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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XL. {
No. 13.

MONTREAL, WEDNESDAY, SEPTEMBER 3, 1890.

{ PER YEAR
\$1.50

ECCLESIASTICAL NOTES.

BOTH the Dean of Llandaff and Canon Liddon are rapidly approaching convalescence.

THE Rev. G. Woodhouse, for fifty-four years Vicar of Albrington, near Wolverhampton, Eng., preached twice on his ninety first birthday, and is still in excellent health.

THE *British Weekly* says that the Rev. W. P. Irving, B. Sc., Howard Chapel, Bedford, is reported to have applied for admission into the Church of England. We are aware, also, that a well-known literary Nonconformist is about to receive Apostolical ordination.—*Family Churchman*.

ON Monday, August 4, a new church was consecrated at Pentre, Rhondda Valley, Wales, which has been erected at the sole expense of Mrs. Llewellyn, Baglan Hall, and her late husband. The new building will seat 800 worshippers, and has cost about £20,000.

THE Bishop of Salisbury, says a contemporary, now always retains at the palace some three or four unbeneficed clergymen who are able to go out at a moment's notice to a parish where the vicar is taken ill or where a mission is to be preached. The Bishop has also the services of a barrister, who acts as his private secretary and legal adviser in the diocese.

THE PRIMATE'S NEW ASSISTANT.—The Archbishop of Canterbury has secured, as Suffragan Bishop of Dover, in room of the late Bishop Parry, the Rev. George Rodney Eden, M.A., vicar of Bishop Auckland, Durham. He was an intimate friend of the late Bishop of Durham, and having been ordained in 1879, he took during the succeeding five years a principal part in the oversight of the students whom the Bishop gathered together at Auckland Castle. He is Rural Dean of Auckland, and has been vicar of the large and important parish of Bishop Auckland for six years. He belongs to a well-known family in the North, and is connected with families in Kent. He recently married a daughter of Canon Ellison.

THE proposal to erect a memorial to the Canterbury martyrs, who perished during the Marian persecution, has been brought under the notice of the Archbishop of Canterbury. His Grace, who is greatly interested in the preservation of historical sites and monuments, has expressed to the Dean of Canterbury his approval of the movement, and not only promised to support it by a subscription, but has kindly consented to examine any plans or designs which the committee may submit to him. The Archbishop also suggests that, if the space admits, and old type of cross on steps, with the names engraved on a tablet or round the base of the shaft, would be simple and appropriate. This corresponds exactly with the idea formed by the committee, and will doubtless be ultimately adopted, the cross held to be most suitable being the ancient form locally known as the "Canterbury cross."

It is worth remembering that no newspaper

is printed especially for one person. People who become greatly displeased with something they find in a newspaper should remember that the very thing that displeases them is exactly the thing that will most please somebody that has just as much interest in the paper as they have. It takes all kinds of people to make a world, we are told, and the patrons of a newspaper are made up of the elements of the world. A man may have a dislike for tobacco, but he is not foolish enough to complain of his grocer because he keeps it for sale.—*The Pacific Clipper*.

ANOTHER young missionary has just fallen a victim to the climate of East Africa. Mr. J. W. Hill, who left England at two days' notice, as recently as May last, to join Bishop Tucker's party for the interior, succumbed to an attack of fever on Tuesday week. He was a Cambridge graduate, and was actually in the middle of his ordination examination by the Bishop of London at Fulham when he heard of the call for further volunteers for Africa, and he at once offered himself. The Bishop of London sanctioned his withdrawal, and gave him his blessing. On arriving at Zanzibar he was ordained by Bishop Tucker. That a life so full of promise should have been thus cut short will excite the deepest regret amongst all who are interested in missionary work.—*Family Churchman*.

THE Minister who complains that his people knows so little about the thought and work of the Church, and yet who makes no effort to put his Church paper in each family of his congregation, has more reason to find fault with his own remissness or indifference than with his people's ignorance. He neglects to place within their reach the very agency which will bring them in contact with a knowledge of what the active minds in the Church are thinking about, and what her best workers are doing. He keeps from them the very source of information and quickening which they need. It will not do to say that taking a Church paper is their own lookout, or that they should take it without his urging. This is not the way in which he reasons and acts in other matters. When his heart is set upon a particular measure he talks it up and persists in pressing it upon the attention until a proper interest is aroused and his end is attained. People generally need to be urged to do the very things which are best for them, and about which they should be most intent. Thus it is in regard to the religious paper. Many persons think that they must have their party organ and their county or city paper, but they have yet to be educated up to the use and necessity of taking and reading the Church paper. They do not usually subscribe for it until urgently solicited to do so by their pastor, or an agent, or some friend. Would it not, then, be well for each minister, yea, is it not his churchly duty, to work up an interest in the paper or papers of his Church during the family visitation, from the pulpit, and by the wayside? There is no doubt that he who circulates such a paper, or gets it circulated through his congregation, reaps corresponding advantages. He speaks to a more intelligent and responsive audience. He finds a more wide awake and

active people. He also is the means of carrying blessings to many a household and of extending his influence in ways that he little realizes.—*Guardian*.

THE WINNIPEG CONFERENCE.

The Conference between The Church of England in Eastern Canada, through delegates appointed by the Provincial Synod, and by the several dioceses within the Ecclesiastical Province, with that in the West, including the Province of Rupert's Land and the independent Dioceses of New Westminster, British Columbia and Caledonia, on the Pacific Coast, took place at Winnipeg on the 14th and 16th days of August last, the meetings being held in St. John's College, under the presidency of the Most Reverend the Lord Bishop of Rupert's Land, Metropolitan, the elected Chairman. There were present on the first day from the Ecclesiastical Province of Canada, the Lord Bishops of Toronto, of Huron and of Nova Scotia, and Clerical and Lay delegates from the different dioceses, as follows:

Nova Scotia.—Rev. Canon Partridge, D. D., Halifax.

Fredericton.—C. N. Vroom, St. Stephen.

Quebec.—Rev. Canon Thornaloe and R. W. Heneker, D. C. L., Sherbrooke.

Montreal.—Ven. Archdeacon Lindsay, Waterloo; L. H. Davidson, D. C. L., Q. C., Montreal.

Ontario.—Rev. Canon White, Iroquois; R. T. Walkem, Q. C., Kingston.

Toronto.—Rev. Rural Dean Langtry, Prolocutor of the Provincial Synod of Canada, Toronto; J. G. Hodgins, LL. D., Toronto.

Niagara.—Ven. Archdeacon Dixon, Guelph; J. J. Mason, Hamilton.

Huron.—Very Rev. Dean Innes, London; Chas. Jenkins, Petrolia; W. J. Imlach, London.

Of the Province of Rupert's Land.—The Most Rev. The Metropolitan; The Right Rev. the Bishops of Qu'Appelle, of Athabasca, and of Saskatchewan and Calgary; and the following members of the Lower House of the Provincial Synod.

Diocese of Rupert's Land.—Very Rev. Dean Gridale: Revs. Canon Matheson, Canon O'Meara, E. S. W. Pentreath, W. A. Barman, Canon Coombes and A. L. Fortin; Messrs. Sheriff Inkster, F. H. Mathewson, W. R. Mallock, Col. Bedson, H. S. Crotty and W. G. Fonseca.

Qu'Appelle.—Revs. J. P. Sargent, W. E. Brown, F. Baker, A. Kraus, L. Dawson and H. B. Cartwright; Messrs. H. Fisher, W. White and J. Sumner.

Athabasca.—Rev. G. Holmes, Rev. A. W. Goulding, Mr. T. Gilroy, Mr. W. J. Melrose.

Mackenzie River.—Ven. Archdeacon Phair, Mr. J. Wrigley.

Saskatchewan.—Ven. Archdeacon G. McKay, Revs. Canon Flett, E. K. Matheson and A. H. Wright.

Calgary.—Revs. A. E. Cowley, J. W. Tims, A. W. F. Cooper, J. F. Pritchard, and Mr. W. Pearce.

The only Diocese on the Pacific Coast represented was that of *British Columbia*: Venerable Archdeacon Woods and Mr. Lacey Johnson, New Westminster, B. C.

The Rev. Canon Matheson, B.D., Winnipeg, and Dr. Davidson, Q.C., of Montreal, were elected Secretaries of the Conference.

The Metropolitan of Rupert's Land stated that the Synod of his Province had thought it best to have the whole of its members present, especially as the number of its lay members was small, but that in case of a vote being taken if it were taken by dioceses it would prevent any preponderating effect, and this was agreed to.

The Lord Bishop of Toronto, Chairman of the Committee of the Provincial Synod of Canada, by which the necessary steps to procure a meeting of the Conference had been taken, then explained that in 1886 the question of the Union or Consolidation of the several branches of The Church of England in Canada had been brought before the Provincial Synod of Canada and resolutions, indicating a desire that such consolidation should take place were passed. Like resolutions were passed in 1887 by the Synod of the Province of Rupert's Land, and in 1889 the Provincial Synod of Canada appointed a Special Committee of both houses to take the steps necessary to bring about a Conference on the subject; and the result was the Conference then assembled. His Lordship stated that the Joint Committee of the Provincial Synod of Canada had not come with any cut and dried scheme to which they were committed, and to which they were about to ask the adherence of the Dioceses of the other Province. The wording of the resolution of that Synod showed that the whole ground was open before the Conference, the object of which was to devise some scheme for submission to all the dioceses of British North America. It was quite true there had been certain definite plans put forward by individual diocesan synods, but it must be clearly understood that they do not in any way prejudice the deliberations of the Conference. There was in the minds of the majority of those who earnestly desired to forward the unification of The Church no desire to interfere with the existing Provincial organizations. He expressed the profoundest conviction of every member of the Church of England over the scattered dioceses of the importance of The Church in Canada being able on all great moral and religious questions to give one unanimous decided voice. When the Church was separated into isolated provinces with nothing to bind them together there was a possibility of their drifting asunder in the course of time, not merely in minor practices, but in fundamental truth. Nothing was to be more seriously apprehended. They all earnestly desired that it should be one in doctrine, one in truth and one in charity.

Canon Matheson, Secretary of the Lower House of the Province of Rupert's Land, read the resolution passed by that house expressing sympathy with the object of the Conference and a desire to promote it, but at the same time its opposition to the dissolution of provinces and provincial synods.

The Metropolitan of Rupert's Land then addressed the Conference, concurring entirely in every word spoken by the Bishop of Toronto. The question before the meeting was what practical steps the Conference should advise for this confederation. They had three subjects to consider: 1st, the character or position that they were to give to the General Synod and the steps necessary to give it this position; 2ndly, the powers that were to be possessed by this General Synod; and thirdly, the composition of the General Synod—who are to make it up. With regard to the first, it would largely depend upon the view entertained of the objects of this Confederation. His own view was, first, he would look from it for a voice from the united Church on all questions of interest to

The Church and to Christ's work; second, he would look for common action in all missionary, educational, and other church work; in the third place he would hope to get from it an executive body to deal with all other bodies, whether ecclesiastical or civil. There he would be inclined to stop, but he supposed some would not be satisfied with this, but would like to have a Synod with powers for what he may call coercive legislation; for example, the formation of an appellate tribunal and the enacting canons and resolutions involving penalties. He would not limit the powers of the General Synod to deal with all such questions; but, at present, he would wish that these should not be operative in any province or independent diocese until accepted by the Provincial Synod or the Synod of the diocese. To those who would not be satisfied with such a limit, he would say their first great object was unity; they would secure wonderful advantages as a Church simply from unity; secondly, if they agreed to such limitations as he indicated, there would be no difficulty in forming this General Synod; but, if they went farther, Acts of Parliament would be required, and there would be many difficulties; and with regard to his own province he believed that for many a day union would be impracticable. His Lordship referred to the action of the Church in Australia, reading from an account thereof by the late Primate, Bishop Barry, and concluded by saying that with the view he took of the General Synod it should have power to treat of anything it liked, but at present at least, there should be certain limitations with regard to what he had called coercive legislation.

The Bishop of Huron then moved that a committee be appointed to consider a form or draft of the proposed union, to put to the Conference in an hour, and that the Conference adjourn accordingly.

Dr. Davidson suggested that the motion was premature: and referring to an impression that seemed to prevail that the delegates from the East had come pledged to a particular course of action, declared the idea utterly unfounded: that true the Diocese of Montreal had affirmed its conviction that but one Province for the whole of Canada was the best form of consolidation, in which view he at present concurred; yet its representatives were not pledged to vote for this and nothing else. They were ready to hear the views of the delegates from the different sections of the country, and then, having determined that union was necessary, it would be right to have the committee the Bishop of Huron had proposed. He wanted the delegates to be entirely disabused of the idea that those from the Diocese of Montreal had come pledged to any course, though like the Diocese of Qu'Appelle that diocese had expressed the opinion that one Province would be the best.

Archdeacon Woods also thought it a little too soon to receive His Lordship's resolution. They were not at present so much a convention as a committee of the whole. They should consider first the advisability of unification; secondly the practicability; and thirdly His Lordship's resolution as to how it should be accomplished, supposing the first two to have been carried in the affirmative.

The Bishop of Qu'Appelle then moved in amendment, seconded by Ven. Archdeacon Lindsey, that the simplest and most efficacious method for the consolidation of The Church in British North America would be to amalgamate all existing dioceses into one Province, at least until such time as the Church become more powerful. His Lordship said he was speaking in opposition to the strongly expressed feeling of the great majority of those who had spoken; also against the expression of the province to which he belonged. He regretted to have to seem to be in opposition to the so very pronounced expression of his most esteemed Metropolitan. He was sure it would not be considered

disrespectful to him if he expressed his opinion as strongly as he could, and it would not be thought for a moment a reflection on the wisdom of what had been done in the past. He knew there had been a good deal of misunderstanding. When the Province was formed it was under totally different circumstances from those of to-day. He did not think because anything had been done in the past it must necessarily remain forever, when there had been a change of circumstances. A debt of gratitude was due the Metropolitan for these admirable educational institutions of which Winnipeg might be proud. But the Metropolitan would be the first to admit that in a matter of such importance all private feelings should be put aside and he (the speaker) should express what he felt so deeply for the welfare of the Church throughout the Dominion. Perhaps it was more suitable that he being from this Province (Rupert's Land), should propose the amendment, rather than that some one from Eastern Canada should do so, because there was an altogether unfounded idea that the eastern delegates wished in some way to swamp; those here. He did not believe there was any such feeling. The readiness shown to meet the whole of the members of this Province was an evidence that such was not the case. Why did he advocate the forming of one Province? He believed it was the only really efficacious means of obtaining that which he believed they all desired to obtain, the consolidation of The Church, in one feasible scheme. What did they really mean? In the first place, to create and to foster a more thorough and perfect unity of the Church in the minds of its members throughout this vast country. There was not that realization of unity at the present time, he believed. One great bane, if not the greatest, he believed to be parochialism and individualism. Parochialism he saw frequently in the parishes, which were doing for themselves what they could, each thinking its own little entity the chief object it had in view. That parochialism, he feared, extended too much to the diocese and even to the provinces. They all knew the Church was one; but they wanted the fact to be realized by the members of the Church more than it is. One member cannot suffer without the whole body throughout this vast Dominion feeling it in some manner. They wanted unity of legislation on such important matters as discipline. Discipline could only be obtained by one legislative assembly. Unity was wanted in such matters as the marriage laws in which the Church ought to be able to speak plainly, loudly and authoritatively as what are its laws as apart from the laws of the State, and it ought to be able to constrain amongst its members obedience to the laws. Unity was wanted in matters of administration of Christ's church as a whole, of evangelization, of education of the Indian population, of the proper training of candidates for Holy Orders, and other matters which certainly ought to be considered of importance to the Church as a whole. The Church ought to speak with voice of authority and power that would compel the attention of the legislators of the land upon matters that touch the moral welfare of the people. They wanted to speak as they could not possibly do now by scattered dioceses, or even by provinces.

2 They might be prepared, as they could only be prepared by such a body for the day, which, he ventured to say, could not be far distant, and which, if church people had a little more faith in the ruling of the Holy Spirit, might be nearer than it is, when the Church should act boldly with the freedom which was already hers, and not to be content continually to abide under the fetters which, he was sorry to say, the Church at home had, but which, we thank God, we are free from, and could act with freedom if we only would. When he was in England the Church was continually yearning to be able to do things which

connection with the State prevented her doing. Why not act with freedom where freedom would be for the welfare of the people and the growth of the Church? We want to be prepared for the day when we shall act with that freedom; and he trusted, at least, that day might be very near. These wants, he believed, could only be obtained by this union in one province; for, a double authority over the diocesan synods would only divide and dissipate that power and unanimity of action that was wanted to concentrate and strengthen. One of the two synods made above the Diocesan Synod must become, it seemed to him, more or less a nonentity. Give the General Synod such powers as alone can make it worth while creating such machinery; make it the real governing body of the Church, with real power, and there would be scarcely anything left for which it would be worth while to have Provincial Synods. If the main power be left in the Provincial Synods, he could not see what gain there would be by making this extra machinery of General Synods. He had never yet seen a division of functions assigned to both which would be effectual in making both a real power. Three arguments were generally brought on the other side, the one practical and the other two theoretical. The practical one was that of the enormous distances in this country. Other bodies were able to gather together their members in one governing body. The Church in the United States, which had done such a wonderful work of late years, was able to gather its representatives in one assembly. He did not believe there was any reason, especially in the present state of this country, why the Church here should not be able to do the same. Of the theoretical reasons the chief was that it was contrary to ancient precedent to have such a large province and to dissolve provinces once created. With regard to the latter, which was a minor point, he did not think there was very much in it. Provinces had been dissolved, and one such instance would be sufficient as a precedent. They ought all to be delighted with such an earnest desire to conform with antiquity whenever it appeared; it was undoubtedly fully in accord with the spirit of the Church. At the same time all matters of Church government and organization, over and above that chief and fundamental one of the perfect equality of all bishops and dioceses, were simply matters of adaptation by the Church at the time for the needs of government according to the special requirements of the day and place. He reminded those who thus appealed to antiquity that the ancient provincial system was no example for us. The ancient Provincial Synods were simply assemblies of the bishops or rulers of the Church; and in the admission of the laity, whether rightly or wrongly, a totally different assembly was already made from what the Church in its earlier history ever knew. Therefore it was an entirely false idea to appeal to the ancient records of the Church with regard to our present organization. They were at perfect liberty to do what seemed best to them to be done. That which he believed all present most deeply yearned for was greater unity and power of action in the Church. While he individually believed most fully that this system of one province was the only one that could effectually do the work they wanted to see done, he trusted that every member of the Synod would be only too thankful, if he had to give up his individual opinion as to what might be the highest and best means of attaining that, if, after deliberation, other methods would help them nearer to that object which they all desired to see, the Church more prosperous and a greater power as it ought to be, in this country.

The Bishop of Huron then withdrew the motion, and Mr. Chas. Jenkins submitted, seconded by Mr. W. J. Imlach, the following resolutions in amendment:—

1. That this Conference is of the opinion that

there should be a general Synod for the Church in British North America having supreme authority in all legislative and administrative matters of general importance to the Church in British North America.

2. This Conference would define the duties and powers of the general Synod in the present circumstances of Canada to be: Exclusive power of dealing with matters affecting the authoritative standards of doctrine and worship, and the discipline of the Church; oversight of all agencies employed in church work; charge of the general mission work of the Church, including the religious education of Indians; medium of adjustment and transfer of clerical claims on widows and orphans, and superannuation funds, when clergymen change from one diocese to another in the general Synod; saving all rights and claims secured under the constitution of the respective Synods concerned; conditions of transfer of clergy from one diocese to another; maintenance of uniformity of the religious teaching of the children of the Church; development of systematic support of clerical education; a court of final appeal from subordinate bodies, and generally, to have oversight in all matters of general importance to the Church in British North America.

3. The Synod shall meet triennially for the present, at such place as may be fixed upon by the Synod, the first meeting to be not later than 1893, the senior Metropolitan to be convener.

4. The Synod shall consist of two Houses, an Upper and Lower. The Upper House shall be composed of all the bishops of British North America, and shall be presided over by

The Lower House shall be composed of three clerical and three lay delegates from each diocese, to be elected by the Synods of each diocese, as in the present circumstances of the Church in Canada, the dioceses alone can give such completeness and variety of representation as is requisite.

5. The present provincial system will be retained for the specific discharge of all duties connected with the interest of the Church in the provinces. The general Synod, however, to have the power of dividing and creating new provinces as circumstances may direct, or as may appear desirable.

6. The duties and powers of the Provincial Synods the Conference would define to be, to act for the Church in all matters of civil provincial legislation and secular education; to enact canons for the church in such provinces in reference to all questions arising out of the church temporalities or religious institution acts; duties of church officers, etc.; to promote such action within the area of any civil province as would lead to uniform canon laws governing all church temporality affairs; to have jurisdiction in ordination of bishops, and creation of new dioceses within their limits, and generally to have such rights and privileges as they have hitherto enjoyed, excepting such as may be handed over to the general Synod.

As it appeared that the Conference was in favour of consolidation, though difference of opinion existed as to the *modus operandi*, it was suggested that the discussion on the motion of the Bishop of Qu'Appelle should be suspended, and Mr. Jenkins' motion withdrawn for the present; and it was then moved by Rev. Dr. Langtry, seconded by Dr. Heneker, that this Conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America; which motion was carried *nem con*; after which the discussion on the Bishop of Qu'Appelle's motion was continued. It became manifest that the Province of Rupert's Land was pretty well united in its determination to preserve the provincial system as a *sine qua non*, and that certain of its lay members were impa-

tient under any discussion of the subject; and ultimately, on motion of the Bishop of Saskatchewan and Calgary, it was resolved by a large majority, on poll vote, That in any scheme of union the Conference affirms the necessity of the retention of provinces under a general Synod.

The consideration of Mr. Jenkins' motion, clause by clause, being then proposed, it was moved by the Bishop of Saskatchewan and Calgary, seconded by Mr. Wrigley: That a committee be now appointed by the Metropolitan and the Lord Bishop of Toronto to draft an outline scheme for a General Synod; that the resolutions introduced by Mr. Jenkins be referred to such committee; and that the conference adjourn until 11 o'clock to-morrow to receive its report.

The Bishops appointed as the committee: the Bishops of Rupert's Land and Toronto, Rev. Dr. Langtry, the Dean of Rupert's Land, Mr. Jenkins, Rev. Canon Partridge, Dr. Heneker, Canon O'Meara and Mr. Wrigley, and the meeting adjourned.

SECOND DAY.

On Saturday, 16th August, the Rev. W. A. Young, of Goderich, Diocese of Huron, and Hon. D. L. Hanington, Q.C., of Dorchester, Diocese of Fredericton, and Mr. Jephson, of Diocese of Rupert's Land, appeared, and took their places as delegates.

The Bishop of Toronto submitted the report of the committee appointed on the previous day, which was taken up clause by clause, and was, after slight alterations only, adopted as follows:—

1. PROPOSED CONSTITUTION.—There shall be a general Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the Bishop. The representation shall be as follows: Dioceses having fewer than 25 licensed clergymen, one delegate from each order; dioceses having 25 and fewer than 50 licensed clergymen, two of each order; having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upward, four of each order.

2. Time and place of meeting.—The Synod shall meet for the first time in the city of Toronto on the 2nd Wednesday of September, 1893, and shall be convened by the Metropolitan, senior by consecration.

3. The Synod shall consist of two Houses, the Bishops constituting the Upper and the clergy and laity together the Lower House.

The Houses shall sit separately, excepting at any time by the unanimous consent of both Houses.

4. The president of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitans.

The Primate shall hold office for life or so long as he is Bishop of any diocese of the General Synod; nevertheless he may resign at any time.

5. The General Synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no Canons or Resolutions of a coercive character or involving penalties or disabilities shall be operative in any Ecclesiastical Province or independent Diocese until accepted by the Synod of such province or diocese.

The following, or such like objects, may be suggested as properly coming within the jurisdiction of the General Synod:

- a. Matters of doctrine, worship and discipline.
- b. All agencies employed in the carrying on of the Church's work.

c. The missionary and educational work of the Church.

d. The adjustment of relations between dioceses in respect to clergy widows' and orphans' and superannuation funds.

e. Regulations affecting the transfer of clergy from one diocese to another.

f. Education and training of candidates for Holy Orders.

g. Constitution and powers of an appellate tribunal.

h. The erection, division or re-arrangement of provinces; but the erection, division or re-arrangement of dioceses and the appointment and consecration of Bishops within a province shall be dealt with by the Synod of that province.

6 For the expenses of the Synod, including the necessary travelling expenses of the members, there will be an annual assessment of the dioceses proportioned to their representation, exempting those which are entitled to send only one representative of each order.

The Bishop of Huron strongly objected to clause 2 of Section I, on the ground that it provided for a General Synod smaller numerically than the Provincial Synod; secondly, because it was necessary to give representation to differences of opinion. He held that there should be at least six clerical and six lay delegates from each Diocesan Synod (to secure dignity to the General Synod and give expression to the various views) and that the representation from the several dioceses should be equal.

A long discussion followed, several different modifications being proposed; the principle of the several dioceses having representation proportionate to the number of the clergy being supported by the Lord Bishop of Rupert's Land, Canon Partridge, Canon O'Meara and others. Mr. Imlach suggested that at least for the first meeting of the General Synod the number of delegates from the several dioceses should be equal, leaving it to them when assembled to discuss and determine as to the future. Dr. Davidson strongly supported Mr. Imlach's proposal, expressing his fear that the option of the principle of proportionate representation, so strongly and successfully opposed in the Sister Church of the United States, would probably prevent the assembling of the proposed Synod in 1893, through the refusal of some of the dioceses to accept this principle.

The Bishop of Saskatchewan and Calgary proposed, in amendment to the Bishop of Huron's motion, that dioceses having fewer than 25 clergymen should have two delegates of each order; those having 25 to 50 clergymen, three delegates; those having 50 to 100 clergymen, four delegates; those having 100 to 150 clergymen, five delegates, and those having 150 clergymen and upwards, 6 delegates each; but this failed of adoption; and on a poll vote being taken on the Bishop of Huron's motion, that the representation from the several dioceses be uniform, and that the number of delegates from each diocese be,—(the number being left blank in order to test the principle of equal or proportionate representation) 34 votes were given in its favor, and 23 against it. The vote by dioceses was then asked; but luncheon being announced, adjournment was made till 2 p. m. During the recess considerable "lobbying" was done *pro and con*, and on the reassembling of the Conference, after a statement by one of the members by permission of the chair, of the supposed cost of "equal representation," a figure which was quite astounding, but which, as the statement was irregular could not be discussed,—the vote was taken by dioceses and resulted in six votes being cast *for* and nine *against* the motion. The dioceses voting *for* were Fredericton, Montreal, Huron, Columbia, Qu'Appelle and Calgary; those voting *against* were Nova Scotia, Quebec, Ontario, Toronto, Niagara, Rupert's Land, Saskatchewan, Manito-

nee and Athabasca. The amendment was accordingly declared lost, and the clause as reported was declared carried.

The Bishop of Nova Scotia moved, seconded by Archdeacon Lindsay, that the word "unanimous" be omitted from the second paragraph of section 3. The motion was lost.

Some discussion arose over the proposition to call the presiding officer of the General Synod the "primate," several preferring the title of Archbishop. The Bishop of Toronto pointed out that the title of 'Archbishop' is always localized; thus if the Metropolitan of Rupert's Land held the office he would be the 'Archbishop of Rupert's Land'; and there was no precedent for the use of such a title as 'Archbishop of Canada.' The Archbishop of Canterbury is the 'Primate of All England'; the Archbishop of York is 'Primate of England'; the Archbishop of Armagh is 'Primate of All Ireland'; the Archbishop of Dublin, 'Primate of Ireland.'

The Bishop of Athabasca moved, seconded by Hon. D. L. Hanington, that the words "styled primate" be struck out. The motion was lost.

Several verbal alterations having been made and the following additional section added as -7 The words 'ecclesiastical province' heretofore used shall mean any group of dioceses under the jurisdiction of a provincial synod," the report was adopted as a whole the members rising and singing "Praise God from Whom all blessings flow."

The secretaries of the Conference were instructed to make an approximate estimate of the expenses of the first Synod, and to apportion the amounts to be contributed by each diocese, and to ask them to take such steps as they may think fit, to provide their share of such expenses.

The secretaries were also instructed to furnish an official copy of the results of this Conference to the Provincial Synod of Rupert's Land and to the Bishop of Toronto, certified by the Secretaries of the Conference and the chairman.

It was resolved, on motion of the Bishop of Athabasca, that this Conference authorize the committee appointed by the Provincial Synod of Canada to carry into effect the resolutions of this Conference.

Votes of thanks were then passed to the Bishop of Rupert's Land, and clergy and people of Winnipeg for kind reception and hospitable entertainment; to the Metropolitan as Chairman and to the Secretaries; to the Lord Bishop of Toronto for the work and assistance by him given; to the C.P.R. for reduced fares, and to the Press.

Mr. Lucey Johnson presented an invitation from the Lord Bishop of New Westminster (Dr. Sillitoe), to any of the Conference who might extend their trip to the Pacific Coast, to become his guests; as he would be very happy to accommodate as many of them as possible in his own house. The Conference then closed, the Metropolitan pronouncing the Benediction.

NEWS FROM THE HOME FIELD.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The fifth triennial meeting of this Synod was held at St. John's College, Winnipeg, Aug. 13th, 14th and 18th. The delegates assembled at St. John's College, and marched in procession to St. John's Cathedral where there was a choral service; a sermon on Unity by the Lord Bishop of Toronto, and a celebration. The service was rendered better than at any preceding Synod. His Lordship's sermon was a strong plea for Unity, and dealt with the necessity of an increase of Christian

character and growth before that variety would be possible.

1st DAY.

After the opening service the Synod assembled in St. John's College, where the Metropolitan delivered his address. In opening he referred to the death of several of the ablest and most useful members of the Lower House since the last meeting, namely, the Venerable and beloved Prolocutor, Archdeacon Cowley, the Hon. J. Norquay and C. J. Brydges, Esq. The first named had been a missionary in this country for 48 years—Prolocutor of every Provincial Synod—the confidential friend and adviser of his Bishop and the trusted guide of the great Society whose Corresponding Secretary he had been for so many years. Hon. John Norquay, an Alumnus of our Church College, had been for many years Premier of the Province; and Mr. Charles J. Brydges, honorary treasurer of the Diocese of Rupert's Land and long identified with loving Church work. These losses it may take years to replace.

His Lordship also referred to the Conference on the Consolidation of the Church to be held during this week, and expressed his pleasure at the presence of many eminent visitors, and he heartily welcomed them. He expressed the hope that their consultations here may be for the benefit of Christ's Church and work, and that it would be guided to what is most for the good of our branch of Christ's Church and for the advantage of the Kingdom of Christ.

The Bishops retiring, Dean Gridale took the chair as provisional Prolocutor. Rev. Canon Matheson was re-elected Secretary of the Synod, Very Rev. Dean Gridale was elected Prolocutor, and was conducted to the House of Bishops; Rev. Canon O'Meara was appointed Deputy Prolocutor.

At the afternoon session reports were submitted from the Metropolitan See, the committee on statistics, on closer union, committee on Canons, Colonial Clergy in England and Indian Mission work.

The following resolutions of the House of Bishops was concurred in: That the Provincial Synod desires to record its devout thanksgiving to Almighty God, and its hearty congratulation to the Bishop and Diocese of Qu'Appelle that the Bishopric Endowment for that Diocese has been practically completed. (2) The Provincial Synod learns with great pleasure that the Council of the Colonial Bishopric Fund and the S.P.G. have each promised £1,000 sterling, towards the endowment of the See of Calgary and expresses its earnest hope that in view of the rapid development of the Northwest which the Qu'Appelle, Long Lake and Saskatchewan and the Calgary and Edmonton Railways, must necessarily facilitate Bishop Pinkham's effort to raise an income for the Bishopric of Calgary may speedily be crowned with success.

(3) Whereas the point on the Athabasca river known as the Athabasca Landing, lies convenient for the Bishop of Athabasca, as he must necessarily be frequently passing and repassing the same in the ordinary visitation of his Diocese; whereas, in the event of the future opening out for settlement and trade of what is known as the Provincial District of Athabasca, the aforesaid Athabasca Landing will in all probability be the inlet into the country both to the east and the west, and may, from its consequent central position, offer the most convenient residence for the Bishop of Athabasca.

And whereas, the Bishops of Saskatchewan and Calgary and of Athabasca agree and consent to the proposed boundary, therefore it is resolved that the southern boundary of the Diocese of Athabasca be a line fifteen miles south of the said Athabasca Landing and running parallel with the 55th parallel of latitude from the Rocky Mountains to the 110th meridian west longitude.

The Committee on rules presented a report

recommending a number of amendments, which was adopted, and several amendments to the Constitution, agreed to at the last Provincial Synod, were confirmed.

The report of the committee on the Metropolitan See was taken up and adopted; an amendment that when a vacancy occurs in the office of Metropolitan the House of Bishops shall, after the See of Rupert's Land is filled, elect one of their number as Metropolitan, having failed of acceptance.

NEW DIOCESE.

The following resolution, moved by the Bishop of Athabasca, and seconded by the Bishop of Saskatchewan and Qu'Appelle, was sent down from the House of Bishops:

"Whereas, the present size of the Diocese of Mackenzie River and especially the barrier which the Rocky Mountains interpose between the eastern portion in the Mackenzie river basin and the western portion of the Yukon and its tributaries render any effective supervision of the whole diocese not only difficult but almost impracticable; and whereas, the work of the western portion is growing both in area and importance; and whereas, the Bishop of Mackenzie River has been for some time past anxious for a division of his present diocese in accordance with this resolution; and whereas, the Church Missionary Society is willing to make a similar arrangement for the support of the Bishops of the two dioceses as for the Bishop of the present diocese of Mackenzie River, a diocese to be called the Diocese of Selkirk be formed out of the present diocese of Mackenzie River, to consist of that portion of British Territory to the west of the Rocky Mountains, bounded on the north by the Arctic Ocean, on the east by the Rocky Mountains, on the south by the 60th parallel of latitude, and on the west by the 141st meridian of west longitude, containing an estimated area of 200,000 square miles."

The Lower House voted concurrence, adding after the word 'Selkirk,' 'or Yukon.'

On motion of Rev. E. S. W. Pentreath, seconded by Canon Matheson, it was resolved, that the House of Bishops be respectfully requested to compile and authorize for use a form of service to be used on one or more of the Rogation days or the previous Sunday, with special prayers for a fruitful harvest and for a blessing on the work in our parishes and missions; also on motion by Mr. Pentreath, seconded by Rev. Mr. Dawson, that the House of Bishops be respectfully requested to compile and authorize with a view to use, a form of service for the burial of a child.

A message was brought down from the House of Bishops announcing that their Lordships had appointed the Most Rev. the Metropolitan, the Right Rev. the Bishops of Qu'Appelle, Athabasca, and Saskatchewan and Calgary to represent the Provincial Synod at the meeting on Friday to consider a scheme for the union of the Church in British North America. The Lower House was requested to appoint a committee to act with them.

The Synod then adjourned to meet at 9 a. m. on the 14th August.

DIOCESE OF NOVA SCOTIA.

DARTMOUTH.—On Sunday, August 10th, 1890, there passed to her rest, Louise, daughter of the late Dr. DeBrisay, of Dartmouth. Many years ago, when the Sunday school in the village was broken up, Miss DeBrisay, by her activity and knowledge of the residents, was enabled to give both information and assistance to the Christian workers, who then moved to Dartmouth. The children were visited, the parents interested, and a Sunday school soon was formed. The able assistance of Mr. Thorne, as superintendent, helped greatly to establish this good work. 'She hath done what she could' is the last tribute of respect we can pay to her memory. The superintendent died some years

ago, but a flourishing church is now in healthy activity in the town.

TANGIER.—The Bishop of the Diocese held his first Visitation in this parish on July 30th. We, that is the church corporation, were both curious as well as anxious about this visitation, never having yet had experience of the sort; but when the congregation crowded the parish church at God's call through the summons of our chief pastor, and after we had listened to his powerful sermon, and the congregation had left to go and live, we hope, the Bishop's teaching, we found he had his usual genial manner whilst examining into our state as a parish. His notes in our favour we hope will help us to take to heart his notes in our disfavour, and whilst the Bishop is pleased to oversee us and have such personal regard for us, we are sure much good must result from his devotion to work.

MOOSELAND.—August the 14th was a high day at Mooseland when Christ Church, the first ever built there, was opened for Divine worship. 'Twas a holiday at the mines, and all Mooseland was present at the two o'clock service. We were glad too that some few our Tangier and Spry Bay fellow-churchmen were present to worship with us and to rejoice with us in our pretty church. Before the sermon the Rector read a prepared statement of the building fund, thus making a grateful remembrance of all contributors and their contributions. The church has cost \$1,200. A sermon, earnest throughout and eloquent at times, was preached by the Rev. Richmond Smith, of Salmon River, on "Not forsaking the assembling of ourselves together," and Miss Mary Leslie ably accompanied the hymns on a reed organ kindly lent by Warden Archibald Prest for the occasion.

The nave of the church is 38 x 19 feet, the chancel 19 x 14 and the tower 9 feet square, finished above its four gables by a sharp four-lobed cap, surmounted by a cross. The vestry is 10 feet x 7. The interior of the building is well finished, all the large timbers such as arches, principles, journals, &c., being stained dark walnut, and the walls and roof of narrow beaded boards coated with hard oil finish.

We can strongly commend Mr. Alfred McCabe, of Musquodoboit, as a church builder whom Wardens or committees may be glad to secure.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Peter's Cathedral.—Mr. Edward J. Hodgson has presented to St. Peter's Church, for use in All Souls' Chapel [Hodgson Memorial] a beautiful gold chalice, encrusted with precious stones, as a memorial to the late Mrs. Hodgson, his wife. This exquisite work of art, from the studios of Messrs. Karkertin and Krall, of London, goldsmiths to the Ecclesiological Society of that city, is made from the jewellery of the late lady, and is in every way an elegant and a fitting offering to the service of the sanctuary. Upon the face of the chalice is engraved the following inscription: "Ad majorem Dei Gloriam in Sacrosante albaris Sacramento et in Memoriam M. M. Joannae Hodgson, Pie Jesu Domine done ei requiem."

DIOCESE OF FREDERICTON.

St JOHN.—The Children's Festival and Flower Service at the Church of the Good Shepherd, Fairville, on Sunday afternoon, August 14th, was very impressive. There was a choral celebration with orchestral accompaniment at 11 o'clock, and at three o'clock in the afternoon the flower service was held. The service was one arranged specially for the occasion by the rector, Rev. J. C. Titcombe. The floral offerings of the children were given to the acolytes, who carried them to the altar, where they were arranged by Rev. Mr. Titcombe. An excellent

sermon, full of wisdom and good advice to young children, was preached by Rev. J. de Soyres, and at the close all the children joined in singing a carol. At 7 o'clock there was a carol evensong and Rev. Mr. Titcombe preached. There were large congregations at all the services.—Globe.

Trinity Church.—On Sunday morning, Aug. 24th, Rev. Mr. Lariviere preached in Trinity Church on behalf of the French missions in Quebec.

The brigade of Artillery attended divine service on Sunday morning, 24th ult., at the Stone Church and listened to a very interesting sermon by the rector, Rev. J. de Soyres.

DIOCESE OF MONTREAL.

LACHINE.—No doubt it is known to many readers of the Church Guardian that the parish of Lachine was for some months without a Rector. That Lachine was no exception to the general rule in such instances goes without saying. Although a band of willing workers held together and kept the machinery moving, yet the need of a recognized resident head was felt all along the line. It was difficult therefore to keep alive the interest in the various branches of the work.

When the Rector was installed, however, he found himself surrounded by ready helpers. It may not then be altogether uninteresting to the readers of the Church Guardian if a brief account of the work carried on in the parish of Lachine during the summer now so fast drawing to a close be put before them.

First among the means for carrying out the Lord's commands may be mentioned a weekly celebration of the Holy Communion in the Parish Church, Lower Lachine, on every second Sunday after the 11 o'clock Morning prayer, and on the alternate Sundays at 8 a. m. The Festivals of the Church are also marked by an early celebration at 7:45 a. m. Thus ample opportunities are offered to all classes of the people to partake regularly of the most comfortable sacrament of the Body and Blood of Christ our Saviour. The efforts put forth in this respect are being repaid by an increasing number of communicants.

St. Stephen's Church has undergone repairs. The interior had become shabby and an air of neglect began to assume most undesirable proportions. By a resolution passed at a special vestry meeting it was decided to make extensive repairs, and the bright, beautiful and church like result is quite beyond the most sanguine expectations. Seats are free and the services are hearty, cheerful and well attended.

St. Paul's Church, Upper Lachine, was opened for the summer season on the first Sunday in June. Contrary to the usual custom services are held morning and evening on Sundays, and the Holy Communion is celebrated fortnightly after morning prayers. The free seat system has been put on trial here for this season, and all those connected with the scheme have reason to take courage.

The Sunday School in this parish shows evidence of increasing growth and activity. There is a band of zealous teachers who cooperate most heartily with the Rector's efforts to make the Sunday school a source of strength to the Church. Perhaps no branch of the work suffered more from the absence of a Rector than the Sunday school. However, an effort was made to fan the dying embers into a flame and the results are eminently satisfactory. During the excessive heat of summer the classes were very well attended, both teachers and scholars showing a marked interest in the work. The Rector is preparing a class for confirmation and hopes to present them to the Lord Bishop in October.

Two children's services were held on Sunday afternoons, which were largely attended. The offertories at these services are devoted to Mis-

sionary objects, as well as a certain proportion of the ordinary Sunday school collections.

There is an average attendance of about 90 scholars and ten teachers. These figures include the summer residents, their classes being held in the upper church.

Saturday, August 16th, was a gala day for the Sunday school. A steamer was chartered, and old and young hied them away with great rejoicing to a beautiful island in the mouth of the Chateauguay river, where was held the annual Sunday school picnic. The weather was all that could be desired. A bountiful repast, generously provided by the members of the congregation, was spread under the shady branches of noble elms, and the teachers had a busy time of it supplying the needs of young but vigorous appetites. When all were satisfied they withdrew to a clear space at one end of the island, and there the time passed all too quickly. Running, jumping and other sports were entered into with equal zest by both boys and girls, until the boat came steaming up to the landing place and the shrill whistle gave warning that this most pleasant scene, like all the scenes of time, must have an end. There was a merry scramble in response to the "all aboard" cry, and the steam homewards was enlivened by the distribution of about 60 prizes won by the successful competitors in the games. Thus ended a happy day for about 175 persons, who had the good fortune to take advantage of a delightful trip.

KNOWLTON—*Bondville*.—Wednesday, the 29th day of August, 1890, will be a day long to be remembered with feelings of thankfulness and pleasure by the Rector, (Rev. W. Percy Chambers, M.A.), and the people of this section of the parish. At this outstation of the Mother Church—beautifully situated upon the Northern side of the picturesque Brome Lake—there is a Church—once remarkable only perhaps for its extreme plainness—but now transformed through the aid of Messrs. Spence & Sons of Montreal, into one of the prettiest and most church-like of structures internally. Thither were invited the parishioners in general and their friends, on Wednesday, 27th August, to take part in the services (1) of Dedication of a beautiful altar (with reredos) together with the sacred vessels to be used therein; and of a beautiful solid silver alms dish, the gift of a father and mother, members of St. James Church, Montreal (but residing in the summer at Knowlton)—in memory of a dear child "asleep in Jesus"; and of an exquisite memorial Window executed by the firm above mentioned; (2) An administration of Holy Communion, largely choral; (3) A Harvest Thanksgiving. Notwithstanding heavy rain from early morning until late in the afternoon a large number of people assembled, the Church being well-filled at all the services. Under the able direction of Mr. J. Henry Robinson (formerly the well-known and talented Organist of the Church of St. James the Apostle Montreal), a choir of boys had been got together and trained thoroughly for the day's services: and these assisted by a large number of ladies and gentlemen from Knowlton—including Mrs. Judge Lynch, Mrs. Belknap, Mrs. Fay, Miss Ker, Mr. Stevens and others—rendered the service in a manner that would do credit to any well-trained city choir. Mr. Robinson himself acted as organist—than whom there is no better—and an orchestra consisting of violin, violoncello and cornet added much to the effectiveness of the music. A special form of services for the day had been approved by the Diocesan. These commenced with a processional hymn, during which the choir and clergy entered the Church in procession; a very beautiful S. School banner being carried at the head of the procession, and a similar one immediately before the clergy, viz., Revs. Charles Bancroft, M.A., R.D. Mills, M.A., W. R. Brown, Rural Dean and the Rector.

The Rev. R. D. Mills was the preacher at the Dedication Service, and took as his text the words, "We have an altar," etc., delivering a thoughtful address. The Rector was celebrant, with the Rural Dean and Mr. Mills as Gospeller and Epistoler, the Rev. Chas. Bancroft taking the auto-Communion. During the Offertory Mrs. Lynch and Mr. Stevens sang with great taste a suitable anthem; and during the Communion office proper the Sanctus and Gloria in Excelsis were sung as appointed, together with hymns 322, 311, 323 and 107. A. and M.—the Retrocessional being the *Nunc Dimittis*. The people of Bondville are to be congratulated upon having had so beautiful, impressive and churobly a service on this interesting occasion. It is to be hoped that many such celebrations may follow, to the comfort and strengthening of many souls, and the extension of church life and work. After the Dedication Service a sumptuous lunch was provided at Leo Cottage, the summer residence of Mr. Robinson, which was decorated with much taste with Chinese lanterns and flags, and over the entrance to which was an arch bearing a "Welcome" to all, fully sustained by the supplies for the inner man that followed, through the generosity of the ladies of Bondville. At half past four the Sacrament of initiation into Christ's Church was administered to four children, after which followed the Harvest Festival Service, as hearty and effective as that in the morning, and at which the Rural Dean, Rev. W. Ross Brown, delivered an able sermon. May the good work done by others in the past, and now bearing fruit in this parish, be carried on lovingly by every one in perfect harmony and concord, for the glory of God and the extension of His Holy Church. During the day amongst others present were noticed: Judge Lynch, of Knowlton, S. F. Belknap, Esq., one of the churchwardens of the parish church, Knowlton; Mrs. Robinson, Waterloo; Mrs. A. B. Chaffee, Mrs. L. Marler, Miss and Mr. Chambers, and Dr. Davidson, Q. C., all of Montreal.

BISHOP'S COLLEGE SCHOOL, LENNOX-VILLE

FOUNDED 1844.

A circular has been issued calling attention to the complete organization of the School in six forms. The full School course is, therefore, at least six years, and parents are recommended to avail themselves of the whole course for their sons. Eleven is a good age to enter.

In the first Form, Latin and French are begun, and the chief attention of the pupil is given to the rudiments in English. In the second Form, Greek is begun. In the third Form, German may be learned, or extra time given to French. In the fourth and fifth Forms, Book keeping is studied. The general work of the fifth and sixth Forms qualifies a boy for the Universities, or for Kingston. It will be specialized: (1) for classical development; (2) for Modern studies. Much time is given to English subjects and Mathematics in all the Forms. Science is taught in all the Forms. All the boys are expected to learn drawing, drilling and singing. Classes in Book-keeping and shorthand have been formed. Chemistry, practical as well as theoretical, is studied. Classes are formed for College Matriculation, Kingston, and other Technical Colleges. The classical side continues its efficiency, and steps are being taken to enlarge this. The Infirmary has been enlarged and improved at great expense, and a resident trained nurse is now one of the regular staff of the Institution.

The Michaelmas Term begins Saturday, Sept. 13th, 1890.

It is intended in Sept., 1890 to open the Rectory under due Matronly supervision as a residence for younger boys. This will give additional room in the school for at least fifteen additional boarders.

DIocese OF TORONTO.

NEWCASTLE—On the evening of the 7th August Miss Mabel Brent, daughter of Rev. Canon Brent, was married to the Rev. George Haslam, rector of Lunenburg, N.S., and professor in King's College, Windsor. The ceremony was performed by the Lord Bishop of the Diocese, assisted by Rev. Prof. Clark, of Trinity College, and Rev. C. H. Brent, of St. John's Church, Boston, brother of the bride. St. George's Church was profusely decorated with flowers, a large floral arch, surmounted by a cross of lilies, spanning the entrance to the chancel. The bride was charming in a gown of white faille francois with white tulle veil caught up with orange blossoms. The bridesmaids, Miss Edith Brent, sister of the bride, Miss Maggie Kirkpatrick, Miss Coldwell, and Miss Farncombe, were costumed in cream India silk with moire trimmings, and wore hats of creme crepe. The pearl bracelets worn by the bridesmaids were the gift of the bridegroom. Upon the conclusion of the ceremony the happy couple received the congratulations of their many friends at the rectory, the grounds of which were luminous with numerous Chinese lanterns and the scene enlivened by the presence of the Newcastle band. Among the numerous handsome presents was a silver service from the congregation.

BOWMANVILLE.—The following letter which appeared in the *Empire* and which has been sent to us for publication in our columns will be of general interest to our readers:—

A *Canadian Honored*.—Sir: In your issue of the 18th ult., under the date of "London, July 17" appears the following paragraph: "A tablet in memory of the late Mr. Daley, an Australian statesman, was unveiled in St. Paul's Cathedral to day by Lord Rosebery. His Lordship made an address in which he called attention to the fact that the tablet was the first memorial erected in the Cathedral to a Colonist, and said it was therefore a milestone in the path of those having faith in federation of the Empire." The unveiling of a tablet in St. Paul's in honor of an Australian statesman was an appropriate act on the part of an ex member of the British Cabinet, and, being president of the Imperial Federation League, his comment on the event was significantly patriotic; nevertheless I regret to be obliged to say that Lord Rosebery's chronology in the matter is somewhat faulty. The tablet in this case was not the first memorial erected in St. Paul's in honor of a Colonist, the first instance of the kind on record, it is believed, having occurred about fourteen years ago. At that period the federation of the Empire was occupying the minds of many in England, especially with a view to the best means to be adopted for promoting it. Being in London at the time, the subject was full of interest to myself as a descendant of an old United Empire Loyalist family and one of the original number of Fellows of the Royal Colonial Institute. With many leading public men I had the honor of discussing the prospective bearing of the question, and, among others, with the Very Rev. Dr. Church, Dean of St. Paul's Cathedral. In these interviews, as well as those of previous years, abundance of evidence was furnished of the interest felt in the highest quarters in England in the concerns of residents of our Colonies, and the conviction was often expressed that among the various means that would tend to knit still more closely the bond of attachment which so unites them to the Mother Country would be the erection of suitable memorials to distinguished Colonists, or, in the language of Lord Rosebery, recently reported, would be milestones in the path of those having faith in the federation of the Empire.

This appeared to be the view of the Very Rev. the Dean of the Cathedral, at whose instance a written application was made to the

Dean and Chapter for permission to erect a suitable memorial in that far-famed national edifice in honor of a native Canadian, who, after having held the position of confidential clerk to the first Executive Council of Upper Canada when the seat of Government was at Newark (now Niagara on the Lake) in 1797, had served throughout the Peninsular campaign, and who being on the staff, was aide-de-camp to Lieut General Sir Thomas Picton, and with his illustrious chief fell in the battle of Waterloo. Capt. Alexander Macnab was probably the only native in the province who took part in that memorable struggle in which was involved the highest interests of Europe, although he has been by no means the only Canadian who sought and won honorable distinction under the imperial banners of the Mother Country. An official reply from the Very Rev. Dean Church, in complimentary terms stating that the chapter gladly gave its permission, having been received, a mural tablet was erected and placed next to that of the deceased officer's chief—the brave Picton—whose grave in the crypt is near to the cenotaphs of Nelson and Wellington, our heroes of deathless fame! The following is a fac-simile of the inscription:

Sacred to the Memory of
CAPTAIN ALEXANDER MACNAB,
30th Regiment,

Aide de Camp to Lieutenant General Sir Thomas Picton, who was with him slain at Waterloo. His body lies on the field of battle in the hope of a blessed resurrection.

This tablet is erected by his nephew, the Rev. Alexander Macnab, D.D., and son, Rev. Alexander Wellesley Macnab, both of Canada, September, 1876.

It may not be altogether irrelevant in this connection to add that in the old church at Waterloo a monument to Captain Macnab and brother officers named, and the privates who fell on the 18th June, 1815, was erected by survivors of the then 30th regiment, on which memorial is also inscribed Egypt, Peninsula, Salamanca, Badajoz, Waterloo, Quatre Bras, and the following lines:

How Britons fought,
How Britons fell,
One little word
Will serve to tell;
'Tis Waterloo.

Yours etc., A. MACNAB

Darlington Rectory, Bowmanville, 16th August, 1890.

DIOCESE OF NIAGARA.

GRAND VALLEY.—The quarterly meeting of the Rural deanery Chapter of the Deanery of Wellington was held at Grand Valley by the Rev. C. Scudamore. A new departure was made at this meeting by the introduction of a Quiet Day for the clergy in the programme of proceedings after the routine business had been got through. The conductor was the Rev. Rural Dean Shortt, M.A., Rector of Woodbridge, Diocese of Toronto. All who were present can indeed say, it was good to have been there.

The future of the Church must indeed be bright when the clergy, as well as the laity, see and realize the need of deepening their spiritual life.

MOUNT FOREST.—Church work has lately been pushed forward very vigorously in this parish.

The Sunday schools both in the town and in the country have had their annual picnics, which have passed off very well.

A large garden party, held at the residence of Mr. James Munns, a prominent Churchman at Farewell, was a success; proceeds about \$50.

Two addresses and a purse of \$21 were presented to Mr. W. E. A. Lewis, licensed catechist in this parish, by the congregations of North Arthur and Farewell, and Mr. Lewis left last

week to take a well earned change of air at East Tamas, Michigan, U.S.

DIOCESE OF QU'APPELLE.

The following amounts have been collected in the Diocese (according to Parochial returns) from Easter 1889 to Easter 1890:

DISTRICT.	For Clergy.	For other Purposes.	Total.
Moosomin.....	\$596 20	\$1,298 00	\$1,894 20
Regina.....	1,016 64	725 26	1,741 90
Qu'Appelle.....	220 20	465 45	685 65
Port Qu'Appelle.....	293 00	54 45	347 45
Abernethy and Katewa.....	100 00	9 00	109 00
Greenfall.....	250 00	1,136 90	1,686 90
Medicine Hat and Maple Creek.....	285 00	565 00	850 00
Moose Jaw.....	199 00	469 80	668 80
Cannington.....	80 55	297 30	377 85
Souris District.....	25 00	2 30	27 30
Churchbridge and Summer Whitewood and Wapella.....	329 80	238 59	568 39
INDIAN MISSIONS.			
Touchwood Hills.....		15 85	15 85
Fort Pelly.....		12 75	12 75
Poor Men's Reserve.....			
	\$3395 39	\$5,290 65	\$8,686 04

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 "LAYING ON OF HANDS."

To the Editor of the Church Guardian:

SIR.—"We read of no other way in which the Spirit was given to individuals after the day of Pentecost, except through the Laying on of Hands." So says a Catechism extracted from the Qu'Appelle Messenger in your issue of July 30th. But so does not read the Church of England, nor did so read the Christian Fathers and Divines from the beginning of Christianity until now, who testify with one voice that the Holy Spirit is given to every Christian in his baptism.

1. The Church of England: "Doubt ye not but earnestly believe that He will bestow upon these persons the Holy Ghost." "Give Thy Holy Spirit to these persons that they may be born again." (Baptismal services). "Not every deadly sin committed after Baptism is sin against the Holy Ghost. After we have received the Holy Ghost we may depart from grace given." (Article 16).

2. The Fathers: "The Fathers repeatedly affirm the Spirit to be given in Baptism." "To the Ancient Church, Baptism is the instrument whereby God communicates to us the earnest of the Spirit." (Dr. Pusey, Scriptural Views of Holy Baptism, pages 154, and 172)

3. All Divines: "It was always the doctrine of the Church, grounded on plain texts of Scripture, that the Holy Ghost is received in Baptism."

(Bp. Bethell on Regeneration,—the standard work on the subject,—Cap. vi, page 85.)

These two latter extracts are from passages in which the writers are expressly *contrverting* the idea that the Holy Spirit is first given in the laying on of hands. (That there is a special gift of the Holy Ghost in Confirmation no one denies.)

I will simply add that as to the fact of what the teaching of the Fathers actually was, there can be no higher authority than Dr. Pusey.

HENRY ROE.

Port Daniel, 14th August, 1890.

THE PRESSING DUTIES OF THE CANADIAN BRANCH OF THE ANGLICAN CHURCH IN THE HOME MISSION FIELD.

To the Editor of the Church Guardian:

Sir.—According to the extracts which were given in the last issue of the C. C. M. and Mission News, from the last report of the Department of Indian Affairs, the Indian population of the whole Dominion of Canada numbers over 121,100, of which 110,000 are yet Pagans. The chief missionary duty of the Church in Canada is, therefore, to those Pagans, and her chief effort should be concentrated upon their evangelization and civilization. The Church Missionary Societies in England have done much in the past, and are doing much at the present time for the aborigines of the N. A. Continent. The Imperial Government of Great Britain, ever since it had possessions in North America, has manifested a deep interest in the temporal and spiritual welfare of the aborigines, and the Colonial Governments, under Royal mandates on this subject, have been mindful of these interests. The Dominion Government, since it assumed the entire charge of Indian affairs in Canada, has been doing well towards the Indians, and in some good measure commensurate with its vastly increased responsibilities, in their new and forced condition, especially in the North-West. In locating them on Reserves, supplying them with provisions and the means of civilization and education, but much yet remains to be accomplished among the 110,000 still uncivilized. And the Church in Canada has her corresponding responsibilities towards them. At the present time, even with her newly awakened missionary zeal, she has very few, if any, missionaries entirely supported by her. The most pressing duties of the Church lie towards those 110,000 pagans, to send them more missionaries, teachers, male and female, and to build them churches, mission houses and schools. The pages of the Church Guardian have been freely opened for months to correspondents who have contended that a most imperative duty of the Church is to educate the children of missionaries, and, in an editorial, you supported that contention, and then expressed a hope that such correspondence should cease, without fairly hearing the other side. I maintain that to educate the children of missionaries is not a pressing duty of the Church at the present time, nor a duty at all, at any time, if the missionaries are properly paid, if they receive that hire of which the Scriptures assert the labourers are worthy. But if they do not receive it, if they cannot be supplied directly with the necessary means to provide for themselves and their own, then the Church should do something, not only for the education of their children, which could be accomplished by competent teachers at the Missions for them and for the Indians, but some provision should be made for widows and orphans, not for the Diocese of Algoma alone, but for every missionary diocese, and also for incapacitated and worn out missionaries. These latter duties should not be neglected, but the former above mentioned, to the Indians, are the most pressing.

Yours respectfully,
JAMES CHANCE.

[We think we gave Mr. Chance's side full hearing, now again give him 'another word.'—Ed.]

If you do not rejoice in the Lord always, you disobey your Lord's precious command, dishonor His perfect work, and rob your soul of the rich comfort to which He hath called you, and for which He hath formed you.—W. Mason.

The Church Guardian

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See page 12.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR SEPTEMBER.

SEPT. 7th—14th Sunday after Trinity.

“ 14th—15th Sunday after Trinity.

[Notice of Ember Days.]

SEPT. 17th—
“ 19th—
“ 20th—

EMBER DAYS.

“ 21st—16th Sunday after Trinity. St. Matthew A. & M. Athan. Creed.

“ 28th—17th Sunday after Trinity. Notice of St. Michael.

“ 29th—St. Michael and All Angels.

THE NATURALNESS OF PRAYER.

It is well for us that we should be able to assert the grounds from reason and from nature for our belief in the power of prayer to influence our fellow-men, and through them our surroundings and theirs. True, it is much better to be able to pray unquestioningly and earnestly than to be able only to show the reasonableness and naturalness of prayer. And the most potent and finest convictions of the power of prayer must ever be those, which are based upon spiritual experience; and the belief that they who have prayed most have been they who have also had most sensitive and profoundest insight into the best of the manifold forces which make man what he is at his best. Blessed are they to whom it never occurs to doubt the power of prayer, to whom to pray in every moment of sorrow or of joy, in all time of their tribulation, and in all time of their wealth, is an instinct, and an impulse, which they no more question than their instinct and impulse to love, to rejoice, to grieve, to help. They will no more seek to measure the quantity of result for so much prayer, than to measure the profitability of sympathy or any other spiritual exercise. And no one will question the reflex blessing and power which such souls receive. But even they will be the stronger for good, in their position, if they can answer the challenges which, though they hear them not in words, are so rife—challenges revealed in every neglect of prayer. And, again, there are not a few whose hearts are very far right, but who think that their heads will not permit them to pray as logically as they may be kind, and take

the right side in the various struggles of life, and work for the good and against the evil. There are a great many more, one cannot but believe, who would set themselves resolutely to organized prayer and intercession if those who do live lives of undoubting prayer were better provided with some reply to those who have scientific and other doubts as to the validity and propriety of prayer.

In estimating the naturalness and reasonableness of prayer for others, as a real living power, we must start from the undisputable fact that man can bring his mind and action to bear with visible effect upon the greater portion of the life with which he has to deal in those around him.

That mind can and does act upon mind, will upon will, spirit upon spirit, is quite certain. In many cases we can see how this is done, e.g., by encouragement of one kind of conduct and by discouragement of another kind; by praise or blame; by approbation or disapprobation; by admiration, or pity, or contempt; there is room for untold pressure of mind upon mind, will upon will, spirit upon spirit.

And we are unquestionably responsible for the proper application of our powers of encouragement and discouragement, praise and blame, admiration and pity, and the rest; and in proportion as we are in earnest we are apt to be forward rather than backward in using these powers. And we are aware of the power others can exercise upon ourselves, sometimes on a large scale, as in the case of what we call 'public opinion'; sometimes even more powerfully on a small scale in the pressure brought to bear upon us by the opinion of one we love, or whose wisdom and experience we appreciate highly. Tremendous, indeed, is our responsibility for our own use of these powers and for our response to them in others. I mention them to show how real and indisputable is the power of mind to affect mind, will to affect will, spirit to operate upon spirit. Our sense of the reality and the ubiquity of these incessantly operating powers will make us desire for ourselves some such purifying and directing and energising power as prayer to purify and direct and energise the action of our characters upon the characters of others. Unhappy and impotent must one become if one has to think that one's own smiles and frowns are the most potent sway beneath which one's beloved can live; if one has no conviction that there are smiles and frowns better than ours, and that ours may be brought to be the reflection of the Most High.

Between this acknowledged interaction of mind upon mind, and the asserted power of spirit upon spirit in prayer, there is, if we think of it, no gap or blank impassable by reason. Why, then, is any one disposed to assert that there is a radical distinction between those best influences of mind upon mind which we all acknowledge, and the influence of person upon person in prayer? Those who draw this distinction must do so either because they do not recognize the existence of a Supreme Mind above every mind of man, yet seeking for communion with every mind of man, and always in communion with it at its best; or because they can acknowledge the influence of person upon person when both are visible to one another, but not in the absence of visible communication either personally or by writing. Let us examine this latter difficulty first, reserving the other for treatment by itself.

Is influence of spirit upon spirit unthinkable except through the medium of human flesh? Any one who believes this should be either a very rigid sacramentalist or else an atheist. But really it is no more difficult (nay, is it not easier?) to conceive of spirit acting *immediately* upon spirit than of spirit acting *only mediately* upon spirit through the instrumentality of the body.

The great gulf of thought which our sight and bodily senses cannot bridge or annihilate is

the utter difference between mind and matter, between spirit and body; and yet until, by a process of schooling after school days, we have brought ourselves to expect to see everything that exists, no one has any doubt that each of us, as a spirit, does move his or her own body. The most difficult thing in the world to believe would be that all our thoughts and affects, all the mathematical, and literary, and poetical, and musical productions of the age were due to certain chemical, and physiological, and molecular motions; or that the mind, as they put it, is a function of matter. It is much more reasonable surely, much less superstitious to believe, as we all do in our ordinary moments, that mind acts upon matter and moves it—that mind, not matter, is the supreme force. But we cannot tell how mind can move matter. The finest microscope will not show us the connecting links between the mental and spiritual rapture of the musician or songster and his execution with finger or voice. And as to why your hand goes up when you will that it should, there is an immensity of mystery—an untraceableness of process which passes understanding.

It is, when we come to think of it steadily, positively easier to imagine the process of mind acting upon mind without the intervention of body than to conceive of the wherewithal by which our mind moves our body. And yet that our mind does move our body we are all quite certain until we have fuddled ourselves with philosophising. It is, then, easier to believe that mind directly influences mind than to account for what we yet know by our common sense to be a fact—that a mind, through the agency of its body, conveys impressions to another body, and thereby to the mind of which that second body is the agent. Therefore, that mind acts directly upon mind, will upon will, spirit upon spirit, in the case of two persons who are together, is the easiest and simplest way of accounting for the mutual influence of two persons upon one another.

But what is this thing which we call spirit, or will, or mind—this real, personal I and personal you? We cannot say that it is something caged within the body, as the bird or the squirrel in its cage; for the mind manifestly acts beyond the bars of the body, as it were putting its hands out a certain distance from its cage. We cannot think steadily of the spirit, or mind, or person as *smaller* than his or her body, as confined within the body. Like the Divine Spirit, the human spirit dwelleth not in temples made with hands. We cannot measure mind, or spirit, or person—cannot say how far one can reach so as to touch, and move, and influence. The difficulty, then, in believing that one person can act upon another through prayer does not consist in any inconceivability that person can act upon person, spirit upon spirit, at any distance of their two bodies from one another.

And in this connection it is most instructive for us to note how frequently nowadays we hear of experimenting by persons who acknowledge no claims of faith, as to the extent to which one person can, by an exercise of determined will, compel another person to do certain trivial things with hand or head; e.g., the person determines in his own mind that the other one, who is perhaps blindfolded, shall touch a certain article in the room, and it is found that in many instances the will of one person can thus direct that of another without any bodily word, or touch, or look. Thus are some souls, having lost their hold of the mighty spiritual chain which binds humanity together, catching at stray links of the all-pervading influence. Thus beginning, as we should say, at a self-chosen point in the tangled chain of life as they find it, may such persons come again to find that—

'The whole round earth is every way
Bound by gold chains about the feet of
God.'

So much for the objections to prayer on account of the mechanism or apparatus of the human mind and body. So much for the objections, do we say? Ought we not rather to say so much for the very great *reasonableness* of the *universal* instinct of the human heart to pray in its moments of supremely felt need, and of the universal belief of the Church of Christ that we must obey His injunctions to incessant prayer if we would bring our characters and lives to regulate other lives according to the Mind of the Most High? Having thus considered the power of prayer as exercised for individual upon individual, we must pass on to consider its power as between the human soul and God, and to meet what may be called spiritual as distinguished from the mechanical objections to the power of prayer.—*S. S. in Church Bells.*

THE SEVEN SIGNS OF CONVERSION.

The Bishop of Truro, at a Confirmation at St. Just a few days ago, laid hands on many catechumens who had offered themselves owing to the appeals of the Rev. W. H. M. Hay Aiken, at a mission in April. His Lordship said he should never forget the first Confirmation he attended at St. Just soon after his appointment to the diocese. It was St. Barnabas' Day. He remembered it well, as it was the birthday of his eldest son, at that time a soldier out in India, and his heart was full of thoughts of him. One man who was confirmed on that occasion went abroad soon afterwards and took his religion with him. He assisted his clergyman abroad, and sent money home for the Cathedral. After a time God took him home, and it might be that he was now thinking about and praying for them in heaven. Speaking of conversion, the Bishop said there were in the Church, and probably in chapels as well, although he did not know so much about the chapels as about the Church, many conversions that were not true conversions. There were seven signs by which a true conversion could be distinguished—first, the recognising of God; second, an acknowledgement of sin; third, a belief in the efficacy of the Blood of Jesus Christ, Who cleanseth from all sin; fourth, sorrow for sin; sorrow that the Holy Ghost has been grieved, the sorrow of the drunkard not only that the habits he had indulged in had stripped the house of the furniture and brought his family to beggary, but because he had grieved the Almighty; fifth, a giving up of ourselves; sixth, our lips are opened to confess Christ before men; seventh, that for want of which religion is dragged through the mire in Cornwall, that without which crying and shouting would be worth no more than sounding brass and a tinkling cymbal—the honest, simple effort to keep the Commandments, and to be honest, straight, and true in our dealings with our fellow men. It might be asked, if a man had been converted, what necessity there was for Confirmation. He could not see how any Christian Bible reading man can put aside Confirmation. It was not a bad thing to have a time when the Christian's profession is brought as it were to a point. The Holy Spirit worked differently with different people. Some could tell the exact moment of their conversion, while others could not, and it was right that such should have a date to which all could look back as the turning point in their lives.—*The Family Churchman.*

CHURCH SERVICES.

No one knows to what extent attendants at church receive a blessing from the Lord. Often the minister is discouraged, things look as if no good was done. The Rector of a Church in Liverpool not long since, in clearing out the boxes after service, found a sixpence screwed

up in a little bit of paper with these words in pencil. "4th of May, 1888. An Englishman far from home, that came here to ask help of God, and went away comforted." He had not the slightest idea who the man was: perhaps never shall know in this world, but he thanked God that St Michael's Church had proved in this, as in many another case, a harbor of rest for a weary and heavy laden one.

This is but one illustration of ten thousand; no one knows the feelings with which a man or woman enters church; no one knows what the results of any service or sermon, and never will know until the day when all things shall be brought to light. In the meantime every minister of the Church, as he tries to do good, may be comforted in the thought that good is done of which he knows and can know nothing.

OUR INDIAN HOMES.

School begins on Monday, 25th August, at the Shingwauk and Wawanosh Homes. We expect forty-nine of our old boys and nineteen of our old girls, and there are thirty-seven new applicants. We shall have to be cautious, however, as to the number we admit as our funds are still so much behind, and it was hard for us to find clothing and food sufficient for the pupils we had prior to the holidays. During the month of July Canadian receipts for the Shingwauk amounted only to \$99.18, and for the Wawanosh to \$114.30. We fear it will be impossible to keep up the work unless more Sunday Schools come to our aid and undertake the support of our pupils. With the aid of a Government grant we are putting up two new buildings at the Shingwauk, which keeps our carpenter and his Indian boys constantly employed. All the flooring, doors, windows, &c., are being made at our factory. Gilbert, who used to be our engineer, has left and his place is taken by Freeman, a Mohawk boy. The new buildings are (1) an additional wing to the Shingwauk, for the purposes of kitchen and boys' lavatory below and reading room and a dormitory above; and (2) an Assembly Hall, with drill shed and recreation room in the basement.

Our Elkhorn Schools reopen Sept. 8th. We had forty-seven pupils just before the holidays. All went home except eight, and it is a little problematical as to what number may return, still we hope they will all come back, and perhaps others with them. We are greatly in need of funds for the Elkhorn Schools.

Building operations are already in progress at Medicine Hat. We are putting up a \$4 000 building to begin with, but have only \$2,100 in hand. The S.P.C.K. has promised \$500, but this will not be available until the building is constructed and insured; so, unless we can in some way raise another \$1,400 the work will have to come to a standstill, when only half completed. We wish some good people would take up Rev. Mr. Davenport's offer. He promised us \$50 for Medicine Hat if nineteen others would do the same.

During the past week we have received the following contributions: St. James S. School, Toronto, for boys, \$38; St. Paul's S. School, Toronto, for boys, \$19; St. Charles' S. School, Dereham, \$3.50, which three sums are gratefully acknowledged.

E. F. WILSON.

Shingwauk Home,
Sault Ste. Marie, Aug. 16, 1890. }
P.S.—The lost \$90 is not yet to hand.

CONSOLIDATION OF THE CHURCH IN B. N. A.

We devote a considerable portion of our space this week to a Report of the proceedings of the Conference lately held at Winnipeg, in

regard to uniting, under one General Council or Synod, the several now independent branches of the Church of England in British North America. The importance of the questions discussed, and of the decision arrived at, require that the members of the Church should be in possession of the most accurate and complete information possible. The great importance to the Church at large of the action of the Conference was recognized by the members composing it, and was evidenced by the presence of delegates from every diocese in the Eastern Province, and from one at least of those on the Pacific coast. The Province of Rupert's Land was represented by its Provincial Synod. The absence of their Lordships the Bishops of New Westminster, British Columbia, Caledonia, Mackenzie River, and Moosonee, was much regretted; though, owing to the distance and difficulty of communication, Bishops Bompas and Horden were hardly expected. The result of the Conference we will not now discuss. It is not, we freely admit, that which we consider best in the interests of that unity of action which is sought to be obtained. There is too, it appears to us, much to be said against the principle of proportionate representation adopted by the Conference, and which is almost forced upon the Church as a condition precedent to the first meeting of the General Synod. We do not think that this really was the intention; but as there is no means whereby this provision of the Conference can be altered, it so operates: unless, indeed, dioceses which object to it, agree to send delegates according to the scale of representation laid down in the resolutions, under reserve of their right to obtain a change in this requirement at such first meeting, or failing this, to withdraw from the Confederation. Our space will not allow of further discussion of this matter now, but we commend it to the careful consideration of all our readers.

CONFERENCE NOTES.

Those who took part in the Conference were under obligation to the Rector of Christ Church, the Rev. E. S. W. Pentreath, for his thoughtfulness in making provision for an early choral celebration of Holy Communion on Friday a.m., the first day of opening. The Lord Bishop of Qu'Appelle was celebrant, with the Rev. Canon Partridge, D.D., of Halifax, and Rev. Mr. Dawson, of Qu'Appelle, as Epistoler and Gospeler respectively. There was a large attendance of delegates and of the members of the Provincial Synod; amongst them being the Lord Bishops of Nova Scotia, and Saskatchewan and Calgary.

ONE of the best Missionary meetings we have ever attended was that held in the Schoolroom of Holy Trinity Church, Winnipeg, during the meeting of the Conference. The presence of so many of the Bishops, and of prominent laymen from all sections of the country doubtless aided in filling the large room to its utmost capacity, and those who came had no reason to feel disappointment. The powerful and thoughtful address of the Lord Bishop of Nova Scotia, touching on the newer criticism and pointing out the firm foundation that remained, even after allowing all that could be said by the

critics—an address so much out of the beaten course of Missionary meeting speeches and yet one so suitable to the occasion could not fail to impress deeply those who had the privilege of hearing it. The Bishop of Huron followed speaking with his well known eloquence and wealth of illustration; and the Rev. Dr. Langtry, Prolocutor of the Provincial Synod of Canada, completed the array of notables of the clerical order. Mr. Jenkins, of Petrolia, well represented the laity. The Most Reverend the Metropolitan presided (having on his right the Lord Bishop of Toronto), and in opening referred briefly to the Mission work of his diocese. The heartiness with which the hymns chosen for the occasion were sung was also exceptional.

FAMILY DEPARTMENT.

LIKE AS A FATHER.

BY HELEN NUGENT.

Like as a father pitieth

His helpless children, weak and small,
The Lord our God's compassion deep
And tender love is over all
Who reverence His holy name,
And in it put their steadfast trust,
For He doth know our feeble frame,
And He remembereth we are dust.

How doth a father pity those

Who trustingly upon him call?
He all their want and weakness knows,
And whatsoever may them befall
His heart to joy or grief doth move;
The children who revere his name,
Dear wealth and fame and life above,
His tenderest compassion claim.

He knows the heartache and the sin,
The weariness, the toil, and strife,
The thousand foes that wait within
The thronged gates of human life;
And all that soon will dim the light
Of morn, beyond its fading star,
And shadows of death's coming night
His eye beholdeth from afar.

Ah, not in anger doth he chide!
Mercy and love apply the rod;
Then learn, tho' clouds His face may hide,
To ever wait upon thy God.
The mighty ocean of His love
Receiveth every tear we weep;
A father's pity high above
Is His, unfailing, boundless, deep.

An earthly father may forget
His little child; or powerless be
His best beloved to succour; yet
Both faithful and almighty He
Who pitieth them that fear His name,
And in Him put their steadfast trust,
For he doth know our feeble frame,
And He remembereth we are dust.

—Parish Visitor, N. Y.

HOW AUNT JANE WORRIED.

The fortnight that the family were away, and Aunt Jane kept house for Teddie, was a peculiar one in that young gentleman's life. Teddie was at once the delight and torment of the household. Merry, sweet tempered, and obliging, he was always ready to do anything for any one—unless he forgot it by the way, which he usually did. So, when sudden calls of business and the illness of relatives took father, mother and Carrie away at one and the same time, he accepted the situation with tolerable bravery.

'Aunt Jane writes that she will come, and she will take good care of you, I know,' explained the mother. 'The only trouble is that

she is not used to boys, and I am afraid that your careless, forgetful ways will worry her dreadfully. I have written her something about it, but you really must try to be careful Teddie dear.'

That had an ominous sound, and Teddie scrutinized Aunt Jane very closely on the first day of her arrival, but he discovered no signs of nervousness. She told capital stories, and they had a pleasant evening together. She hurried him off to school the next morning, though not quite so urgently and persistently as he was accustomed to being hurried; and he really meant to go at once until he saw that great green fly in the front hall. He knew that if he could capture that fly it would be a great addition to Jim Clark's menagerie, in which he had an interest—not exactly a monetary interest, because the receipts were all in pins—but it amounted to the same thing—and he forgot every thing else in the chase. Aunt Jane had finished her dusting and seated herself with her sewing, when a noise in the hall made her think of burglars. She opened the door and saw Teddie.

'O, it's you? I thought you had gone to school.'

Thus recalled to his duty, Teddie fully expected a scolding, but no sign of the dreaded nervousness appeared, and he hurried away, congratulating himself that mamma had been mistaken. It was not quite pleasant to recall the matter at noon by acknowledging that he had been late, but circumstances compelled it.

'Because, you see, I must take an excuse this afternoon, Aunt Jane. When a boy is a little late they keep him after school if he doesn't bring an excuse,' he explained.

'Do they?' asked Aunt Jane with kindly interest; and then she seemed to forget all about it, and Teddie had to bring up the subject once more by asking her to write the necessary document.

'Oh, I can't do that, Teddie.'

'But, Aunt Jane, if a boy doesn't bring an excuse from some of his folks at home, he has to stay after school,' urged Teddie; 'and Jim Clark was going to take me to ride in his new wagon.'

She inquired what kind of a wagon it was and when they were going to ride, but persisted in the pleasantest possible way that she could not write the excuse—that it would not be honest to do so, because she had nothing to do with his being late. Unable to make her understand the case more clearly, Teddie had to submit, though it was a very dreary half hour that he passed in the school-room when he might have been riding.

The next morning Aunt Jane asked him to stop at the store and get some buttons for the new waist which his mother had nearly completed before she went away. No boy could have been more willing. He left the boat he was making and started half an hour earlier than usual, so that he might have plenty of time. But he stopped to play a game of marbles, and then a run-away team attracted his attention, and he forgot all about the buttons until Aunt Jane asked for them at noon. He really did expect that she would show her ignorance of boys by being 'dreadfully worried' then; but she took the remissness so quietly that Teddie ceased to worry also, and never thought of those buttons again until Saturday. Then he was flying about in hot haste to get ready for a picnic that had been talked of all the week, and made the appalling discovery that there was no clean waist for him.

'That new one hasn't the buttons on it yet you know,' said Aunt Jane sweetly, 'and the others are all in the wash.'

Teddie looked down. The one he had on was soiled, and showed a rent in the sleeve from a game with Fido the night before; he could not wear that.

'Why, it's a picnic, Aunt Jane—our school

picnic!' he said, as if the urgency of the case must move her to some expedient.

But she shook her head:

'There is only that new one. You might get the buttons, and I will sew them on.'

It was too late for that, and Teddie said so; 'O why didn't you keep telling me till you made me get them?'

'It wasn't my waist,' answered Aunt Jane in mild surprise; and Teddie rushed away to the barn to cry out his disappointment unseen.

It was a very sober boy, with a pair of red eyes, who came listlessly in to dinner. Perhaps Aunt Jane had expected something of the sort, for she had a particularly nice dinner—the very thing Teddie liked—and she exerted herself to be entertaining afterward.

But she surely did not understand boys; Teddie became more sure of that as the days passed. Nothing worried her; or if it did, she did not manifest it in the way his mother had anticipated. When she sent Teddie afterward to hurry up the fire at noon, and he forgot his errand in hunting a rat under the wood-pile, Aunt Jane calmly seated herself at her sewing, and Teddie came in to find the fire entirely out and no prospect of dinner.

'But I might have a lunch—a piece of bread and butter or something—if I could get it real quick,' he suggested, with a glance at the clock, whose hands were hurrying rapidly toward school time.

'So you might,' assented Aunt Jane, promptly laying aside her work and going down cellar. But she stayed a long time, and when she reappeared she brought nothing to eat, but explained that she had grown interested in examining the potatoes and counting the fruit jars. It seemed a funny excuse for a grown woman to give, but that was actually what she said; and hungry Teddie could only snatch an apple and hurry to school.

So it went. He wished many times that she would 'worry' for his loiterings and forgettings troubled him as they never had done before. There seemed always to be something of importance depending on his faithfulness—something that, if neglected was sure to come back and interfere with his plans and pleasures in the most unexpected way. He sometimes had a faint suspicion that there might be a method in the unruffled serenity with which Aunt Jane allowed him to remember or forget as he pleased, and with which she occasionally seemed to forget herself. He had somewhere read of a great inventor or naturalist who was, even as a boy, so fond of his favorite pursuit as to be rather absent-minded and unreliable in other matters. Teddie did not consider the case much like his own, but he thought it might be well for Aunt Jane to understand that such boys sometimes became great men; so one evening he said, 'Aunt Jane, when a boy is always forgetting, and is—well sort of careless about things he ought to do—what kind of a man do you think he'll make?'

'Well, I don't see how he can make much of a man,' answered Aunt Jane, slowly. 'You see, Teddie, if he is always forgetting and breaking his promises and engagements, he can not be an honorable or reliable man; if he does not give faithful care and thought to the trusts placed in his hands, he can not be an honest man; and if he is so careless as to bring loss and suffering to others by neglecting their interests, he is not a kind man. One who is neither kind, honorable, nor honest, can be a Christian. I do not see how he can be good for much in this world or any other.'

After that it hardly seemed worth while to mention the great naturalist, and Teddie gazed soberly into the fire. Partly because of that talk, perhaps, and partly because of the inconveniences he was constantly encountering, he began to insist that his memory should do its duty; and it was surprising how good it was and how much like other people's after all.

It certainly surprised his mother upon her

return, and "she" wrote a grateful letter to Aunt Jane, asking how she had contrived to do so much for Teddie. But Aunt Jane said very little about it in her reply—only a sentence to the effect that she was a 'believer in homeopathy for children: 'Like cures like.'—*Sunday School Visitor.*

COURTESY.

'Oh, she is too much the lady to be perfectly sincere!' I heard a young girl say. And a girl that always excuses her own rudeness by saying, 'Well, I was perfectly truthful.' I wonder how many of you girls think with them, that to be truthful one must be rude, and to be lady-like one must be untruthful?

Two young girls where I was visiting had each received a pretty chair for Christmas, and soon after my arrival I inadvertently sat down in each of them.

'I believe I have taken your chair, Lucy,' I said in the first instance.

'I don't care if you have; I can take another,' she replied.

But when I said, 'Why, Sally, I am taking your chair,' she said shyly, 'You may sit in it, because it is mine.'

Both girls were perfectly sincere in wishing me to sit in their chair, but one reply was rude; the other so charmed me that I have remembered it for years.

A little country girl was helping prepare lunch with a friend in the city; they were making milk toast with an insufficient amount of milk. The girl thought, but knowing her friend must practise strict economy, she said, 'Shall I moisten the toast first with hot water? You have so much toast.' Would any of you have said, 'You have so little milk?' Either way was truthful, but the former held the essence of Christian courtesy.

We hear about, and meet, so many disagreeable Christians; and some people believe that it is their Christianity that makes them rude! Did Paul teach rudeness? Did Jesus Christ? When we are self-absorbed, and inattentive to the comfort of others, when we go about thinking more highly of ourselves than we ought to think, and despising others for their little acts of self forgetful kindness, let us not console ourselves with the thought that we are sincere.

'Politeness is to do and say, The kindest thing in the kindest way.'

And everything that is un-Christian.—*A Country Woman in Advocate and Guardian.*

The Standard of the Cross says: 'The article on 'The Methodist Episcopal Bishop' in the May North American Review, signed by Thomas B. Neely, offers a lively illustration of the difficulties in the way of the Church Unity movement. If Dr. Neely's article discloses the real state of his mind, as we presume it does, on the subject of 'the Historic Episcopate,' how great must be the darkness in the mind of the

average Methodists! We dare not follow the inference into the region where the very name 'bishop' is suspect."

LITERARY NOTE.

"A History of the American Episcopal Church from the Planting of the Colonies to the close of the Civil War." by the Rev. S. D. McConnell, D.D.; and "The World and the Man," being Bishop Thompson's Baldwin Lectures for 1870, will both be issued this week by Thomas Whittaker. These are two promising books with which to open the Fall season.

BAPTISM.

At St John's Church, Truro, N.S., July 27, by the Lord Bishop of Quebec. Alice Honeywell, infant daughter of Wm. C. and Florence Hallett.

DIED.

THOMPSON.—At 608 Lexington Avenue, New York, on Aug. 14th, 1890, Ida Louise, beloved wife of the Rev. M. George Thompson, Assistant Minister of the Church of the Holy Trinity, aged 28 years 1 month and 18 days.

STUKENS.—At Lawrence, Mass., July 23th Martha, daughter of Mrs. Nancy Jane Stukens, of Windsor Mills, aged 21 yrs.

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MISSION FIELD.

THE S.P.G. SOCIETY'S GRANTS FOR 1891.

[From the S. P. G. Mission Field for July].

[CONTINUED.]

We now come to a group where the advance is of a more marked character, the work being entirely new. Three of them are primarily to provide for our own fellow-countrymen abroad. A few months ago the spiritual destitution of numerous English people at Tientain was shown in the 'Mission Field'; £200 a year for seven years is now voted, so that these may have a clergyman who may in time make that place a Missionary centre; £25 a year for two years will, it is hoped, enable those interested to find a chaplain for Nicosia in Cyprus, where at present there is none; £100 a year for three years is similarly voted so that a clergyman may be sent to St. Vincent, Cape de Verd, where there are large numbers of English people, employed as clerks and in other capacities, who cannot without assistance provide the ministrations of the Church for themselves.

There are three grants left. They are the largest, and they are for absolutely new work among the heathen. Each, we know, will be accompanied with the strong sympathy of English Churchmen, and by many intercessions; Corea, the Eastern land which we have desired to enter for some years, has at last its Bishop. The Society had already voted £2,800 for the Mission, which is not yet actually begun; £6,200 is now added to this, making a sum of £9,000 to be spent at the rate of £1,500 a year in six years and provision is thereby made for the modest requirements of the Bishop and the little band which he is gathering round him in England.

The heart of Africa has had English eyes turned to it by many causes. New commercial enterprises, chartered companies, and the travels of Stanley have made most of us familiar with the map of Equatorial Africa and with places and people of which little or nothing was known a short while ago. Our readers will not fail to reckon among the great pioneering achievements in Africa the memorable journey of the Bishop of Bloemfontein to the Zambesi, the journal of which we printed last year. That journey of exploration is now to bear fruit in actual Church work: indeed it is hoped that a separate Bishopric may be formed at no distant date for those regions. The Society, taking advantage of an anonymous gift of one thousand pounds, has added six thousand to it, and voted £1,000 a year for seven years to start this spiritual enterprise. It is a case in which the Church is perhaps more than usually early in entering upon new ground. She ought always to be early. To be late—to follow a track where contact with civilized races has brought only harm to the natives—would be to imitate the worst mistakes of the past.

The last grant is one of which our



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readers—unless we much mistake them—will hear with no small satisfaction. Who can have read Mr. McMahon's journal of his two visits to the Betsiary tribe in Madagascar whose territory he was the first white man to penetrate, without hoping that his heroic courage may bear fruit, and that the opening which at such risk to his life has been made, may be used by the Church for bringing to this people that sit in darkness the light of the Truth? For this Mission £2,200 is voted, its expenditure being spread over four years.

Our enumeration of the new grants has been a brief one. It would scarcely have been practicable, even had we written with much more fulness, to set forth the strength of each claim, the grounds for hope in each advance, or the reasons for allotting the particular sums mentioned. We hope, however, that our readers will gather even from this summary that there is justification for what we said in the opening paragraphs. The conditions of the Church and the world at this present time are such that there ought to be no stint in the material support of the work abroad. These few thousands of pounds are to help to extend the Church in every part of the globe. Yet each grant is of but moderate size compared to what it is designed to produce, and there is the immense field beyond and around those already worked or now to be occupied.

(To be Continued)

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PARAGRAPHIC.

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THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

(S. S. I. Tract No. 3.)

The subject I have to bring before you this evening is one of such importance that it can scarcely be exaggerated. Whether we consider the personal obligation of the teacher, or the unavoidable influence on the children, it is most solemn. The teacher cannot escape responsibility before God, nor can he help telling on the children for good or evil: influence is certainly going forth, and on that influence tremendous consequences hang; for it cannot be doubted that early influence not only gives its color to future life, but also makes its mark for eternity.

The qualifications of a good teacher of children are a combination of rare qualities in deed; a constellation of gifts and graces of the very highest kind. There is required a very subtle discrimination of character, and a great nicety of judgment in treating it, inasmuch as it is not so easy to handle skilfully buds and shoots as full grown plants. There may be less to do, but the touch must be more delicate. For when a man's character stands out prominently, one way or the other, less hesitation is required in dealing with it; but when this character, whatever it is, is not fully developed; when there is just a sign here, or an appearance there; when these buds of promise have to be directed and cherished, or restrained and pruned, or extirpated—say, is there no wisdom required here? And without this ability to deal prudently with the opening, budding mind, surely no one has any pretension to be a teacher of children.

These remarks are by no means intended to discourage, far otherwise. But if we desire excellence, we must have a high standard, and this cannot be attained without attention to very minute detail in the necessary qualifications.

The qualifications I shall class under four chief heads:—

- I. GODLINESS.
- II. THE POWER OF CONTROL.
- III. PERSONAL BEHAVIOUR.
- IV. ABILITY.

I. GODLINESS.—This is the principal thing. All other qualities are worthless without it. A Sunday school should be a nursery for heaven. I conceive, therefore, that no one is fit to cultivate a single child, who does not know the value of his own soul, and the preciousness of Christ. He can have no just sense of the value of the Holy Scriptures,—of the need sinners have of Christ,—of the importance of the duty in God's sight,—of the responsibility of his trust with respect to early impressions made on the mind of the children; and no just sense of how one Scripture principle, established by grace in the heart, leaves behind, in immeasurable distance, all "the wisdom of this world, which is foolishness with God."

This qualification includes,

1. *A spirit of prayer in and for the work.*—Everything is "sanctified by the word of God and prayer," (1 Tim. iv. 5), and nothing will create such a proper interest in the work itself while you are at it, or such constant thought about it, that you may do it in the best way, as continually bringing it before the throne of grace. It will quicken you in labour; deepen your sense of doing it "heartily as unto the Lord;" and make you feel that you are dealing with an immortal Spirit, not with a mere clod of the valley. It will induce you to bring every child before the Lord, in its various aspects of temper, disposition, aptness, dulness, obstinacy, shyness, timidity, idleness, diligence: that you may glean wisdom for treating every case, feeling that with each, your object is the

glory of God in its salvation—that you aim at nothing less in every case, and ought to feel content with nothing less—and that the Holy Spirit of God for which you pray, can produce this blessed result.

2. *Faith, that it is God's work:*—that you are complying with our Lord's gracious words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark x. 14); that in this "work of faith, and labour of love," you are not merely "a fellow helper unto the truth," but "a worker together with God" (2 Cor. vi. 1), and that you are thus gathering lambs unto His fold. This is the principle which will enable you to work cheerfully, feeling that your "labour shall not be in vain in the Lord" (1 Cor. xv. 58); to look difficulties calmly in the face, feeling "nothing is too hard for the Lord;" to measure your hindrances, not with your own strength, but with that of the Holy Spirit of God, feeling "it is not I but Christ liveth in me" (Gal. ii. 20); that He can root out the "foolishness which is bound up in the heart of a child" (Prov. xxii. 15), and sow the good seed of eternal life. This principle will enable you to rest patiently in the blessed promise, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6); and to believe that this is true in spite of all that seems against it. Observe, it is "when he is old, &c.," not perhaps now, or in your day. "Faith is the evidence of things not seen" (Heb. xi. 1).

3.—*Hope, that with God's blessing you may succeed.*—You are not like Abraham, called to "hope against hope," against natural impossibilities. Nothing is more likely than that the love of God in Christ, presented to the children for acceptance, "freely without money and without price," should overcome the wickedness and deceitfulness of the human heart; that His tenderness as a Father, set forth day after day, and his long suffering, shewn in the way of experience, in sparing the childer, should tell upon their heart, and win them to love him in return. Too much cannot be hoped from giving children right views of the loving nature of the Gospel; that it brings the highest blessing for time, and glory for eternity; that it forbids nothing but sin, which is another word for misery; and commands nothing but holiness which is another word for peace; that its precepts are so many lights to point out the path of happiness, its promises are so many clusters of fruit to be plucked by faith, its threatenings so many beacons to warn of danger; in short, that the blessed Bible forbids only what would do us harm, and commands only what would do us good. Hope much from this teaching, cherish this hope it is a "good hope," an essential part of godliness, and a hope that maketh not ashamed" (Rom. v. 5)

4.—*Love for the work and to the children for Christ's sake.*—To make your labor easy, you must cherish a warm heart for your Master, regard it as his work, and to which you are called by Him. If you do not love the work of teaching, you cannot go to it in an easy unconstrained, animating manner, and the children will soon feel this. They should see in the teacher the smile and demeanour of a glad heart, it will make them feel that there is a secret in the Gospel which the teacher has found, and which, by God's blessing, they may find too. Without love for the work itself, there will be a want of tenderness in dealing with the children, no less than a dullness and coldness which will infect the class; the mercy of redemption will be but languidly set forth, and consequently carelessly received, whereas the tone, manner, voice, look, should all bespeak a heart of love for the work and for the children. You should never forget that children are great observers, and I should not be surprised to find at the last day, that children had learned more of the reality of the Gospel

from observing its effect on the teacher, than from the prospective part of teaching.

5.—*Humility, so as to be willing to be taught yourself.*—I think it is Dr. Arnold who said, "He that hath ceased to learn is no longer fit to teach." Don't be above learning from any one, "things true and of good report." Never forget the Scriptures (1 Cor. viii. 2), "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know;" and "if a man thinks himself to be something when he is nothing, he deceiveth himself," (Gal. vi. 3.) Remember, all you are (that is not wrong) God has made you (1 Cor. xv. 10.) You have nothing that you have not received, (1 Cor. iv. 7). Don't be ashamed of acknowledging this, keep the principle before the children, it will encourage them; they will feel that you were once as they now are, and that, by God's blessing they may become what you are. Keep vividly before your mind that you are only God's instrument; the axe with which he hews; powerless therefore without his arm. Walk humbly with thy God, in this and all other labours of love.

6. *Perseverance, notwithstanding discouragement's.* "Go on," "go forward," your strength is in God. One difficulty is not greater to Him than another. The greatest is nothing to Him. The least is too much for you alone. "Despise not the day of small things," "S" is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how" (Mark iv. 26, 27). If God should not work to day, He may to-morrow. Honor Him, trust Him, persevere. Be like Gideon's band, tho' "faint yet pursuing" (Judges viii. 4). Many teachers have seen the blessings of perseverance, therefore "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," (Eccl. xi. 6.)

7.—*A continual regard to God's purpose and grace given in Christ to his people.*—What an edge this will put upon your labor. "Here are some real lambs of Christ, let us hasten to bring them out." "I don't know but they all are," "I don't know that any are not." Therefore you may look upon them as to be brought into the fold. What an inexpressible comfort is it that we read in Scripture of a predestination to life. Let us stop where Scripture stops. Here then is the greatest encouragement to Sunday school labor. Use God's holy Word as your instrument, work in God's strength, pray for His Holy Spirit, and depend on God's purpose and blessing in Jesus Christ.

[To be continued]

I BELIEVE, my friends, that there is a much more wonderful sympathy between Christ and the world of nature than any of us have ever dreamed. We are waiting for the coming of the Lord from heaven, and there is no hill or dale, there is no mountain or sea, but what is in perfect harmony with the waiting Church. Wonder not that there should be earthquakes in divers places, blazing volcanoes, terrible tempests and sore spreading of deadly disease. Marvel not when you hear of dire portents and things that make one's heart to quail, for such things must be till the end shall come. You that expect placid history till Christ shall come, expect you know not what. You that think that generous politics shall create order and content, and that the extension of free trade shall breathe universal peace over the nations, look for the living among the dead. Till the Lord shall come the world has gone out, "Overturn, overturn, overturn," and overturned all things must be, not only in other kingdoms, but in this also, till Jesus comes. Now is the time of the Lord's battle with darkness, and we may not hope as yet for unbroken light.—*Spurgeon.*

NEWS AND NOTES.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R. will sell on Tuesday, September 9th and 23rd, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, &c., and for descriptive land folder, call on your ticket agent, or address P. S. Everts, Gen'l. Pass. and Ticket Agent, Chicago, Ill.

The fashion for young New Yorkers is to go to London to have the wedding ceremony, where it will be convenient for dukes and countesses to ride in and honor them.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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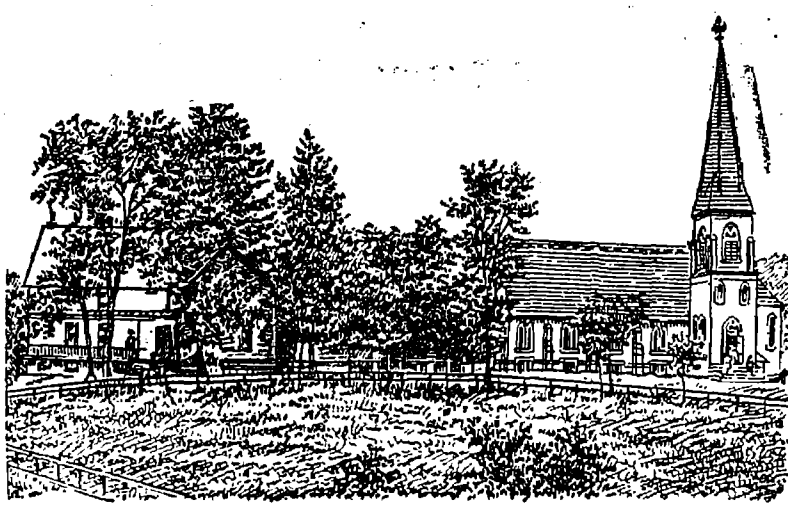
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