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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

GLEANINGS FROM THE ENGLISH CHURCH CONGRESS.

SERMONS BY THE BISHOPS OF RIPON AND DERRY.

The Bishop of Ripon's sermon was on 1 Kings iii. 27, "Give her the living child and in no wise slay it: she is the mother thereof," and said that the story of which the text was part taught the true spirit of self-sacrifice, which in the end always prevailed. His Lordship concluded by saying that there were reasons for saying that there had been no epoch in the world's history when the missions of the Church of God were more noble and pure than in the present day. Wherever her missions were established intellectual life was advanced, and at the lowest estimate the number of languages reduced to writing by missionary effort of late years was thirty, while at the highest estimate it was one hundred. Then the Church of God—and the Church of England one great branch of it—had made it her care to take and teach the little ones, until at last the State was aroused to see its duty; and it was hard for the Church that this offspring should be in a way stolen from her, though she was glad that intelligent teaching should be given to the children. We lived in the midst of great and increasing crises, and he feared that in the heat of fierce antagonism the life which it ought to be the duty of both rivals to preserve in the interests of humanity might be sacrificed. He feared for the religious life of the country when he saw men so fiercely desirous of humiliating what they wrongly supposed to be a rival Church; he feared when the antagonism between science and religion was so strong that science declared that religion had no right to live, and religion declared that science should have no part in the education of the world; but he did not fear if the spirit of the true mother Church baptized all, and if once more they should see the sacred religious, political and national life entrusted to her. When he heard of voices whispering of the overthrow of the Church of England there came upon him this desire at least, that if they should be flung into the midst of a hot struggle for the maintenance of that which was dear to them they would not hear people crying hysterically about the rights of the Church, and still less of their personal interests or rights, but that the spirit of love and self-sacrifice should be maintained; and he felt sure the Church would be judged thereby and acknowledged as the true mother Church of mankind.

The Bishop of Derry, preaching from Rev. xxi. 5, said:—

Religion dwelt with man in a two-fold capacity. It spoke to the individual, while it also aimed at acting upon society collectively. For the individual there were appeals, arguments and methods as varied as the hearts of men. There was also a leverage which had a great community for its object, and that leverage was supplied by a National Established Church. Religion in its first aspect aimed at individual renovation, and in its second aspect it aimed at

national renovation. There was an important difference in this respect between the Church merely as a religious sect and the Church as a religious establishment. The Church as a sect kept aloof from society upon principle; the Church as an establishment mingled with society also upon principle. In the sect, as such, there was intense religion, or there was none. In the establishment, as such, there was a great public store of equable religious sentiment in reserve. By means of this individuals were more likely to grow serious as life advanced, while each successive generation was also imbued with prepossessions in favor of Christianity, and the great moral and religious ideas thus obtained a wide currency and an august sanction. Let them look upon the Church as she stood and as they knew her, with the glory of her cathedrals, the sweetness of her village churches, the chimes of her thousand bells, the venerable rank of her high officials, the charities which radiated from her personages, her blessing offered to every babe at the font, her visits of sympathy and instruction ready for every sick man, her benediction waiting to be poured upon every bride, her words of hope for every grave whose occupant belonged to the community of Christian people; her open gates and inviting altars not too jealously guarded by lay or priestly keeper; the beautiful music of her Prayer Book which quivered round them day and night, which mingled with their common speech, and was somewhere in every page of the history of the last three centuries, and which found expression for English hearts at the coronation of the Queen, and at the funerals of Wellington and Nelson. All these associations, influences, benefits and memories combined to render the National Church surpassingly attractive.

THE PRESIDENT'S ADDRESS.

The Church's Work for Men and for Women.

Many causes have of late called attention to special work among men. It is always easier to reach women. They are more at home. They are more dependent. Their sensitive nature is more open to religious impressions. Men have to be sought out and waited for; but if you once win the strong man he becomes an efficient warrior for the faith, a centre of strength and power. We have also become painfully alive to the fact that purity of life cannot be maintained by purity of female life only, and that our failure hitherto has been great in the efforts to train up Christian boys and men from early childhood in habits of purity and self-restraint and holiness. Terrible revelations have been made which cannot be neglected. How to deal with men, so as to save us from the evils which are rife in the midst of us, is almost the problem of the day. I will only say, that here I am sure we shall not treat such questions so that, under show of probing the wound and healing it, we only lay it open, aggravate its ghastly horrors, and spread it onward to healthier surroundings. The work of women in the Church is of universal interest, and of peculiar interest in this diocese. Local and other causes have produced this interest amongst us. We have nearly the most flourishing branch of the G. F. S. in Eng-

land. We have deaconesses doing work of incalculable good in Portsmouth and other parts of the diocese. We have devoted women working in our penitentiaries and elsewhere. We have penitentiary and rescue work on a large scale, and on systematic principles of working, throughout the diocese. Our deaconesses have homes for little children rescued from evil surroundings. We have homes, too, for rough girls, and other like agencies. And so we have both a local and general interest in all. We wish to tell you something of what we are doing. We want to learn from you how to do it better. So we may all help and all be helped.

Congresses a part of the Church's work for God.

May we hope that we are working for Him in these Congresses? We trust, indeed, that it is so. Every great work in which many men are working requires consultation. Perhaps, until lately, the Church of England has had less of consultation than any other large body of workers in the world. The Archbishop of Canterbury said not long ago that our great need was consultation. Our organizations for discussion and counsel and joint help are singularly imperfect. Parochial councils are but few, Diocesan Conferences are very different in different dioceses, Convocation is unlike any other Provincial Synod. We are, it may be, struggling into some better shape; but, meanwhile, Congress has supplied a want which was felt and which was true. We do want very much to speak of our wants. We do desire to give utterance to our sense of defective machinery and defective action, of wrongs real or imaginary; in the hope that defects may be supplied and wrongs set right. We want not only gatherings of clergy, who have necessarily clerical prejudices, nor of men all of one school of thought, who have necessarily party prejudices; we want to speak out to others words that we desire them to hear, and we want to hear from them what it is right and well that they should speak to us. And we want this in the gathering together of Christian men and women, in the open light of heaven, with invocation of the presence of God and of the guidance of His Holy Spirit. We want the sense of our responsibility to Him and of our responsibility to our brethren in Him. We do not want to be fighting one another with poisoned pens in the pages of party newspapers, till each side becomes more and more envenomed and embittered against the other. Rather may we speak openly, face to face, and heart to heart, restrained by our common courtesy; restrained by the honest shame of meeting each other's countenances; restrained by the memory that we are all children of the One Great God, redeemed by One blessed Son of God, baptized to be Temples of the Eternal Spirit of God.

SPANISH PORTUGUESE CHURCH AID SOCIETY.

—The Archbishop of Dublin, speaking at the Church Congress at Portsmouth, said: In Spain and Portugal, in which he took a special interest, there were 10,000 Protestants, nearly one-third of whom had adopted an Episcopal constitution and a liturgy. The work appeared to be one of self-reform. It owed its strength to native reformers, who had everything to lose.

N. 85
is the Time to Subscribe for the "Guardian."—See Special Offers, p.p. 11 & 12.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—The Amherst Rural Deanery Chapter met for the forty-first time at New Glasgow, in this parish, on the 21st and 22nd October. There were present Rural Dean Moore (Rector), Rev. J. A. Kaulbach (Secretary), Rev. Dr. Bowman, Rev. J. C. Cox, Rev. V. E. Harris, Rev. C. E. Mackenzie, and Rev. J. M. C. Wade. Excuses were received, with great regret, from Rev. J. Edgecumbe, Rev. J. L. Dowling, Rev. S. R. Martell, Rev. M. A. Bent, and Rev. J. R. Parkinson.

Dr. Bowman preached on Wednesday evening on "Whatever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." The sermon was one of much thought and elegance of composition.

Mr. Wade preached, on Thursday morning, a capital sermon on "It is written." There was a goodly number of the faithful at the Holy Communion, celebrated by the Rural Dean, assisted by Rev. Messrs. Kaulbach, Bowman and Harris.

At the evening service, addresses were given by Rev. Messrs. Cox, Kaulbach, Harris and Moore, on Missionary subjects, so arranged as, beginning with individuals, the field of the world was at last embraced. About \$14 were collected.

The business of the Chapter was broken in upon by the experiment of admitting the laity to hear an able paper by Rev. C. E. Mackenzie on parish visiting. A few availed themselves of the opportunity, and we cannot doubt that this is a move in the right direction, *i.e.*, towards increasing the interest of all not in Holy Orders in the work of the Church.

Resolutions were passed expressing the sentiments of the Chapter on parting (most unwillingly) with Messrs. Brock and Sherman—the one to the Presidency (*pro tem.*) of King's College, and the other to his native land on account of his health.

The consideration of the office for the private baptism of infants was completed.

Fifty dollars' worth of books were received for the Deanery Library from Dr. Bray's associates.

The Hodgson Memorial was spoken of with loving words for the blessed dead; and then came the parting, to meet again, if God will, at Stewiacke, on the Conversion of St. Paul.

The Rectory being near the Parish Church, dinner was served for the clergy at the Banquet House, who agree that Mr. McDiarmid understands catering.

The clergy were lodged—one at the Rectory, two at Mr. Patton's, and one each at Messrs. Townsend's, Drake's and Pritchard's.

Dr. Bowman remained over, and preached for Mr. Moore at the Vale Colliery on Friday, the opening of a new station in the parish, and on Sunday in the Parish Church, in which he served faithfully for eight years prior to the induction of the present incumbent.

WALLACE.—Very little is ever heard from this corner of the diocese. Situated about ten miles from Pugwash, where the clergyman resides, it cannot receive the same pastoral care as it would were there a resident pastor. Still, with this and other disadvantages, there is a growing interest manifesting itself in the work of the Church, and as a natural result when an interest is increasing, there is a desire to beautify and improve the House of God, and for that purpose the congregation held a tea meeting on the 21st inst., the proceeds to be devoted towards repairing St. Andrew's Church and enclosing the grounds, the balance to be placed in trust towards an organ. The very creditable

sum of \$170 was realized. Service is held in this parish three Sundays in the month.

PUGWASH.—During the heavy gale in September last, one section of the window in the west end of the new St. George's Church was blown in, and entirely destroyed. This is quite a loss, especially in the present financial state of the parish. The Sunday-school has increased during the summer. This is cheering when we consider how much the future of the Church depends upon this, her nursery, where the young are trained to be faithful soldiers and servants under her banner.

HALIFAX.—*Personal.*—The Rev. W. H. Sampson has been enjoying a much needed rest during the past fortnight in Prince Edward Island.

The Rev. H. J. Winterbourne preached the special anniversary sermon for the Colonial and Continental Church Society at St. Paul's last Sunday.

The Rev. J. L. B. Downing, of River John, has been staying and officiating at Dartmouth during the past fortnight.

The Rev. A. J. Townend lectured at the Academy of Music, on "Sam Slick" last week, in aid of the Churchwomen's Missionary Society. It is the greatest compliment to the genius of the lecturer and the brilliancy of his effort to say that although there was a heavy rain-storm all the evening, yet the Academy was fairly filled with an appreciative audience.

THE BISHOP ABROAD.—On Sunday, the 17th Sept., an Ordination was held in St. Andrew's Cathedral, Inverness, when the Right Rev. Bishop Kelly ordained the Rev. Wm. H. Wilson, B.A., to the Priesthood. The *Scottish Guardian* says that the Right Rev. Hibbert Binney, D.D., Bishop of Nova Scotia, then present at Inverness, preached an eloquent and appropriate sermon on the occasion, from Acts i. 26. The other clergy who took part in the Ordination were Rev. Canon Medley, youngest son of the Metropolitan of Canada, and who is Precentor of Inverness Cathedral, Rev. Canon Eden, and Rev. H. Binney, son of the Bishop of Nova Scotia.

ST. LUKE'S.—The women of St. Luke's have been working hard to raise funds for a new church, and a sale of work on behalf of St. Luke's new church fund will be held in the Freemasons' hall on the 1st and 2nd December. Contributions may be sent to the members of the Committee:—Mesdames Sawyer, Tucker, Adams, Cowie, Chipman, Payne, Fairbanks, Gossip, Reynolds, Wilby, Murray, and the Misses Murphy, Thompson, Wyld, Almon, Salter, Wier, Perley, Gilpin, McNab, Keating and Wainwright.

ST. GEORGE'S.—Special Mission services are being held on Wednesday evenings in the parish, and a large congregation is being gathered together. There are signs of life in all directions. Arrangements have been made for starting two new Mission rooms in the poorest part of the parish.

ST. PAUL'S.—The all-absorbing topic in town and in the diocese is the following letter of resignation from the Rector:—

5 KENSINGTON PARK ROAD,
Notting Hill, London, W.,
Sept. 4, 1885.

To the Churchwardens of St. Paul's,
Halifax, Nova Scotia:

GENTLEMEN,—When I obtained leave of absence from the parish at the last Easter meeting for a few months, it was my purpose to come to Europe, and, after seeing my family—part of whom in consequence of delicate health have been compelled to reside in a milder climate than our own—to decide for myself whe-

ther I should return to Halifax, or resign my rectorship of St. Paul's.

It is not without deep regret on many accounts that I have arrived at the conclusion that it will be better for the parish and myself to resign now than in a very few years hence, as would necessarily be the case, inasmuch as I should not only be unwilling to be separated from those of my children whose constitutions have been proved by trial to be unequal to a residence in their native country, but I should not feel myself justified in being so.

Hence I have decided, after the most grave deliberation, and not, you may rest assured, without many most painful reflections, to retire from the important post which, in God's good providence, I have had the privilege of holding for so many years.

Bound up with the parish from my infancy to the present day, there are many links of union which it will cause me deep sorrow to break, and I trust that I shall be able to communicate to my old and dearly-esteemed flock expressions of a true pastor's love and earnest longing for their welfare.

I hereby resign my rectorship of St. Paul's, to take effect at the close of my six months' absence, which will be Nov. 11, unless the parish should prefer that I continue to hold the office for a few months longer while they are looking for a successor. This extension, however, would be contingent on the Bishop of the Diocese granting me additional leave, for which I would apply if it were thought by the parishioners to be desirable. Of course I should not, if this idea was carried out, expect any salary from the time of my resignation, *viz.*, Nov. 11.

I earnestly hope and pray that you may find a man who will preach the simple gospel of Christ, and maintain simplicity in the conduct of public worship. If I can help in any way in providing a successor, you may rely on my hearty aid.

It is only just to myself to say that I have not been induced to take this step by the offer of any increased emolument, or, indeed, by any specific offer at all, although I have ample opportunities of doing the Master's work by frequent invitations to officiate in various parishes.

In communicating my resignation to the parishioners, will you kindly offer them my most affectionate Christian love, and my sincerest thanks for their long-continued and warm manifestations of regard and attachment.

Believe me,

With much affection,

Your faithful friend and pastor,
(Sd.) GEORGE W. HILL.

P.S.—Sept. 12, 1885.—Since writing the above statement relative to my not having accepted any appointment, I have been offered one which I trust and believe will be conducive to the health of my family, and at the same time afford me an opportunity of usefulness. To-day I have agreed to take the chaplaincy of Davos-Platz, Switzerland, for the winter, and purpose residing there with my wife and family during the next six months.

(Sd.) G. W. HILL.

The Churchwardens say:—

When the above reached us, to say that we were surprised is but a very mild term. Yet the feeling has been growing amongst our people that the Rector's resignation was only a matter of a few months. Indeed it was known that the Rector intended to resign, and to many people the only change in the matter was that his resignation was sent to us from England instead of being handed us in Halifax.

A meeting of the parishioners was held on the 8th inst., when, after some consideration, the resignation was accepted, and a Committee, consisting of the Wardens and Vestry and five others, was appointed to make enquiries concerning a new Rector.

Brethren of St. Paul's and Trinity, a crisis

has arrived in our history, and to the keeping of the Committee just appointed has been entrusted the future of our parish. Let your prayers be made to Almighty God that He will be pleased to guide, direct and govern the judgments of the gentlemen forming the Committee in selecting a suitable person. Pray that God will send us a man that will earnestly and faithfully carry on the work of His Church in our Parish.

DIOCESE OF QUEBEC.

The Rev. C. E. Lloyd, has been appointed Rector of Levis and South Quebec, in succession to the Rev. E. A. W. King resigned. Mr. Lloyd will be inducted on the Eve of All Saints, Nov. 1st, by the Rev. M. M. Fothergill, Rural Dean, in the absence of the Bishop. We may add that Mr. Lloyd was offered but declined the appointment as assistant minister of the Cathedral, Quebec.

THE Intercolonial Railway from Quebec to New Brunswick is said to be more like a railway in France than any other in North America. Certainly the sparseness of Anglican Churches might make it seem like the continent of Europe. There is only one parish, that of River du Loup, along the whole distance. The incumbent visits along the railway from St. Thomas to Rimouski, and also to lumber establishments along the St. Lawrence and Saguenay rivers. In summer the number of visitors to the district, and the operations in the mills and shops, makes the work one of constant travel. The visiting clergy render assistance during this season. In winter the difficulty, or we might say impossibility, of getting to some parts of the country renders the work one of great anxiety on the part of the incumbent.

A visit to the grave yard of the Church at Riviere du Loup will not fail to awaken memories of Church history in this diocese. Here are the graves of the Rev. E. G. W. Ross and Mrs. Ross, who spent a number of years in the district before the railway was built. Here also is the grave of the Rev. G. C. Irving, Rector of Bishop's College School, drowned while spending the summer vacation. The present incumbent, Rev. R. C. Tombs, has spent some ten years in travel in Europe and gives many interesting descriptions of Church work on the continent, as well as in the extensive district now under his charge. He is engaged at present in the building of a fine parsonage.

DIOCESE OF MONTREAL.

SUNDAY SCHOOL ASSOCIATION.—The first of the monthly open meetings of the Association was held in St. George's School-room on Monday evening, the 26th ult. In the unavoidable absence of the President, the Lord Bishop of the Diocese, the Dean presided, and there were present on the platform the Lay Vice-President (Dr. Davidson,) Rural Dean Lindsay, and the Rev. J. Stone. There was also a large attendance of the clergy of the city and of Sunday School teachers and their friends.

The Rev. Mr. Stone read a most interesting paper upon "The religious instruction of the young in by-gone days," reviewing hurriedly though in a most able manner religious education amongst the young under the Jewish and Christian dispensations. A discussion followed upon several points touched upon by the lecturer, after which the meeting was closed by the singing of a hymn and the Benediction.

The interest in the meetings of the Association seems to be increasing steadily, and we doubt not that at that which is to be held on the second Monday in November a very large attendance may be expected. The subject is an eminently practical one, viz., "The best method of managing a Sunday School Library."

CHURCH OF ST. JAMES THE APOSTLE.—The

Rev. Mr. Haweis preached in this church on the 25th ult., at both morning and afternoon services. Every seat in the church was occupied at the morning service, and in the afternoon the attendance was so large that many were unable to find even standing accommodation, and they were obliged to return home. The rev. gentleman also delivered a lecture on "Music and Morals" in the Queen's Hall on Tuesday evening. On Monday evening a reception in his honor was held by Rev. Canon Ellegood in the Assembly Rooms, at which a large number of the elite of Montreal were present.

ST. MARGARET'S HOME.—On Wednesday last a sale of work in aid of St. Margaret's Home took place at the residence of Mrs. Page Thrower, Prince Arthur street. As the work disposed of was both beautiful and useful, there was a brisk sale, and a considerable sum was realized to aid the charitable work conducted by the Sisters. The goods were the donations of friends in England, and were intended for the sale recently held at Mr. Shadbolt's, Cote St. Antoine, but as they did not arrive in time it was found necessary to have a second sale.

CHRIST CHURCH CATHEDRAL.—A service of song is to be held in this church on Wednesday evening, Nov. 4th. The choir have been preparing selections from Schumann's "Te Deum," Stainer's "Benedictus," Dudley Buck's "Cantata Domino in C," "Deus Misereatur" in A flat, and some compositions of Rossini, Spohr and Cherubini.

DIOCESE OF ONTARIO.

CARRYING PLACE.—St. John's Church.—This ancient wooden structure has been levelled with the ground, much to the regret of the aged inhabitants of the neighbourhood in whose eyes it seemed to be a necessary element of the landscape.

It was an uncouth structure and, therefore, has been made to yield to the spirit of progress, under whose inspiration a gothic successor is rapidly rising from the old foundation.

That correctness of architectural detail, beauty of form and harmony of parts have been insured, needs no further proof than the fact that the architect whose plans are closely followed is Thomas Fuller, Esq., author of the central department of the government buildings, Ottawa, and generally known as an ecclesiastical English architect of eminence.

On Thursday, 22nd Oct., at noon, the corner stone of the new building was laid by Reuben Young, Esq., or rather the patriarchal member of the congregation, to whose generous liberality, joined to that of Mr. Cochran, of Belleville, they acknowledged themselves as mainly indebted for a church which, when completed, will bear comparison with that in any other rural parish of the diocese.

The materials of the old building are being worked into the new—a veritable reformation. When veneered with white and red brick and the new tower, embracing the entrance in the southwest corner, and specially erected to carry the bell—large and sweet-toned, is completed, the effect will be extremely pleasing to the eye.

The interior roof is open and ceiled with 2-inch tongued, grooved and beaded strips laid diagonally, which, together with the massive timbers, cross ties, &c., will be stained and varnished.

A large and commodious chancel affords ample space for extraordinary services. The nave will easily accommodate 250 persons.

The building committee were fortunate in securing the services, for carrying out their intentions, of Mr. T. H. Mathew, of the neighboring village of Brighton, who has had considerable experience in the erection of churches. He has undertaken all the woodwork, and Mr. John Burr, of the same place, the masonry, brickwork, lathing and plastering. The con-

gregation expect to occupy the building in some three or four weeks time.

The ladies of the congregation, ever alive, wise in their generation, and never sparing of effort, so utilized their opportunity presented by the gathering to witness the laying of the corner stone as to realize a sum not far from one hundred dollars. They have undertaken the work of providing all interior furnishings.

Many and grateful thanks are due to several of the leading Methodists of the village and neighbourhood for the warm interest they manifested by large contributions of provisions. Their presence at the tables, which seated some 300 persons, and participation in the good things abundantly provided, afforded much gratification to all the church people—a favorable augury, let us hope of a near and more real union in faith, worship and discipline, "Be ye all of one mind."

KINGSTON.—On the 22nd October a thanksgiving service was held in St. Paul's Church. The Rev. Canon Innes, of London, preached. The congregation was large, and the church beautifully decorated.

A WOMEN'S AUXILIARY.—A meeting of the ladies of the English churches was held at 7.30 last evening in St. George's Hall for the purpose of organizing a Women's Auxiliary to aid in the work of Domestic and Foreign Missions. About fifty ladies, the Rev. Messrs. Carey, Buxton Smith, Cooke and McMorine and Mr. R. T. Walkem were present. Rev. Mr. Carey was appointed chairman. After the meeting had been opened with prayer by the Rev. Mr. Cooke, the chairman read a letter from an American clergyman giving an account of the working of the Women's Auxiliaries in the United States. The Rev. Mr. Cooke then read the proposed constitution, which was adopted by the Central Board of Missions in Ottawa last May. Short addresses were made by Rev. Messrs. Smith and McMorine and Mr. R. T. Walkem. It was resolved to organize one central board for the whole city, and a congregational board in each church; and that the officers of the central board should consist of a president, vice-president, secretary, treasurer, and a committee to be composed of one representative from each of the congregational boards. After the gentlemen had retired, Mrs. Henderson took the chair, and the following officers were elected:—President, Mrs. Buxton Smith; Vice-President, Mrs. McMorine; Corresponding Secretary, Mrs. Rogers; Recording Secretary, Miss Wade; Treasurer, Miss Gildersleeve. Board of Management—Messrs. Cooke, Smythe, Burns and Henderson.

PAKENHAM.—St. Mark's Church.—Friday, the 16th inst., was a beautiful day, a glorious day, in more senses than one, and from an early hour in the morning numbers of people— young men and maidens, old men and children, in vehicles and on foot—might be seen wending their way to a common centre, and that centre was the pretty little English Church of St. Mark. The cause of this influx was that the rite of Confirmation was to be administered by his Lordship the Bishop of Ontario. At 11 o'clock the sacred edifice, which had been beautifully decorated for the occasion by the ladies of the congregation, assisted materially by zealous workers of the opposite sex, was filled to its utmost capacity, very many having to stand during the whole service. The candidates, to the number of 120 or perhaps more, occupied seats reserved for them, to which they were marshalled by Captain O'Neill. Immediately thereafter the spirit stirring strains of the processional hymn, "Onward, Christian soldiers," announced the entrance of the Bishop and clergy. At the conclusion of this hymn his Lordship addressed the candidates in an earnest, clear and forcible manner. It would not be possible in so short an account to do justice to the address, and it will suffice to say

that he expressed his heartfelt satisfaction at seeing so large a number of candidates, which evidenced such great labor and zeal on the part of their clergyman; stated some of the reasons that brought young persons to be confirmed by the Bishop; refuted the several assertions (for they cannot be called arguments) that the laying on of hands was of no good; proved that it was of Divine origin, and that the Church was not to blame, should any of those before him not live up to their profession of faith, but themselves alone. He earnestly hoped that they had come fully recognizing the solemnity of the rite about to be conferred upon them, and resolved thereafter to live as became consistent Churchmen and women. That they had been thoroughly instructed he had not the slightest doubt. During the course of his address his Lordship said that he had learned with much satisfaction that the candidates had presented their clergyman with the most appropriate gift they could have offered to mark their appreciation of the laborious and unceasing work for their welfare, namely, a font for the church.

The rite of Confirmation having been conferred, all the candidates and majority of the congregation received the sacrament of the Lord's Supper.

Through the kindness and good nature of the regular organist, who had taken great pains to prepare for this special service, in yielding up her position, the musical portion of the service was under the direction of Mr. Dingloy Brown, the organist of the Church of St. Alban the Martyr, Ottawa, and such being the case, further comment would be superfluous.

The service being over, the Bishop and clergy, together with visitors, repaired to Mrs. Main's residence, where an excellent dinner had been hospitably prepared for them, after partaking of which his Lordship and the venerable the Archdeacon took the train for Ottawa.

DIocese OF TORONTO.

PERSONAL.—The Rev. H. F. Burgess officiated in the Mission of Perrytown a few weeks ago, in the absence of the incumbent.

The Rev. James Roy, LL.D., Curate of Cobourg, took the services at the Church of the Redeemer, Toronto, on Sunday last.

The Rev. F. W. Bayly Jones, the newly appointed Curate of St. Philip's, Toronto, began his duties last Sunday.

The Rev. R. W. Hinder, formerly incumbent of Campbellford, has been appointed to the parish of Credit. He officiated on Sunday last for the first time in his new field.

After an incumbency of over nine years, the Rev. T. Walker, A.B., has resigned Credit and accepted the charge of Seymour and Percy. During his pastorate much progress was made at Credit, and the life of the Church greatly fostered and encouraged.

We greatly regret that Canon Morgan, of Barrie, is seriously ill. His place was supplied recently by the Rev. Rural Dean Stewart, of Orillia.

The Rev. C. Scadding, Curate of St. John's, Buffalo, and a native of Orillia, preached in the latter place last week. His sermon was practical and pointed, and was closely listened to by a large congregation.

LAKEFIELD.—*St. John's Church.*—During the last few weeks this church has been greatly improved and beautified. A hot air furnace has been put in, the necessary excavation having been previously done, the new tower has been finished and the bell erected, and the whole of the interior has been nicely painted and decorated. A dado of chocolate color runs round the nave and chancel, then a neat border of gold, and above this the walls are painted a dark cream colour. The dado in the chancel is neatly embellished with *fleur-de-lis* in gold, and the texts over the doors and windows are the

following:—"Over the altar, "This do in remembrance of Me;" over the former vestry door, now the entrance to the basement, "I have hallowed this house to put my name there for ever;" above the vestry door, "Lord, I have loved the habitation of Thy House;" over the entrance, "How amiable are Thy dwellings, Thou Lord of Hosts;" and in other parts of the church, "The Lord is in His Holy Temple," and "Worship the Lord in the beauty of holiness." On Sunday, October the 25th, when the church was re-opened, the services were of a peculiarly interesting character. Harvest thanksgiving services and special sermons appropriate to the occasion were held. The preacher in the morning was the Rev. T. B. Angell, and in the evening the Rev. W. C. Bradshaw. The offertory for the church improvement fund amounted to over \$27. Mr. Farncomb is to be congratulated on the results of his faithful labors.

CARDIFF.—*St. Alban's.*—This new church, in one of our backwoods missions, was opened on a recent week-day. The occasion was a very pleasant one, and the faithful Missionary, the Rev. Mr. Thompson, was cheered by the presence of the Bishop, the Rev. W. T. Smithett, Rural Dean, and the Rev. P. Harding, of Apsley. The Lord Bishop administered the rite of Confirmation to six candidates. During the week missionary meetings were held at Wilberforce, Mammoth and Deer Lake, Cardiff and Cheddar.

ASHBURNHAM.—*St. Luke's.*—The foundation stone of the new school-room was placed in position on the 22nd of October. At 3 o'clock in the afternoon Divine Service, which was largely attended by members of the congregation, was held in the church, when the prayers and lessons incident to the occasion were read: the prayers by Rev. T. B. Angell, curate of St. John's, the first lesson by Rev. H. Softley, of Otonabee, and the second by Rev. J. Gibson, incumbent of Norwood. The Rector of St. Luke's, Rev. W. C. Bradshaw, then gave a brief, suitable address, reviewing the growth of the parish since its inception in 1876, in which the present movement was one more stride, and showing how much reason there was for thankfulness to God for all the blessings he had granted it. He exhorted the congregation to continued effort in the fulfilment of God's work. At the conclusion of Mr. Bradshaw's address the congregation, headed by the clergy, repaired to the site of the school-house, where the corner stone was laid by John Burnham, Esq., M.P. At 7 o'clock p.m. a very interesting sermon was preached by the Rev. J. Roy, LL.D. There was a fair attendance, and all were much pleased at Dr. Roy's able discourse. The offertories during the day were in aid of the building fund.

ALMA.—At a parlor social held here, at the residence of Mr. Wm. Wylie, a purse of \$11 was presented to Mr. R. A. Sims, Student Missionary, as an evidence that his labors in holding services were duly appreciated.

TORONTO.—*Sisterhood of St. John the Divine.*—A very successful "At Home," in aid of the new infirmary, took place at Mrs. James Henderson's, Wellesley Place. The contributions amounted to \$325, a generous response which the Sisters thankfully appreciate, as it supplies at once some desired accessories that will increase materially the usefulness of the infirmary and the comforts of the inmates under their care.

UNREST IN CONGREGATIONS.—We commend to our squabbling congregations of Church people, wherever they are, the following sensible remarks from a Presbyterian minister, with the comments of one of their Church organs:—

The question was:—

"The peace of congregations is very seldom

wrecked over a great question. It is almost invariably over some trifle. When Satan wants to hold up the Church to public derision, a great question would not serve his purpose. He must get the saints squabbling about 'organ or no organ,' 'gown or no gown,' 'black gown or white surplice,' 'Amen' or 'Amen!' A few carry on such controversies, and the great body of the people are pained. Can a system of Church polity be devised which will render it impossible for ministers and people to contend about trifles?"

The comment reads thus:—

"To speak of remedying this evil by changing a system of Church polity is as absurd as to propose to bring a corpse to life by changing the horses that draw the hearse. The root of the evil is deep down in the human heart. The only and all-sufficient remedy is the power of the Holy Spirit. When worshippers are concerned chiefly about the power of the Holy Spirit in the congregation and the salvation of their own souls, the souls of their families and of their neighbors, they will stop wrecking congregations about trifles. A fresh baptism of the Holy Spirit and a thorough awakening of the Church to her great mission of saving souls is the proper remedy for all this pottering over trifles."

DIocese OF NIAGARA.

HAMILTON.—*All Saints.*—The Rev. L. DesBrisay preached his farewell sermon on Sunday the 25th. He is deeply regretted. His clerical friends presented him with a parallel Bible as a small token of their great regard for him.

The Rev. Geo. A. Harvey, Curate of Christ Church Cathedral has been appointed to the charge of this Church, just vacated by the Rev. Mr. DesBrisay, until the position is permanently filled, which will probably not be for several months. It is said, however, that the Rev. C. C. Mockridge, D.D., will be the new rector.

Church of the Ascension.—The congregations on Sunday, the 25th inst., were large at both services. In the morning the Rev. Canon Innes, of St. Paul's, London, preached an effective sermon on the "Earnestness of the Christian Life." The Rector, Rev. Hartley Carmichael, read the prayers and lessons. At the evening service the order was reversed, Mr. Carmichael preaching from the text, John xviii. 38: "Pilate said unto him, what is truth." His Lordship Bishop of Niagara was present and pronounced the benediction. The Holy Communion was administered after the ensuing service.

The Rev. Professor Clark, owing to numerous engagements will not be able to act as missionary at the Church of the Incarnation, New York, in the coming mission. His place will be taken by the Rev. Mr. Ransford, of England, who with the Rev. Hartley Carmichael, of Hamilton, will conduct the services at the Church of the Incarnation and at Zion Church.

St. Thomas Church.—Sunday, the 25th inst., was observed to commemorate the 16th anniversary of the opening of this Church. The sermon at the morning service was preached by the Rev. Canon Dumoulin, and at the evening service by the Right Rev. the Lord Bishop of Algoma. The latter preached in eloquent terms, from the text John viii., 36: "If the Son, therefore, shall make you free, ye shall be free indeed."

Christ Church Cathedral.—On Sunday, the 25th inst., the Lord Bishop of the Diocese attended the afternoon service of the Young Men's Bible Class of this Church, when he gave the members, of whom there were twenty present, a very interesting lecture on spiritual matter. During the absence of the Rev. Mr. Harvey, who has been appointed to take duty at All Saints' for the next few months, the Bible class will be instructed by Mr. Ward, who is at present in preparation for Deacon's orders.

GUELPH.—On Wednesday morning, the 28th inst., the Lord Bishop of Niagara held an ordination service in St. George's Church, at which the Rev. C. Graham Adams was raised to the priesthood. Particulars have not yet arrived but will be to hand for next issue.

DIOCESE OF HURON.

ORDINATION.

The Bishop of Huron will (D.V.) hold an ordination in Christ Church, London, on Sunday, November 29th.

The examination of Candidates for both Priest's and Deacon's Orders will take place at the Chapter House, London, beginning, Nov. 25th at 10 a.m. Candidates are requested to notify without delay the undersigned of their intention to present themselves, and to come provided with the usual "Si Quis" and "Testamur."

J. B. RICHARDSON, M.A.,
A. C. HILL, M.A.,
Examining Chaplains.

LONDON.—The Girls' Friendly Society will be inaugurated by a special service in St. Paul's Church, on Sunday, Nov. 8th, when Bishop Baldwin will preach a sermon suitable to the occasion. It is expected that a branch of this Society will be organized in each of the city congregations.

LONDON, SOUTH.—The School House, which has been undergoing additions and improvements for the last three months, will be reopened by a social gathering Thursday evening, Nov. 5th.

Rev. Mr. Renaud, of St. John's, P.Q., paid a visit to London last week. His many old friends were pleased to see him looking so well.

LION'S HEAD.—The Rev. Mr. Hughes is doing an excellent work in this Mission, his bride being a great assistant. He is making many warm friends both for himself and the Church. The *Warton Echo*, after speaking favourably of his ability as a speaker, adds: "The peninsula was very fortunate in getting such a man."

The Huron College is to re-open next week, with Principal Fowel at its head, after undergoing repairs.

WINGHAM.—The Bishop of Huron visited the town, and preached in St. Paul's Church morning and evening, on Sunday, Oct. 25th. The congregations were very large and enjoyed the services much.

In the afternoon His Lordship attended the Sunday-school services and addressed those present. The Rector, Rev. R. McCosh, taking part in each service.

Dr. Sippi is making arrangements for a grand harvest concert to be held in the school-room of the Memorial Church on the evening of Thanksgiving Day. A good programme has been selected, and a chorus of about fifty voices is in training for the occasion.

PRESENTATION.—Rev. C. W. Ball, was waited on at the parsonage, Thorndale, on Tuesday evening last by a large number of friends and presented with a farewell address, a purse of \$60 and a handsome silver epergne. A pleasant evening was spent, the proceedings being enlivened with music, reading and speeches. Reeve J. B. Fraser and Dr. N. McKechnie spoke in high terms of the work of the minister in his three years connection with the parish, and Mr. W. H. Liddicott represented the young people in expressing their esteem and veneration of their pastor. The address was read by Mr. Charles Harrison, and was suitably acknowledged.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Harvest thanksgiving services have been held in Christ Church, All Saints' and St. George's. In the two former there were early and late celebrations and full choral Evensong. The decorations in both churches were very handsome, and the music by large surpliced choirs worthy of the occasion. Mention has been made before of the uncommon amount of musical talent in Winnipeg. A large proportion of the men and many of the boys in these two churches have sung in surpliced choirs in England.

Rev. Mr. Pentreath preached at All Saints', and the week preceding Rev. Mr. Barber at Christ Church, at these harvest services.

Holy Trinity.—Mr. J. C. Dunster, a noted English organist, has been appointed organist of this church.

St. George's Church.—The organ in this church has been enlarged.

Christ Church.—The Bishop confirmed 18 candidates on the twenty-first Sunday after Trinity.

St. JOHN'S LADIES' SCHOOL.—We are glad to report that this school is full. There are 59 boarders and day scholars.

KOLA.—A meeting of the members of the Church of England was held at the residence of A. P. Stewart, on Oct. 18th, to form a district and appoint officers, etc. A large and representative number met together. The Rev. F. F. Davis took the chair. He explained clearly the object of the gathering, and pointed out how desirable it was to organize and gather together a congregation for regular Divine worship. The business of the meeting made rapid progress, and the outcome of it is that we have mapped out a parish, twelve miles square, composed of parts of townships 9, 10 and 11, ranges 28 and 29, giving it the euphonious name of Kola, a name the Postmaster-General has been good enough to fix for the post-office in this neighborhood. Messrs. Stewart and Chrisp were appointed churchwardens, and H. C. Shaw lay delegate to Synod. Until we can build a church of our own, it was arranged that service should be held fortnightly, at 3 p.m., conducted by the Rev. F. F. Davis, at the residences of Messrs. Stewart, Shaw and Chrisp, and we are sure all comers will be made heartily welcome at all of the places named.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—The building for St. John's College Church Farm was opened Oct. 28th. The main building is 60 x 25. At the back is an ell, 20 x 16, containing dormitory below and chapel above. A stable, granary, and sheep-pen are also erected. Some of the stock and implements are already there. The building is on a pretty slope looking towards the town.

Bishop Anson proposes to start a boarding school for boys in this building. If the experiment succeeds, another building will be erected in the spring for the school.

MOOSEJAW.—Harvest thanksgiving services were held at St. John Baptist Church on the 11th inst., the Sunday after the Agricultural Show.

MEDICINE HAT.—The church, to be dedicated to All Saints, is nearly completed. It is expected to be ready for consecration on All Saints' Day.

THE BISHOP OF CARLISLE'S SERMON AT THE ENGLISH CHURCH CONGRESS.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night."—ISA. xli. 11, 12.

There are epochs in the history of men, of families, of nations, of Churches, when one subject of thought demands precedence of all others. A man comes to some turning point in his life, when he has to make a choice upon which his subsequent career will depend, or he sees before him the prospect of some great calamity, and his mind is engrossed and excludes all subjects save that one which is so terribly pressing. Or a family is moved by some event of great joy or overwhelming grief, and each member of the family feels that it would be an impropriety to speak of anything else within the sacred circumference of the family circle. Or a nation is passing through some great crisis of national joy or national woe, and the organs of national utterance are unanimous in choosing one and one subject only for discussion and for the expression of opinion. And so, lastly, a Church may be passing through a great crisis like a nation, or may be moved by some event of joy or grief like a family, or may find itself face to face with something which is likely to prove a turning point in its history like any individual amongst ourselves, and that Church may feel that in such circumstances one subject claims precedence of all others, and insists upon making itself prominent in any expression of a Church's thoughts.

Am I wrong, Christian brethren, in saying that at this period of the history of the Church of England there is one subject which must of necessity be uppermost, or very nearly uppermost, in the mind of each one of her sons and her daughters? I qualify the phrase "uppermost" by the milder phrase "very nearly uppermost," because I would hope—nay, I feel sure, that at all periods of the history either of any particular branch of the Church Catholic or of the Catholic Church itself, the uppermost thought of all in the minds of the truest disciples of the Lord Jesus Christ should be the thought of His presence on the one hand and the thought of what is being done to demonstrate the reality and blessedness of that presence on the other. But, bearing in mind this necessary qualification, am I wrong in saying that the uppermost thought in the minds of faithful sons and daughters of the Church of England at this epoch and in this Congress must be something of this kind—What is likely to be the result for good or for evil upon the Church of England of the great political change which has lately been effected, and the fruits of which we are expecting in the new Parliament which is shortly to assemble? *

* The result of the recent changes has been to throw an unexampled amount of power into the hands of the poorer class of voters. But the Church of England, if it is anything, is the poor man's Church: it is so in its conception—every true branch of the Church of Him who came to preach the Gospel to the poor must be—but it is so likewise in fact, and has for the last half century been so from year to year increasingly; what is more, the working men, as I believe, are becoming actively sensible of this; certainly this is true of our great northern towns; and the rustic laborers must be aware that the country clergy have done more to educate them than all their other friends together. And if the Church of England be the poor man's Church, and the coming Parliament be the poor man's Parliament, it is difficult to see, on principles of general reasoning, why one should be hostile to the other; it might be rather concluded, that whatever else might be in danger, the Church of the people, the

Church of the working man, the Church of the poor, would be carefully and affectionately conserved.

And I do not say that it will not be so. Nevertheless, if you ask me, "Watchman, what of the night?—is all calm, all safe ahead, may we sleep in peace?"—I dare not answer, "All is well." For undoubtedly a strong effort will be made at no distant time to introduce a fundamental change into the position of the Church by the process which is described as liberation from State control, but which means something more. We have been reminded lately by a high authority that "a current almost throughout the civilized world slowly sets in this direction," and, of course, we can hardly be surprised, as the same authority also reminds us, "if those who observe" the set of this current "should desire or fear that among ourselves, too, it may be found to operate." The operation of the current, or the attempt to bring it into operation, is aided in many ways. Erroneous views concerning the manner in which the clergy are supported are diligently propagated, and it is asserted, apparently with truth, that many persons believe that the sustentation of the clergy is a charge upon the taxes of the country. Then again it is maintained, and I doubt not is by some earnestly believed, that the connexion between the Church and the State is a thing bad in itself, that the union tends to secularise religion, and that the best office that can be done for the Church is to liberate it from State control. Besides which there is the telling cry of religious equality—why should one sect be favored rather than another? or why should Church people be permitted to plead that they belong to no sect at all? All which arguments are strengthened by the fact that the Church of England, regarded as a human institution, is, like all human institutions, imperfect. She has her wounds and bruises and sores, and no one knows this better, or smarts under the pain more acutely, than does the Church herself; and I may add that no true Churchman will refuse his aid to get rid of all defects and abuses which, after all the improvements and reforms of recent years, undoubtedly still remain. There is one further argument, which is sure ever to be in the mouths, still more in the minds, of those who would disestablish the Church. The Church is reputed to be rich, and in one sense is so: a good deal of property is held by those who work in her service; though when you come to estimate riches by the average income of each man, you find not wealth, but poverty. Nevertheless, if you choose to add up all the incomes of your twenty thousand clergymen, it comes, undoubtedly, to a large sum. What might not be done with this if it were swept into the national exchequer? What a bright vision of wealth to hold up before the eyes of needy men! I trust that English honesty may be proof against such a bribe; but when we consider this pecuniary side of the argument, and connect it with all those other arguments which I enumerated before, it is impossible not to see that a very plausible case may be made out, especially in gatherings of people whose minds are already leaning in that direction, in favor of the disestablishment and disendowment, or, if you please, the liberation and plundering of the Church of England.

Hence it seems to me that he would be but a poor watchman who should simply cry "All is well" at this epoch of the history of the Church of England. * * * I quite recognize this kind of answer which may be given, and I do not entirely deny its force; but on that very account I think it is all the more desirable that the other portion of the answer should not be forgotten, and that it should be candidly recognized that if the union of Church and State, that is, the existence of a National Church, produces friction and difficulty, it also confers benefits which it is hard to overrate, and for which it is equally hard to suggest any adequate substitute.

It is no slight consideration that a National Church declares the nation's faith in God and its allegiance to the Cross of Christ. God deals with nations as he does with individual men; and nations, like men, can assume an attitude of loyalty to God or one of rebellion against Him, or even denial of His being and His attributes. And a National Church is a solemn and public declaration of the soundness of the national heart with regard to the great doctrine of God. I may be told that such views as these are out of date, that in recently civilized countries a National Church is an impossibility, and that in old countries the tide is setting steadily against them. This may be so; but in like manner royalty is impossible in a new country, and it may be asserted that a tide is setting in against royalty; yet we love our Queen, and we have seen as yet nothing in the history of other nations to persuade us that royalty is out of date. The question for us is not so much what other nations have or have not got, but rather what have we ourselves? The late General Grant is reported to have said:—"I cannot understand why you English people should be trying to get rid of institutions which we would give our ears to possess."

And I think we are bound to remember the important place which the English Church occupies in Christendom and in the world. That the world is rapidly becoming an English-speaking world, or at all events that English is growing with such steady growth that it will soon become by far the most universal vehicle of thought, does not admit of a doubt. And when we take into account together English wealth and commerce, English enterprise, the extent of English dominion and colonies, and I may add the earnestness of English missionary operations, I think it is something better than mere national vanity which leads an Englishman to believe that the prosperity and strength of the Church of England are matters of interest and importance in almost every corner of the world.

It may be said, no doubt, that this may be true, but that it does not touch the question of Church and State, that the Church of England would be stronger for foreign influence, more active, more spiritual, more likely to gain the blessing of God and the respect of men, if she were exhibited to the world in her simple garb as a Church of Christ, and not adorned with any earthly decorations. I doubt this very much; but I do not intend to argue the point; I would rather lose no time in passing on to that which seems to me to be the chief point in the practical view of the Church of England which I am endeavoring to put before you. I wish any candid person, who regards the question of disestablishment and disendowment with favor, or even as an open question, to consider what is the condition of things throughout England at the present time. We have been engaged for the last forty or fifty years in perfecting the parochial system; we have been cutting up our parishes into districts of manageable size; we have been endowing new districts, and increasing the stipends in old ones, building parsonages, and so making it possible that a resident clergyman shall be found within reach of every poor man's cottage in the kingdom. We have been building, and restoring and enlarging churches upon such a scale as perhaps has not been known in any country in any century before. And this work is going on steadily; we are more than keeping up with the population; every year the land is better provided than it was before with churches which are free to all, and with clergy whose ministries are free to all without money and without price. I speak of that which I know, and testify of that which I see in my own diocese; and the same thing is going on in others upon a much larger scale than in mine. I know, of course, that it is not all gold that glitters; there are spots even in the sun; and the actual results of our parochial system are not always all that can be desired, and have

their shortcomings; but I boldly affirm that England has never yet seen anything comparable with what is going on to-day, both in her towns and in her villages; men of different powers and varying phases of religious opinion and unequal stipends, most of them very humble indeed, are doing such a work for God and for their fellow-creatures, and withal living such exemplary, godly, Christ-like lives, as the world has not often witnessed. And no favor is asked from the State in aid of this work, and in furtherance of these efforts. All we ask is to be let alone, and to be permitted to go on laboring as we have labored hitherto, without interfering with those who do not wish to be interfered with, and without interference from any.

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But my words will go beyond this congregation; and it will perhaps be said that the Bishop of Carlisle expressed himself as opposed to all change, and thoroughly satisfied with things as they are. God knows this is not so. I recognize as fully as the most earnest member of the Liberation Society the need in which we stand of some change. I maintained some years ago in the Convocation of York that the time had come when the method of legislating for the Church by Parliament required revision and amendment. I quite feel that the present condition of things is tending to become intolerable, and I should hail any loyal, kindly, patriotic effort on the part of our leaders in the State to readjust the ecclesiastical arrangements which the union of Church and State renders necessary. What I deprecate is a great ecclesiastical revolution brought about by those who are hostile to the present settlement, in conjunction, I had almost said in unholy alliance, with those who do not care for religion at all. I deprecate the robbery of a Church which has been endowed especially for the helpless and the poor. I deprecate the ruin of an ancient institution which the mass of the nation loves, the overthrow of which can profit none, and will make many hearts infinitely sad. I deprecate the change as a Bishop, as a Christian, as an Englishman, as a Churchman, as a patriot.

Change, however, or no change, I do not desire to be a prophet of the abomination of desolation in the case of our dear Church of England. I am reminded by my text that if any ask with anxiety, "Watchman, what of the night? Watchman, what of the night?" I may very well answer in the words of Isaiah, "The morning cometh, and also the night." Let us take up these words of hope, and try to persuade ourselves that, if there be some indications before us of the darkness of night, there are equal co-ordinate indications of the brightness of day. Whatever God may purpose concerning the Church, I cannot believe that He will desert her. There is a great work to be done, which I am persuaded that none can do as well. There is a testimony to be borne to Catholic truth which can best be borne by a Church—which, in fact, can only be borne by a Church—that holds fast to primitive doctrine and discipline, while she protests against corruption, extending from the darkness of the middle ages to the declaration of Papal infallibility in our own time. There is a testimony to be borne to the religious life of nations and their corporate responsibility which can best be borne by a Church which is in union with the State and theoretically represents the State in its spiritual character. There is a Gospel to be preached throughout the world, and a light to be raised up to lighten the Gentiles in all the dark places of the earth, and the spring and energy necessary for this mighty effort of evangelization may well be found in the Church of that country which more than any other explores and colonizes and rules over the distant lands and the islands of the sea. And last, but not least, there is a great work for God and His Christ to be done at home. The faith has to be earnestly contended for now as ever; new weapons have to be forged, old weapons refurbished, and the great swelling tide of ignorance

and infidelity has to be met and opposed. New social problems have to be dealt with; new forms of misery and new sources of poverty and new sloughs of despond have to be examined; peace has to be proclaimed to the broken-hearted, the suffering, and the weary. The intellectual difficulties of the times, moreover, have to be grappled with, and men of different temperaments, different educations and tastes and professions, have to be brought to see that they may all believe in one God, the Father, Son, and Holy Ghost, and put their trust in Christ as their Lord and as the one Saviour of mankind. Who is sufficient for these things? For these things! Nay, I have but touched the tithes of that which has to be done in this dear old England, which, with all its faults, we still love with the dearest affection of true children's hearts. Who is sufficient? Well, Christian brethren, no person, or party, or organization, or Church, is sufficient to do those things; but of this I am certain, that the Church of England can do more than any other existing instrumentality to carry forward the whole work of God and His Christ. I believe she is doing more; and while doing it she does not interfere with others, who are trying to do the work in their own way; she raises no voice in favour of crippling other religious bodies; her churches are open to all without exception; her ministers minister to all who are willing to accept their ministry; the very principle of her life and operation is that of pure, simple, unbounded charity. I cannot believe that Englishmen will allow their Church to be thrown down. The day must be coming as well as the night. The light which has shone hitherto cannot be doomed to diminution; extinction is impossible, for it is the light of Christ. O ye statesmen, O ye members of Parliament, O ye old voters and ye newly enfranchised millions, put aside all party feelings as concerns this great question. Make up your minds that the Church of your fathers shall be the Church of your children; purge her that she may bring forth more fruit: strengthen her when she needs strengthening; supply what is wanted; renew that which is decaying; but do not give her over to her enemies, do not cripple her usefulness, do not combine to lay her in the dust.

DIOCESE OF FREDERICTON.

ST. MARTIN'S.—This parish has been without a Rector since the Rev. J. Lockwood resigned, on the 1st of July. A meeting of the parishioners was called by the Churchwardens for the purpose of taking steps towards supplying the parish with a new Rector, and a Committee was appointed to collect information and report to a future meeting to be called for that purpose.

A notice being put in the CHURCH GUARDIAN, the Committee received several applications from clergymen in different parts of the Dominion of Canada. At the meeting called for the election of a new Rector, the Rev. William Alton Desbrisay, of Halifax, N.S., was unanimously elected as Rector of the parish.

The rev. gentleman reached St. Martin's late on Saturday evening, and preached the next day (Sunday, the 25th of October) to a large congregation, both morning and evening, in the parish church, both sermons being very highly spoken of.

BISHOP'S COLLEGE, LENNOXVILLE.

At a meeting of the College Council of Bishop's College, Lennoxville, held Oct. 29th, 1885, the following recommendations were passed unanimously, and will be submitted for ratification to the next meeting of Convocation. They agree essentially with resolutions recently passed by the Corporation of McGill University, and are likely to exercise consider-

able influence upon Protestant education in this Province:—

1. Recommended that the arrangements entered into by the University of McGill with the Normal School of Montreal, with reference to candidates for Academy Diplomas, be in principle accepted by the University of Bishop's College, Lennoxville, and that such successful candidates be in future admitted into the second year of the Arts Course without further examination.

2. That a privilege similar to that accorded by McGill University be granted by Bishop's College, as follows:—"That such students, not exceeding three in number, and who shall be certified by the Principal of the Normal School as having taken 75 per cent. of the total marks in the said Diploma examinations, and not less than two-thirds of the marks in Latin and Greek, shall be entitled to free tuition in the Faculty of Arts of Bishop's College for such second year.

3. That Bishop's College School be recognized as the place of training for students desiring to pass the examination in the Art of Teaching, and that the time of such training shall extend over at least four weeks.

4. That the examination of candidates for the Normal School Diploma for persons intending to proceed to the Degree of Bachelor of Arts at Bishop's College, Lennoxville, be held at the College on and after the 15th day of May in each year, and that the results of such examination be declared at the annual meeting of the University Convocation held in June.

The above recommendations were made by the Council in conference with a sub-committee of the Protestant Committee of Public Instruction for the Province of Quebec, the members being Rev. Canon Norman, D.C.L., R. W. Heneker, D.C.L., G. L. Martin, Esq.

RECENT revelations of vice and crime in England have probably led many people to take a pessimistic view of the moral and social state of that country. We have no desire to under-estimate the evils referred to, but we must protest against the false notion that English society is retrograding, notwithstanding the increasing efforts that are being put forth year by year for its improvement. The following facts which have recently come to our knowledge speak for themselves. The sentences of penal servitude in 1883, when the population of England was nearly twenty-seven millions, amounted to only one-half of the corresponding sentences in 1836, when the population was fifteen millions, whilst the whole prison population (which takes in lesser criminals) is not greater now than in 1850, notwithstanding the vast multiplication of the the people. Here is conclusive proof of the moral rise of the nation at large.

Two of the most important sees in England (Manchester and Ely) are now vacant. The former derives its importance from the fact that Manchester stands third in the order of population amongst the cities of the United Kingdom, and is the centre of the greatest manufacturing district in the world. Ely is a very different, but, perhaps a still more influential diocese, inasmuch as it embraces the town of Cambridge with its great University, which is annually sending forth large numbers of recruits for the sacred ministry of Christ's Church. The responsible duty of filling these most important posts rests with the Marquis of Salisbury, subject to the approval of the Queen, whose personal influence in appointments to the Episco-

pate is much greater than is generally supposed. We ask the prayers of all our readers that those upon whom this grave responsibility has been thrown, may be guided in their choice by a single eye to the glory of God and the good of His Church.

THE recent meeting of the Sanitary Congress at Leicester, Eng., has a special interest for us, inasmuch as it was made the occasion of a solemn debate between the friends and foes of vaccination. The two are no nearer agreement, however, than they were before. The anti-vaccinators assume that they have made good their contention when they have shown that vaccination is not a protection against small-pox in every case, and that it cannot be, or at all events is not universally, free from danger. In point of fact, both these pleas may, and indeed must, be admitted. There are persons who take small-pox after being vaccinated, and there are persons to whom vaccination, even when performed with apparent care, does do harm. But when these pleas have been admitted, they do not affect the position of the advocates of vaccination. They can point to an enormous majority of cases in which vaccination does not affect the general health, and does act as a protection against small-pox, and they have a right to insist that a person shall not injure his child and the community by suffering him to grow up a probable victim and vehicle of a loathsome disease. If a parent may set his individual opinion against that of the community on such a question as this, it is hard to see what right of self-protection the community will retain. Compulsory vaccination ought to be the law of every civilized State.

We learn from the *Irish Ecclesiastical Gazette* that the vexed question as to how the Irish Church is to be hereafter designated in official documents was referred by the Lord Lieutenant to the two chief law officers of the Crown, namely, Mr. Hugh Holmes, Attorney-General, and Mr. Munroe, Solicitor-General. The opinion given by these learned gentlemen has been forwarded to the Archbishop of Dublin, Lord Plunket, and it is to the effect that Parliament, in repeated Acts of the Legislature, before and since Disestablishment, has recognized the legal title of the Church to be "The Church of Ireland." These gentlemen have since written to the Rev. F. A. Sanders, Rector of Cordoagh, in reply to a communication from him, to say they are prepared in their places in Parliament to do all in their power to maintain the Church's right to her ancient and legal title.

THE CROSS A TOKEN.—Have patience, have faith, have hope, as thou standest at the foot of Christ's Cross and holdest fast to it, the anchor of the soul and reason, as well as the heart. For however ill the world may go, or seem to go, the Cross is the everlasting token that God so loved the world that He spared not His only begotten Son, but freely gave Him for it. Whatever else is doubtful, that at least is sure, that good must conquer, because God is good; that evil must perish, because God hates evil, even to the death.—*Kingsley.*

THE TRUE SELF-SACRIFICE.—What can a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and a nobler one.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS.

“ “ —22nd Sunday after Trinity.

“ 8th—23rd Sunday after Trinity.

“ 15th—24th Sunday after Trinity.

“ 22nd—25th Sunday after Trinity.

“ 29th—1st Sunday in Advent.

“ 30th—St. Andrew, A. & M.

NOTES ON THE ENGLISH CHURCH CONGRESS.

FIRST DAY.

The discussions on the first day of the Congress embraced the following important subjects:—(1.) *The Revised Version of the Old Testament*; (2.) *The Responsibility of the Church as regards the Spiritual and Moral Welfare of our Soldiers and Sailors*; (3.) *Church Work among Men*; (4.) *The Prayer Book*. The first of these subjects was handled in a masterly manner by the Bishop of Bath and Wells, who, it will be remembered, was Chairman of the Old Testament Company of Revisers. His Lordship said:—

“There is doubtless a considerable body of opinion distinctly opposed to any change in that authorized version of Holy Scripture which men have been accustomed from their childhood to receive as the Word of God. It is natural for the human mind to desire absolute certainty in the region of religious truth. But that the disposition to desire absolute certainty in the text of Holy Scripture is not in accordance with the mind and purpose of God seems clear from this, among other considerations, that the revelation of God of His Person, His will, His law, His dealings with mankind—past, present, and future, which is profitable and necessary for man to receive, and which is authentic, has been delivered in only two languages—the Hebrew and the Greek. How, then, is it the purpose of God that it should be communicated to those many families of mankind to whom those two languages are unknown tongues? It follows that it is the duty of each Church to provide for its members the most faithful translation possible of the original revelation of Holy Scripture. To assist in arriving at a more exact representation of the meaning of Holy Scripture was the task which the Old Testament Revision Company accepted at the hands of the Convocation of Canterbury, and which they have fulfilled to the best of their ability. They began their undertaking with a very high estimate of the excellence of the authorized version, and I believe they ended it with a higher estimate still. The scholarly acquaintance of the translators of 1611 with the Hebrew language, their thorough

mastership of the noble English tongue, and their elevation of thought and expression to the level of the grand sentiments which they were dealing with, became only more apparent the more closely their work was scrutinized. But we knew that it was only a human work, itself the result of revision upon revision, and still susceptible of improvement. What determined any particular rendering was not the influence it might have in favoring orthodox doctrine, or its bearing upon Church views, or any other views, but the opinion of the company that it was the best and truest expression in English of the Hebrew words before them. We acted as translators, and not as prophets. After citing several instances in which the Revised Version showed a manifest improvement on the Authorized, the Bishop concluded by expressing a devout hope that the Revised Version of the Old Testament might give a stimulus to the intelligent study of those matchless writings which holy men of God, moved by the Holy Ghost, have handed down to us, and which, by a wonderful Providence, have been preserved to our days, to lighten our spiritual darkness amid the blaze of scientific light, and to point out to us the way which leads to eternal life.”

Able papers on the same subject were read by the Rev. Canon Driver, Professor of Hebrew at Oxford, who was also one of the revisers, and the Rev. F. Kirkpatrick, Professor of Hebrew at Cambridge. Several speakers followed, including Archdeacon Palmer and Canon Meyrick. The general tone of the discussion was very favorable to the Revised Version, all the speakers agreeing that it was, in some respects, superior to the old.

The subject of *Special Church Work amongst Men* was ably discussed on Tuesday evening.

The first paper was read by the Rev. G. Everard, who, after pointing out instances in which young men had, after their own conversion to God, been permitted to do a great work for Him in the world, asked, “How may we hope to gain them?” and answered the question by drawing attention to the need (i) of a direct aim, and (ii) of faithful workers, animated by love and sympathy, shown forth (1) in the pulpit; (2), with regard to difficulties of belief; (3), in the home-life; (4), in circumstances of special temptation; (5), in business temptations; (6), in the desire for self-improvement and success; (7), in musical taste; (8), in recreation; and (9), in Christian enthusiasm. Mr. Everard specially urged brotherliness as the great qualification needed in workers amongst young men, who can be drawn, but never driven. Lieut.-Colonel Everitt stated the want of this same sympathy on the part of the clergy to be the cause of the defection of the bulk of young men from the Church, and recommended the establishment of Homes for Young Men in the form of Residential Clubs, the formation of more Church Guilds, and the increased influence of women brought to bear on young men.

SECOND DAY.

WOMAN'S WORK.—The morning of the second day was devoted to the *Work of Women in the Church*, which was discussed under the aspects of (a) Sisters and Deaconesses; (b) Rescue Work in Towns; (c) The Girls' Friendly Society.

Mr. Pares having given an interesting statistical account of the work of Sisters and Deaconesses in England, Canon Thynne pointed out the way and the spirit in which women could take part in the efforts now being made to reclaim their lost sisters. Mrs. Townsend then spoke of the preventive work of the G. F. S., a Society now numbering more than 115,000 Members and Associates. The Bishop of

Oxford spoke strongly in favor of Sisterhoods, and deprecated the spirit of controversy which had arisen between their method of organization and that of Deaconess Institutions. The Rev. R. C. Billing, speaking of rescue work, protested against the recent action of the *Pall Mall Gazette*, and said that the quiet labors of pure-hearted women could do far more for the reclamation of the fallen than could be done by public disclosures of evil. The Bishop of Carlisle witnessed to the good done in his diocese by the G. F. S.

EVANGELISING AGENCIES.—On Wednesday afternoon the Dean of Manchester opened the subject of Evangelising Agencies, and specially upheld the work of the Church Army, the aims and modes of working of which were then described by the Rev. W. Carlile. Mr. R. Foster represented Lay Readers, and showed how much could be done by their agency if they were welcomed by and allowed to cooperate with the parish priest. Mr. H. A. Colville testified to the success of lay efforts in the diocese of Lichfield, where 700 working men had recently attended a Festival Service in the cathedral, and seventy colliers had on another occasion come to a prayer-meeting at three o'clock in the morning, at their clergyman's invitation, that being the only time at which they could attend a service. The Rev. C. M. Owen spoke of his experiences amongst the deaf and dumb, and urged that no diocese should be without a special organization to meet the needs of this class.

THE CHURCH AND EMIGRATION.—The evening meeting in the Lecture Hall dealt with the responsibility of the Church with regard to emigration. The Bishop of Newcastle, who presided, spoke strongly in favor of emigration to the colonies, and of the preventive work of the emigration of children under proper superintendence. The Rev. J. F. Kitto thought that the clergy had a great responsibility laid on them in the matter of emigration; for they ought neither to assist unprincipled persons to emigrate, nor yet to send out any persons without seeing that they were in some degree fitted for the life to which they were going, and in possession of a certain amount of knowledge about that life. All the speakers also spoke of the need of great care on the part of the Church lest those whom she assisted to emigrate should thereby be sent outside the limit of her ministrations.

THE CHRISTIAN LAW OF MARRIAGE.—On Wednesday afternoon an important meeting of the Marriage Law Defence Association was held. Lord Henry Scott, M.P., presided.

Earl Beauchamp moved a resolution pledging the meeting to oppose any alteration in the Marriage Law of England. He did not believe the proposed alteration of the law had made any advance in the interests of the people, and he had carefully watched the reports of election meetings, and he had not seen many candidates asked questions upon it. He advised those present to adopt the Scotch course of “heckling” their candidates, and procuring promises to support the existing law. The noble earl pointed out how, in countries where changes had been effected, other restrictions, not only as to marriages of affinity, but marriages of blood, could not be maintained. In every Diocesan Conference the present law had been supported, though here and there a few eccentric individuals have urged an alteration, only with the effect of being defeated by an overwhelming majority. If a change in the law should take place, those who despaired and relaxed exertions (which with care and prudence might be successful) would have much with which to reproach themselves. The Right Hon. A. J. Beresford Hope, M.P., seconded the

resolution in a hearty speech, and it was carried *nem. con.*

The meeting was an enthusiastic one, and letters of apologies were received expressing sympathy from the Bishop of Newcastle, the Attorney-General, Mr. Pares, and others.

WORKING MEN'S MEETING.—The special meeting for Working Men has always been one of the most interesting features of the English Church Congress; and the gathering this year was not a whit behind its predecessors, both in numbers and interest.

The Congress Hall was crammed with some two thousand *bona fide* working men, who listened with eagerness and respectful attention to an earnest address by the President; a telling one on purity by Lieut.-Colonel Everitt, secretary of the Church of England Purity Society; and a very well reasoned one by the Dean of Gloucester, who confessed his astonishment and delight at the sight of so many earnest faces. The Attorney-General was unable to fulfil his engagement, and the speech of the evening was that of the Bishop of Carlisle, who seems to have been the soul and life of this Congress. He told the men that if they did not belong to the Church, *she belonged to them*, and he canvassed very happily the prevalent notion that "we clergymen were very expensive articles," saying that he had turned out a pretty good man in the Bishop of Winchester, who was a member of his Cambridge congregation, while Dean Butler helped to establish, when an undergraduate attending his church, the second working men's club which was ever founded. For ten years he received, as vicar of St. Edward's, the munificent salary of a lawyer's fee—13s. 4d. per annum. At the close the assembly rose *en masse* and cheered him to the echo, when the Bishop said, "God bless you, my friends, here and hereafter, not forgetting the missuses and the bairns."

(To be continued.)

The hand of death has again removed one of the ablest members of the English Episcopate. On the 24th of October, the learned and eloquent Bishop of Ely was called to his rest. Dr. Woodford had been a Bishop for twelve years, and was only sixty-five when he died, but long before his elevation to the episcopate, he had made his mark as a model parish priest, and one of the most powerful preachers in the Church of England. It was no slight proof of his singular gifts and graces that he was for many years the chaplain and trusted adviser of the greatest English Bishop of modern times, Samuel Wilberforce. On the death of Archbishop Tait, Bishop Woodford was most favorably mentioned in connection with the succession to the Archiepiscopal throne of Canterbury, and there can be no doubt that had he been chosen to fill that exalted station, he would have discharged its duties with the same eminent wisdom and ability which he displayed in every position to which he was called. In one of the last public utterances of the lamented prelate, delivered at his visitation of the clergy of his diocese, on the 22nd of September, we find the following touching passage: "Who that is at all advanced upon the path of life knows not by experience the gracious whispers by which He who knows whereof we are made speaks to us of the coming end—that end which may yet be at the distance of years—aye even in youth is sometimes heard the footfall of the last enemy in slow but sure approach." Who, as he reads these words, uttered but a short month before the end of that active and useful

life, can forbear adding: Blessed is that servant whom His Lord when He came, found, so watching.

We learn with regret that Sir Leonard Tilley has been compelled by failing health to resign the office of Minister of Finance of the Dominion. Sir Leonard is not a brilliant politician, but as a practical man of business and a plodding worker he has few equals. He is also generally allowed, both by political friends and foes, to be a man who is honest in his convictions, and who has the courage to avow them. We wish him a renewal of health and every success in the dignified and less laborious position of Lieutenant-Governor of New Brunswick.

We would call the special attention of our readers to the article from Rev. E. F. Wilson, in our Mission Field column, p. 12, and to the letter of Rev. P. W. Chambers in regard to work amongst the Lumbermen.

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.]

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Please state if a vestry clerk requires to be elected annually at each Easter Meeting, or does he hold the office for a length of time, or for life?

By answering the above you will greatly oblige, a
SUBSCRIBER.

[The answer to this question depends upon the Act of Parliament applicable to each diocese, or upon the acts of Synod. In the Diocese of Montreal the appointment is annual.—Ed.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—A correspondent in a late issue relates the story of Luther demanding of those who pretended to the ministry either that they be ordained by God's Bishop, or that they be able to work miracles in token of their special and direct mission from God. I have heard a similar story of an Indian Bishop, but am not sure as to particulars. If any of your readers can inform me I shall be greatly obliged.

EUSEBIUS.

October 17th, 1885.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—The other day I received the following lamentation from a prominent churchman in Manitoba, whose name, were it proper to give it, would command general respect:—

"The Board of Domestic Missions has proved a partial failure. * * * We need more than circulars to call out the gifts of our people, and really unless we receive assistance from the older Church of Canada, our work in the Northwest will not only languish, but some part of it will have to be abandoned. It is to me incomprehensible that, whilst the Presbyterians of Canada spend some \$25,000 yearly in the Northwest, our people are contented to give a paltry \$4,000 or \$5,000. There is a want of sympathy, and an inadequate appreciation of the position."

I believe every word of this to be painfully correct, and I know that the writer's whole heart is in the work. But I cannot help wondering at the veil over our brother's face as he views "the position." The Presbyterians, whom he commends, are a united body. Our brethren of the Northwest have proclaimed their independence, and know us not in brotherly council. "Is there not a cause?"

Yours sincerely,

M.

October 25th, 1885.

MISSIONS TO LUMBERMEN.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Please allow me through the columns of your widely read paper to make my annual appeal, on behalf of the men who will spend the next six or eight months in the woods, in this district. I am glad to be able to report increased activity in the lumber trade, which promises no more shanties than usual and better times generally than the last five winters have brought us. So far as I can learn, the section of country for which I plead will give work to at least 1,600 men. Of these the greater number, of course, are aliens thrown upon our pastoral care for the next few months from other parts of the country. Sixty per cent. of these, will be looked after spiritually by the Romanist clergy, but between twenty and thirty per cent. of these will be nominally at least Churchmen, and the case of the dissenters, generally falls upon the Church Parson while in the bush. Heretofore the Church has done very little for the poor fellows, who for so many months in the year are shut off from the regular services and privileges, merely surmising that the nearest clergyman neglects his own parish work for a sufficient length of time to enable him to pay the shanties a visit during the season. This year more systematic work may be expected, as my old co-laborer, now in Holy Orders, is stationed permanently in what was the northern part of this large mission, with a view to the better attention of the Church in the Diocese of Montreal, to this really important work. And between us we hope to hold services, as often as possible too, wherever they seem to be required. Some idea of the work this entails, may be gathered from the fact, that to visit all these men will necessitate driving from 800 to 1,200 miles. Probably, if the winter is favorable, the Churchmen in most of the shanties will be able to participate in three or possibly four services during the winter.

As your readers will readily see the most sanguine plan I can outline leaves much, very much, to be desired. But it is hoped that the thoughtfulness and liberality of Churchmen, will enable us to do much more than provide spiritual refreshment, for three or four evenings, in say six months. Our shantymen are almost proverbially fond of reading. I have seen men, a hundred miles away from the nearest Church, spend the happiest of Sundays, listening to the reading of entertaining useful matter, for hours together. There is always the "lazy hour" in the shanty too, when axes ground and horses fed, the men are thankful for something to read by the cheerful light of the caubose fire before bed time. I speak advisedly, when I say that our visits, much as they seem to be valued and looked for, are not worth half as much to the poor fellows as are the tracts, papers and books, liberal friends enable us to leave behind us. Fine, active, intelligent men are our woodsmen, but what wonder is it if they become addicted to gambling and filthy conversation, when they spend so many (may I say enforced) idle hours, while away from home and direct church influences. What I ask for is good churchly, interesting reading matter. Unused books, old magazines, illustrated papers (all can understand pictures), prayer-books, hymn-books, (A. & M., preferable for our use in service), wall pictures and texts and games, and let it be remembered, they are not our people for whom I ask all these things, they come to us from perhaps nearly every diocese in the province; but they are all exposed to the enemy who watches for their idle moments, and all have souls precious to the All Living Head of the Body, of which they form, or should form, part.

W PERCY CHAMBERS.

P.S.—Parcels should be sent prepaid to me at the Express office, Hull, P.Q.

FAMILY DEPARTMENT.

THANKSGIVING.

The village church, a quaint old pile,
Stands where the quiet meadows smile,
Dotted with sheep, and reaped and bare,
The stubble fields, and orchards fair.

Pleasant it was that Sabbath morn
To see the mighty stacks of corn,
And joyful on that blessed day
To feel that toil was put away.

Sweet, in the church, it was to hear
The harvest anthem rising clear,
And in those tuneful strains outpoured
To join the praises of the Lord.

And from our hearts that song arose
To Him whose loving-kindness flows
To crown with joy a thousand hands,
And bless the labor of our hands.

The anthem ceased, and still I thought
Of all the mercies God had wrought,
And in my heart I took away
This lesson of that blessed day—

The sweetest song can ill declare
The praises of the worshipper;
The life of service must express
The heart's desire of thankfulness.

J. R. EASTWOOD.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER VI.—Continued.

A door opened at the far end of the room; Mr. Campbell came in. He started back when he saw the visitors, but Lady Maxwell rose and went forward eagerly.

Douglas!—Mr. Campbell! she said, this is bad news. I am so grieved to hear it.

Yes, it is sad, Lady Maxwell, and I am sure you will sympathize, he said, in a low, grave tone; and the ladies wondered exceedingly to see the lines of sorrow in his face. All the lustre had faded from his usually brilliantly expressive eyes; the sun-burnt hue had paled to whiteness, in the sick-room watchings; and in his voice there was a mournful sadness that evidenced the pain it gave him to speak of Minnie's illness; and yet it was a solace to him to talk with Lady Maxwell, for he tried to catch from her experience of children and ailments a slender hope for her recovery.

Miss Maxwell sat in perfect silence. How he loves the child! she said to herself. Oh, Douglas! Douglas! how could I have flung away a heart so noble, so true, so full of love that is almost divine in its pure devotion. If I had only been true to my nobler instincts, truer to myself, and you—my life would not be as it is now. I threw your love away for an ambitious dream—oh, if you could but know how I repented; how at the last I could not give my vows, and sully my soul for the mere bauble of a title! If you could but know!

Something in her attitude, unconscious though it was, and in the expression of her eyes, caught Mr. Campbell's notice. With gentle courtesy—which made her almost shrink and cry, Don't pity me!—he said, You don't look well, Miss Maxwell. I sincerely hope that you are incurring no risk by being in the house.

It does not signify, she replied, coldly; it will not harm me.

He turned away with a sigh, and a searching look at her.

The door opened, and the Squire came in. They were both shocked when they saw him.

Oh, Squire! my dear friend! exclaimed Lady Maxwell, I am so grieved not to have known of your trouble; but her voice was arrested, for, after a struggle for calmness, the poor Squire laid his arms upon the table, bent his head down upon them, and sobbed as if his heart would break. After a time, he raised himself, and said, in a broken voice:

My little Minnie is going, Caroline! You remember what you said about her, don't you? You said she might prove an angel in the house. So she has been! she has!—and now she is going.

Is the child dying? asked Lady Maxwell, startled.

Yes, she is slowly going. I hope she will live until my boy comes. The little darling kept crying, even in her wanderings all yesterday. Grandpa, where is Marster Harold? just in the tone and way of old Thomas; and I could not stand it, infection or no infection. I telegraphed;—and here he is, I believe, as the sound of wheels was heard. But it was the doctor, who at once went up the stairs. Almost immediately a servant came to the drawing-room and said, Will you come, Squire, if you please? There is a change in the little girl, and she is calling for you.

With a smothered cry, Mr. Campbell rose also, and left the room.

May I come, too, Squire? asked Lady Maxwell.

He did not speak, but she followed him up the stairs.

As they were going, a cab had driven up to the door, and without ceremony a tall, elegant man had entered the hall. He went quickly into the drawing-room, and found Miss Maxwell standing by the neglected fire, gazing with apparent abstraction into the dying embers. Evelyn! he exclaimed. She turned quickly, and said, with a sudden flush, Oh, Harold! how glad I am to see you in the old home once again!

Where are my father and mother? he asked, hastily.

Upstairs, with the child. Before she could say more, Manners, who had heard the sound of wheels, came in. Mr. Harold! God be praised! Will you come upstairs now, sir? Nurse says the little darling keeps calling for you, and she is going fast.

He followed Manners in mute surprise up the dear old broad steps, down which his childish feet had pattered and run with glad haste to get the morning's kiss from his mother's and his father's lips, in the years now long gone by.

His heart beat painfully as he entered the room.

As soon as Mr. Campbell had returned he had seen the shadow of the great change that was coming to Minnie. All her restlessness had gone. She was lying calm and white upon the pillow; her little hands were folded on her breast; her breathing was very soft, and at long intervals.

The Squire was kneeling by the little bed, his face buried in the coverlet.

Madam sat in an old-fashioned nursery chair, gazing at the little one with eyes that seemed too heavy to weep more.

The nurse held a glass and spoon, and was trying to pour a few drops between Minnie's lips. But it was in vain!

My little lamb! she exclaimed, with a sob, and turned away.

Minnie! My own little Minnie! said Mr. Campbell, bending over her.

She started, looked up into his eyes and smiled; then her lips moved, and he bent low to catch the whisper, Grandpa! Harold! The voice grew fainter.

She names you, Squire, and, with an expressive look, Harold.

The Squire held out his hands, and with a sudden sob from the mother, that surely, in God's ears, was a holy sound, the Squire and his son were united once again.

Minnie gazed at them earnestly. Again her lips moved.

Mr. Campbell bent down. What is it, my darling?

Our Father, she whispered.

He knelt, and in clear, solemn tones, prayed the Redeemer's prayer. Only the Squire's sobs broke on the awed stillness—which the words did not disturb—only the child's soft breathing when it ended.

Then she again looked up into Mr. Campbell's sorrowful face with a strangely earnest expression, and smiled.

My White Rose, he said, with tearful, passionate feeling, pressing his quivering lips upon her brow.

Suddenly, as if a beam of heaven's own light had shone upon her, a radiant smile passed over her sweet little face, her large eyes grew more lustrous, more beautiful. She raised herself, stretched out her arms, and in a clear, ringing, perhaps heaven-toned voice, she cried, Hark! grandpa; I am called for!

The tiny form fell back, the sweet face paled to whiter whiteness; the little voice was hushed. With that cry the angel of his house had winged its flight to her brighter home.

Yes; Minnie had been called for, and through all the coming long, long years, within the kindly Squire's hall, there was left a loving, yearning, and a tender memory, for evermore!

BRITISH BUDGET.

The Rt. Rev. James Russell Woodford, D.D., Bishop of Ely, died on the 24th ult., in the sixty-sixth year of his age, and the thirteenth of his episcopate.

The S. P. C. K. made grants last year to the amount of £47,312, the largest sum ever voted by the society in one year. We regret, however, that its income has fallen short this last year.

The *Church Review* learns on good authority that the Church Congress has been invited to meet at Wakefield next year, where it will have the advantage of being under the presidency of Bishop Boyd Carpenter.

The costly work of renewing the internal stonework of Manchester Cathedral still continues. When completed, the whole external and internal surface of the building will be a creation of the present century.

The Bishop of Meath has bestowed the vacant Deanery of Clonmacnois on the Rev. F. Swift, M.A., Rector of Mullingar.

It was announced at the close of the recently held Synod of Armagh, amid applause, that the late Mr. Donagh, J.P., had bequeathed to the Church the munificent sum of £25,000, and £600 a year. "This," says the *Daily Express*, "is, we believe, the first gift of any considerable magnitude which the Church of Ireland has inherited since she was despoiled of her property."

Lady Maurice Fitzgerald, it is announced in Dublin, has seceded from the Roman Catholic Church, and has joined the Church of Ireland. Lady Maurice is the eldest daughter of the Earl of Granard, who some years since joined the Church of Rome. She was in 1880 married to Lord Maurice Fitzgerald, second son of the Duke of Leinster.

AMERICAN BUDGET.

The Tenth Church Congress opened in New Haven, Conn., on Tuesday, Oct. 20. From the reports which have reached us, it was a most successful gathering.

We regret to hear of the serious illness of the Rev. Dr. Gibson, of *The Church Eclectic*, Utica, N.Y. Dr. Gibson has been confined to his room for a number of weeks, but at last accounts there was a good prospect of thorough recovery.

The statistics of the Diocese of Western Michigan are as follows:—Baptisms, infants, 247; adults, 83—total, 330; confirmed, 95; communicants, 3,136; marriages, 96; burials, 168; Sunday-school teachers, 259; pupils, 2,342; total of contributions, \$64,818.18.

BOOK NOTICES, &C.

HALF HOURS IN FIELD AND FOREST, by J. G. Wood, being a series of chapters in Natural History, with profuse illustrations, will be issued shortly by Thomas Whittaker, New York.

The same publisher has just published "Expositions," by Dr. Samuel Cox, author of "Salvator mundi," and "Simple Lessons for Home Use," in four parts. In the last named, vital questions are treated by specialists. Mr. Whittaker will issue his new "Clergyman's Companion" on or about October 14th. The personality of the compiler is to be withheld. He is a parish priest in a large city. About the same time another edition of De Nielle's "Pocket Parochial Register" will be ready. The Rev. Geo. C. Foley's "Catechism on the Christian Year," is in Mr. Whittaker's hands for immediate publication.

FOUR CENTURIES OF SILENCE, or from Malachi to Christ, by the Rev. R. A. Redford, M.A., LL.B., (Prof. of Systematic Theology and Apologetics, New College, London.) James Nisbet & Co., London; S. R. Briggs, Toronto, \$1.50.

Too little attention says the author has been given by the students of Revelation to the deeply interesting subjects briefly sketched by him, and in the belief that a deeper study of the state of the Jewish Church during the long period intervening between the old and New Testaments will do much to promote the cause of Truth, the author originally wrote these chapters for the *Homiletic Magazine*, and has republished them in book form. The work is one which will be read with interest and forms "a worthy contribution to the science of religion."

ZECCHARIAH'S VISIONS AND WARNINGS, by the late Rev. W. Lindsay Alexander, D.D., LL.D., F.R.S.E. (S. R. Briggs, Toronto; crown, 8vo; \$1.50.

We have here a learned and valuable treatise upon a subject of deep interest by one apparently well qualified to discuss it. The papers—twenty-four in number—comprised in this volume, are scholarly and suggestive in character, and "will make says one writing in regard to them, "the study of one of the minor prophets an increasing joy to many a minister."

OUR LITTLE ONES AND THE NURSERY.—Thos. Nelson & Sons, London; The Russell Publishing Co., 35 Bromfield street, Boston, Mass.; \$1.50 per an; 15c. each.

The November number, the first of vol. vi., of this charming and ever attractive magazine for the young comes to hand early, full of pretty pictures and with ever so many nice stories. It would be difficult we think to find a more attractive magazine for little children.

CANADIAN LIVE-STOCK JOURNAL.—There have been few more marked successes in journalism than has

been achieved by the Canadian *Live Stock Journal*, of Hamilton, Ont. Started less than two years ago as a 20-page monthly, it has gone on steadily increasing in matter and interest, as well as in size, first to 24, then to 28, and finally to 32 pages. Though devoted especially to stock-raising, it includes The Farm, The Dairy, The Apiary, Poultry, Horticulture and The Home, so that for the general farmer or such farmers as make live-stock breeding in any of its departments a leading feature of their business, we do not know where to find its equal in Canada. We heartily recommend it to our patrons as the leading paper of its class in the Dominion. It is published at Hamilton, Ont., by The Stock Journal Co. Price \$1 per annum. Those subscribing now for 1886 get the remainder of 1885 free. We can furnish it and our own paper together from now to end of 1886 for \$2.00. Call at our office and examine it, or send to the publishers for a free specimen copy.

Faith is likened to an anchor because it has a holding power; and that comes from the hold which God has upon the man who exercises it.

BAPTISMS.

In St. Bartholomew's Church, New Edinburgh, Ottawa, by the Rev. E. A. W. Hannington, incumbent, on Thursday, Oct. 15th, 1885, at 8:30 A.M., Caroline Augusta, daughter of the Hon. Octavius H. Lambart; sponsors: Caroline Campbell Greene, Helen Clarke, James Keith Low.

In St. George's, New Glasgow, feast of St. Simon and St. Jude, Joseph Vaux.

At Lombardy, Ont., on Saturday, the 10th ult., Miss Cosier was baptized by immersion in the Rideau. Revs. A. J. Fidler, B.A., and A. C. Nesbitt, Rural Dean, administered the Holy Elix. On Sunday, the 11th, the above-named young lady was duly received into the Church at Lombardy by the Incumbent.

MARRIED.

BENT—MORAN—At Dorchester by Rev. J. M. Campbell, J. Inglis Bent, of Amherst to Amanda, eldest daughter of B. Moran, Esq., of the former place.

DIED.

STEWART—Buried in Christ Church Yard Abbot Mines, N.S., October 1, Mary Stewart, aged 26 years.

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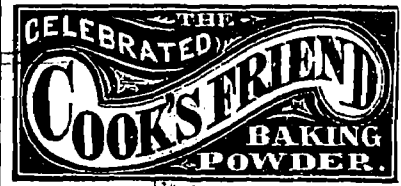
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WILL YOU HELP THE INDIANS?

Just during the time of the rebellion in the North-West last Spring, I was laid by sick upon my bed for three weeks. While I was sick, Chief Bukkwujenene—who, thirteen years ago, went with me to England to collect money to build our Shingwauk Home—came to visit me. He sat by my bedside, and we had a long talk together about the Indians and about this rebellion that was going on in the North-West; and I said to Chief Bukkwujenene, "If God spares my life and restores me to strength and health, I intend now to do far more for the Indians than anything I have done at present. As soon as I am well and strong, I will (if God will) visit those Indians in the North-West, where all the fighting has been going on, and see for myself in what condition they are—whether they are Christians or Pagans, whether they have churches and schools, or whether they are altogether neglected and destitute." "Almighty God put, I believe, this thought into my heart. By His grace and under His guidance I have been enabled to carry it out. I travelled eleven hundred (1100) miles west, and visited eight different Indian Reserves out on the prairies. On none of those Reserves was there any kind of either church or school, and no minister of any denomination was visiting the people. "Are you averse to becoming Christians?" I asked. "No;" the poor creatures replied, "but we have no one to teach us."

And now I want—if God will—to enlarge our Shingwauk Home at Sault Ste. Marie, so that it may accommodate a hundred pupils; and I desire also—if God open my way—to erect a branch institution up in the North-West. This branch institution will be in Bishop Anson's Diocese; and it is entirely with his approval and hearty sympathy that I am looking forward to this step.

A work such as that to which God has called me cannot be confined to one diocese. The work is very great. I feel that God is calling me to do more for the Indians than anything I have done in the past; and if it be God's will that our work should thus at this time be extended, most certainly He can give the means. In 1873, just after the disastrous fire which destroyed our first institution, God gave me \$10,000 for building again with. I did not ask it; I did not go about collecting; but God gave me the money, and God has very greatly blessed our work ever since. We have two large substantial buildings now—the Shingwauk Home for Indian boys and the Wawanosh Home for Indian Girls, also a nice commodious chapel, all built of stone.

And now if it be God's will that this work should go on and increase, God is able to give me another \$10,000 to do it with. It will all come, I know, in His good

time. I have been seventeen years now working among the Indians, and I rejoice to say that we have never been in debt, and I do not think any money has been wasted. I think people will trust me. I have no property of my own. I am not building up my own house—I am God's laborer, working for Him, and trying to help the Indians. Ask God what is His will, and then give to this work as He shall teach you.

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May we consider each night as the tomb of the departed day, and seriously leaning over it, read the inscription written by conscience, of its character and exit.—*Foster.*

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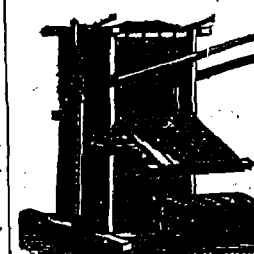
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Temperance Column.

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TESTIMONIES TO THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

(From the Church of England Temperance Chronicle.)

(Continued.)

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(To be continued.)

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WILLIAM WHITE, Secretary.

POST OFFICE DEPARTMENT, Canada, Ottawa, 1st October, 1885.

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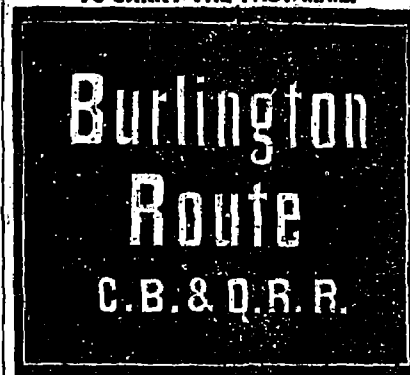
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