of them.”

It is said that after the Vatican Council a great ecclesiastic of the Roman Communion exclaimed, “Thank God, we have done with history!” The Church of England has no desire or need for any such deliverance. She has nothing to fear from history. It is to *history* that she makes her appeal, as we shall hear in our discussion this morning; to its *earliest chapters written in the Acts of the Apostles, and in their Epistles to the Apostolic Church; to the Apostolic Fathers, and to the Church of their day; to the history of nineteen centuries, even with their chequered story of success and failure, of victory and defeat. Through them all she fearlessly traces the UNBROKEN continuity of her Apostolic descent, and her faithful maintenance of the Creeds of Christendom. Days of darkness—times of dissension—waves of error—storms of doubt—through all these she has passed, because in her constituents she is human; but has passed through them safely because in her origin she is divine; the treasure is in earthen vessels, but the excellency of the power is of God. The power of revival and restoration in the Catholic Church is a witness of her unquenchable life. In no branch of the Church has that power been more convincingly manifested than in our own, and never more than in the present day.*

It may perhaps seem that in this hopeful estimate I am forgetting the difficulties which still disturb and divide us. It is well to consider what these difficulties really are. They belong almost entirely to one or other of two classes. They are questions of ritual or questions of discipline. The former derive all their importance, not from their mere outward manifestations, but from the significance which is ascribed to them, involving considerations of a highly metaphysical character as to the method of the Divine operation, in one of the great Sacraments of the Church. On such a matter men may well differ in speculative opinion without any real divergence in faith. It is in reality above the reach of human understanding, and beyond the powers of human language. There is no question as to the *Sacrament itself*; there is no hesitation as to the truth of our Lord's own consecrating words, or as to the reality of the blessing; the disputants on one side and the other draw near with faith and take the Holy Sacrament to their comfort. But as to the conditions and circumstances under which our Blessed Lord communicates Himself to the faithful soul; in what sense and in what manner His words find their fulfilment; is it wonderful that in a matter so far above our thoughts, men, when they begin to inquire should begin to differ, and that human infirmity should deepen that difference into contention and strife? Every attempt to define these mysteries too rigidly must tend to narrow the *limits of Christian faith*. There is no narrowness in the Apostles' Creed. Revelation itself has left many mysteries unsolved. A little self-restraint and a great deal of humility might draw together those who

appear to be far apart from one another. Even now one ventures to hope that the process has begun. It has been not a little helped by such meeting as this; for it has been well said, that to bring men together is half way towards making their differences disappear. Forty years ago the contention was as sharp about the other great Sacrament. The last mutterings of that storm have long since died away. Men differ still, although they differ less, about the operation and effect of baptismal grace. But every little child of the Church is taught to say and to believe, "In my baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

Our other difficulties are almost all bound up in one great problem, the true relation of the Christian Church and the Christian State. In this complex question are involved our restrained and imperfect discipline, as well as our limited power of action in causes ecclesiastical and spiritual. It may seem strange to us, and hard, that the great principle so often enunciated should not be conceded, that spiritual matters should be dealt with by spiritual persons, and ecclesiastical questions decided by ecclesiastical authority. The supremacy of the Crown we loyally accept, as in accordance with the will of God; but the supremacy of Parliament is another matter. We may need to be delivered from a Parliament, as we were from a Pope. But the Church militant here on earth cannot expect to be free from difficulties of this kind, although we are not only entitled but bound to seek deliverance from them. The way to escape is not yet manifest. It may be hindered by impatience and self-will on one side or the other—but it must come. It may be that we are not yet prepared for it, but we are making ready. The gradual development of our Ecclesiastical Constitution, and of our powers of self-government, has made considerable progress, although much remains to be done. We are learning, amidst many mistakes, to manage our own affairs. The day will come when we shall be permitted to do so.

THE DESTINY OF THE ENGLISH CHURCH.

The Bishop of Durham's sermon on the opening of the Wolverhampton Congress was so admirable and instructive that we would gladly reproduce its every word for the benefit of our readers did our space permit. We must content ourselves with the following extract:

Is there not a sense in which it may be said that God sets up His standard in this English Church, that it seems to be marked out by His hand as a rallying-point of the nations, and that here is the most hopeful centre for the unity of Christendom, if such unity has any place in His counsels? History is our prophet. God's voice speaks with no uncertain sounds in the records of our nation and Church. Have we ears to hear? He throws down the gage. Have we faith and courage to take it up and to translate His offer into fact? This is the one thought which I desire to leave on your minds to-day. You are met together here, a large representative gathering of the English Church. You will discuss many practical questions of immediate interest for the efficiency of parochial and diocesan work. It is well that you should do so. But let this larger idea dominate your mind—the great destiny which lies before the English Church if true to herself. It will not distract or impede these practical discussions. It will permeate them and endow them with a higher inspiration.

At this time and in this place such an appeal has a special propriety. Twenty years have elapsed since the Church Congress met together in this building to inaugurate its session with a solemn service. It was the year of the first

Lambeth Conference. Your President was surrounded on that occasion by bishops representing the Anglican Communion far and wide, from the British Islands, from the Colonies and dependencies, from the Mission field, from the United States. This was the first visible presentation of the Catholicity of the English Church. It is eminently fit, then, that we should take up this theme in this same place to-day. Just seventy years ago a famous French writer, yearning for the unity of the Church, and conceiving the Papacy to be the only possible centre of union; appealed to Anglican Churchmen to take the initiative. Himself holding ultramontane views and speaking in no measured terms of the position and character of the English Church, he yet recognized in her a conservative character which might make her a leader in the great movement of the future. Many things have happened in these seventy years.

On the one hand, the Roman Church has taken a step which, unless it be revoked, will render union under her banner an impossibility. The doctrine of Papal Infallibility will appear to English Churchmen a denial of history and a stultification of reason. Whatever visions of union on these terms may have been entertained by any Anglican in the past, they have been dissipated by this one act.

On the other hand, the Anglican Communion has grown with a growth which has far outstripped human prescience. Her intensive and extensive energies alike have been manifested on a scale which has few parallels in the history of Christendom since the Apostolic age. In the treatise *On the Pope*, to which I referred just now, much scorn is poured upon the English Church, and statements are hazarded which even then only an imperfect knowledge could palliate, and which have been strangely falsified by subsequent history. Two main charges which the author brings against her are her sterility and her isolation.

Her sterility? I am not careful to answer this. The history of the past fifty years shall answer it. The evidence of eyes and ears shall answer it. The testimony of those who are not members of our own communion, even of those who in some instances have been her overt enemies, shall answer it.

But if this charge fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the Apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the Apostolic doctrine and practice, and for this act was repudiated by the Roman Church? But this very position—call it isolation, if you will—which was her reproach for the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage-ground, which fits her to be a mediator, when and wheresoever an occasion of mediation may arise. But this charge of isolation, if it had any appearance of truth seventy years ago, has lost its force now. The English Church is no longer insular, as the English race is no longer insular. The English Sovereign reigns over one fifth of the whole human race. Of what monarch or what power since the world began can the same be said? The great American republic too—the most rapid development on a grand scale in the history of the world—is bone of our bone and flesh of our flesh. Nor is it only within the limits of English and American dominions that the influence of the English race is felt. British vessels alone absorb more than three fourths of the carrying traffic of the world, and America claims a large share of the remainder. Every continent, almost every sea and every island,

swarms with English and American tourists and travellers. Everywhere, for business or for pleasure, English-speaking people are found.

Corresponding to this progress of the English race is the spread of the English Church. Next year, if it please God, will witness another meeting of the Lambeth Conference. The number of the Anglican episcopate, from which its members are drawn, is fast mounting up to 200. This year is the centenary of the first Colonial bishopric. We have seized the occasion to take an audit of the progress during this period. I need not trouble you with the statistics of the increase. It is sufficient to say that during the present reign alone the number of our Colonial and Missionary sees has been multiplied nine or ten fold, and that the rate of increase has been greater in the later decades of this period than in the earlier. The Anglican Communion now comprises within her embrace Churches established, unestablished, and disestablished. She has flourishing branches in every continent of the globe. She acknowledges as her sons converts from the highly developed and immortal religions of the East, and converts from rude idol worship of Africa and the Pacific Islands. The successor of St. Augustine is coming to be regarded as the Patriarch in substance, if not in name, of the Anglican Churches throughout the world. The proud title, *Papa alterius orbis*, has a more real meaning now, than when it was conferred many centuries ago.

Nor is this all. With the ancient Churches of the East our relations are becoming every day more intimate. With the greater and more flourishing communities we are exchanging friendly intercourse; while the feebler Churches, in Syria, in Armenia, in Egypt, are looking to us for instruction and for help. The premature movement of Archbishop Wake in Queen's Anne's reign is taking effect under his successors in Queen Victoria's. Archbishop Tait in his later charges gave a prominent place to the duties attaching to his office through these wider relations of the English Church; and they have been largely developed under his successor.

What then shall we say? The Catholicity has been restored to the English Church in a surprising way. Catholic indeed she was *potentially* before in her doctrine and polity; but now she is *Catholic in fact*, Catholic in her interests and sympathies, Catholic in her responsibilities and duties. Yet these world-wide relations are almost wholly the growth of the present reign, the growth of our own lifetime. What may we not hope in the future, if we respond to God's call? If we respond. The appeal lies, not to the clergy alone, though to them chiefly; but to every loyal son of our Church. Here is my reason for selecting this theme at such a gathering as the present. Let this vision of a glorious future be to every devout Anglican Churchman to-day an inspiration, as a similar vision was to every devout Israelite of old. What then shall be our attitude toward this great work which lies before us? How shall we consecrate ourselves for the task?

We shall not certainly relax our efforts for the evangelisation of the masses at home. We shall feel that any weakness at the heart must impede the circulation and endanger the whole mechanism of the body. We shall not forget that we have special duties towards other Christian communities living side by side with us. We shall cultivate friendly relations, where no principle is sacrificed. We shall avoid irritating language, for we shall remember with shame how largely their defection has been due to our fault. We shall be prompt to amend defects in our organization, and to establish effective tribunals of discipline. We shall approach the settlement of these questions in the spirit of concession, knowing that this spirit of concession—this *epiikeia*—is Christ's own attribute. Above all, we shall beware of exalting methods into principles. We shall redouble our efforts

to evangelise the heathen world. We shall recognise the duty of the Church, as a Church, to take a direct part in missionary work, while yet we shall respect the voluntary agencies which have borne the burden and heat of the day. We shall not lay the yoke of a rigid uniformity on the necks of our converts. We shall lay down ourselves as an aim not the multiplication of English Churches on a foreign soil, but the creation of native Churches. We shall allow great latitude of development in non-essentials, such as the form of worship. We shall not impose our Articles, or even our Prayer-book, as a necessity, on native peoples. We shall act throughout in the faith that they too, like the race converted to Christ in the ages past, have some treasure of their own, some special gift or endowment, to contribute to the House of God. We shall draw closer our intercourse with the enfeebled Churches of the East, not too carefully scanning their faults, whether in doctrine or in practice, but striving by education and by sympathy to raise them to a higher level. Thus will the Catholicity of our Church be at length realized—a true inspiration to ourselves and an untold blessing to mankind. 'All ye inhabitants of the world, and ye dwellers on the earth, see ye, when He lifteth up an ensign on the mountains.'

FAMILY DEPARTMENT.

(From the *Young Christian Soldier*, N. Y.)

"Whenever in school or playtime
A taunting speech is said,
That strikes our heart and wounds it,
And makes our cheek flush red,
Come bitter words in answer
Come rushing up again,
Oh help us, Lord, to check them,
And force them back again.

"When brother, friend, or neighbor
Has pain or loss to bear—
His sky so dark and cloudy,
And ours so glad and fair,
Oh help us, Lord, to utter,
From hearts that sorrow touch,
Good words that cost so little,
And yet are worth so much.

"The world is full of sorrow,
The world is full of sin;
E'en children's hearts have troubles
And evil works within;
And prayer can heal the sorrow,
And drive the sin away:
O come to us, Lord Jesus,
And teach our hearts to pray."

PARENTAL GOVERNMENT.

"You are a very naughty girl and I don't love you!"

I turned my head. The speaker was a fashionably-attired woman, with a pretty little daughter, who in company with myself and a number of other people were sitting in the waiting room of a railway-station, pending the arrival of the train. The child was a rather delicate, sensitive-looking little thing, and seemed cut to the heart by her mother's words. Her lips quivered, her eyes filled with tears, and I could see that nothing but the disgrace of crying in the presence of strangers prevented that slender frame from shaking with a tempest of sobs, common to children of her peculiar nervous temperament. Some childish fault had been committed, requiring perhaps a little re-monstrance, but nothing the child could ever do should have elicited from a mother those cruel words, 'I don't love you.'

Surely the Bible teachings are all contrary to such doctrine. We are told that God, while

hating our sins, and bringing the dear Saviour to a strict reckoning for us, still pities and loves the sinner. "Not willing that any should be lost, but that all should come to repentance." And shall we be less merciful to our children than we expect our Father to be to us?

Let them know that, while their mother is sorry that they are naughty, and is obliged to take away some privileges, so that they will not transgress again, she loves them all the time, and is grieved to be compelled to punish them. Oh! the unwise training which is at the root of the wickedness children afterward develop, to the horror of their parents.

"I don't know what to do with that boy of mine," said a father. "He gets a whipping nearly every day, for something or other, but it don't seem to do much good."

I met the aforesaid boy a block off, skulking along with a sort of dogged resignation. It was winter, and he had a pair of skates in his hand, but his pantaloons were wet with slush and mud nearly up to the knees, and he evidently saw with his mind's eye the familiar birch rod.

"What's the matter, Georgie?" I asked kindly.

"Why the ice was thin in a place on the bank, and William Evans pushed me in. I'm awfully afraid to go home. I know father'll say it was my fault, and give me a whipping. And it wasn't my fault, but he won't believe me, all the same; he never does."

Now what sort of a father was that man? and what sort of a man will that boy grow up to be? Fathers, mothers, I implore you to deal wisely, kindly with your sons and daughters. Make them to feel that they have no truer, loving friends on earth than father or mother.

"My daughter has made her bed, and she can lie on it," said a proud, unrelenting mother whose child had fallen but was bitterly repentant.

"Do you mean to say that you have cast her off, you, her mother?" asked a friend.

"Certainly," was the hard response. "She has disgraced me and her family, and I have forbidden her the house."

"But where is she to go, if her own home is closed against her?"

"I don't know. There are places where they take in unfilial daughters. Some of those Homes I suppose she can go to. She can't come here."

This is a fact, this conversation just related. And the daughter did go to a Home, where a tender, pitiful, good woman took the wanderer in, and encouraged her to return into the right path.

Again I say to the parents, to show their children that father and mother are their real friends, that home is always the best place for them, and that love, not fear, governs them.—*Advocate and Guardian.*

WHAT CAN SHE DO.

BY GRACE H. DODGE.

A young girl who has just left school often finds herself with few or no regular duties. She has time at her disposal. How is it to be spent? Selfishly? Lessons which lead to self-culture, with fancy work, chit-chat, and gay social life, may be well enough for a part of her time; but ought not the remainder to be given to others?

The mother needs the daughter's assistance. Little by little, household duties and responsibilities can be assumed. The younger children need the sister's help and loving thoughtfulness. The brothers want a sister always ready to sympathize, and to enter into their pursuits. The father is fond of his daughter's presence,

and justly claims certain of her hours. Much joy, gladness, and relief a young girl fresh from school can bring into the the home circle, and surely she ought there to do what she can.

But more than this. The education, the musical talent, the gift of languages, the trained pen and cultured tongue, the well-stored mind, should be used for others outside the home as well as within it. There are poor, tired, sick, lonely and tempted ones all around, who need some of the freshness, some of the cheer, some of the chasteness, some of the strength, of a girl's life.

"But what can I do? How shall I begin?" are questions often asked. Be filled with a strong desire to do something, and the way will be opened. "Do that which lies nearest you." In the Sunday school and in the sewing schools are classes waiting for a teacher. Not very far from your home stands a hospital. Here are many sick and suffering women and children, to whom the hours seem like days. The day seems endless; and yet, when night comes, there is a longing for the day. How tedious to do nothing but lie still! How doubly tedious when friendless and alone! Into the wards and among these tired ones a young girl, with bright and smiling face can bring the grateful sunshine with her. Perhaps she is not fully equal to advice and practical sympathy; but she can give bunches of flowers to one and another, or some colored picture-cards, or books collected from more fortunate people. She can, after speaking a cheery word to the different patients, sit down among them, being careful that each can see her comfortably. Then, for a half hour or more, she can read some happy story or bit of information. Neither the women nor the children will enjoy a long-continued reading, but will be enlivened by clever anecdotes, narrative and other poetry, adventures of travellers, and the like. A few moments should be taken for reading a passage from our Saviour's life, and one of His comforting messages should be given, to be thought over until another visit.

There may be a girl in the ward who is able to use hand and head. To her can be brought some pretty piece of fancy work, and she can be taught to do it. One poor deformed girl lying in a tenement-house was taught by a lady how to crochet a purse; silk was given her, and then hours flew by, her thoughts and hands busy over the purses to be sold to buy a surprise for her mother.

From these few suggestions, it is certainly seen that young girls can find many opportunities for devoting themselves to others, not only in their own families, but also for those suffering, unlearned, and neglected ones who need help, cheer, and sympathy. Will not every girl and young woman try to do something, as God means that she should do—trying to learn that the only way to follow Christ is to serve Christ?

A TALK WITH GIRLS.

We are thinking, more or less, now, of what we shall wear, what we shall buy, for the coming season.

It is always a serious question what to buy, and how to have what we buy made. There is a principle that can be laid down that will apply with equal force to every girl: Buy only what is suitable to your position. Nothing is in worse taste than an overdressed person, or an extravagantly dressed one. Our friends know whether we can afford to appear in clothes they see us wear. If these are more costly than we should wear, they must feel a perfect contempt for us. Our clothes reveal our character. A daughter who appears in clothes more costly than those worn by her

mother, or more expensive than her father can afford, is going about with a placard on which is the word, in very plain letters, SELF-FISH.

A young girl who appears in clothes that cause people to notice them and comment upon them, carries the word UNREFINED in plain sight.

Nothing shows so clearly the thoroughly refined, unselfish and sensible young girl as simple, unassuming attire, in harmony with her family's position.

THE CHILDREN'S GUILD.

I could but regard it as a call from God when my Sunday school class asked me to give them some Church work to do, adding, "Not in Lent only—that's too short, but all the time."

After talking it over with our pastor, we asked all the little girls who wished to do so to join us. We met at first on Saturday afternoons, but afterward changed the day to Wednesday. The children come in after school and stay as long as they choose. If any member will pledge herself to work twenty minutes a week at home, she need come only once a month, but all prefer to attend the meetings.

From September until almost Christmas we dress dolls, make candy-bags, scrap-books, tidies, marble-bags, work-bags, etc., and send a box to some mission school for Christmas. From January until July we make dolls' clothes and fancy articles, which are sold at a lawn party given about the first of July. The proceeds of this sale are given to the Bishop for use in the missionary work of the diocese. The children also bring many Church papers and magazines which are sent to missionaries.

I believe that some such work can be done in every town and village in the land. Do not fear to begin in a small way. It is not necessary to look far ahead or to plan great things. God will open the way step by step. If we do the first little bit of work that comes to hand, when that is faithfully done, broader fields will open before us. The children will almost outstrip our lead, and richest blessings will crown our labours.

MARRIED.

OWEN GELLING—In Holy Trinity Church Bridgewater, N.S., on the 11th Oct., by the Rev. J. O. Kuzges Rector of Kentville, assisted by the Rev. G. D. Harris, Rector of St. Matthews, LaHave, Nepean G. Owen, to Annie Sophia, eldest daughter of the Rev. W. E. Gelling, Rector.

ROSS-BLANFY—On the 18th October, by the Rev. C. O'Neil Baylee, incumbent of Plantagenet, William Ross, son of George Ross, of Aedonia, Ontario, to Jane Blaney, daughter of Jas. Blaney, Caledonia, Ontario.

DIED.

BAKER—At Albion Mines, on October 14th, Samuel Baker, aged 35 years. He was an Englishman killed instantly by an accident on the Company's Railway.

DUVERNET—Entered into the rest of Paradise at the residence of her daughter, (the Rectory, Levesport, N.S.), October 15th, Frances Eliza Ellegood, beloved wife of the Rev. Canon DuVernet, "And so He giveth his beloved sleep."

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MISSION FIELD.

THE BISHOP OF CARLISLE ON THE FOUNDING OF THE S.P.G.

In *Murray's Magazine* for August, a striking summary of the work of the Church abroad, and especially of the century during which the Colonial Episcopate has existed is given by the Bishop of Carlisle. In it occurs the following weighty and eloquent passage on the founding of the S.P.G.

"In 1701 the venerable Society for the Propagation of the Gospel in Foreign Parts was incorporated by Royal Charter: an event this much to be noted in the history of the English Church. In later days we have seen the foundation of many missionary societies, notably the Church Missionary Society, besides a crowd of smaller missions. The establishment of a new mission of some kind or another strikes us in these days with not much more astonishment than the establishment of a new parish; not to mention that there are many missionary societies outside the Church, which are doing good work in the common cause. But the establishment of the Society for the Propagation of the Gospel was such a phenomenon as England had never witnessed before; it was a public recognition, on the part both of Church and Crown, of the responsibility laid upon England by her foreign possessions and by her position in the world; it might even be regarded as an answer to prayer. In the last edition of the Prayer book, dating only from 1662, there had been introduced the 'Prayer for All Sorts and Conditions of Men'; in that prayer Englishmen had been taught from one end of the kingdom to the other to pray continually that God would be pleased to make his ways known unto mankind; his saving health unto all nations. How could such a prayer be used honestly without some practical result? The result may fairly be said to have been the establishment of the first Society in England for the propagation of the Gospel of Christ."

NORWICH Cathedral Pulpit was occupied on the Centenary day by the Rev. F.W. Polly, late Principal of St. John's College, Qu'Appelle. The sermon has been printed, and contains many useful and eloquent passages. After a description of the Church's work in the Diocese of Qu'Appelle, he adds:—

"We may not have been, as St. Peter was, eye witnesses of the majesty of Christ. We may not have witnessed the majesty of Divine suffering on the Cross, nor the majesty of His miracles, nor the majesty of His Resurrection; we may not, in a literal sense, have accompanied with the Lord Jesus, but we have been eye-witnesses in another sense: we have witnessed the majesty of Divine Grace, and we have seen how it can melt the souls of men, how it can soften rug-

ged and stony hearts, and how it can touch men whom it seemed impossible to touch, and over whom we may have lamented with an exceeding bitter cry. And we, especially, who have laboured in other vineyards of the Lord, have indeed known how the majesty of the Cross, the old, old story of the love of Christ, can win even utterly abandoned men, and can convert a dreary wilderness into a garden of the soul."

He thus appeals for the Society: "The venerable Society for the Propagation of the Gospel (whose servant I once was, and whose servant I still would be, but for the failure of my health) has especial claims upon your bounty. It appeals to you as the oldest of Missionary Societies in England. It appeals to you on the strong ground that it is the only Missionary Society whose work lies, not amongst natives alone, but also amongst settlers of European origin. It appeals to you on the ground that it works on thoroughly Churchly principles, never interfering between Bishop and Clergy, or planting an irresponsible committee to usurp his place. "And, lastly, it appeals to you with untold force by the grandeur of its past and present work, which I have endeavoured however slightly, to indicate to-night."

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WISE WORDS FROM THE BISHOP OF BEDFORD.

The Bishop of Bedford preaching before the United Kingdom Railway Temperance Union, at its fifth Anniversary on the 9th Oct. last, in St. Pancras Parish Church, London, England, based his discourse, which was a very brief one, upon the 21st verse of the 14th chapter of the Epistle to the Romans, "It is good neither to eat meat nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Surely, he said, we had here Scriptural authority enough for every movement in favour of Temperance and against the sin of drunkenness. He thought no one could for a moment pretend that he knew of no weak brother who was made to stumble or fall through the indulgence of others. At the Church Congress, from which he had just returned, one of the saddest things that was heard was the way in which Englishmen—soldiers, sailors, and settlers—were hindering the cause of Christ, by this sin of drunkenness in foreign lands. If the natives whom we sought to win for Christ saw those who professed to live according to the Gospel of Christ giving way to intemperance, were they not likely to stumble? In some parts of the world Mahomedanism itself was winning more converts than Christianity, just because its fruits seemed to the people to be better and purer. It made people at all events sober, and they not unnaturally said, "Here is Christianity, which makes people drunkards!" This was a great disgrace to our name as a Christian country. His Lordship went on to answer some objections which were brought against the advocates of Temperance by good people. He did not care at all what objections were brought by bad people or self-indulging people, but there were some who were neither one nor the other, who did nevertheless find fault with their work. One thing they said was that by asking for a pledge of abstinence from intoxicating drinks they were slighting their baptismal pledges. This, he contended, was not common sense. A man in his baptism was pledged to follow Christ, to lead a holy life, and to renounce the world, the flesh, and the devil; but there was no special manner or form in which he was to do any one of these things, and it was no sin to ask a man to pledge himself to abstain from strong drink because such a pledge was not required at his baptism. We had great principles laid down for us by God, but no minute rules as to carrying them out. He therefore thought it was folly to say that the pledge of abstinence was in any way contrary to, or in any way seemed to throw a slight upon, our baptismal pledges. Then there were others who said they were disposing of one of God's greatest gifts. His own opinion was that a great many things had

been said about fermented drinks which had much better not have been said. He could pardon the antagonism that had been aroused by the misuse of that which God had given us, but at the same time he was sure that many had erred in excess of the truth by denouncing as sinful in itself what was only sinful in its abuse; and he would urge them to be on their guard against the worse than folly of denouncing the use of wine in the Holy Sacrament of the Lord's Supper. Were he to do so, he would dread lest he had offended the Lord, for though he allowed that it was an open question what sort of wine was used at the Lord's Supper, and although it seemed a doubtful question whether the wine was mixed with water, there was nothing to show that the Lord used unfermented wine. Apart from that great consideration, he would consider himself exceedingly presumptuous if he ventured to condemn what had been the universal practice of the Church of Christ. Another argument used against them was that they were making temperance their religion. He did not believe that. He knew there were some men who knew no religion, but were nevertheless ardent abstainers; but they did not make temperance their religion, and he saw no signs of people professing faith in the Christian religion falling into such a stupid mistake as of thinking they could be saved by temperance. But what they did believe was that temperance was a blessed handmaid to religion, and that it swept away the terrible hindrances to religion. He did not believe for a moment that there was any peril of temperance being put in the place of religion. He thanked God for the temperance movement, and the manifest blessings it had wrought. There were all sorts of schemes before the country for improving the condition of the poor. There were schemes of the Socialists, of all sorts of philanthropic agents, the plan for bettering the times, the co-operative scheme for giving the people a share in the profits of trade (with which he thoroughly sympathised), and schemes for promoting labour; but he was certain that if drunkenness could at once be abolished, it would do a hundred times as much good as all the other schemes put together in improving the condition of the people. When they found a very poor and miserable family, inquiry always showed that there was drunkenness on the part of one or both parents. If drink was abolished, not only would nine-tenths of the misery and poverty of the country be banished, but we should be able to shut up the work-houses, lunatic asylums, and prisons.

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