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The Church Guardian

OF MONTREAL.

A. P. Willis
100 Tupper st.
1893

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

VOL. XIV. }
No. 10. }

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PER YEAR
\$1.50

ECOLESIASTICAL NOTES.

THE Rev. C. R. Knight, of Tythegston Court, has given £2,000 to the Llandaff Diocesan Church Extension Society.

DITTO SAY WE.—Bishop Gillespie thinks that theological seminaries should expel any student who perseveres in using tobacco.

THE offerings for Missions from the children of the Prot. Episcopal Church in the U.S., during the last year, amounted to \$825.00.

THE WAIFS AND STRAYS SOCIETY has received a second donation of £250 in aid of the proposed Walsham Farm Home, "in memory of James Wickens."

ANOTHER.—Bishop Paret lately ordained at the Church of the Epiphany, Washington, Rev. S. A. Whitcomb, deacon, formerly a clergyman of the Universalist Church.

THE "Spirit of Missions," the organ of the Board of Domestic and Foreign Missions of the P.E. Church of the U.S., had a circulation last year of 10,046. It is issued monthly.

UPWARDS of £4,300 were raised as a guarantee fund for the forthcoming Church Congress at Folkestone. About one thousand tickets were sold; but largely in the diocese.

THE Young Churchman Co., Milwaukee, also issue "THE SHEPHERDS ARMS" printed on pink paper and very attractive, intended for the infant classes of the S. S. It and "The Young Churchman" may be had either as a monthly or weekly.

A VALUABLE BOOK.—One hundred and three thousand dollars has been offered and refused for a Hebrew Bible now in the library of the Vatican at Rome. This makes it the most valuable book in the world, so far as dollars and cents go.

WHY?—Inquiries among the clergy and the labor leaders of Massachusetts show that a very large proportion, estimated variously between thirty-eight and forty-eight per cent, of the population are habitual non-churchgoers and alienated from the churches.

BISHOP HUNTINGTON says: "It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the Gospel or crucify Christ. It is a proud, censorious, luxurious, churchgoing, hollow-hearted prosperity."

A BEGINNING.—On Sunday, Oct. 2nd, at Grace Church, New York, Bishop Potter admitted to the order of deaconesses three graduates from the training school. The candidates were presented by the rector, the Rev. Dr. Huntington. The Bishop gave the address and celebrated the Holy Communion.

BISHOP JOHN SELWYN has gone on a sea voyage to Gibraltar in the hope of gaining strength to undergo a second operation. He has still to walk on crutches. It is thought that he will succeed Bishop Bromby in the Mastership of St. John's Hospital at Lichfield.

SUCCESSFUL WORK.—Within a brief seven years from its initiation the Pembroke College, Cambridge, Mission in Watworth, has been enabled to complete a handsome and commodious Church, which will be consecrated on Oct. 1st. The mission began in 1885, in a district separated from All Saints', Newington, populated by 50,000 souls.

THE "YOUNG CHRISTIAN SOLDIER," the admirable S. School paper published weekly, in connection with the Board of Missions in the American Church, reached a circulation of nearly 36,000 last year. It is well suited to Canada, and it or THE YOUNG CHURCHMAN of Milwaukee might well replace other so-called non-denominational weeklies.

HOLY CHURCH WESLEYANISM.—Under this title the Rev. H. B. Ridgway, D.D., (Methodist) speaks in "The Wesleyan" of St. John's chapel, the high Church of Wesleyanism in Bradford: "In the apsis—a deep recess behind the pulpit and reading-desk, corresponding to the so-called choir of a cathedral or a Church of England—in pews on either side sat the choir, all men and boys in surplices, those taking the treble and tenor on one side, and those having the bass on the other. All the responses were chanted, the congregation joining.

PLAIN SPEAKING.—Bishop Potter in his address to the Convention of his diocese, last month, used the following much needed plain speaking:—"Some day it may be necessary for me to rehearse some of the very painful experiences which have fallen to my lot in connection with the amicable but precipitate indorsement by rectors of parishes and others of persons seeking to become candidates for holy orders. Is it necessary for me to say that the desire, however earnestly expressed, of any one to become a candidate for holy orders, is, taken by itself, no slightest evidence of his worthiness to be admitted to such standing. Is it necessary for me to remind intelligent men, whether of the

clergy or laity, that they cannot read their correspondence or go about their daily business without being constantly and painfully reminded of the large and steadily increasing class of persons in holy orders who have only too plainly gravely misapprehended both the nature of ministerial qualifications as this Church insists upon them, or the conditions under which ordinarily the ministry is to be exercised in these United States? Is it necessary that I should further remind those to whom I speak that if a man is a fool or a knave the gift of holy orders will work no such miracle upon him as will make him a scholar and a saint?"

THE Rev. Dr. Gallaudet, rector of St. Ann's P.E. Church, New York, has resigned after a ministry therein of forty years; the Church having been opened on the 1st of October 1852. The Rev. Dr. Krans, who has been his assistant, and associate rector since 1874, has now been chosen as rector. Dr. Krans is a Canadian and was born and brought up in the parish of St. Armand East, P.Q., and graduated from McGill College, Montreal. St. Ann's is the only Church in New York devoted to the spiritual care of deaf mutes, though having also a large congregation of those not so afflicted.

THE Standard having announced that "the Rev. David Benjamin, of Urmiah, Persia, formerly an assistant in the Archbishop of Canterbury's Mission to the Nestorians, who has been in England now nearly two years, has joined the Roman Catholic Church." Mr. Athelstan Riley wrote to that journal:—(1) That the Rev. David Benjamin was not a member of the Church of England, but a Nestorian deacon, formerly employed for a short time as teacher in his Grace's Mission to the Assyrian Christians; and (2) that all connection between him and the Archbishop's Mission ceased two years ago.

RETURNING.—During six years the population of Jerusalem has risen from 30,000 to 80,000. This has been greatly due to the Czar's persecution of the Jews, and to the Sultan having given Russian Jews who emigrate to Palestine proprietary rights in the agricultural settlements in which they are being planted. Six hundred houses are being built outside the city walls. The Sultan was to send the great officers of state to be present at the opening of the railway from Jaffa, which was to be opened on September 26th.

THE International Old Catholic Conference took place at Lucerne last week. There were present representatives of the Eastern Churches and the Japanists, of the Church of England,

Continental Protestants, and English Dissenters. Among the most conspicuous of the Anglicans were the Archbishop of Dublin, the Bishops of Salisbury and Worcester, Canon Meyrick, and Dr. Newin, of Rome, representing the American Church. The Rev. R. S. Oldham attended officially to represent the Archbishop of Canterbury.

"EPISCOPALIANISM."

Dr. Sinclair, the Archdeacon of London, has again brought forward publicly the theory that episcopacy is good for the well-being of the Church, but not necessary to its existence; in other words that it is not of the *esse* but only of the *bene-esse* of the Church of Christ. It ought not to be difficult to show that this contention, when pushed to the result that the dissenting sects should be recognized as imperfectly organised members of the Christian Body, rests upon a confusion of thought. This confusion, indeed, is often shared by those who hold the traditional doctrine about the necessity of episcopacy. Deeming themselves bound to maintain the essential character of a *threefold ministry*, and of a certain form of *Church government*, they are at an obvious disadvantage in the controversy. What is essential cannot be dispensed with even for an hour. But it is easy to imagine exceptional circumstances in which a true portion of The Church has temporarily existed without all the three Orders, or under a non-monarchical *regimen*. * * * *

It is specious to assert that the Church is only divided from the sects and from the foreign Protestant bodies by a question of "Church government." It must certainly seem harsh to "unchurch" and refuse the hand of fellowship to portions of the Church of Christ on the ground that they are governed on a somewhat different model from that which we hold to be most primitive and most advantageous. That this is not the real question at issue is shown by the fact that the Church accords no more recognition to the "Episcopal Methodist" than to any other sect. If Calvin and Luther's disciples were to adopt an episcopal form of ecclesiastical polity, or if the Scottish Presbyterians were to appoint certain of their ministers to a position of authority over the rest, the Church would be glad that they had returned to ancient models, but would not be a bit more disposed to enter into communion with them than at present.

It is perfectly true that Hooker and his contemporaries conceived the important question to be one of Church polity. But Hooker, who has been called the father of Whiggery (though, indeed, Dr. Johnson put the origin of Whiggery a good deal further back), took a view of the constitution of the Church which every High Churchman rejects. His view that authority proceeds from the Christian people was developed by Locke and the Whigs into the political doctrine that all government proceeds from the consent of the governed. Hooker held that the ministerial commission and pastoral authority are derived *upwards* from the people of Christ who may, if they see fit, for good cause vary the laws of the Church and the form of Church government. While, therefore, deploring the necessity which has caused the foreign Protestants to abandon the "historic episcopate," he

unchurching the organisations they had set up.

The Church of England, however, soon returned to the traditional and Catholic standpoint. Dr. Sinclair will never convince Churchmen that his contention is right until he has grasped and attacked the Catholic doctrine of *Apostolic Church*, in other words, the doctrine that authority exists by *devolution from above* and not by representation from below. The commission which the ambassadors for Christ hold, and the authority which the rulers of the Church exercise, is strictly *Apostolic*, not representative. The Church Association lately contended that this is not so; because when our Lord said, "As the Father hath sent Me, even so send I you," the verb in the former part of the sentence is "Apostello," in the latter part "pempo." But "Apostello" is used again and again of the ministerial commission given by Christ (e.g., John xvii. 18), and the name "Apostle" was, we are expressly told, given by our Lord to the twelve. As He was the Father's Apostle, so those whom he should send were to be His Apostles. To receive or reject them is to receive or reject Him. The Apostles certainly did not derive their authority from the Christian democracy. Nor is there any evidence that after them the transmission of authority was to cease, and the people to become the depository of authority. The people nominate the seven, but the Apostles appoint them (Acts vi. 3, 6). Timothy and Titus, ordained and placed in authority by St. Paul, ordain others. However, we are not concerned to prove the point, nor even to show that an "apostolic ministry" means not merely one modelled on a primitive pattern, but one which is continued by *apostling*. The fact remains that the issue between Liberal theology, represented by the Archdeacon of London, and the Catholic standpoint is just this: Are the Christian *people* the depository of authority to govern and minister, or is *Christ's commission given by successive transmission* through a special order of men? It is plain that the ministers of the denominations have been commissioned, mediately or immediately, by "two or three," or some larger number meeting together and appointing them; the shepherds appointed by the sheep; the ambassadors by those to whom they are sent; the rulers by those whom they are to govern. Whether this was first done yesterday or three centuries since makes no difference. A stream can rise no higher than its source; a chain is not better for having many links if it be not fastened at the top.

Here, then, is a plain issue. Puritanism holds that with the people of Christ, the body of believers, (seeing that each member of it has an unction from on high and is both king and priest) is lodged the ultimate authority, under Christ, to legislate and send. If Dr. Sinclair agrees with this view he is right in defending it. But he has to convince his fellow-Churchmen that it is a *scriptural* and *true* theory. He has to show that it does not change Christ's kingdom into a democracy, or at least a democratic Caesarism. His object is not to be gained by arguments, *ad populum*, or (to speak frankly) *ad captandum*; by language likely to obtain the applause of the shallow newspaper and the worldling, but unconvincing to those who are striving to maintain the supernatural and authoritative character of the ministry which Christ

"gave" (Eph. iv. 11) and *not* man. He has to show that the organisation and ministry of the sects are not built upon a humanly invented and unscriptural foundation. He has to answer the question, who gave these men their outward call and commission; who sent them into God's vineyard? Or to put the question another way, Does the Venerable Archdeacon believe that it is not absolutely essential that he who ministers and sends others to minister for *Christ*, shall have been ordained thereto by one (or more) of those who have received authority themselves to minister and send? Can a human being confer an office and authority which he has not received himself? But, now, every dissenting ministry has originated in this way. Or if the Archdeacon were to reply that transmission by devolution is the rule, but that in great need and emergency the people may ordain their own pastors, he must then say whether, supposing this to be so, the ministries of the existing communities has such a justifiable origin.

It is plain, then, that the question is not one of differing forms of Church government and organisation, but about the source of the pastoral commission. The Apostolic Succession is a vital principle based on Holy Scripture, Church tradition, and the idea of supernatural religion. The threefold ministry and prelatial government on the monarchical pattern, on the other hand, are of Apostolic appointment, like the Lord's Day and many other institutions in the "Kingdom of God," about which, doubtless the Lord was speaking "to the Apostles whom He had chosen" (Acts i. 2, 3,) before He ascended to the Father. But a portion of the Church might conceivably exist for a time with two orders (Bishops and priests) or one (Bishops only) and might be governed by several Bishops exercising their authority in common, i.e. oligarchically rather than monarchically.

When it is said that succession and transmission are the only things absolutely necessary, such a doctrine lends no colour to Presbyterianism. A man can transmit no powers which he has not himself received. But the modern Presbyterian traces (at best) through the mediæval priest, who in being ordained received no authority to ordain others. It is not enough that a man shall have authority to administer the Word and Sacraments. This gives him no right to *ordain* others. "Those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard." (Article XXIII.) Suppose that there were in some parts of the primitive Church for a short time men called "presbyters" who had been given authority to rule and to ordain, yet it does not follow that because a man is in modern times called a "presbyter," and traces some sort of succession through the mediæval "priest" (that name being etymologically the same as "presbyter") that he holds the office of the supposed "ruling-elder" or presbyter-bishop of the Apostolic age. It is a question of things, not names. What the Presbyterian has to show is that the second order of the ministry, without having received formal commission from the Apostles to govern and ordain, did govern and ordain. If they did not, how could John Wesley, (e.g.) do so?

Archdeacon Sinclair's strongest argument is

that certain seventeenth-century High Churchmen went some way towards recognising the ministrations of the Continental protestants. Certainly, at a time when Rome was still the common foe, there was every motive of interest and sympathy to cause English Churchmen to stretch principles to the furthest so as not absolutely to unchurch the foreign reformers. Men's minds, moreover, were still filled with the idea that the question which divided Christians was the form of ecclesiastical polity. Lucidity and logic have never been reckoned marked characteristics of the English intellect. But because the question of the validity of orders was obscured in that age by the question of form, rather than the source, of Church government, Churchmen of a later time are not forbidden to raise the more vital issue, with whom is lodged the power of ruling and sending? It is because the Church has, as far back as we can trace, rejected the democratic theory, that she "unchurched" (not individuals but) organisations based on the principle that the general body of the Christian people is the divinely appointed source of all authority.

The Archdeacon of London, finally, overlooks the difference between a branch of the Church which might have lost the Apostolical succession and sects composed of individuals who *have broken away* from the Communion and authority of their legitimate fathers in God. If these denominations were to elevate certain persons to be superintendents and bear rule among them, even supposing these chief pastors to obtain real Episcopal consecration, the attitude of schism and revolt against lawful authority would remain still. A certain amount of excuse could be made for Continental separatists. But—whatever may be alleged as to occasional unwisdom in the dealing of the rulers of the Church with embryo dissent—Archdeacon Sinclair will hardly deny that the various revolts against the Church of England have been particularly wanton. It must also be remembered that a large number of our separatists are not hereditary dissenters, but have, after, it may be, Confirmation and Communion, deliberately abandoned their Mother Church. It need not be added that the gulf is greatly widened by the errors and defects of doctrine into which the sects seem sinking deeper and deeper. It is true that they have abandoned many of the old objections to the Church. But this only shows how needless the original separation was, and how right the Church was not to yield the points objected to.

The question, then, which divides Church and Dissent is incorrectly and invidiously stated to turn on the form or pattern of Church polity. Nor is the controversy helped by unscriptural references to a supposed "invisible Church," a term which seems to imply that membership of the visible and historic Catholic Church is not membership (either faithful or unfaithful) of the Mystical Body of the Lord, and which sets up an unphilosophical and untheological distinction between life and organism. The sacred cause of reconciliation and reunion will not be brought about by any ignoring of the points of difference between the Church and those who have gone out from her fold, but by faithful teaching of the whole Gospel of Jesus Christ, having in view the conversion of individual hearts rather than the comprehension of denominations on a basis of hollow conformity.

BISHOP LEONARD'S GREETING.

We are pleased to be able to give our readers the text of the beautiful address delivered by the Bishop of Ohio at the last meeting of the Synod of the Ecclesiastical Province of Canada, conveying the greetings of the Sister Church in the States. It was furnished to *The Whig* of Kingston, from which we take it *in extenso*:

"Fathers and Brethren,—We come to you in your provincial synod assembled, bearing the loving greetings and salutations of the American branch of Christ's Holy Church. Ours is, indeed, a happy obligation and we deeply appreciate the privilege which this opportunity lays upon us. The object of our mission must be manifest. It is to indicate to you in no uncertain manner the deep, sincere interest of the American church and to excite in you an increased regard for us and our apostolic endeavors. We come to you with the desire of stirring up the spirit of brotherly love and of strengthening the bonds of churchly unity which make us one in Christ Jesus Our Lord, and what more blessed mission could we serve than this which would knit together the many separate parts of our organic life into a moving pulsing force, whose labors, hopes and prayers, compacted and aggregated, might make us like unto an army with banners, the army of the Lord of Hosts, terrible, majestic, resistless in its onward movement against sin, the world and the devil—for the tendency of our present time is towards the unification of power. It is to gather together independent parts, to accumulate scattered factors of life and so to secure economy of motor force and a union which carries within itself a mighty inertial strength. We need this very element to-day in Christ's Holy Church. It is a deeply felt want and its expression finds utterance in the hope that under the divine guidance some eirenicon may be evolved that will heal the wounds of the divine body of Christ, and draw together in wholesome association those who may yet be induced 'to hold the faith in unity of spirit and in the bond of peace.' But, Fathers and Brethren, this work must first begin within our own borders and we must realize more and more the vital importance of drawing nearer and closer to each other in our own 'household of faith,' looking each other in the face, kindling the eye with glances of brotherly recognition, touching shoulder to shoulder as soldiers do in the personal contact we may strive to secure, until thrilled and warmed and inspired by these direct relationships we may comprehend the greatness and dignity and the affiliated power of the Anglican Communion, united by the unbreakable linkings of our common inheritance. It is true that we maintain the distinction of National churches; this is one of the fundamental principles of the Magna Charta itself. But let us also remember that to-day as there are no 'foreign nations,' save on the international map, (since electricity and steam and the press and the myriad impulses and interests of a common humanity have made all nations as one, and all races akin,) so in the Historic Churches there must be no divisions of separation or barriers to mutual frank and loving intercourse. This is our reason for coming to you in the name of the American Church we so gladly serve. This high and holy quest brings us into your cordial and hospitable midst as fellow-workers in the vineyard. This desire sends you back to us in our great Council with fair and appreciated exchanges; and these are endeavoring to draw closer and nearer to a better apprehension of a common Family life, to the stronger maintenance of our common gifts of mission, to the augmentation of power, through union of heart and head and hand, in the development of the Kingdom of our Lord as we have received it from the father's of old, and in the determination of our wisest and best endeavors, by the guidance of the Holy Ghost. The genius of the age is this, and the Church

is following her Master's directions, to be equally shrewd in her generation, and our salutation is that the Canadian and American churches *must be more closely and lovingly allied in the future than ever could have been possible in the past.* Your Guilds, your Auxiliaries of godly women, your Brotherhoods of earnest men, your Congresses, your Lambeth Conferences, each and all are striving towards the elimination of segregation, which means, eventually, disintegration of The Church's power; and these sacred endeavors will, under God, bring about at last a union of life and action through communion of parts and communion of the whole. We come to you, then, with greetings loving and large from the American Church. We yearn for such strong and helpful fellowship as will make cohesive and massive the influence and growth of Our Divine Lord in this western world. Accept our overtures then in His name, and may the branches of the vine drawing vitality from the true stock grow each year unto such compactness of structural life that beneath their comforting shadows the many people of our hemisphere may find his peace which passeth all understanding."

CONTEMPORARY CHURCH OPINION.

IRISH ECCLESIASTICAL GAZETTE.

We believe that a large number of thoughtful people, much interested in the question of reunion, will be found far from hopeful as to any practical results following from the Grindelwald Conference. It strikes us that that there has been a marked absence of all reference to Scriptural and primitive authority throughout the discussions. The first thing to be ascertained must be evidently the mind of God in the matter, and next what the Church did and taught in those times nearest the days of the Apostles. Now in place of these self-evident principles we are treated to abstract speculations and modern theories as to brotherhoods, the federation of the Churches, and a sort of ecclesiastical republicanism as far as possible removed (so far as we can see) from what the Acts and Epistles and early Church history as matters of fact set before us on the subject of Church government and unity. The Apostolic Church we learn "continued steadfastly in the apostles' teaching and fellowship in breaking of bread and the prayers." Here are three principles of unity having Scriptural authority, which failed so far as we can see, to receive the emphasis due to them during these discussions. Another consideration must evolve itself out of a reflection on this Conference. Do the Nonconformists come to the discussion with clean hands? Here they are advocating the principles of reunion, and proclaiming with trumpet tongue the minimum of differences which divide themselves. Then in the Name of the God of peace why do they not unite and bury ten fathoms deep the distinctive names—the emblems of disunion—of "Presbyterian," "Methodist," "Congregationalist," and "Baptist?" Does it not look a little hypocritical to affect a love for union, and continue a day longer these separate and unnecessary divisions? It is a different thing with the Churches of England and Ireland which do not minimise but dwell upon certain grave differences that divide them from Nonconformists. When dissenters of various degrees unite among themselves, it will be time for them to come in a compact body to ourselves and say "Behold how joyful and good a thing it is, brethren, to dwell together in unity!"

THE CHURCH GUARDIAN
will be sent from this date to
the 1st January 1894, to any
new subscribers sending us
\$1.50. Will the Clergy and
present subscribers make this
offer known?

News from the Home-Field.

Diocese of Nova Scotia.

YARMOUTH.

The Lawn Party given at the rectory on the evening of 29th ult. by the girls "Golden Circle" of Holy Trinity Church and School, was largely attended, and both socially and financially was a great success.

CHURCH SCHOOL FOR GIRLS.

The shareholders in the Church School for Girls held their second annual meeting at Edgehill on the 5th October inst. The reports presented by the trustees and directors were full and satisfactory. They showed that the School has earned in eighteen months about \$2,700 more than it has expended. Its staff has been increased. There were *sixty-one pupil boarders* present at the opening of term, besides the day scholars. The boarders come from all parts. Of the new pupils, there are from

Nova Scotia.....	11
New Brunswick.....	9
States Island (New York).....	3
Quebec.....	3
Prince Edward Island.....	1

The number of pupil boarders presenting themselves at the beginning of each year since the establishment of the School, was

Jan. 8th, 1891—Opening of the School.....	27
Sept. 19th, 1891—First full year.....	57
Sept. 3rd, 1892—Second full year.....	61

The trustees in their report complain of want of room for music, painting and drawing exercises. The Treasurer's statements showed that from January 8th, 1891, to August 31st, 1892, the School fees had amounted to \$22,997, and the expenses to \$20,772. The subscribed Stock amounts to \$29,044, of which \$24,097 has been paid into the Treasurer's hands. Subscriptions for the new Assembly hall and practice rooms are coming in, and from the Stockholders' statement the stock will soon reach \$30,000—a sum highly creditable to the promoters of the Church School for Girls.

Various resolutions were passed at the meeting, and the promising outlook acknowledged.

Ven. Archdeacon Jones, of Windsor was elected trustee, in place of Canon Brigstocke, of St. John, who declined re-election. At a subsequent meeting of the directors, who, by the way, were the old directors re-elected, Dr. Hind was appointed Secretary-Treasurer, in place of Mr. Chas. Wilcox, who could not continue to retain the office of Treasurer on account of pressure of other business. Dr. Hind was also elected managing director.

CHARLOTTETOWN, P. E. I.

The Lord Bishop of Nova Scotia held confirmation services in St. Paul's and St. Peter's Churches here, on Sunday, October the 9th. In the morning at the former he confirmed 23 persons, 20 females and 3 males and preached an able sermon on the doctrine of Baptismal Regeneration. In the evening the Bishop confirmed 21 persons at St. Peter's Church.

Diocese of Fredericton.

DALHOUSIE.

Rev. James Simonds, M.A., will shortly resign the charge of St. Mary's Church, the vestry having given notice that the parish cannot raise the portion of the Rector's stipend required by the Board of Home Missions.

The Lord Bishop of the diocese was in attendance last week at Baltimore as one of the deputation appointed by the House of Bishops of the Provincial Synod to the General Convention of the Church in the United States. He took part in the opening service on Wednesday the 5th inst., and also made an address as one of the Deputation, but was compelled by diocesan claims to return immediately thereafter.

The *Daily Telegraph* of London, Eng., in a late number says:

"A stately and venerable figure, is lost to the Colonial Church by the death, at Halifax, Nova Scotia, recently, of the Most Rev. John Medley, D.D., Bishop of Fredericton and Metropolitan of Canada. Excepting the Bishop of Guiana, he was the senior Anglican Bishop, having been consecrated to the See of Fredericton in 1845. To him it was given to build the first Anglican Cathedral out of the old country, and there are now more than thirty, as well as to lay the foundations of the well-organised Canadian Church. Born in the West Country, he was educated at Wadham College, Oxford, and his first living was at Truro. From there he went to Exeter, becoming a favourite of the witty Bishop Philpotts, who made him a prebendary. When in England for the last Lambeth Conference, although then eighty-three years of age, he was singled out for exceptional honours by his colleagues of the English bench, and was the guest of the Archbishop at Lambeth Palace."

Diocese of Quebec.

WINDSOR MILLS.

A Harvest Thanksgiving Service of more than ordinary interest was held on Wednesday evening, the 5th inst., at St. George's Church. The decorations, the work of a few young people of the Congregation, were most tasteful and elaborate, and, in which ripe grain, flowers, fruit and autumn leaves, etc., were suitably intermingled. The devices and mottos, executed by Mrs. Briggs, assisted by her sister, Miss Mayou, of Chicago, and others, were much admired.

The hymns, five in number, including a processional and recessional, as also the chants, were heartily rendered. A very interesting and appropriate sermon was delivered by Rev. A. Stevens of Hatley.

After the service, a good number partook of refreshment at the Parsonage, and listened to some good music by Mrs. J. Stevens, who accompanied Miss Healy in some very sweet songs. The proceeds of the evening, including the offertory were \$16.35.

Diocese of Ontario.

OTTAWA.

The corner stone of the new Parsonage at Billings' Bridge was laid on Tuesday, September 27th, by the Hon. Senator Clemow. A large number of the city clergy were present and joined in the Harvest Tea Meeting which was held after.

Every parish in and around the city has had or is preparing for the service of thanksgiving to Almighty God for the bountiful harvest of 1892. The services have been well attended and bright and hearty, and there has been an interchange of preachers, the country clergy coming into town, and the town clergy attending the country parishes and missions. Among those who have already held their Festivals are St. Alban's, St.

John's, St. Luke's, Hintonburgh, Billings' Bridge, and Anglesea Square. Christ Church was on Thursday, October 6th, and Navan on the same day.

WOMAN'S AUXILIARY.—The monthly meeting of the Ottawa Branch was held in St. John's hall, on the 27th September. There were 30 members present. The Treasurer's receipts for the month were \$13.90. Seventeen new members were reported from St. Luke's parish. Miss A. Muckleston, the Dorcas Secretary for the Diocese of Ontario, was present and gave an account of Dorcas work sent out to North-West Missions since the annual meeting. Miss Baker read extracts from "The Conquests of the Cross," relating to mission work in Australia. Mrs. W. J. Muckleston read her report of the Triennial meeting of the W. A. held in Montreal on September 14th and following days. The Winchester Cross was adopted as the badge for the W.A. in Canada. A full report of the meeting will be given in the *MAGAZINE* for next month. Subjects for next month—Calgary, and the Pacific Islands.

Diocese of Toronto.

TORONTO.

ST. JOHN THE EVANGELIST.—On Saturday afternoon the 8th of October inst., the corner stone of the new Church of this parish was laid by the Lord Bishop of Toronto, there being present also, the Revds. A. Williams, Rural Dean Septimus Jones, Rural Dean Langtry, A. J. Broughall, J. C. Roper, C. H. Shortt and R. Harrison and a number of prominent laity. The choral part of the service was led by the Church choir assisted by the band of Company "C" from the new Fort. A handsome souvenir trowel was presented to the Bishop on behalf of the building committee by A. R. Boswell, Esq., Q.C., after which a strong box was placed in the usual cavity of the memorial stone containing papers, photographs, clergy lists, etc. An address was then delivered by the Bishop who gave a sketch of the history of the old structure and a description of the new building. The old Church still standing dates back to 1857 when it was erected. It has been used especially as a military Church and the corps stationed at the New Fort have attended it for many years. There has only been a change in the Incumbency three times since it was opened, the names of the occupants being: the Rev. T. S. Kennedy from 1857-1862; Rev. J. Plowman from 1862-1886, and the Rev. A. Williams, presently Incumbent, since 1886. The new building is to be of red pressed brick on stone foundation and will accommodate from 600 to 700 persons. It will also have a very commodious school-room in the basement and be supplied with appliances for carrying on the parish work efficiently. In his address the Bishop referred to the fact that the Rev. A. J. Broughall, who was present, was the first curate of the old Church and now rector of St. Stephen's. The Incumbent delivered a short address after the Bishop, stating that the cost of the new Church when finished would be about \$16,000. All the land in the vicinity was at one time military reserve and contained several hundred graves of soldiers from various regular corps, and the broad arrow of the British government marked the land as old government property. Addresses followed from the Rev. Rural Dean Jones and Mr. Boswell, after which the proceedings terminated by the singing of the national anthem led by the band.

The corner stone of the new Chapel of the Sisterhood of St. John the Divine was laid by the Bishop on Wednesday, Oct. 5th. Many clergy and friends of the Sisterhood were present. After the stone had been laid, the service was concluded in the present chapel. The building of the new chapel and guest-house will provide additional accommodation for a large number of beds in the older part of the building.

On Saturday, Oct. 8th, the corner stone of the new Church of St. John the Evangelist was laid by the Bishop. A large congregation was present, and the service was brightened by the aid of the band of C. Company. The Bishop, Rural Dean Jones, Mr. A. R. Boswell and Rev. Mr. Williams gave short addresses.

Trinity College is now in full swing for the coming year. The "freshman" class is the largest on record.

The meeting of the Alumni of Wycliffe College was closed by a quiet day, conducted by the Bishop of Huron.

We understand that a surpliced choir is now an institution at St. Clement's Church, Leslieville.

PERSONAL.—The Rev. C. B. Kenrick of St. John's Church, has left for a well-earned vacation.

PETERBOROUGH.

The Rev. J. C. Davidson, Rector of St. John's Church, has returned from his visit to England. During his absence the vestry of the Church was newly painted, papered, and carpeted and generally renovated as a pleasant surprise for him on his return.

On Tuesday evening the 11th inst. the congregation of St. John's Church held a reception in the schoolroom for the purpose of welcoming home the rector, the Rev. J. C. Davidson, who, as was evident from the crowded attendance, occupies a warm place in the hearts of his parishioners. Among the attendance was a large number of young men. The Revs. H. Symonds, Rector of St. Luke's; Mr. Warren of Lakefield; C. B. Kenrick and W. Loucks were also present. The room had been beautifully decorated and the evening was a great success. Mr. Davidson expressed his sincere gratitude to the congregation for their many kindnesses, especially returning thanks for the kind gift which had been telegraphed to him in England. He gave a short sketch of his trip, having visited Switzerland and Germany and other places during his absence. Refreshments were served during the evening and all enjoyed themselves thoroughly.

ORILLIA.

On Sunday, the 28th September, the Rev. H. H. Waters, formerly of Orillia, but presently of New Orleans, visited St. James' Church and preached. He was heartily welcomed by his many friends.

Diocese of Niagara.

The Lord Bishop of the diocese was one of the deputation appointed by the House of Bishops of this Ecclesiastical Province to attend the General Convention of the P. E. Church in the U. S., and left Monday week for Baltimore. He remained over Sunday last and preached in several of the leading churches. He evidently secured the esteem and affection of all he met, receiving great attention from the leading Prelates of the House of Bishops.

It is understood that the Bishop has accepted the nomination of the Rev. Mr. Wade as Rector of the Church of the Ascension, Hamilton, and has appointed him thereto. Under the Canon as presently existing the Bishop of the diocese holds the appointment, after consultation with the Vestry; and his freedom of choice can not be legally ignored or prevented.

Diocese of Niagara.

HAMILTON.

We understand that the Rev. Rural Dean Wade presently of Woodstock has been elected by the congregation as Rector of the Church of the Ascension here, and that his name will be submitted to the Bishop of the diocese for appointment.

Diocese of Huron.

WOODSTOCK.

Rev. Rural Dean Wade has handed in his resignation as rector, and after discussion it has been accepted by the vestry. How soon the resignation will go into effect is not at present known, but it is understood that the Church of Ascension people, Hamilton, are desirous of securing the services of the Dean as soon as possible.

STRATHROY.

The Bishop of Huron has received deputations from Strathroy, and from Old St. Paul's Woodstock, and held conferences with them in regard to the appointment of a clergyman to their respective parishes.

LONDON.

The Very Rev. Dean Innes has secured the services of a curate for St. Paul's Cathedral in the person of the Rev. Mr. Crisp of the Eastern Provinces, who will, it is expected, enter upon his duties on the first of November.

At the annual meeting of Christ Church guild, the election of officers for the next year resulted as follows, viz:—Honorary President, Rev. Canon Smith; President Mr. A. F. Wicks; 1st Vice, Mr. A. E. Welch; 2nd Vice, Mr. J. McFadden, 3rd Vice, Mr. A. G. McCormick; Recording Secretary, Mr. J. T. O'Brien; Financial Secretary, Mr. J. Partridge, Treasurer, Mr. T. Parkinson; Organist, Miss M. Brown; Marshal, Mr. S. Cook; Guard, Mr. G. Loney; Auditors, Messrs. J. Brown and W. Waters. The reports of the retiring officers were of a very encouraging character and showed the society to be in a flourishing condition, with a membership of 90 persons.

GODERICH.

Rev. Mr. Turnbull, of Kincardine, will succeed Rev. Mr. Young as rector of Goderich. Mr. Young goes to Wood house, Norfolk county.

The harvest home services in Trinity church on Sunday were well attended, Rev. Mr. Ridley, of Galt being the preacher. Handsome floral decorations and a profuse display of the fruits of the harvest made the sacred edifice peculiarly attractive. The two sermons were able, eloquent and impressive, the one in the morning dealing particularly with the bountiful harvest, and the one in the evening to young men. Both discourses were delivered with great force and eloquence, and were listened to attentively from start to finish. The offertory amounted to \$85. The following evening an "At Home" was held in the town hall, the speakers being the Rector, Rev. Mr. Ridley, Rev. Mr. Ridley, Rev. Mr.

Tully and W. R. Davis. An appeal was made by the latter to the members of the church for \$1000, to wipe out the old debt, and it was nobly responded to, the whole amount being raised in a short time. The ladies of the congregation are deserving of great credit for the exertions they put forth to bring everything to such a successful issue.

GLANWORTH AND LAMBETH.

His Lordship the Bishop of Huron lately held confirmation at Christ Church, Glanworth, in the morning, and at Trinity Church, Lambeth, in the afternoon.

ILDERTON.

The new English Church at Ilderton is now finished, and was opened Sunday, Oct. 2nd, the Rev. Canon Davis preaching in the morning, the Rev. Mr. Shaw, Lucan, in the afternoon, and the Rev. R. Wilson, of Birr, in the evening. The church is an exceedingly handsome one, and will accommodate about 200 people. Owing to the kindness of the neighboring pastors and the friendly feeling existing between the different congregations, several of the neighboring churches have been closed for the occasion many and were unable to get in. The harvest home dinner and entertainment in connection with the church opening, to be held on the following Wednesday evening, promises likewise to be a decided success, as a very choice programme is to be rendered.

The Harvest Home dinner and concert on Wednesday evening, in connection with the opening of Grace Church, Ilderton, was a decided success. An excellent hot dinner was served in the Agricultural Hall, and the ladies of the congregation deserve praise for the exquisite taste displayed in beautifying the tables and providing such a sumptuous repast. After it was partaken of all repaired to the Oddfellows Hall, where a first-class literary and musical programme was given. The orchestra of the London Falcon Concert Company rendered the most charming music. The vocal selection, "The Lord is My Shepherd," given by the London quartette, was exceedingly impressive. The solos given by Mrs. Cooper, the Misses Land, Messrs. Boulsoy, A. E. Westman and Jno. O'Neil, all of London, were heartily received, and many encores called for. The selections in elocution by Misses C. A. Carmichael, of Arva, and Ella Shipley, of Ailsa Craig, received great applause, as the pieces themselves were very choice, and the rendering beyond criticism. The Rev. W. S. Ball, of Vanneck, made a short and appropriate address, in which he highly congratulated the pastor and congregation of Grace Church on their success in completing such a beautiful and convenient church, and especially in having it so nearly free of debt, for although the building cost about \$2,600, the debt upon it will only amount to about \$500. The Rev. H. R. Diehl, pastor of the congregation, occupied the chair.

Sarnia Observer:—"Mr. Teneyck, who for several months past has been assisting the Rev. T. R. Davis in St. George's church and by conducting service in the South Ward Mission Chapel, was on the eve of his departure to resume his studies in London, presented with two handsome volumes of books, Brown on the Articles, French on Miracles, by the teachers of the South Ward School as a mark of esteem."

SARNIA.

Large congregations attended St. George's church, the thanksgiving services. The church was beautifully and appropriately decorated, Rev. T. R. Davis preached excellent sermons at both services. The collection was in aid of the building fund and amounted to over \$710.00.

The Lord Bishop of the diocese has issued the following pastoral to the Clergy and Laity:

DEAR BRETHREN.—Permit me to bring before you three matters of the greatest moment, not only to ourselves, but to the diocese at large.

(1) *Huron Anglican Lay-workers' and Sunday-schools Convention, 1892.*—The lay workers and Sunday-school officers and teachers of the diocese held in the autumn of last year, a most successful convention in the city of St. Thomas. This year the congress of the same bodies will be held, God willing, in the city of Stratford on the 11th and 12th days.

Prevented, as I was, from attending the last conference, I can only state that many who present expressed themselves as being edified and refreshed, and therefore I doubt not that all such will gladly seize another opportunity for spiritual growth and encouragement.

I therefore would urge on all who may have received the invitation kindly extended to them by the united societies heartily to accept it, and attend the conference in the firm belief that, with the blessing of God, their divine life will be stimulated and revived, and the whole diocese itself moved onward in its witness for the truth of Christ.

(2) *The Diocese of Algoma.*—Owing to the lamented illness of the revered Bishop of Algoma, caused almost wholly by overwork and anxiety, an increased effort will have to be made by all the dioceses of this ecclesiastical province to afford him some substantial relief. I must therefore urge upon you all the necessity of an open-handed liberality in your contributions this year. You have given freely in the past, and therefore I doubt not you will be the more ready to give in the present great crisis in the history of our missionary diocese.

(3) *Huron College Fund.*—I desire to thank you all very sincerely for the hearty response you have given to my appeals for Huron College. Two years have now passed since I first asked that your offertories on Thanksgiving Day should be devoted to the relief of the college, and I wish to assure you that I am grateful for the results. The appeal for 1890 produced \$444.03; for 1891, \$574.39. The college, under its able and devoted principal, is doing not only a good, but a most necessary work in the diocese. Owing, however, to the enlargement of the building, we are sorely in need of means, and, therefore I trust that on Thanksgiving Day, when your hearts will be mindful of God's great mercies, you will remember the college which is doing so noble a work in the progress and development of Christ's kingdom in our midst. Yours in Christ.

Diocese of Algoma.

BAYSVILLE.

Mr. F. W. Shepperd acknowledges with thanks \$1 from a friend of Montreal towards the proposed church at Ridout, Muskoka.

The Bishop of Algoma has so far recovered his health as to be able to sail for England with his son. He was one of the passengers from Montreal last week, to Liverpool, per SS. Parisian. Many prayerful wishes for his complete restoration will follow him on his journeys.

Diocese of Qu'Appelle.

The Bishop has signed the Deed of Resignation of his See, and it takes effect from the 27th October inst.

The Bishop at the last meeting of the Executive Committee in September brought forward the very urgent need of a clergyman being stationed at Estevan, the new town of the coal district on the Souris, and the junction of the "Soo" and South Western Railways, but as it was found that the amount of clergy stipend

for which the Diocese is now responsible already slightly exceeds the income that can be depended upon, it seemed impossible to supply even this great need.

FORT QU'APPELLE.

A Harvest Thanksgiving service was held in St. John the Evangelist Church, on Sunday, Sept. 25th. The Church was appropriately trimmed with cereals, roots, and other fruits of the earth. The Lord Bishop was the preacher. There were eighteen communicants.

Province of Rupert's Land.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.

Messrs. Henwood, Butterworth and Nye were ordained to the diaconate on St. Michael and All Angel's Day by the Most Revd. the Metropolitan in St. John's Cathedral.

Rev. Mr. Henwood is from the parish of Lanteglos-by-Fowey, in the diocese of Truro, and has been appointed to Morris.

Rev. Mr. Butterworth is from St. Paul's le Burgh Missionary College, diocese of Lincoln, and has been appointed to Hartney, a new centre on the Northern Pacific, R.R.

Rev. Mr. Nye is from Wycliffe College, Toronto, and will be stationed at Erinview. He was the gospeller.

The sermon was preached by Ven. Archdeacon Fortin of Holy Trinity, and the other clergy present were Dean Grisdale and Canons O'Meara, Matheson and Pentreath. Rev. J. Settee, T. H. Walton, and Canon Mulock of Montreal, were in the congregation.

There are now 74 licensed clergy in the Diocese. In 1885 there were 49, showing a gain of 25 in seven years. There are great possibilities in store for the Church in the North West, if we can only secure men and means for opportunities of extension which continually present themselves. Hartney is an example. It is a new village sprung up on the new branch line of the Northern Pacific, and the Church element is sufficiently strong to guarantee to its first missionary \$400.00 a year.

MANITOU.

The huge mission served by Rev. N. Hewitt, B.A., has been divided and the Rev. A. Tansey appointed to Swan Lake, etc.

FORT ROUGE MISSION.

Mr. L. A. Hamilton has given \$152.00 to free the mission from debt.

ST. JOHN'S COLLEGE, WINNIPEG.—The college and school are both full. Three lady students are on the roll of the college. The building has been fitted with electric light.

ANNUAL S. S. CONVENTION.—The convention will be held on the 17th, 18th and 19th of this month, and opens with a sermon by the Metropolitan in Trinity Church.

PERSONAL.—Rev. Hugh A. Tudor, M.A., Rector of All Saints' Church, Winnipeg, has resigned, to engage in missionary work. He has placed himself in the hands of the Archbishop of Canterbury and will probably be sent to India. The Rev. F. V. Baker, B.A., of St. John's College, Qu'Appelle, is spoken of as his successor. Mr. Tudor has been Rector for six years.

The Bishops of Pittsburgh and Washington have been recently in Winnipeg. They were surprised to find an electric street railway and the many evidences of progress in this western Canadian city.

DIOCESE OF COLUMBIA.

NANAIMO, B.C.

ST. ALBAN'S.—The Harvest Festival on St. Michael's day was well attended and the service was exceedingly well rendered; but for this we owe much to the help of others, as our own men were mostly unable to attend. The Church was exquisitely decorated and it does not take much to make the Chancel a perfect picture. The Rev. S. Agassiz preached the sermon.

October 21st will be the anniversary of the opening of our Church, and the following Sunday, October 23rd, will therefore be observed as the Dedication Festival.

VICTORIA.

St. Luke's Church, Cedar Hill, had an unusually large congregation, on Sunday, when the Lord Bishop of the diocese was present, and was assisted in the Confirmation and Consecration service by Ven. Archdeacon Scriven, Rev. Mr. Lipscombe and Rev. Mr. Browne, Incumbent. The service commenced at 3 p.m. with the opening hymn, 270, the Church choir being strengthened by several choristers from city congregations. It was intoned by the Incumbent, and in the responses the congregation took a very hearty part. There was but one lesson read—Acts VIII to verse 18, after which the 34th hymn was sung, and the preface to "Confirmation" said by the Venerable Archdeacon. Some dozen candidates—all adults—were presented to his lordship, for The Laying on of Hands. His Lordship then addressed those who had taken the solemn obligations, reviewing the nature of the ceremony and the responsibility attaching to those who had undertaken it. As members of the Church more would be expected of them, and as Christians it would be their duty to let their light shine before men. Henceforth they would be partakers of the blessed Sacrament of the Lord's supper and recipients of all the powers of grace which it afforded.

The consecration of the burial grounds was no less solemn a service. His Lordship, with the other clergymen, and accompanied by Mr. Lindley Crease, Diocesan Registrar, followed by the congregation in order, proceeded to the Church gate, where the Registrar read the petition, signed by most of the parishioners.

The petition was accepted and the prescribed prayers offered up, after which the Bishop, the clergy, the registrar, and the assembled congregation made a circuit of the grounds, repeating the 49th psalm and singing hymn 140.

Arriving at the starting point, the sentence of consecration was read by the registrar and duly signed.

The ceremony was brought to a close by His Lordship pronouncing the benediction, after which he dispersed the assemblage by saying:

"My dear friends, I am very happy to be with you on this occasion; and that I am about to part with you, whom I have found to be so sincere in the good work of the Lord, grieves me much. I sincerely hope and pray that your happiness, spiritual as well as temporal, may continue, and that the grounds which we have just consecrated to the Lord may be ever maintained as such."

His Lordship appeared to be inclined to say more, but was evidently overcome by the reflection that, as Bishop of the Diocese, he was probably performing his last similar official act.

He severs his connection with British Columbia very shortly, and proceeds to the Old Country to pass the last days of a busy and eventful life.

THE CHURCH GUARDIAN will be sent from this date to the 1st January 1894, to any new subscribers sending us \$1.50. Will the Clergy and present subscribers make this offer known?

To the Clergy and Laity of the Church of England in Canada :

MY DEAR BRETHREN,—Before seeking the change and rest which the kind thoughtfulness of the Provincial Synod has provided for me, I desire to lay before you briefly a statement of the financial position of the Missionary Diocese, which ten years ago was entrusted to my keeping.

I. So far from the General Mission Fund sufficing for our needs, there was a deficit of upwards of \$3,800 when the Treasurer made up his last annual report on June 30th. Into the causes of this deficit I need not now enter; I have indicated three in my incomplete report to the Metropolitan. Be this, however, as it may, the fact stares us in the face that nearly \$4,000 is necessary to meet the obligations of the year closing June 30th last. I will not disguise it from you that the anxieties arising from this fact have been one of the primary causes of my recent collapse. What is to be done about it? (1) I am physically and mentally disabled from lifting a finger at present towards its removal. (2) It could be wiped out by falling back on our small invested capital of \$10,000, but with a first breach made in this amount how long will it be before the remainder melts away?

II. The only solution I can discern is a special effort on the part of the Clergy and Laity, and to them I now earnestly appeal in my helplessness. Special gifts by individuals. Special offerings in congregations. Special donations from branches of the Woman's Auxiliary. Special offerings from Sunday Schools. Special appropriations by the Domestic Board. All these running into one common stream will soon replenish the Treasury and set your Missionary Diocese afloat again. In this connection I may say that I have appointed the Rev. Rural Dean Llwyd, of Huntsville, my Commissary in my absence. Contributions will be gratefully received and promptly acknowledged by him or by my Treasurer, D. Kemp, Esq., Synod Office, Toronto.

III. The Shingwauk and Wawnosh Homes are now passing through the most serious ordeal to which they have ever been subjected. Their position is most critical. (1) The Rev. E. F. Wilson has resigned as Principal, being about to remove his family to British Columbia. (2) As a necessary consequence of Mr. Wilson's resignation, all the English assistance hitherto given to the Homes, being, he informs me, given by personal friends to his personal work, will be diverted from these Homes and transferred to the Elkhorn Home in Manitoba, where his eldest son is Principal. (3) The gifts of clothes hitherto sent to these Homes will similarly be diverted into other new channels.

Seriously crippled as they will thus necessarily be, our Indian Homes must inevitably close their doors, unless their Canadian friends rally to their support as they have never done before. I therefore earnestly entreat both the Clergy and Laity to give them a very prominent place in their sympathies, and not only to continue, but if possible to increase their contributions. Many who have hitherto stood aloof will now, it is hoped, enroll their names among our supporters. Gifts of money and clothing should be carefully marked "For the Shingwauk and Wawnosh Homes." As I am desirous that all money contributions should appear in our Diocesan accounts, I would request that cheques, etc., may be sent either to the Commissary, Rev. Rural Dean Llwyd, Huntsville, or to the Treasurer, D. Kemp, Esq., Synod Office, Toronto, who will remit them periodically to the Rev. E. F. Wilson, who has consented to superintend the Homes till April 1st, when he will rejoin his family in British Columbia.

Again entreating your thoughtful care of my Diocese during my absence,

I remain, dear Brethren,

Yours faithfully,

E. ALGOMA.

CONSOLIDATION.

To the Editor of THE CHURCH GUARDIAN.

SIR.—The subject of the Consolidation of the Church in B.N.A. which engaged almost exclusively the attention of the Provincial Synod at its recent session, seems to me to be still surrounded by a certain degree of mistiness, due in some measure no doubt to the many contradictory expressions of opinion which fell from the various speakers on the intricate constitutional questions involved.

In view, therefore, of the serious responsibility resting upon the Diocesan Synods at the stage arrived at, and the necessity of acquiring clear views of the position now occupied, I venture to ask for some small space in your columns to present a few reflections which occur to me on this great question, of such serious import to the Church in Canada, in the hope that others may be induced to help in clearing the atmosphere.

I say it without fear of contradiction; many members of the Provincial Synod and the great majority of the members of the Diocesan Synods, want more light on this matter before they can make up their minds how they ought to deal with it.

I am not one of those who feel convinced that the present circumstances of the Church in Canada necessitate the adoption of the proposed scheme; but I am prepared to put my own private views to one side and loyally accept the decision of the Church as expressed by the majority. I am only anxious that the purpose the Church has in view may not miscarry through any misapprehension of the position.

The following then are some of the points on which I desire some explanation, so that when the whole question comes before my synod, I may myself give an intelligent vote and be able to help others also to do so.

If I understand the situation as laid down by the CHURCH GUARDIAN of the 28th ult., the General Synod will be constituted as such, with full power to legislate, so soon as the following conditions have been observed:

(a) All the Diocesan Synods of the Ecclesiastical Province of Canada must accept the scheme as approved by the Provincial Synod.

(b) All the Diocesan Synods embraced within the Provincial Synod must elect delegates in accordance with clause I. of the constitution proposed.

(c) The Province of Rupert's Land must accept the scheme as amended.

(d) The three Dioceses on the Pacific Coast must also accept the scheme as approved by our Provincial Synod.

(e) The scheme as amended must be adopted by the meeting in Toronto next September.

Now there can be no doubt that if all these conditions are fulfilled consolidation necessarily becomes *un fait accompli*; but does it follow that if any one of them is neglected the whole scheme is wrecked? If any one of the Dioceses in the Eastern Province refuses to accept the proposed scheme, and declines to elect delegates, does it follow that the meeting in Toronto will be summoned for naught? And if a diocese of this Province has this power of obstruction surely it must belong equally to the independent Dioceses on the Pacific. It is important to see whether this is the case or not for obvious reasons. The responsibility is a heavy one which each one of these twelve dioceses has to carry when it recognizes the fact that its "nay" relegates consolidation to the distant future.

(2) I apprehend that if the Synod is organized in Toronto next September and it sets to work to adopt a constitution, it will not be tied down *in form* to the scheme as approved by the Provincial Synod, but that in substance there can be no variation on those points dealt with. Provision however will necessarily be made for alteration and amendments to the constitution in the future. Will it be regarded as *ultra vires* on the part of the General Synod if such alterations and amendments are of a fundamental character? Or will it be necessary in the future that any

alteration of the constitution of the General Synod should receive the concurrence of the Provincial and Diocesan Synods in the same way as the provisions of the present scheme? If the General Synod can alter its own constitution, as appears to be the most reasonable view, then we have been wasting our time in vain efforts to safeguard the rights of the Provincial Synod. If on the contrary the Provincial and Diocesan Synods can veto any alterations, then the General Synod comes to occupy so dependent and restricted a position that as a legislative body it must soon fall into contempt.

(3) The provision in the amended scheme which suspends the operation of all coercive legislation till accepted by the Provincial or Diocesan Synod is open to the same reflection. If the enactments of the General Synod have no force in any particular Province or Diocese till approved by that Province or Diocese, its character as a body legislating for the *whole* Church in Canada, which is its special *raison d'être*, is destroyed, or at any rate very much impaired. One Province or one Diocese may accept its decrees but another may reject them. Different laws will obtain in different sections. There will be no greater unification of practice or discipline than at present. Take as an illustration the Canon on Divorce, introduced by Canon Partridge, and imagine that it were adopted by the General Synod, can we suppose, knowing the wide divergence of opinion on one particular point, that it would be accepted by every Province or every Diocese? It might possibly be accepted here, or there, but certainly not everywhere. Of course it is questionable whether the General Synod would adopt it at all. But that in so important a matter it should be possible for any small section of the Church in Canada to frustrate the decision arrived at by the representative body of the whole would not present an edifying spectacle. I see but little compensation for such an outcome in the possible benefits to be derived from consolidation.

(4) One other point I much touch upon. When the scheme comes before the Diocesan Synods for ratification let them bear this clearly in mind. That either the Provincial system must be abandoned or the General Synod will be a mere Parliament in the original meaning of the word—a debating society and nothing more. The advocates for the retention of Provincial Synods who are at the same time so eager for consolidation have to make their choice. During the many hours in which this difficulty was discussed in the Provincial Synod at Montreal, I heard no single utterance that in any true sense claimed to dispose of it. No one had the temerity to explain how two bodies, with co-ordinate powers, were going to legislate in the same manner, on the same subject, without conflict, except by such voluntary concessions on the part of one body as must go far to prove its existence unnecessary.

If the General Synod meets periodically—say every five years—and legislates on all the subjects proposed in the scheme, is it conceivable that any thing will be left for the Provincial Synods to take up of sufficient importance to justify the great trouble and expense of meeting. If Provincial Synods are to meet only for the purpose of assenting to the decrees of the General Synod they will soon die of inanition. And if the General Synod must submit to have its decrees overruled by the Provincial Synods, it is difficult to see how its decisions are to carry the weight which ought to belong to them. The result may be easily foreseen. The General Synod will gradually attain the preeminence which is due to that body representing all sections as distinct from the body representing but one. The Church will grow impatient of the incongruity which the present scheme presents—for which there is admittedly no precedent—and will refuse to suffer any small section to assert its independence in matters of general import. Provincial Synods will be abolished and the existing difficulty at the same time.

DELEGATE TO P. S.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., WINNIPEG, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

CALENDAR FOR OCTOBER.

OCTOBER	2.—16th Sunday after Trinity.
"	9.—17th Sunday after Trinity.
"	16.—18th Sunday after Trinity. (Notice of St. LUKE.)
"	18.—St. LUKE, Evangelist.
"	23.—19th Sunday after Trinity. (Notice of St. Simon and St. Jude.)
"	28.—St. SIMON and St. JUDE.
"	30.—20th Sunday after Trinity. (Notice of ALL SAINTS.)

EDITORIAL NOTES.

CONSOLIDATION OF THE CHURCH.—Our readers will find two references to this important question in other columns; one entitled "A Criticism from a Western Man," and coming from the diocese of Rupert's Land, and the other a letter from a Provincial Synod Delegate. And first as to the former "The Criticism." We must express our extreme regret at finding the continued existence of the feeling evidenced in this communication. It was very manifest at the Conference which took place in Winnipeg and one member of that body residing in the city of Winnipeg rather bluntly voiced it, in expressing an opinion to the effect that unless the Eastern delegates were ready to assent to the position of the Province of Rupert's Land as to the Provincial Synod matter it was a waste of time to have come. It may be all very well to call attention to the extent territorially and in landed property of the Province of Rupert's Land with its *eight* dioceses; but to assume right because of such extent in *land* and dioceses numerically to exercise a controlling influence

over the decisions of the Church of England in British North America,—which clearly is implied in the criticism in question,—comports ill with the appeals continually made from the dioceses in the North West for pecuniary assistance from the Church in the East. We do not include in this respect the independent dioceses in British Columbia referred to by the writer. They, so far as we know, did not at the Conference nor have they since taken any such position as that involved in the criticism under consideration. It is very well for the writer to say "The Provincial Synod of Rupert's Land loyally accepted in its entirety the result of the Conference;" but it is a matter of history and undeniable that such acceptance was preceded by very positive statements that the position assumed by Rupert's Land as to the retention of Provincial Synods must be accepted by the other members of the Conference. It is easy to assent to that which falls in entirely with the views and wishes of the party assenting. We can only hope that the criticism in question does not voice the real sentiment of the Province or of the Dioceses in Rupert's Land. If so, it may be found that not only will it have the effect of preventing the Consolidation of the Church, but also may exercise a very serious influence upon the work of the Board of Missions in Eastern Canada in so far as the Domestic Field is concerned; and also would exercise strong influence, we think, in regard to the proposal made at the last Synod to extend the Constitution of the Board and introduce thereto representatives from the Province of Rupert's Land and the independent dioceses.

But is not the *territorial* pretension a little "bumptious" on the part of our good friends in the West? No one denies "the square miles which belong to that territory, but these unless occupied are of comparatively little weight in the argument. In view of the position assumed by the critic it may not then be amiss to call attention to these facts; (1) That the only diocese in the Ecclesiastical Province having any large body of clergy is that of Rupert's Land, which, according to Whittaker's Almanac for 1892, contains 60 clergy exclusive of the bishop. (2) The Diocese of Qu'Appelle,—probably the next in importance to that of Rupert's Land,—appears from the same list to contain about 18 clergy. (3) The joint dioceses of Saskatchewan and Calgary 26 clergy; whilst (4) Moosonee, Mackenzie River, Selkirk and Athabasca, the remaining of the eight dioceses boasted of by the critic contain, according to the same authority, 17 clergy not including the Bishops. This would make a total of clergy for the Province of Rupert's Land of 124. (5) The independent dioceses of the Pacific Coast contain 44 clergy making a total Clerical strength independently of the Episcopate in the "six times as large" Province, and independent dioceses and "square miles" of 168. (6) According to the latest Living Church Quarterly the number of clergy in the whole of Canada is 1,117. In other words, in the Eastern section of The Church, if consolidated, there will be one Metropolitan, and eight Bishops with 949 clergy; in the West, one Metropolitan, nine Bishops and 168 clergy. What is there, (without any reference to the immense numerical majority of laity in the

Eastern section over those in the Western) in the actual position thus shown of the real strength of the Church in the two Provinces to justify the almost arrogant assertion of the opinion of the West as unchangeable and decisive?

We are convinced that the work of consolidating the Church in British North America will not be advanced by the spirit referred to, nor by a determination to insist upon such claims even though warranted; and we would feign hope that notwithstanding the criticism of a "Western man" a better spirit may prevail in the dioceses and Province of Rupert's Land; and that, recognizing the effort which has been made by many Churchmen in the East, to meet fairly the wishes of those in the West by refraining from any legislation as a basis for such consolidation which would *exclude* the continuance of the Provincial system so tenaciously adhered to by our friends in the West and by many in the East, the action of the Synod of the Ecclesiastical Province of Canada may be concurred in.

Referring next to the letter of our esteemed correspondent "Delegate to P. S." (and which clearly shows the spirit above referred to as influencing Churchmen in the East) we would answer his first inquiry "if any one of them" (that is of the proposals of the scheme of the Provincial Synod) is neglected is the whole scheme wrecked" and in the negative. The Provincial Synod itself, made provision for such an emergency by appointing a special committee whose duty it will be to determine whether, in case any of the proposals made by it are not acceptable, the scheme as a whole has been sufficiently complied with to warrant the formation of a General Synod; and if such committee decide affirmatively then, as we understand it, the Provincial Synod will be bound by its action; and though all its proposals may not have been accepted, the General Synod would go into operation. We do not, however, understand this provision as referring to the Resolution adopted by the Provincial Synod as to the retention or non-retention of the Provincial Synod system. This Resolution we consider to be such an essential in the very basis of the scheme for a General Synod, as to be incapable of being waived or altered by the Committee without return to the Provincial Synod itself, for adoption or assent.

We would answer the second inquiry of our correspondent as to the consequences of any one diocese refusing to accept the scheme, that in our opinion, it would preclude the formation of a General Assembly in the *true sense of that term*. In order that there may be a General Assembly of Synod of the Church of England in Canada we regard it as essential that the whole Church as a Church should assent: and inasmuch as the Diocesan system exists and the dioceses are severally independent one of the other and each has as much a claim to be regarded as a part of the Church of England in Canada as another, the assumption of the title or powers of a General Synod for the whole Church in Canada with one or more dioceses standing out, would not merely be a misnomer but unmeaning and ridiculous. It is true that in this aspect of the case the responsibility of

each diocese is, as our correspondent says, a heavy one, and one which being recognized will, we trust, lead them to careful and prayerful consideration before disagreeing from or, rejecting, the matured decision of the General Council of The Church in this Ecclesiastical Province.

As to alterations in the Constitution after the formation of the General Synod, should it be created in September 1893, we apprehend that none such would be possible in any of the fundamental conditions or matters referred to in the scheme or basis upon which the General Synod was put into operation; unless, indeed, such alterations being proposed were assented to independently by the several dioceses included within its jurisdiction. So long as these fundamental conditions are not interfered with, the General Synod would have free action in all matters entrusted to it by operation of the Provincial Synod and the dioceses antecedent to its formation.

We share to a large extent, the opinion of "Delegate" in regard to the provision requiring acceptance of coercive legislation on the part of the General Synod by the Provincial or Diocesan Synods. The proposal appears to us to be in direct antagonism to all principles of sound legislation and to a considerable extent renders the General Synod powerless. It was, however, carried by a considerable majority in the Provincial Synod and cannot now, we fear, be changed without assent of such Synod; unless, indeed, the dioceses in the Ecclesiastical Province were unanimous in rejecting it when the scheme comes before them. In such case it might be assumed that as the Provincial Synod is made up of representation from such dioceses that the expression of its voice when so constituted might be anticipated; and if the meeting to be held in Toronto in September next also assented to a change in this particular it would then come within the function of the committee appointed by the Provincial Synod to determine whether such change, in view of the action of the dioceses, were material or not. For ourselves, we would gladly see this provision, as also that embodied in the same article reserving concurrent jurisdiction for the Provincial Synods upon any object falling within their present powers, rescinded.

PAROCHIAL VISITING.

In a former article we placed before our readers some reflections upon the above subject under the following heads:—(1) Parochial visiting of the day-school; (2) of the sick; (3) of the whole.

We endeavoured then to point out some of the difficulties connected with two and three. For example, the necessity and difficulty of faithful dealing with the sick and dying. We fear that no inconsiderable number of our people often enter the unseen world very ignorant of their own spiritual deficiencies; with a very little sense of sin, except in the way of making a vague general admission, which means very little, that they are great sinners. We are here dealing with facts, not fancies; for we have stood by many sick beds and death-beds, and speak of what we do know, and testify to what we have

seen; and in a long experience we have seldom seen real awe and reverence in the near presence of death, as speedily bringing the sufferer into more immediate and sensible intercourse with God—and desire to look faithfully into the past, and express sorrow for its sins and shortcomings. Relatives at such times repeat some well-known formulas. We remember, e.g., once going to see a very elderly gentleman, who was taken ill at an hotel in the parish, in which he had been lodging for some time. When we tried to lead his mind to think of his state, and to engage him in prayer, he said, "Is there any need for that yet?" He died the next day, and was quite unconscious for many hours before the end came. He was a type, we fear, of many; and we are convinced that we clergy greatly need to deal very faithfully and directly with many such, in the way of trying to arouse and quicken dead or half-dead consciences, before we proceed to prophesy smooth things. And then you perhaps unhappily know were not right in the sight of God, who nevertheless have talked a great deal about repeating some text or verse of a hymn such as—

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

This may be very fit and beautiful, where you have previously seen the peaceable fruits of righteousness in the life of the person you are dealing with; but it is very painful when you are conscious of the existence of much worldliness, malice, &c., and apparently an almost utter absence of any spirituality of mind.

We are not going into the question of the doctrine of the Imputed Righteousness of Christ, further than to say that people should be taught to see that it is infused as imputed; and that they should be very cautious of speaking about being clothed with the robe of Christ's righteousness, if they are merely calling Him Lord, Lord, and do not the things which He says unto them. In a very remarkable letter from William Law to John Wesley, he says:—

"The head as easily amuse itself with a living and justifying faith in the blood of Jesus as with any other notion; and the heart, which you suppose to be a place of security, is more deceitful than the head, as being the seat of self love."

Our readers will find this correspondence in Southey's "Life of Wesley," Cavendish Edition, pp. 88 and 89, and it will well repay them to peruse it. Indeed the whole work is full of the deepest interest and instruction.

The work of parochial visiting, so far as it concerns the visiting of the sick and involves the treatment of the two classes now referred to—viz., the utterly careless and the mere professors—is a work of great anxiety and difficulty, and one requiring much faithfulness and patience. But it is also not to be forgotten that with the sick and dying the pastor learns some of his own best lessons. It is wonderfully inspiring and instructive to be with a real servant of God at a time, to hear the language of humility, of patience, of faith and hope, and to feel the reality of it all; one no doubt learns much from books, but the lessons of death beds like this are something far higher and more impressive. We have known a case of a comparatively young mother suddenly carried off, having her husband and children with her to the last, cheering and com-

forting them, sustaining and strengthening them with most wonderful words of faith and hope, and the impression was deep and indelible. The sick room is a great school for the pastor, in which he may learn many lessons. It is one admirable feature of our practice that we do not visit once merely at the last to give the last rites. We may and often do see the sick and dying, and we have time and opportunity therefore, as a rule, to deal with them faithfully, and we should avail ourselves of it. Moreover, a tender and true pastoral care at such a time binds the survivors of the family to the clergyman ever after. To have been with people in the time of affliction and distress is one of the greatest bonds of parochial affection and gratitude; it is seldom or never broken or forgotten.

As regards any fuller notice of the visiting of the whole, it may be a good general rule to adopt always to call to inquire for people who may be absent from Divine Service on Sundays, i.e. if they are regular attendants. Some also tell us that to prevent jealousy none should be visited more than others. None should certainly be neglected, but it is not in human nature not to have preferences and attractions. Parishioners who are sympathetic and helpful are naturally more visited than those of a contrary disposition and character. Even the Lord Jesus had three special favourites among the twelve, and one pre-eminently so. A Bishop may tell you in his charges to take a very high ideal in this matter, but a Bishop himself does not see all his own clergy with anything like equal frequency; he has men among them whom he naturally prefers and likes, and most of his intercourse is with them, but the others who require to consult him on business matters have always the opportunity of doing so. It is quite impossible to be on the same terms of intimacy and friendship with all one's parishioners, and it is not to be expected that a Bishop should be equally intimate and friendly with all his clergy. A just discharge of all relative duties is of course to be expected in each case. It is doubtless easier to preserve one's distinctly clerical character when visiting the sick than when visiting the whole. The latter is really the more difficult duty of the two; time is certainly often unprofitably spent over it, and there is always the temptation to gossip.—*Irish Eccl. Gazette.*

ALIENATION EXTRAORDINARY.—The most convincing proof this week of the alienation of the laity from the Church is a gift to that estate institution of £30,000. The populous neighborhood of Camberwell is to receive the benefit of this gift, for Mrs. Gooch, the giver, has sent it through the medium of Trinity College, Cambridge, Mission in Camberwell. Mrs. Gooch was a former resident, and she has undertaken to create a new parish, to be known as All Saints, North Peckham, and to build and endow the Church parsonage, club house, and mission buildings at an estimated cost of £30,000, in memory of her deceased husband. A commodious Church will be erected in East Surrey-grove and endowed with £450 per annum. In addition to the mission buildings and schools, part of the gift includes an established convalescent home at Margate for the sick poor of the parish, the population of which is 8,000.

THE CHURCH GUARDIAN will be sent from this date to the 1st January 1894, to any new subscribers sending us \$1.50. Will the Clergy and present subscribers make this offer known?

Family Department.

"THE GOD OF ALL GRACE"

The God of grace, with gentle hand
And loving heart, does still withstand,
Our foolish, stubborn, erring will,
Our devious ways, our actions ill,
And in the doubtful path prevent,
By timely aid, in goodness sent,
The carnal, sinful thought diapel
The thoughts that lead to actions fell,
Our every good this constant care,
Quick to forgive, protect and spare,
Free, warm and gentle is His love,
A foretaste of His peace above.

E

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER III.—ONLY ANOTHER MONTH.

Old Treffy did not regain his strength. He continued weak and feeble. He was not actually ill, and could sit up day after day by the tiny fire which Christie lighted for him in the morning. But he was not able to descend the steep staircase, much less to walk about with the heavy organ, which even made Christie's shoulders ache.

So Christie took the old man's place. It was not always such pleasant work as on that first morning. There were cold days and rainy days; there was drizzling sleet, which lashed Christie's face; and biting frost, which chilled him through and through. There were damp fogs, which wrapped him round like a wet blanket, and rough winds, which nearly took him off his feet. Then he grew a little weary of the sound of the poor old organ. He never had the heart to confess this to old Treffy; indeed he scarcely liked to own it to himself; but he could not help wishing that poor Mary Ann would come to the end of her troubles, and that the "Old Hundredth" would change into something new. He never grew tired of "Home, sweet Home," it was ever fresh to him, for he heard in it his mother's voice.

Thus the winter wore away, and the spring came on, and the days became longer and lighter. Then Christie would go much farther out of the town, to the quite suburbs where the sound of a barrel-organ was not so often heard. The people had time to listen in these parts; they were far away from the busy stir of the town, and there were but few passers-by on the pavement. It was rather dull in these outlying suburbs. The rows of villas, with their stiff gardens in front, grew a little monotonous. It was just the kind of place in which a busy, active mind would long for a little variety. And so it came to pass that even a barrel-organ was a welcome visitor; and one on another would throw Christie a penny, and encourage him to come again.

One hot spring day, when the sun was shining in all his vigor, as if he had been tired of being hidden in the winter, Christie was toiling up one of these roads on the outskirts of the town. The organ was very heavy for him, and he had

to stop every now and then to rest for a minute. At length he reached a nice-looking house, standing in a very pretty garden. The flower-beds in front of the house were filled with the early spring flowers; snowdrops, crocuses, violets, and hepaticas were in full bloom.

Before this house Christie began to play. He could hardly have told you why he chose it; perhaps he had no reason for doing so, except that it had such a pretty garden in front, and Christie always loved flowers. His mother had once bought him a penny bunch of spring flowers, which, after living for many days in a broken bottle, Christie had pressed in an old spelling-book, and through all his troubles he had never parted with them.

And thus, before the house with the pretty garden, Christie began to play. He had not turned the handle of the organ three times, before two merry little faces appeared at a window at the top of the house, and watched him with lively interest. They put their heads out of the window as far as the protecting bars would allow them, and Christie could hear all they said.

"Look at him," said the little girl, who seemed to be about five years old; "doesn't he turn it nicely, Charlie?"

"Yes, he does," said Charlie, "and what a pretty tune he's playing!"

"Yes," said the little girl, "it's so cheerful. Isn't it, nurse?" she added, turning round to the girl who was holding her by the waist, to prevent her falling out of the window. Mabel had heard her papa make a similar remark to her mamma the night before, when she had been playing a piece of music to him for the first time, and she therefore thought it was the correct way to express her admiration of Christie's tune.

But the tune happened to be "Poor Mary Ann," the words of which nurse knew very well indeed. And as Mary Ann was nurse's own name, she had grown quite sentimental whilst Christie was playing it, and had been wondering whether John Brown, the grocer's young man, who had promised to be faithful to her for ever and ever more, would ever behave to her as poor Mary Ann's lover did, and leave her to die forlorn. Thus she could not quite agree with Miss Mabel's remark, that "Poor Mary Ann" was so cheerful, and she seemed rather relieved when the tune changed to "Rule Britannia." But when "Rule Britannia" was finished, and the organ began "Home, sweet, Home," the children fairly screamed with delight; for their mother had often sung it to them, and they recognized it as an old favorite; and with their pretty childish voices, they joined in the chorus: "Home, sweet home, there's no place like home." And as poor Christie looked up at them, it seemed to him that they, at least, *did* know something of what they sang.

"Why have not I a nice home?" he wondered. But the children had run away from the window, and scampered downstairs to ask their mamma for some money for the poor organ boy. A minute afterwards two pennies were thrown to Christie from the nursery window. They fell down into the middle of a bed of pure white snowdrops, and Christie had to open the garden gate, and walk cautiously over the grass to pick them up. But for some time he could not find them, for they were hidden by the flowers, so the children ran down stairs again to help him.

At last the pennies were discovered, and Christie took off his hat and made a low bow, as they presented them to him. He put the money in his pocket, and looked down lovingly on the snowdrops.

"They *are* pretty flowers, missie," he said.

"Would you like one, organ-boy?" asked Mabel, standing on tip toe, and looking into Christie's face.

"Could you spare one?" said Christie, eagerly.

"I'll ask mamma," said Mabel, and she ran into the house.

"I'm to gather four," she said, when she came back; "organ-boy, you shall choose."

It was a weighty matter selecting the flowers; and then the four snow-drops were tied together and given to Christie.

"My mother once gave me some like these missie," he said.

"Does she never give you any now?" said Mabel.

"No, missie, she's dead," said Christie, mournfully.

"Oh!" said little Mabel, in a sorrowful, pitying voice, "poor organ-boy, poor organ-boy!"

Christie now put his organ on his back and prepared to depart.

"Ask him what his name is," whispered Mabel to Charlie.

"No, no; you ask him."

"Please, Charlie, ask him," said Mabel again.

"What is your name, organ-boy?" said Charlie, shyly.

Christie told them his name, and as he went down the road he heard their voices calling after him:—

"Come again, Christie; come again another day, Christie; come again soon, Christie."

The snowdrops were very faded and withered when Christie reached the attic that night. He tried to revive them in water, but they would not look fresh again; so he laid them to rest beside his mother's faded flowers in the old spelling-book.

Christie was not long in repeating his visit to the suburban road, but this time, though he played his four tunes twice through and lingered regretfully over "Home, sweet Home," he saw nothing of the children, and received neither smiles nor snow-drops. For Mabel and Charlie had gone for a long country walk with their nurse, and were far away from the sound of poor Christie's organ.

Treffy was still unable to get out, and he grew rather fretful sometimes, even with Christie. It was very dull for him sitting alone all day, and he had nothing to comfort him, not even his old friend the organ. And when Christie came home at night, if the store of pence was not so large as usual, poor old Treffy would sigh, and moan, and wish he could get about again, and take his old organ out as before.

But Christie bore it very patiently, for he loved his old master more than he had loved anyone since his mother died; and love can bear many things. Still, he did wish he could find some one or something to comfort Treffy, and to make him better.

"Master Treffy," he said one night, "shall I fetch the doctor to you?"

"No, no, Christie, boy," said Treffy, "let me be, let me be."

But Christie was not to be so easily put off. What if Treffy should die; and leave him alone in the world again? The little attic, dismal though it was, had been a home to Christie, and it had been good to have some one to love him once again. He would be very, very lonely if Treffy died; and the old man was growing very thin and pale, and his hands were very trembling and feeble; he could scarcely turn the old organ now. And Christie had heard of old people "breaking up," as it is called, and then going off suddenly; and he began to be very much afraid old Treffy would do the same. He *must* get some one to come and see his old master.

The landlady of the house had fallen downstairs and broken her arm. A doctor came to see her, Christie knew; oh, if he would only step upstairs and look at old Treffy! It was such a little way from the landlady's room to the attic, and it would only take him a few minutes. And then Christie could ask him what was the matter with the old man, and whether old Treffy would get better.

These thoughts kept Christie wake a long time that night; he turned restlessly on his pillow, and felt very troubled and anxious. The moonlight streamed into the room, and fell an old Treffy's face as he lay on his bed in the corner. Christie raised himself on his elbow, and looked at him. Yes, he *did* look very wasted and ill. Oh, how he hoped Treffy would not go away, as his mother had done, and leave him behind!

And Christie cried himself to sleep that night. The next day he watched about on the stairs till the landlady's doctor came. Old Treffy thought him very idle because he would not go out with the organ; but Christie put him off with first one excuse and then another, and kept looking out of the window and down the court, that he might see the doctor's carriage stop at the entrance.

When at last the doctor came, Christie watched him go into the landlady's room and sat at the door till he came out. He shut the door quickly after him, and was running down the steps, when he heard an eager voice calling after him.

"Please, sir, please, sir," said Christie.

"Well, my boy, what do you want?" said the doctor.

"Please, sir—don't be cross, sir, but if you *would* walk up stairs a minute into the attic, sir; it's old Treffy, and he's ever so poorly."

"Who is old Treffy?" asked the doctor.

"He my old master; that's to say, he takes care of me,—at least it's me that takes care of him, please sir."

The doctor did not quite know what to make of this lucid explanation. However, he turned round and began slowly to ascend the attic stairs.

"What's the matter with him?" he asked kindly.

"That's what I want to know sir," said Christie; "he's a very old man, sir, and I'm afraid he won't live long, and I want to know, please. But I'd better go on first, please, sir; Master Treffy doesn't know you're coming."

"Master Treffy," said Christie, walking bravely into the room, "here's the landlady's doctor come to see you."

TO BE CONTINUED.

BIRTHS

TUCKER—At St. Johns, N.B., on 4th Oct. Inst., the wife of Rev. A. F. Tucker, St. George's, Bermuda, of a daughter.
NESBITT—At the Rectory, Smith's Falls, Ont., on the 8th October, 1892, the wife of Rev. Rural Dean Nesbitt of a son.

DEATH.

GODDEN—At Trinity East, Newfoundland, on Sunday August 21st, after a long illness, but in perfect peace, Elizabeth, wife of Rev. J. Godden, R. D., aged 69.

CASTE AND CREED

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Mission Field

The Nippon Sei Ko Kwai, of Japan Church, which consists of the members of the P. E. Church of the U. S. and of the English Church Missions, is now in the fifth year of its existence. In 1887, when the first Synod was held, there were about 1,300 members, and now over 4,000 are enrolled on its registers.

The Rev. Alfred Smith, of the Mission in Madagascar of the Society for the Propagation of the Gospel, describes the island as abounding in magnificent opportunities for missionary effort, outside of the provinces in which missionaries are.

Special wisdom, prudence, courage and faith are needed by those missionaries in China who are laboring in those districts where the feeling against foreigners is the strongest. Dr. Rigg, of the Church and Missionary Society, has had a most merciful escape from death, an infuriated mob at Tai Chin having treated him with the utmost violence. God gave him strength to escape, in response to his prayer, and by the help of a grateful Chinaman, whom he had treated at the dispensary.

Mr. Osuga, the Japanese principal of St. Margaret's School, at Tokyo, Japan, lives seven or eight miles from the school, and walks the distance every morning. He is said to have given all his property—over one thousand dollars—to establish a school for orphans in his house. He proposes to take over one hundred of them to bring up. Beyond his property the venture is to be one of faith. The other Japanese teachers of St. Margaret's have established an orphanage in connection with Trinity Church.

We have a striking testimony to the spread of Christian truth in India from the Rev. Mr. Bate, of Allahabad. He describes a poem by a Brahmin pundit—a priest—published at the expense of a Hindu merchant, to inculcate morality. In it occurs the lines:

"Throughout our land to-day
Jesus is everything. Rain is nothing."

Miss Helen F. Clark, Secretary of the Association of Chinese Sunday-schools in New York and vicinity, states that there are now 267 Chinese schools and churches in the United States. Within a radius of 700 miles of San Francisco Bay there are 69; within a radius of 300 miles of New York city 12, showing the centre of interest in Chinese work to be in New York. Chinese adults, under Christian instruction in schools established one year or more, 6,295; Christian Chinese, 2,265, or 36 per cent of the scholars. Scholars in California schools, 1,720; Christians, 725, or 42 per cent., Chinese in California not reached 69,961.

Missionaries to the heathen are not only a blessing to them, but often, also, to foreigners residing or sojourning abroad. A story comes from Scotland of a lady who gave one hundred dollars to foreign missions in one offering, though her means were

not large. Soon afterwards her two sons enlisted in a regiment and were sent to India. They were godless young men, who grieved their mother greatly, and caused her to be much in prayer for them. Both the sons, while in India, were stationed near missionaries, and through the influence of the latter, and in answer to their mother's prayers, both of them were led to repent of sin and believe in the Lord Jesus Christ, and become zealous members of the Church. The mother little thought when she denied herself to give to the Lord's cause in foreign lands, that her wayward sons would be brought to Christ through the missionaries.

THE FUTURE OF THE CHURCH IN JAPAN.

The Rev. John McKim, writing from Osaka, July 22nd last, makes the following important statements:

It will be many years before we have native clergymen enough to supply the congregations already organized, and the responsibility of laying foundations and opening new centres rests upon the foreign missionary.

Our new Bishop should be accompanied by twenty new recruits. He will find more than work enough for each and all of them. The Church in Japan has a future before her which is conceded by many *not of her* to be greater than that of any other Christians. One of the most prominent among the Presbyterian missionaries in Japan lately said to one of the Church missionaries: "In ten years from now you will have it all your own way." The government, discipline and worship of the Church are gradually and increasingly commending themselves to those who but a few years ago had no good word to say of us.

At the Congregational conference held in Osaka this year, a resolution in favor of adopting an Episcopal form of government was offered, and lost by a majority of two votes only, the poll standing twenty-six to twenty-four.—*Spirit of Missions.*

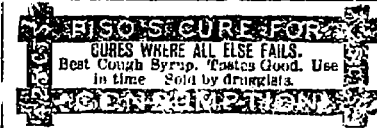
THE WOMAN'S AUXILIARY.

It has been said that in the Bible "the best example of self-denying liberality is recorded of a woman; the best example of loving service is recorded of a woman, and the best example of conquering prayer is recorded of a woman." It may be truly said that in these later days there are not wanting examples of like excellence among women in all that relates to the welfare and advancement of the Kingdom of our Blessed Lord. May it be increasingly true that woman's faith and prayer, her love and self-sacrificing liberality lead the way in every good work in the name of Christ. May she more and more excel as an example of lofty consecration to that service which is worthy to receive the entire devotion of ourselves and all that we possess.

The missionaries at home and abroad, near and distant, look with confidence to the faithful women of the Church for true sympathy and active help in their work.

The Woman's Auxiliary during the past year, as through all the years of its growing activity, has made a

record which reflects the highest credit upon the organization in the several dioceses. Every year increased the membership and develops the capacity of woman for organized and effective work. Ever ready to aid the established work of missions and to supplement it whenever there are special needs, the Auxiliary is an indispensable agency and deserves the most grateful appreciation. It should have every facility for doing its work efficiently and expanding its sphere of usefulness.—*Spirit of Mission N. Y.*



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STATEMENT OF MR. McNEE.

FOR eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg swelled to twice its natural size. Eleven running sores developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg if not my life. I earnestly recommend it to all sufferers. Give B. B. B. a trial and it will cure you as it did me.

Yours truly,
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A LEEDS CO. MIRACLE.

A Story Containing A Lesson for Parents.

The Restoration of A Young Girl Whose Condition Finds a Parallel in Thousands of Canadian Homes—Not Through Wilful Neglect, but in Ignorance of the Terrible Consequences. Brockville Times.

The great frequency with which pale, sallow, listless and enfeebled girls are met with now-a-days is cause for genuine alarm. The young girls of the present day are not the healthy, robust, rosy-cheeked lassies their mothers and grandmothers were before them. On all sides one sees girls budding into womanhood, who should be bright of eye, light in step, and joyous in spirits; but, alas, how far from this is their condition. Their complexion is pale, sallow or waxy in appearance, they are victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and often distressing symptoms. All these conditions betoken chlorosis or anaemia—or in other words a watery and impoverished condition of the blood, which is thus unable to perform the functions required of it by nature. When in this condition unless immediate resort is had to those natural remedies which give richness and redness to the blood corpuscles, organic disease and an early grave are the inevitable result. It was in a condition closely resembling the above that a young lady in Addison, Leeds County, was when Dr. Williams' Pink Pills for Pale People came to her rescue, and undoubtedly saved her from premature death. This case was recently brought to the notice of *The Times* by H. S. Moffatt, general merchant and postmaster at Addison, of which family the young lady in question is a member. Mr. Moffatt had read the numerous articles in *The Times* regarding what are admitted on all sides to be marvellous cures by the use of the popular remedy above named, after all other remedies had failed, and felt it his duty to make public for the benefit of sufferers, the wonderful restoration to health and strength that had taken place in his own household. The young lady in question is his adopted daughter, and is some 16 years of age, a very critical period in the life of all young women. She had been declining in health for some time, and the family became very much alarmed that serious results would ensue. Medical advice was sought, and everything done for her that could be thought of, but without avail, the treatment did her no good and she gradually grew worse and worse. Her face was pale and almost bloodless, she was oppressed by constant headaches, and her appetite completely failed. When her friends had almost despaired of a cure, some person who had purchased Dr. Williams' Pink Pills at Mr. Moffatt's store, and tested their virtues, advised their use in the young lady's case. The advice was acted upon and Mr. Moffatt says the results were marvellous. In a short time after beginning their use a decided improvement was

noticed. The color began to return to her cheeks; her appetite was improved, and there was every indication of a marked improvement of the system. After taking a few boxes she was completely cured, and is now as well as ever she was. In his business Mr. Moffatt deals in various kinds of proprietary medicines, but says he has never handled any medicines, that has given such universal satisfaction as Dr. Williams' Pink Pills. The demand is large and is constantly increasing, thus affording the most satisfactory evidence that they are what is claimed for them, a blood builder, nerve tonic and general reconstructor, curing diseases hitherto held to be incurable, and restoring health where all other remedies had failed.

In view of these statements a grave responsibility rests upon parents—upon mothers especially. If your daughters are suffering from any of the troubles indicated above, or from any of the irregularities incident to a critical period in life, do not, as you value their lives, delay in procuring a remedy that will save them. Dr. Williams' Pink Pills is a remedy that never fails in such cases, and is a certain specific for the troubles peculiar to the female system, whether young or old. They act directly upon the blood and nerves and never fail in any case arising from a vitiated condition of the blood or shattered condition of the nervous system.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexion, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y. and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

AN OLD SOLDIERS' STORY.

After U. S. Medical Men Fail Relief Comes from Canada.

The following letter tells the tale of one released from suffering, and needs no comment:—

Michigan Soldier's Home,
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GRAND RAPIDS, March 27, 1892.
Dr. Williams, Medicine Co.

GENTLEMEN,—I have your letter

of the 24th, asking me what benefit Pink Pills for Pale People, and it gives me unbounded satisfaction to reply. Within ten days after I began taking Dr. Williams' Pink Pills, those terribly excruciating pains I had experienced in my limbs, heart, stomach, back and head, began to leave me, becoming less severe and less frequent and before I had taken all of the second box they were gone. At times since I have experienced aches, but they are nothing compared to the pains I had formerly suffered. For months I could get no sleep or rest, only from the use of morphine, two, three and five times daily. Soon after I began taking the Pink Pills I discontinued the morphine and have taken it but once since, and I am now only taking my fourth box of the pills. Before I began taking Pink Pills I had no passage from my bowels except from the use of cathartics. Very soon after taking the pills my bowels moved regularly and naturally,—constipation was entirely gone. Previous to commencing the use of Pink Pills my urine was milky in color and after standing resembled a jelly substance. Now it is clear and perfectly natural, and shows no sediment whatever. I had lost the use of my legs and could not bear the weight of my body on them. By the use of Dr. Williams' Pink Pills and cold baths and rubbing with a crash towel prescribed with them, my limbs have steadily gained in health and strength until I can now bear my full weight upon them. I have been gaining slowly, but surely, ever since I began the use of the Pink Pills and am perfectly confident that I will be able to walk again and be comfortable, and this after doctoring for years with the best physicians and specialists who said my disease could not be cured but only relieved temporarily by the use of hypodermic injections of morphine. I would not do without Dr. Williams' Pink Pills under any circumstance, even though they cost ten times what they do, and I strongly recommend them to persons afflicted with locomotor ataxia, paralysis, kidney troubles, nervous diseases and impurities of the blood. I have recommended the Pink Pills to a number of old comrades, and in every instance they have proved beneficial, can I therefore do less than warmly recommend them to all who read this letter?

Yours very gratefully,

E. P. HAWLEY.

Pink Pills are a perfect blood builder and nerve restorer, curing such disease as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the cases arising from mental worry, overwork or excesses of any nature.

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AN ANGLO-CANADIAN MIRACLE.

An Interesting Letter From Across the Atlantic.

Mr. James Ingram Relates the Story of His Sufferings and Release—Restored After the Best Doctors had Failed.

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the Ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada, and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

Rhiorderen Monmouthshire, Eng. }
Nov. 20th, 1891.

To the Dr. Williams' Medicine Co.
Brockville, Canada.

Gentlemen,—It may surprise you to receive this letter from across the Ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let you know what they had done for me after four years suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors and in the Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last in despair I went to the General Hospital for treatment, but the result was no better, and on the 30th of April, 1891, I left that institution a poor broken-hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in *The Montreal Star* an article telling the story of a man who after spending hundreds of dollars, had tried Dr. Williams' Pink Pills, and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. R. Birks, druggist, on McGill street. Before I had finished it I felt that Pink Pills were

helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien of the harbor works, I was given a light job on the harbor wharf, and was again able to earn my living. I made up my mind however, to return to the land of my birth, and on the 5th of November, sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere.

Yours gratefully,
JAMES INGRAM.

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These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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