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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

CONSECRATION OF THE BISHOP OF MEATH.—

At the recent consecration of Dr. Reichel, as Bishop of Meath, the sermon was preached by the Rev. Thomas Twigg, M.A. The preacher said:—

In maintaining the threefold ministry of Bishops, Priests and Deacons, they were following the guidance of Holy Scripture, and the pattern laid down by our Blessed Lord. It might be asked whether it was of moment that in the 19th century they should adhere to forms of Church polity which existed—perhaps were useful—in the first and second centuries? To this they might answer that if God's word set before them a certain course, they had no right, without special evidence of His will, to deviate from it; but he held that this, the only ancient form of Church government, was also the most practically useful and expedient. One of the dangers against which the Christian pastor had always to guard was division amongst the flock. How many pastors there were who must feel bitterly how readily their flocks forsook them—how easily they were scattered! Some new teacher appeared with plausible words and fluent utterances; it mattered not to what community he belonged, or what authority or commission he came with. The young and inexperienced, full of ardor, and eager for advancement in the Divine life, were beguiled by high-sounding words and specious promises, and an Apostolic Church was forsaken for some sect of yesterday. Union in spiritual things was necessary, and the office of Bishop was one of the means ordained for keeping a flock together.

Speaking of the Bishop-elect, Mr. Twigg said that he desired to commend "to their prayers with all solemn earnestness their dear brother who was to be set apart for the highest office in the Church. He had stayed with them in days of trouble and anxiety. They had most of them gained help and instruction from his teaching. Some of them would remember how, about ten years ago, when a sort of materialistic atheism was taught publicly by a high scientific authority in this country, and when they were told that nature in herself possessed mysterious potencies sufficient to account for existing phenomena without the interference of any directing mind, whilst the minds of many were agitated and perplexed, his voice was the first to point out the weakness and folly of such speculations."

THE CHURCH OF IRELAND.—The Journal of the General Synod for the year 1884-5, just issued from the press, contains some interesting items of Church news for the past year. At the several Ordinations of 1884 fifty priests and fifty-two deacons were ordained, as compared with thirty-seven and forty-two respectively for the preceding year. The total number of candidates was 5,197; but four of the more important dioceses sent in no return under this head. Twenty-two churches were either built or restored; here again five dioceses sent in no returns. The benefice of highest income (905*l.*) is in the diocese of Meath; that of the lowest value (20*l.*) in the diocese of

Derry and Raphoe. The benefices of largest income, after the above, are stated as follows: 840*l.* (Cork diocese), 750*l.* (Armagh), 728*l.* (Dublin), and 700*l.* (Down). The sum of 13,686*l.* was contributed last year towards foreign missions. The total number of Church members is declared to be 638,935.

ARCHDEACON VESEY IN BALTIMORE.—Archdeacon Vesey, the companion of Archdeacon Farrar in his visit to America, delivered a sermon recently at St. Peter's Church, Baltimore, before a congregation which filled the building. The Archdeacon chose for his text Luke xii. 16-23, the parable of the rich man. "Has it never struck you," said the speaker, "as remarkable that the subjects in our Lord's parables are never such as we would have expected? There is nothing against their moral character. It is not the evil that the rich man does, but the good that he omits to do that makes his conduct condemned. Gross immorality is palpable. As there are reefs of jagged rocks which appear above the water, and which the mariner seeing can avoid, so there are sandbanks, and over them the water flows smoothly, but on their treacherous shoals vessels as noble as any settle down to ruin. Examine yourselves as to why you do this or that. Lay not the flattering unction to your souls that you are doing anything from a good motive when it is from a bad one. Why was the rich man a fool? Because he transgressed two great principles which God has given for our instruction. The first is the principle of dispersion. God has intended every one to receive and distribute. The old story of the talents comes in here. What God has given us is for His good, and for that of others as well as for our own. The second principle which he transgressed was the cultivation of the imperishable part of his nature. In such man, even in the most degraded, there is sometimes a longing for something higher. Your soul is imperishable, and its sighs after the imperishable are sometimes to be heard. What have we said, what are we saying, to that voice within us? Are we saying, 'Soul, take thine ease,' or, 'Set thine house in order while the day is yet with us, for the night cometh when no man can work?'"

GOOD ADVICE TO UNIVERSITY STUDENTS.—Ex-President White, in lately addressing the students of Cornell University, thus expressed himself in respect to one point:—"If I thought that this University was simply to strengthen your intellect, I would pray that all these buildings might slide down this hill and into yonder lake. Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner. Do not fail to attend the sermons that are given in this chapel. I have spoken feelingly on this point every time that I ever addressed you, and I repeat it again. Attend them all. You cannot help but receive an impetus that will elevate your manliness and religious character."

SHOWING HERSELF IN HER TRUE COLORS.—It cannot now be a subject of complaint that the wolf is hiding himself in the sheep's clothing of tolerance. Bishop Ryan, of St. Louis,

whom the Pope has recently called to be Archbishop of Philadelphia, writes in his paper, the *Shepherd of the Valley*, an article which for clearness leaves nothing to be desired:—"We maintain that the Church of Rome is intolerant, that is, that she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Roman Catholics in this land should become a considerable majority—which in time will surely be the case—then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Romish Church treated heretics in the Middle Ages, and how she treats them to-day wherever she has the power. We no more think of denying these historical facts than we do of blaming the Holy God and the Princes of the Church for what they have thought it good to do."

THE BISHOP OF SODOR AND MAN ON HORSE-RACING.—Preaching at Doncaster parish church the Bishop of Sodor and Man (Dr. Rowley Hill) said that a great number of people had crowded into that neighborhood within the last week, all with one desire—that they might win money. There was little consideration as to who might lose, what family might be involved in ruin, what encouragement given to wickedness, or what evil example might be set. They saw people gathered from every class of society—the highest in the land as well as the lowest and most degraded—lords and ladies, thieves and swindlers and pickpockets—all crowded together with one desire and one object—to win something. The week was past, the races were over, and while the shadow of the evil was still hanging about the place he would ask them to consider how they might gain the best prize. He would not enter into an argument as to the evil or good of horse-racing, and he would not abuse races or those who took an interest in them, but he could say that he had never met with a thoroughly godly man who would have anything to do with racing. More than that, he never met with a man of the world who would like his son to have anything to do with racing and the turf; and he never met with the same number of people crowding to any place where they were likely to receive good. Without entering into any argument, he would say that they should do all in their power to check the wickedness and the evil connected with the system.

NOTEWORTHY.—As pointing to a drawing closer of Presbyterianism to Episcopacy in the land of Knox, we may state that at the laying of the foundation stone of a new church, near Glasgow, recently, the desire for the fabric expressed by the minister of the church was that "when completed, consecrated to the Holy Trinity, and freely thrown open to all, it might become associated with a creed Catholic, an administration Scriptural, a worship sacramental, a weekly Eucharist and daily prayer; with evangelical preaching and holy living, with the imperishable apostolic faith and the one apostolic hope."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX—Girton House.—This school, under the direction of Mr. F. C. Sumichrast, has met with great success this year. The number of boarders and day scholars has largely increased, and the reputation of the institution is daily growing and spreading. The Principal's winter lectures on Literature will this season be upon French as well as English writers.

ST. LUKE'S.—The Sunday afternoon lectures to men, given by Mr. Sumichrast, Principal of Girton House and Diocesan Lay Reader, have been resumed. The course is on "The Bible, the Church, and the Prayer Book." The lectures already given have been largely attended.

WINDSOR—King's College.—The oldest Church of England University in the whole Dominion was re-opened a few weeks since, with a staff of five Professors—a Professor of Divinity, of Mathematics, of Science, of English Literature and French, and of Classics and German. Some of the friends of King's feared that the recent troubles through which the College has passed would lead to a serious diminution of the number of students attending. Their fears, however, happily, have not been justified by the result. Twenty-seven students, an increase, we believe, of nine on last term, are availing themselves this term of the advantages offered by King's College; of these, thirteen are Divinity students. The restoration committee, so far as the funds at their disposal permit, are pushing forward with vigor the work of placing the College building into good repair. A special service to mark the opening of a new Collegiate year was held in the College chapel on Sunday afternoon, Oct. 11. The students, boys of the Collegiate School, and numerous friends of the College in Windsor, quite filled the chapel. The processional, recessional and other hymns and chants were effectively led by the choir; the service was intoned by the Rev. Dr. Willets; the sermon was preached by the Rev. Isaac Brock. The offertory, amounting to \$17.67, was given in response to the Bishop of Nova Scotia's appeal in behalf of King's College.

HALIFAX.—Sunday School Teachers' Association.—The annual Sunday-school festival was held last Sunday in St. Luke's Cathedral. The church was crowded to its utmost capacity. All the city schools were represented, and the different boy choirs were amalgamated, and added much to the dignity of the service. The introductory service was taken by Rev. Dr. Partridge, and the Revs. Clarence McCully and W. C. Wilson. The Rev. A. J. Townend preached an eloquent sermon addressed to the scholars, teachers and parents.

On the following day the annual meeting of the Society was held in St. Paul's Sunday-school room, and a very large number of teachers were present. The retiring President, the Rev. Dr. Partridge, gave an enthusiastic report of the Sunday-school work during the past year, and was followed by the retiring Secretary, the Rev. F. R. Murray, who reported on the special work of this branch of the Association, and also gave a warm speech on the calling and duty of the Sunday-school. Mr. W. H. Wiswell presented a satisfactory treasurer's report. Several short speeches were made, and a notable and earnest address was delivered to the teachers by Peter Lynch, Esq. The election of officers for the ensuing year was then proceeded with, and resulted in the following:—President, the Rev. H. J. Winterbourne, Rector of St. Mark's; Secretary, James McNutt Gabriel, Superintendent North-West

Arm Sunday-school; Treasurer, W. H. Wiswell, Lay Reader, St. Luke's. Too much praise cannot be accorded to the retiring officers for the energy and success with which they initiated and carried on this branch of the Society for the past three years.

ST. LUKE'S CATHEDRAL.—A marriage of more than ordinary interest was solemnized at the Cathedral last Wednesday, when Geoffrey Morrow and Miss Marion S. Esson entered into the holy estate of matrimony. The Rector officiated, assisted by the Rev. W. C. Wilson, of St. George's. The service was fully choral, the choir boys being present. The chancel was chastely decorated with cut flowers and plants. Mr. Morrow is well known in the community as a Christian gentleman, and the worthy son of an honored and venerated member of the Church in Halifax; and the bride is a grandchild of the late Hon. A. McNutt Cochran, who for so long was identified with the Church interests in Nova Scotia. The remarkable number of handsome and costly presents testified to the esteem in which both bride and bridegroom were held in the community. We wish them every blessing, and hope that they will inherit the full-grown love and interest in the Church which was so prominent and blessed a feature in the lives of their sires.

HALIFAX.—St. Mark's.—The many friends of the Rev. O. M. Grindon, M.A., the former incumbent of this parish, will be glad to learn that the rev. gentleman has recently been presented by the Dean and Chapter of Bristol Cathedral, England, to the vicarage of Atworth with South Wraxall. Mr. Grindon graduated in 1858 at King's College University, Windsor, and was admitted to Holy Orders in the same year by the Bishop of Nova Scotia. After holding various clerical appointments, he returned to his native city of Bristol in 1878, and was then elected by the Committee of the Bristol Infirmary as Chaplain of that institution, the duties of which he faithfully performed for seven years. The gross value of the vicarage of Atworth and South Wraxall, which is situated near Bradford-on-Avon, and in the Diocese of Salisbury, is £356 per annum, with a parsonage house. The rev. gentleman is a son-in-law of Nepean Clark, Esq., of Halifax.

RAWDON.—The following members of Avon Deanery met in Rawdon on Oct. 14:—The Revs. Canon Maynard, D.D., Rural Dean; J. Harrison, the Rector (W. J. Ancient,) and Henry How, B.A. Prayers were said by Mr. How. The Lessons were read by Mr. Harrison, who also preached a very useful sermon from Ps. xxvii. 8. The Dean was celebrant, and was assisted by Mr. How. Though the day was raining, there were thirteen communicants from the parish. The service was largely choral; the precision and heartiness of the singing showed the careful training of their hard-working priest. In the afternoon the usual business meeting took place at the Rectory. A great deal of useful discussion relating to ways and means of increasing the devotion of both clergy and people was engaged in. In the evening a larger congregation than was expected assembled in St. Paul's Church. Prayers were said by Mr. Harrison, after which the Dean gave an address on the "Increase of Spiritual Life through the Services of the Sanctuary;" Mr. Harrison, on "The Necessity of Baptism, and the Reasons for Infant Baptism;" Mr. How, on "The Claims of King's College upon the Churchmen of the Diocese." The Rector then addressed his people, and urged them not to grow weary in their well-doing; but to make strenuous efforts to show by their works that they were growing in grace. Miss Ancient conducted the musical accompaniments in both services with marked ability. The Dean congratulated the people on the improvements to the church he erected dur-

ing his incumbency, by the addition of a chancel, and the choir upon the excellence of their singing. He then pronounced the Benediction. The offertories were devoted to the Sustentation Fund of King's College. The Dean was the guest of the Rector, Mr. How of Mrs. James Casey, and Mr. Harrison of Mr. Wier. There are abundant signs of Church life in the whole of this parish. The next meeting of the Chapter takes place at Kentville (D.V.) on January 6th, 1886.

H. How, Secretary.

CAPE BRETON.

Cow Bay.—In reviewing the work of this Mission during the past summer, there is not much of a startling nature to attract one's attention. Church work has gone along much the same as usual. The children of Christ Church, St. Paul's and St. Luke's have had their usual picnics, and enjoyed them thoroughly. There is a sufficient number of Church children at the Reserve and Lorway Mines to constitute a good Sunday-school; and the incumbent, assisted by Mr. Henry Way and others, have done their best to preserve its existence and usefulness; but owing to the carelessness of parents, and the lack of influence on the part of those who might use it for good in this respect, the school has almost ceased to exist.

The incumbent, Mr. Lockyer, has just returned from his home at Trinity, Nfld., where for the past month he has been enjoying a well-earned rest. During his absence the churches were kept open every Sunday for Prayer by the Lay Readers licensed by the Bishop. This is a new thing in this Mission generally, and a step in the right direction, whilst the thanks of the whole Mission are due to the incumbent for this wise provision, as well as to Messrs. Henry Spencer, Cenric Rees and Geo. Jean for their services at Christ Church, St. Paul's and St. Luke's, respectively. Several little requirements and improvements have been added to the interiors of the different churches, and the services are becoming more heartily and reverently rendered every Sunday.

A good deal has been done for Church extension in this Mission during the past fifteen years, and a good deal more might be done if our people would only stand shoulder to shoulder, and be guided by those whose work and duty it is to direct. We are few in number; it is true, yet we have influence and common sense in our midst, which if duly concentrated and used for the honor and glory of God and His Church, would produce wonders in our little parish. But in many instances both of those gifts of God are used very sparingly for God, and we suffer thereby. There is a sad want of love for God, and therefore a want of love for the things of God—His Church, His clergy, and parish work. Individuals think that they can do all this or leave it, at their own discretion, and be just as good in the end. By overlooking the primary and substantial characteristic of worship—an offering to God—and substituting the secondary and subordinate—the educational or emotional influence upon the worshippers—they allow the most silly and trifling excuses to keep them from attending God's house, foolishly forgetful of the fact that they are for ever responsible to God for those opportunities placed within their reach by Him to render to Him the worship of body, soul and spirit. There are some in our parish who are ready for every good work, and do all with a single eye to God's honor and glory, whilst on the other hand there are others of whom—when one recollects that they will have to account for all their carelessness and indifference some day—one cannot help thinking that it were better for themselves and others if they had never been born.

DIOCESE OF FREDERICTON.

DOUGLAS HARBOR.—On Sunday, the 11th October, harvest festival services were held at the little church of St. Luke's at the above-named place. The church was very prettily decorated with a profusion of fruit, vegetables and flowers. Over the Holy Table was the text, "The harvest truly is plenteous," and beneath it were two sheaves of oats surmounted by a little Latin cross. The congregations throughout the day very very good; indeed in the evening the church was crowded. The singing was very hearty, and the collections, which were given to Missions to the heathen, were unusually good, amounting in all to \$3.12. This is the first harvest festival that has ever been held at this church, and the Missionary in charge, doubtless felt highly gratified at the help received from and the appreciation expressed by his many friends of other denominations.

GRAND FALLS AND MADAWASKA.—On Tuesday, the 29th Sept., the Bishop-Coadjutor held a Confirmation service at Edmundston, when eight candidates were presented by the Missionary, the Rev. W. B. Armstrong, for that holy rite. These all partook of the Holy Communion, which was afterwards administered. The Bishop addressed the candidates from Psalm cxix. 57:—"Thou art my portion, O Lord; I have promised to keep Thy law." The offertory, which was devoted to the fund towards purchasing an east window, amounted to \$28. The congregations at Edmundston are improving. The building of a new saw-mill by Messrs. Murchie, of St. Stephen, has given a new impetus to the place, and brings a number of Protestants into the community.

On Wednesday, the 30th, his Lordship returned to Grand Falls, where a service was held in the evening, and he preached a very interesting sermon on the song of Moses from two texts—Exodus xv. 1 and Revelation xv. 3., speaking of the unity of the Christian Church.

On Sunday, October 4th, a harvest festival was held at All Saints', Grand Falls, when the church was very tastefully decorated with fruits and flowers for the occasion. The offertory, amounting to \$15, was devoted to the organ fund.

DOUGLAS AND BRIGHT.—QUEENSBURY AND SOUTHAMPTON.—During the vacancy of the Mission of Queensbury and Southampton, it has been placed under the care and supervision of the Rector of Douglas and Bright. This was but a temporary arrangement, owing to financial difficulties. But the time has now come when on every account there should be a resident clergyman in the Mission of Queensbury and Southampton, and the people there have pledged themselves to furnish the amount required by the Mission Board for the support of a Rector. In the Mission there are three churches and two farms the property of the Church, on one of which is situated the Rectory, fronting on the St. John River. The New Brunswick Railway passes through Millville, a village in Southampton. Thus a clergyman can live in Millville, on the line of railway, or on the banks of the St. John River. The postal facilities are the same in both places.

The Right Rev. H. T. Kingdon, D.D., Coadjutor-Bishop of the Diocese, was with us in Millville on Sunday, Oct. 4th. Morning service at 10.30, with a celebration of the Lord's Supper. The Bishop preached, taking for his text Psalm xci. 1:—"Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty." The Confirmation service was at 3 p.m. Twenty-one were confirmed—eleven males and ten females. The service was most impressive, as the candidates were presented singly, the clergyman kneeling down with each one confirmed. The Bishop

preached from Psalm cxix. 57:—"Thou art my portion, O Lord; I have promised to keep thy law." There were about four hundred people present at the Confirmation. At the third service, at 7 p.m., the Bishop chose for his subject I. Cor. xvi. 22:—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The addresses of the Bishop, full of instruction and very impressive, were listened to with rapt attention by all.

In the night, after this hard day's work, through the rain and darkness the Bishop was driven by the Missionary in charge fourteen miles to the parish of Bright. Here we found St. Paul's Church beautifully decorated for the Confirmation service and the harvest festival with flowers, fruit, grain, &c. At the entrance of the chancel were the words:—"Ye shall be my sons and daughters, saith the Lord Almighty." The services were hearty and impressive, and the music good. The Bishop's address was on the sealing of the Holy Ghost: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."—Eph. iv. 30. Sixteen were confirmed.

The harvest festival was in the afternoon, on the grounds of Tyler Burt, the churchwarden. The harvest thanksgiving service was at 7 p.m.

In this part of the parish of Bright the Church is fast regaining ground lost in past ages, and is gathering in from all sides. Within the last four years the Rector has presented for Confirmation in St. Paul's Church, Upper Keswick, fifty-three candidates, and one more of this congregation was confirmed in Fredericton, at the Cathedral, in September last, making a total of fifty-four. Again, within the last two months the Rector has baptized thirty, all within a radius of two miles from St. Paul's Church. Of the thirty, five were adults. Most of these had been kept outside of God's Church through Baptist influence, which is now fast waning to decline, by God's blessing, through the distinctive and emphatic teaching of Church doctrine.

SHEDIAC.—On Thursday, Oct. 15th, the Rev. F. W. Vroom, M.A., was inducted to the Rectory of the Church of St. Martin-in-the-Wood. The Rev. J. Roy Campbell, Rector of Dorchester, was present as the Bishop's representative, and read the mandate of induction. The churchwardens, Sharman J. Welling and H. A. Scovil, stood at the chancel steps while the mandate was read, and then proceeded with the clergy to the west door, where the senior warden delivered to the Rector-elect the key of the church and read the sentence of induction. The clergy then returned to the chancel, and Evening Prayer was said by Rev. A. J. Reid, Curate of Moncton, the Rector reading the special lessons, Ezek. xxxiii. to vs. 10, and St. Luke x. to vs. 17. The special prayers were said by the Rural Dean, who also delivered an address suitable to the occasion. On the Sunday following the Rector read the Thirty-nine Articles.

DIOCESE OF QUEBEC.

INVERNESS, Oct. 16th.—A pleasing feature in this parish is the flourishing state of the Church of the Ascension at Campbell's Corners, where a large congregation is now established. Mrs. Dr. Reed, a member of the Church there, and who has already bestowed many valuable gifts to the Church, presented lately a valuable and beautifully designed Communion service manufactured in New York and enclosed in a walnut case lined with velvet.

MAGOG.—The Rev. Mr. Hepburn expects to be able to move into the parsonage in about a fortnight. The painting is all but finished. The ground in front is being ploughed, and cleaned up preparatory to planting trees. On the whole we may be proud of the parsonage.

It is a very handsome building and quite an embellishment to the village.

GEORGEVILLE.—His Lordship Bishop Williams, of Quebec, accompanied by Mrs. Williams, was here last week on a tour, and held the customary services, harvest home and confirmation, with Holy Communion which proved very interesting. Mr. John Taylor had the honour of entertaining the distinguished guests. The Bishop and lady made many calls through the village, and expressed themselves much pleased with the improvement in the Church building by the erection of the tower.

QUEBEC.—The special thanksgiving services in the English Cathedral on October 16th were largely attended, and the sacred edifice was handsomely decorated by the ladies of the congregation. All the Anglican clergy of the city and vicinity attended. The first part of Morning Prayer was taken by the Rev. T. Richardson, the first lesson by Rev. Mr. Lloyd, the second by Rev. G. V. Housman, and the latter portion of Morning Prayer by the Rev. Lennox Williams; Rev. M. M. Fothergill read the ante-Communion service, Rev. Mr. Taylor the Epistle, and Rev. G. V. Housman, Rector of Quebec, the Gospel. The sermon was preached by the Rev. F. J. B. Allnatt, Rector of St. Matthew's Church, who took for his text Gen. iv. 3-4:5: "Cain brought of the fruit of the ground an offering to the Lord. And Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering He had not respect;" also Romans vii. 1:—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable under God, which is your reasonable service."

The united evening service was held in St. Matthew's, the Rector and many of the city clergy and a very large congregation taking part. The service was bright and hearty, and the sacred edifice handsomely decorated. The opening prayers were said by the Rev. T. Richardson; the lessons read by the Rev. G. V. Housman, M.A.; the concluding prayers by the Rev. M. M. Fothergill, Rector of St. Peter's; and the sermon was preached by the Rev. A. A. Von Iland, of St. Michael's, from Joel ii. 26. He indicated the lessons to be derived from the harvest, and dwelt upon the special causes of thankfulness possessed by this country. He made a special reference to the satisfactory ending of the Northwest rebellion, and to the safe return of our troops from what might have been a more serious and prolonged conflict. The Benediction was pronounced by the Rector, Rev. F. J. B. Allnatt.

The offertory, both in the Cathedral and at St. Matthew's, was for the Pension Fund of the Church Society.

The collections were as follows:—Cathedral, \$70; St. Matthew's Church, \$106.25. A generous donor at the early service at St. Michael's gave \$1,000.

DIOCESE OF MONTREAL.

MANSONVILLE.—The annual missionary meeting of St. Paul's Church in connection with diocesan missions was held on Wednesday evening, the 14th inst. The congregation convened was quite good and there was more than a full deputation of clergy present. The proceedings were as usual and the speakers and their topics were as follows: the Rev. Canon Mussen spoke on the "Financial State of the Diocese"; the Rev. Rural Dean Smith on "Endowments"; the Rev. Mr. Lunnis on "Christian givings"; and the Rev. F. H. Clayton on the Church as an "Educational influence." The collection was about the same as last year, and it was an improvement on the preceding.

BOLTON.—Missionary meetings were held in South Bolton and St. Patrick's Churches respectively, last Thursday. The deputation consisting of Revs. Canon Mussen, Brown, and Lummis, who delivered good and interesting speeches.

ORMSTOWN.—The Lord Bishop of Montreal made his annual visit to this parish on Monday, Sept. 28th. The service was held in St. James' Church at 11 a.m., at which there was a large congregation present. There were nine candidates for the Apostolic rite of Confirmation presented by the Rector, the Rev. A. D. Lockhart, and before the laying on of hands the Bishop addressed them in a very impressive manner. After the Confirmation, the Bishop preached a very earnest sermon, which was listened to with the greatest attention by all, after which the Holy Communion was administered, the Bishop, the Rector, the Rev. A. D. Lockhart, and the Rev. T. Haslam, of Huntingdon, taking part, when between sixty and seventy communicants, including the newly confirmed, received the sacred emblems of Christ's body and blood.

In the evening a Missionary meeting was held, when the church was again well filled with an appreciative audience. The Rector occupied the chair, and opened the meeting with the usual prayers, and after introducing the different speakers, eloquent addresses were delivered by his Lordship the Bishop, Ven. Archdeacon Evans, and the Revs. T. A. Haslam and James Fulton. The collection, which was a very good one, was devoted to the Mission Fund of the Diocese.

The congregation of St. James' Church are to be congratulated on the improved appearance of their church, a handsome spire having been erected during the past year, at a cost of nearly \$500, all subscribed within the parish. The bell, a very fine-toned one, can now be heard for several miles on the Lord's Day, calling the people to the House of Prayer.

Another very pleasing circumstance should be mentioned, which took place a short time previously, viz., the presentation by the congregation of a purse containing the sum of \$30 to Miss Lockhart, the daughter of the Rector, as a token of their appreciation of her services as organist.

Church matters in this parish appear to be progressing well. The congregations both morning and evening have considerably increased, and owing to the sale of part of the Glebe land to the Railway Company and in village lots, the endowment has reached a satisfactory state, so that next year the parish will be entirely self-supporting.

Much credit is due to the Churchwardens, Messrs. John Cottingham and Wm. Gale, for their indefatigable efforts in raising the necessary funds for the spire and other improvements in and around the Church.

SUNDAY SCHOOL ASSOCIATION.—The General Committee of the Sunday School Association met on Monday evening, 19th Oct., (the Lord Bishop presiding,) to arrange for the winter programme. It was decided to hold the first public meeting on Monday evening, the 26th inst., when a paper by the Rev. J. S. Stone, Rector of St. Martin's, would be read.

The second meeting was fixed for the second Monday evening in November, at St. Luke's Church, if circumstances permitted. Subject: "Best method of managing Sunday School Libraries."—Mr. Geo. Prowse.

The third meeting is to be held on the second Monday in December, in Synod Hall, when the Rev. J. S. Newnham will read a paper on "Bands of Hope in connection with Sunday Schools."

The annual meeting was fixed for the evening of the 11th of January next, in the St. George's school-room, when the report of the work of the past year will be submitted, and addresses made by prominent speakers.

It was decided to hold a children's service for all the Church of England Sunday Schools in the city at 3 p.m. on the festival of the Epiphany, in St. George's Church, and a Special Committee, consisting of Rev. J. Stone, Dr. Davidson and Mr. Buchanan, was named to perfect arrangements for such service, and to secure co-operation of the different schools by communication with the superintendents and officers.

Mr. Buchanan was appointed Secretary during the absence of Mr. Henderson, who all regretted to learn had been confined to his house through serious illness.

The Secretary was instructed to send notices to the various Sunday Schools, asking them to take up the collection required by the constitution, and soliciting their aid and hearty co-operation.

DIOCESE OF ONTARIO.

BARNEFIELD.—A thanksgiving service was held in St. Mark's Church on Sunday, the 20th. The church was beautifully decorated with fruit and flowers. A large congregation was present, and a very full choir. The sermon was preached by the Rev. Buxton Smith. The offertory was on behalf of Rev. Mr. Quinney, one of the sufferers during the rebellion in the Northwest. During the service the Rev. Prof. Jones, the Rector, announced that the organ procured only a year ago was entirely paid for. In the evening the preacher was Rev. Foster Bliss, of Mattawa.

KINGSTON.—The Rev. Foster Bliss, of the Upper Ottawa Mission, preached in St. George's Cathedral on the 18th inst. He gave a very interesting account of Church work in his large Mission, extending 100 miles on the Ottawa River. During the past four years three churches and a clergy house have been built; and two more churches are about to be commenced. The work of the Mission is carried on by lay readers, who reside with the Missionary, and taking regular duty every Sunday. By this means a large field of missionary work is being most successfully carried on. Envelopes were placed in the pews to collect offerings for the work.

CARLETON PLACE.—The new and handsome stone church in this parish was consecrated on Wednesday, Oct. 14th, by the Lord Bishop of the Diocese. A large number of the clergy assembled to assist at the joyful ceremony, amongst whom were the Ven. Archdeacon of Ottawa (who was the preacher,) Rev. Rural Dean Bogert, Rev. Rural Dean Nesbit, Revs. H. Pollard, W. D. Mercer, E. F. Echlin, C. E. S. Radcliffe, S. Tighe, R. M. L. Houston, R. H. Starr (Diocese of Toronto,) W. Read, G. J. Low, E. P. Crawford (Bishop's chaplain) and G. Jemmett. The church was handsomely decorated with a view both to the consecration service and the thanksgiving service in the evening. Amongst other gifts to the church, there was presented by an anonymous giver a very handsome altar-cloth of white melton, embroidered in silk. A carved oak reredos was also placed by some of the young men of the parish, who worked after hours to have it in readiness. Others, as an offering to the church, had stencilled the east wall of the chancel with chaste ecclesiastical designs. The usual consecration ceremony was carried out in all its details. Owing to the heavy rain, the consecration of the burial ground proved a very unsatisfactory undertaking. The inclemency of the weather, however, did not in the least interfere with the success of the thanksgiving service in the evening. Every seat was occupied, and a congregation of over five hundred assembled to join in the joyful service of song that had been arranged. The service was fully choral, the choir being assisted by a number of

choristers from the neighboring parish of Smith's Falls. The church was lighted for the first time with the electric-light, which, though perhaps a little garish, added greatly to the brilliancy of the occasion. Mr. Low, of St. Peter's, Brockville, preached the thanksgiving sermon. Altogether, a most satisfactory day was spent, and the Rector and congregation are to be congratulated on their having one of the finest churches in Central Canada, now free from debt and consecrated to the service of God for ever. This parish has daily service, being one of the few (though they are increasing in number) in this diocese which observes this order of the Church.

RENFREW.—On Sunday morning, Oct. 18th, being St. Luke's Day, a beautiful new font was used in St. Paul's Church, Renfrew, for the first time. That font was placed there during the incumbency of the late Rev. Mr. Schrader, and it adds considerably to the beauty of the church. Mr. Morgan, of the Merchants' Bank, who takes a deep interest in everything that concerns the Church at Renfrew, keeps the font and the altar adorned with beautiful flowers. After the baptism was over, the incumbent, the Rev. D. V. Gwilyn, alluded in touching terms to the late lamented Mr. Schrader, and said that the font used then for the first time testified silently but eloquently to his desire to promote the glory of God; after which an appropriate sermon was preached from the inscription on the bowl of the font, "Suffer little children to come unto Me, and forbid them not." The incumbent's efforts in this parish are nobly seconded by Mr. Scott, who is a very efficient lay reader.

OTTAWA.—Sunday, Oct. 18th, having been appointed a day for special intercession for Sunday-schools, special services, with celebration of Holy Communion, were held in the different churches of the city. In the afternoon a service was held in St. John's Church for the Sunday-school children, when so great a number attended that there was hardly sufficient sitting accommodation, the Sunday-schools of St. Paul's Church, Rochesterville, and St. Bartholomew's, New Edinburgh, being present besides those within the city. Evening prayer was read by the Rev. H. Pollard, and addresses were delivered by the Ven. Archdeacon Lauder and the Rev. F. R. Smith. Several of the hymns A. and M. for the young were sung by the children in a very hearty manner during the service. The offertory is to be devoted towards the erection of a handsome tombstone over the grave of the late John Makinson, a former superintendent of St. John's Sunday-school.

St. George's.—The choir of St. George's, under the able direction of Miss Annie Lampman, the organist, are practising special music for the service of thanksgiving to be held in that church on Saturday evening, the 7th Nov. next. The ladies of the congregation purpose holding a Kermesse and sale of fancy work very shortly.

Christ Church.—The Women's Association are making arrangements with Mr. Fred Archer to give an organ recital in Christ Church on Wednesday evening, the 4th Nov. next.

St. John's.—A branch of the Church of England Temperance Association has been doing a good work in this parish for the last two years, and on Wednesday evening last held the first of a series of entertainments to be given during the ensuing winter in the Sunday-school room. A very attractive programme of songs, recitations and readings was presented, and was well received by the very large audience. The chair was filled in a very efficient manner by the Rev. H. Pollard.

DIOCESE OF TORONTO.

ST. ALBAN'S CATHEDRAL.—A meeting of the Chapter was held on Thursday, 15th inst., the Bishop presiding, to receive the report of the Committee appointed to commence the work.

A lengthy report was presented, from which it appeared that the walls of the choir and chancel, composing a building about 90 feet long by 40 feet wide, had been built to a height of 9 feet, at which point the Committee had stopped the work, not being authorized by the Chapter to proceed further.

It was stated that residents in the neighborhood had urged upon the Committee to complete some part of the building sufficiently for use for services, pending the construction of the rest, and a plan for doing so was discussed, and a discretionary power given to the Committee to proceed with the work.

The plan proposed and approved by the Chapter is to build the basement or crypt of sufficient height to make it suitable for services, and to finish the interior in a plain style, covering it with a roof so designed and constructed as to be easily raised as the building of the walls progresses.

If not prevented by the lateness of the season, the Committee hope to have the roof on and the crypt finished ready for use before the end of the present year.

PERSONAL.—The Ven. Archdeacon Boddy preached at St. Thomas' Church, Toronto, on Sunday evening.

The Rev. H. B. Owen, formerly incumbent of Scarborough, and now resident of British Columbia, visited Toronto last week. Mr. Owen was interviewed by the ubiquitous reporter and gave an interesting description of the salubrious climate of British Columbia and of its many other advantages.

The Rev. J. Farncomb, of Lakefield, preached at St. Luke's, Ashburnham, on Sunday evening last.

The Rev. R. Harrison, Rector of St. Matthias, Toronto, has returned from Charlottetown, P.E.I., where he has been filling the vacant post at St. Peter's.

TORONTO.—St. Matthias.—This is one of the live parishes of the city. A great amount of earnest work for the Church is effected under the supervision of the Rector and his energetic curate, the Rev. Chas. Darling. The usual harvest festival service was held on the 11th inst. A special offertory was solicited in aid of the Church funds and to wipe out a deficiency of \$75. The Church was as usual nicely decorated for the occasion, and an eloquent sermon was delivered in the evening by the Rev. Professor Clarke.

The Temperance Society in connection with St. Matthias' Church held their first entertainment for the season on the 20th inst. The chief portion of the programme was the presentation of a comical farce entitled "Turn Him Out" by the members of the Dramatic Society. The proceeds were devoted to the proposed enlargement of the school-room.

The *Parish Magazine* issued by the clergy of St. Matthias' is an interesting sheet. The inside matter has been the S.P.C.K. publication, *The Dawn of Day*, for the last twelve months, but they are about to adopt "New and Old" for the coming year—350 copies are issued monthly.

PRESENTATION.—The congregation of St. James' Church, Toronto, met in the school-room on the 19th inst., in order to make a presentation to the Rev. W. E. Greene, for many years Curate of the parish, and to bid him farewell prior to his departure for Weston. There was a large attendance. The following clergy were present: Canon Dumoulin, Revs. Messrs. Sheraton, A. H. Baldwin, John Pearson, Septimus Jones, A. Sanson and Johnstone Vicars. A flattering address was read by Mr. Brock, the rector's warden, and a cheque for \$1,000 was

presented to Mr. Greene as a token of affection and esteem. The address alluded to the earnest and devoted labours of Mr. Greene for many years, and to the influence of his holy and blameless life. Mr. Greene made a suitable reply. His departure will leave a blank in the city in many ways. His life was one of piety and active service to the poor and needy, and his departure is universally regretted. We believe his work at Weston will prosper, and that the blessing of God will be upon his labours.

TORONTO.—Holy Trinity.—The opening meeting of the Young People's Association held recently was very successful. The chair was occupied by the Curate, Rev. George Mattrass. An address on "Our Air Food," was delivered by the President of the Association, Mr. Allan Macdougall. A musical and literary programme was then carried out and closed a pleasant evening.

TRINITY COLLEGE.—At the first regular meeting of the Literary Society, the following officers were elected: President, Mr. Hague, B.A.; Treasurer, Mr. A. H. Lewin; Secretary, Mr. Wright; Librarian, Mr. Beaumont; Curator, Mr. R. A. Matheson; non-official members of council, Messrs. Broughall and Davis.

DIOCESE OF NIAGARA.

MOUNT FOREST.—We learn that the Church in this parish and neighborhood has grown wonderfully, and that under the faithful ministrations of the Rector, Rev. R. S. Radcliffe, and his indefatigable and excellent Curate, Rev. R. G. Snapp, both highly esteemed—reverence for holy things and holy places, has grown famously; services have been multiplied; prejudices disarmed or broken down, and true spiritual life strengthened and increased—may the good work extend more and more.

HAMILTON.—All Saints' Church.—The incumbency of this Church just become vacant by the resignation of the Rev. L. DesBrisay, who shortly leaves for Strathroy, his new field of labor, has been offered to the Rev. Chas. H. Mockridge, D.D., Rector in charge of Christ Church Cathedral of this city; the offer has not yet been accepted.

St. Thomas.—The pulpit of this Church was filled on Sunday, the 18th inst., by the Rev. Mr. Brown, Rector of St. Paul's Church, Buffalo, N.Y., who delivered two eloquent and powerful sermons. The Church was crowded to overflowing. The Dr. expressed himself as greatly pleased at the very large congregations, and also with the admirable singing of the Church choir.

Christ Church Cathedral.—On Sunday, the 18th inst., the Rev. Geo. A. Harvey, Curate of this Church, preached in the Memorial Church, London, in the morning, for the Rev. Mr. Richardson, Rector, and in the evening at Christ Church, for the Rev. E. N. English, President of Hellmuth Ladies' College.

St. Thomas Church Literary Society.—The meeting of this Society, on the evening of Monday the 19th inst., was well attended. There was a good turn out of some of the old well known members, and of some very promising new ones; three new members were proposed and elected. Impromptu speeches formed the business of the evening, and some interesting and lively discussions took place, in which many important topics of the day were brought up. The Committee on programme presented an excellent list of subjects for the different meetings of the coming three months. Next Monday evening there will be a debate on the question: "Resolved, that the masses are over educated."

St. Mark's Literary Society.—The third weekly meeting of this Society was held in the choir-room on Monday evening, the 19th inst.

One new member was added to the roll. A stump speech given by Mr. Eardley caused much amusement. Mr. Tapps read the "Harp of Wales" with much effect. Finerva, a selection from Rogers' Italy was read by Mr. Landmore, and other pleasing selections were contributed.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

Monday morning being the time appointed for turning our faces homeward, steam was got up and a start effected by 5 a.m., our number increased by the arrival of a Toronto Churchman, who wished to be a passenger as far as Little Current. The cool morning air was most refreshing, but as the day advanced the early breeze gave way to a settled and unbroken calm, the hot sun meanwhile pouring down a flood of heat which became oppressive as we ploughed our way over that broad expanse of water, lying apparently as still and motionless as though it had been a sea of molton glass. Towards evening, however, it cooled perceptibly; then a little breeze sprang up, which swelled into a squall, accompanied by driving gusts of rain, which carried us before it at the rate, while it lasted, of not less than 12 knots an hour, until we found ourselves once more peacefully at anchor in Shiguandah Bay, just one week after we had left it, having accomplished about 120 of the 300 miles which lay between us and Sault Ste. Marie in the early morning.

Early on Tuesday morning the *Evangeline* was boarded by a number of the Indians, who came out, headed by their chief, Manitowasing, to tell the Bishop that after several talks among themselves they had come to the conclusion that the words of the "Kechemahkuhawekoonubya" about the building of the church were wise, and that they were quite willing to do as he said, and would begin the foundation immediately. This being the solution of the problem which was desired, nothing remained but to say a few words of encouragement, urging them to promptness in beginning; after which we steamed out of the bay again, and calling for letters at Little Current, started on the second stage of our homeward voyage, reaching by evening the same quiet nook at the mouth of Blind River which had given us such friendly shelter on our down trip.

By 6 o'clock on the morning of the 22nd we were again under way, favored with exceptionally fine weather, which enabled us to make rapid progress. The day passed by uneventfully, till just as we were entering Lake George we descried the C. P. R. steamship *Athabasca* in the distance, all her flags flying out proudly to the breeze, and her decks swarming with a dense mass of humanity. What could it be? In a few minutes the mystery was solved. These were our gallant Volunteers returning from the scene of conflict in the Northwest to their peaceful homes and occupations, which they had so willingly abandoned when the clarion call of duty summoned them to the battle-field for the suppression of an insurrection as foul and causeless as any that ever disturbed the peace of a Christian land. How bravely they fought is now a matter of history. How nobly between sixty and seventy of them fell by the bullets of a hidden, skulking enemy will be a tale oft told by the firesides of Canadian homes for many a long year to come. God grant our statesmen wisdom and firmness enough to withstand the paltry political considerations which would deter them from meting out their just and righteous deserts to the guilty instigators of this wicked rebellion! It need scarcely be added that as the *Athabasca* passed us, overshadowing us with her ponderous but magnificent dimensions, we cheered

our gallant defenders till hoarseness rendered all further cheering impossible, while they lustily acknowledged the greetings of the little craft whose occupants sought to do them honor. Within two hours afterwards the *Evangeline* lay peacefully at anchor within gunshot of Bishophurst, having accomplished between 600 and 700 miles during the trip, and, through the mercy of God, without accident of any kind from beginning to end of her first "Voyage of Discovery."

J. F. S.

And what is the conclusion of the whole matter? It is a threefold one, capable of very brief statement:—(1.) Were there no other proof of it, this voyage of discovery vindicates the wisdom of the purchase of a Diocesan Missionary steamer as one of the Bishop's most effective aids in his summer wanderings. Without it, a trip such as the above would have been simply impossible, save at the cost of risks and delays which might have been most serious. (2.) The good seed has been sown in many rough and uncultivated fields, and it cannot but be that some of it at least will bear fruit to God's honor and glory. (3.) The clerical staff of Algoma should be increased by one, and that quickly. An itinerant Missionary is sorely needed for the region embraced in this voyage of discovery; indeed, two are required for the territory stretching from Thessalon, near Bruce Mines (52 miles from the Sault,) down to Parry Sound, on the Georgian Bay, a distance of between 200 and 300 miles, in which the religious needs of the little scattered villages and settlements scattered along the shore are cared for only by communions *other than the Church of England*. Is there no layman to be found in our cities who will feel the reproach thus lying on his Church keenly enough to assist the Bishop in wiping it out? Men can be found, but *who will provide the money?*

E. A.

SAULT STE. MARIE.—*Ordination Service.*—On the 4th of October an Ordination Service was held in St. Luke's Church, Sault Ste. Marie. The candidates, the Rev. Mr. Frost and the Rev. Mr. Gilmour, were raised to the Priesthood. His Lordship the Bishop preached a grand sermon on the work of those called to the ministry.

PERSONAL.—Mr. Wilson McCann, of Wycliffe College, Toronto, who during the summer, by the direction of the Bishop of Algoma, has been acting as lay assistant to the Rev. C. J. Machin, in the Port Arthur and Thunder Bay Mission, has returned to his studies in Toronto. Mr. McCann very faithfully carried out the incumbent's instructions by visiting the people of the town plot of Neebing, and the township of Oliver, where he resided. Upon leaving, he received an address and purse of money at the town plot, and many useful presents from the farmers of Oliver and their families.

DIocese OF HURON.

WINDSOR.—The Ven. Archdeacon Sandys has been appointed Rector of All Saints' Church, *pro tem*. A deputation was appointed by the vestry to consult with his Lordship concerning the appointment of a permanent Rector.

DELAWARE.—The new brick church was opened here on Sunday, Oct. 18th. His Lordship Bishop Baldwin preached morning and evening, and the Rev. Canon Newman, the former Rector, preached in the afternoon. The congregations were large at each service, and the collections amounted to \$240. The Rev. Mr. Ashbury has been appointed the new Rector, and commences work at once. The church is a good, commodious building, and the debt small.

THORNDALE.—The Rev. J. Holmes has been

appointed Rector of this parish, and will assume charge on Mr. Ball's leaving.

The Rev. W. Young, of St. Jude's, Brantford, having been appointed Commissioner of the Diocese, has resigned his charge of that parish.

Bishop Baldwin and Canon Innis are absent, attending the meeting of the Mission Board at Kingston.

Canon Innis is announced to preach in the Church of the Ascension, Hamilton, on Sunday, the 25th.

LONDON.—Bishop McLean preached in St. Paul's Church on Sunday morning, and in the Memorial Church in the evening, to large congregations. His old friends were pleased to hear him again. He referred in most touching terms to the late rebellion, the trouble being in his diocese.

AYLMER.—The Rev. John M. Gunne, incumbent of St. John's, Kerwood, was married to Miss Saunders, daughter of the Rev. T. E. Saunders. The happy couple carry with them the best wishes and earnest prayers of a large circle of friends.

The Chapter House Guild assembled on Friday night, in order to reorganize for the coming year. The following officers were chosen: President, Mrs. Parry (re-elected); Vice-President, Mrs. Danks; 2nd Vice-President, Mrs. St. John Hyttenrauch; Secretary, Miss G. Imlach; Assistant Secretary, Miss Fisher; Treasurer, Mrs. T. Willis (re-elected.) The minutes of the last meeting were read, and the Treasurer's report, showing a large balance in the Canadian Savings' Society, was adopted. Many new plans were made. The monthly dues were paid and arrangements completed for the fortnightly meetings of the Society.

The St. Mary's *Journal* says:—Rev. E. R. Stinson, of Toronto, preached to the English Church congregation on Sunday last to large assemblies of people, both morning and evening. The rev. gentleman in the evening chose for his subject "The fall of the leaf," and his discourse was both eloquent and impressive.

SASKATCHEWAN MISSIONARY COUNCIL.—The Bishop of Saskatchewan has appointed, with the concurrence and recognition of the Bishop of Huron, the Rev. J. B. Richardson, M.A., Rector of the Memorial Church in London, and for the past three years his commissary, to be an Honorary Canon of his Diocese. In order to the more effectual and systematic carrying out of his extensive missionary operations, Bishop McLean has nominated the Archdeacons of Saskatchewan and the Professors of Emmanuel College, with the following clergymen outside the Diocese:—Rev. Canon Curran, M.A., Hamilton, Ont.; Rev. Canon Hawksley, M.A., Oxon., London, England; Rev. Canon Cooper, Organizing Secretary of S. P. G., England; and now Rev. Canon Richardson, M.A., London, Ont.; and constituted them a Missionary Council for the Bishop, under the style and title of Dean and Canons of the Diocese of Saskatchewan, the Bishop himself being Dean.

BRITISH COLUMBIA.

DIocese OF NEW WESTMINSTER.

THE BISHOP'S CARIBOO JOURNEY.

Continued.

On Monday the 10th of August, there being a favorable change of weather, the Bishop and his companions were invited to visit Mount Agnes, on horseback, in company with as many of the residents of Barkerville as could make holiday. A very pleasant day was passed on

this excursion. Mount Agnes is a peak 7,000 feet above sea level, the ride to the summit of which is somewhat steep, whence a wide panorama presents itself extending almost to the Peace River and the Rockies.

The following day, accompanied by some of our friends as far as Stanley, we took leave of Barkerville and its hospitable and kind residents. During our ten days stay we had been entertained free of every expense whatever, even to necessary repairs of the Bishop's buckboard and the like, whilst \$68 was contributed at the offertories for the general work of the Diocesan Mission.

A new road to Stanley had just been completed and the Bishop's vehicle was the first to traverse it. The road was somewhat rough, but the scenery along it so beautiful that it was no disadvantage to travel slowly. Some parts of it compare very favorably with Switzerland and other favorite resorts of tourists. At Stanley the Bishop held evening service with a sermon in the schoolroom, and a large proportion of the very small community availed themselves of an opportunity of public worship, seldom presented to them, and \$8.50 was given for the Diocesan Mission Fund.

The following day, 12th of August, the journey to Quesnellmouth was broken by a stay at the house of Mr. and Mrs. Boyd, at Coldspring, that the Bishop might baptize their youngest child. Soon after our arrival at Quesnellmouth the Bishop held a service in the church, after which a branch of the Guild of the Blessed Sacrament was formed, as at Barkerville, Mr. Skinner, lay reader, being appointed Warden. The following day, after an early celebration of the Holy Communion and the transaction of the business, we continued our journey to the Australian Ranch, and the next day to Soda Creek. The Bishop had intended here to have crossed the Fraser and visited the Chilcotin country, but in consequence of the mis-carriage of some letters the necessary arrangements for his journey had not been made; and, much to his disappointment, he was unable to carry out his intention.

On our return journey to Clinton we had uninterrupted fine weather and dry roads; in some places, where during the heavy rains they had been ploughed up by ox teams, they were exceedingly rough, but otherwise the travelling was good. A divergence of 22 miles was made to the head of William's Lake to visit Mr. and Mrs. Pinchbeck at the well appointed farm carried on by Mr. Pinchbeck and Mr. Lyons, where every kind of appliance for saving labor and for the most approved farming has been introduced. Here on Sunday forenoon, the 16th of August, the Bishop held a service, and on the evening of the same day, returning to the 150-Mile House, he held service there. On our way down the Bishop made a short stay at the houses of three settlers to baptize children. Clinton was reached on Thursday, the 20th. Here it was arranged to give the horses a rest until the 26th, as having travelled 275 miles in ten consecutive days, a rest was needed before continuing our journey, still a long one—to Lillooet and back to Clinton' 94 miles, and on to Yale, 138 miles, the account of which will be communicated to you for your next issue.

DIocese OF NEWFOUNDLAND.

ORDINATION.—On the 28th September, the Festival of St. Michael and All Angels, the Lord Bishop of Newfoundland held an Ordination Service in St. Mary's Church, Heart's Content, when Messrs. Romily and Cunningham were admitted to Holy Orders, and the Rev. E. Weary was advanced to the Priesthood.

His Lordship, who was accompanied by his Chaplain, the Rev. Ambrose Heygate, and the Rev. Arthur C. F. Wood, Rector of St. Thomas' Church, St. John's, was received at the railway station by the clergy of the town and neighborhood, and the Rector of Heart's Content, Rev. Ernest Smith.

The Bishop, at the ordination to the priesthood, was assisted by the Rev. John Godden, John M. Noel, George S. Chamberlain, Arthur C. F. Wood, the Chaplain and the Rector. It was at this moment a very solemn sight which the great congregation assembled were permitted to witness—a Bishop, assisted by six of his priests, giving the full powers of the ministry, according to the impressive ceremonial of the Church of God.

At the celebration over seventy persons received the Holy Communion, and the offertory, which it was announced would be given to the Clergy Sustentation Fund, amounted to £6 8s. 10d.

In the afternoon there was a children's service at 4 o'clock, when a number of the children of Heart's Content, and some from the neighboring settlement of New Perlican, were catechized by the Rector of St. Thomas' Church on the subject of "The Ministry." It was a pleasure to listen to the intelligent way in which many of the children answered the questions put to them, whilst the hearty way in which they sang the hymns and responded showed that they thoroughly entered into the service itself.

Evensong was said at 7.30. The processional hymn was that grand old favorite, "All people that on earth do dwell." The service, which was choral, was taken in the first part by the Rev. G. S. Chamberlain, and in the second by the Rev. J. M. Noel; the two newly ordained deacons reading the Lessons, the sermon being preached by the Rev. W. C. Shears, on the subject of the Festival.

In addition to the clergy previously mentioned, the Rev. J. Shirley Sanderson, of Harbor Grace, and the Rev. T. R. Nurse, of Spaniard's Bay, gave their welcome aid. The church was most beautifully decorated with ferns and flowers, which were generously given by different members of the congregation, who gave of their best to beautify the place of God's sanctuary.

Rev. Edwin Weary was lately Missionary at Battle Harbor, Labrador, and now is S. P. G. Missionary at Greenspond.

The Rev. Henry W. Cunningham is the son of the respected S. P. G. Missionary at Burgeo, the Rev. John Cunningham. He proceeds at once to work as Curate to his father. His past successes at St. Augustine's, where he passed through a distinguished course, concluding with his taking a first-class in the Oxford and Cambridge Preliminary Examinations for Candidates for Holy Orders, gives promise of a successful future.

The Rev. W. S. Ll. Romilly, who has had considerable experience as Lay Reader at Random, proceeds to take charge of that Mission, where his labors have hitherto been much appreciated.

ALL SAINTS.

Of all the Holy Days which commemorate the power of Jesus, to give to humanity the victory in the contest of the finite with weakness and sin, no one comes in such immediate contact with the heart and life of the individual struggler as the grand memorial of All Saints. The scoffer may sneer at the idea of the festival, and call it a Christian Pantheon, an effort to collectively honor the saints for whose number the days of the year were insufficient. But in catching half the truth, such a one loses the whole of the idea. Undoubtedly there is in the festival the intention of remembering the multitudes whom no man can number, who shall stand before the Throne of God bearing the palm, in token of that victory which the all powerful sacrifice of Calvary has won. But no lazy effort to complete by a single stroke the full memorial inspires this day's commemora-

tion. But it is a deep spiritual realization of the "One Army of the Living God," especially of that "part of the host" which "has crossed the flood." It is a sign and token of the unity of all the redeemed, living and dead, in Christ. Broken into divisions the army may be, and separated from each other these may be by the narrow stream of death, but still the army is one. And All Saints' Day lifts off from our souls the sense of loneliness and isolation, by making us conscious of the myriads of the redeemed, so that consciously those that are on our side make the numbers of those against our Master's cause seem as naught. Again, this day emphasizes the Scripture meaning of the name saint, as belonging to every one who serves our Master and King, whose saint-hood, sanctification, is from Him and Him alone. The long vista opens down the centuries, and the thoughts recal, not merely those who, conspicuous by force of circumstances, were enrolled by man's expressed consent in the formal canon, but also those unknown ones, who in silence and obscurity, in poverty often and utter isolation, in the depths of barbarism, in the agonies of slavery, amid loneliness of grand surroundings—barbarian, Scythian, bond or free—have fought the good fight to the end, and were heroes utterly unconscious of heroism. The lowly, patient, faithful servants of the Lord, unseen, unnoted, unhonored of man, the very salt that preserves the savor of the earth, rise before the mind this day in quiet radiance, even as they shall gleam in golden splendor at the last great Assize. The day comes home to quiet souls, as an assurance and strength, for these too were weak, were sinful, were tempted, but triumphed, and the power that gave them victory, is ours also in our daily struggles. The masses of the world find more help from these examples of the humble, than from the majestic heroism of the famed. For best of all, these myriads of exemplars stand not to receive adorations or to close vision with themselves, but as transparent lenses through which we look upon the Christ who made them strong, and who is ready to make us strong also, and beholding Him the soul is satisfied.

But the personal tenderness of this day's meaning, touches the soul deepest, in its answer to the olden wail, "There is not an house where there is not one dead." As in the human memorial days that commemorate those dying for their country in earthly strife, so in this commemoration of the faithful departed, each soul while forgetting none, remembers best its loved ones, who have won glory. In the spirit of this day, fathers, mothers, children, friends, at rest from earth's disturbances, but who patiently witnessed to the meaning of the Christian life, whom we knew and loved and honored, are recalled not as dead, but as living not as lost but as eternally found of God. Every memory comes back fragrant with odors of Paradise, as an incentive to nobler living in the present human strife and contentions fade to their true nothingness in the presence of this eternal peace. The tears o'er mother, father, child are no longer bitter but sweet with the thoughts of Him who gathereth the tears of His beloved in His bottle, who cherisheth forever those whom He hath taken to Himself. Emphatically this is the household Holy Day, tender with memories, lovely with piety, and abounding in the comfort of Christ. And the wail which death has wrung from every home, finds its answer in the confident declaration, true of every family in our blessed land, "There is not an house, whence there is not one living."—*The Church Record.*

BRITISH BUDGET.

Miss Barlow, of Leicester, has erected a church in that town, at a cost of £10,000, as a memorial of her late brother, Mr. John Clay Barlow. The building has just been opened by the Bishop of Peterborough.

The Right Rev. James Fraser, D.D., Bishop of Manchester, died suddenly on the 22nd inst.

The Bishop of Ely, (Dr. J. R. Woodford), whose health has been failing for some time, died on October 24th.

Canon Liddon, who is staying abroad, has very much improved in health, and hopes to be able to enter upon his duties as canon-in-residence at St. Paul's in December.

The Bishop of Bedford has sent out 20,000 copies of a circular "On Purity" enclosed in envelopes, addressed "To the Men of East London. From the Bishop of Bedford."

Lord Halifax, President of the English Church Union, (himself a Liberal), has invited all the members of that body, irrespective of party, to vote against any candidate who sympathises with disestablishment.

Dr. Henry Cotterill, Bishop of Edinburgh, lies seriously ill in London, from a cancerous tumour of the jaw, and all hope of his recovery has been abandoned. The Bishop has addressed a very affecting pastoral to the diocese communicating the sad intelligence.

The Rev. J. Wordsworth, Bishop-elect of Salisbury, has presented a beautiful chalice and paten of silver-gilt to Rochester Cathedral as a parting gift. They are, as the following inscription shows, a copy of those in use at Braconose College, Oxford, of which the Bishop-elect has been fellow, tutor, and chaplain.

Mr. Saul Isaac, the Conservative candidate for Central Finsbury, (formerly M.P. for Nottingham), addressing a meeting, said it had been asked how he, of the Jewish persuasion could be, as he was, in favour of the Church and State. Why the Jews were the most Tory people in the world. They were proud of their race and their ancestors, and were proud, indeed, when they found that the same Ten Commandments handed to Moses on the mountain were in every church and chapel throughout the world (cheers). He was an Englishman first and a politician afterwards, and he contended that the *Established Church was the best institution which was attached to the Throne, and carried with it honour, integrity, justice, and mercy.*

AMERICAN BUDGET.

Bishop Brown, at a recent visit to the Oneida Indian Reservation, in the diocese of Fond-du-Lac, confirmed a class of twenty-six Indians, one of them being ninety-six years of age.

The Bishop of Western New York says, that the Board of Education after long and serious consideration, has resolved to move onward with the DeLancy Divinity School. Its work is a specialty.

The Journal of the missionary jurisdiction of Oregon shows the number of clergy to be 18 baptisms, 215; confirmations, 89; communions, 1,109.

The closing of the fiscal year, at the beginning of this month, developed the gratifying fact that the foreign committee of the church's missions held in its treasury, three hundred dollars more than the amount necessary to pay when accrued, every obligation for work performed up to that date.

Mr. E. P. Chittenden, a Congregational Minister, and a graduate of Yale, after having studied a year in Germany and spent some months as a minister among his brethren, enters Seabury Hall this year, as a special student, with a view of taking Holy Orders.

The Church Guardian

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SPECIAL NOTICE.

* * * SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine label, and REMIT PROMPTLY!

CALENDAR FOR OCTOBER.

- OCT. 4th—18th Sunday after Trinity.
- " 11th—19th Sunday after Trinity.
- " 18th—20th Sunday after Trinity.
- " 18th—St. Luke—Evangelist.
- " 25th—17th Sunday after Trinity.
- " 28th—St. Simon and St. Jude, (Apostles and Martyrs).

NOTES ON THE ENGLISH CHURCH CONGRESS.

Owing to the kindness of the Rev. Canon Churton, of Cambridge, we are in possession of papers, both secular and religious, giving very full accounts of the proceedings of the Twenty-fifth Annual Church Congress, which met at Portsmouth on the 6th instant. The value and importance of these so-called "Church Parliaments" is evidenced by the preparations made for them, and by the space devoted to the report of their proceedings by Church and secular papers alike. The *Hampshire County Times* (daily) for example, devotes no less than eleven columns to a report of the proceedings of the first day. At Portsmouth a large Congress Hall, capable of accommodating 3,000 people, had been erected on the edge of Southsea Common; and in this the meetings, other than the introductory services, were held. Of services there were three; one at St. Thomas' Parish Church (which was crowded,) where the Bishop of Carlisle preached what must have been a most eloquent and stirring sermon, and which we hope to reproduce in great part, if not in full; a second at the same time in All Saints', Landport, about a mile distant from St. Thomas', where the "silver-tongued" Bishop of Ripon delivered to a congregation of over 1,000, without notes and with marvellous flow of eloquence, a sermon on the judgment of Solomon; and the third at St. Jude's, Southsea, where the Bishop of Derry gave one of his grand, eloquent orations, full of point, power and poetry, which rivetted the attention of a congregation which completely filled this large church.

The service at the Parish Church was, however, the one of primary importance, and to it went in solemn procession about forty surpliced clergy, with the Bishops of Bath and Wells and Carlisle, the Archbishop of Dublin and the Bishop of Winchester, together with the civic procession, consisting of the mace-bearer, the Mayor and eight Aldermen in scar-

let robes, and about thirty Councillors in black gowns.

The business meeting opened at the Congress Hall at 2 p.m., which, large as it was, was filled; and after the President, the Bishop of Winchester (in whose diocese the Congress was held,) had taken his chair, the Mayor, Aldermen and Councillors advanced to the front of the platform, and the Mayor read an address of welcome, to which the Bishop replied. This was followed by a like address from a deputation representing all branches of Nonconformity.

Lieut.-Col. Mumby, one of the deputation, in supporting the address, bore the following welcome testimony to the work and worth of the Church:—

Colonel Mumby repeated with great sincerity and earnestness the words of congratulation and welcome, and hoped that their deliberations would proceed satisfactorily to most successful issues. (Hear, hear.) As Englishmen, and as Christians outside of the communion of the Church, they took the deepest interest in all that concerned the Church of England. They recognized with the profoundest thankfulness the great blessing which the Church had been to the country. (Hear, hear.) *In every city, town, and village, the Church had planted centres of religious teaching, and had proclaimed the great tidings of the Gospel; and he ventured to say that in no section of the Christian Church could ministers be found who had been more faithful to their duty, or more self-sacrificing in performing it, than the clergymen of the Church of England.* They were also grateful to recognize that, with the increased need which had arisen in the great centres of population as well as in the smaller towns, the Church had, during the last thirty or forty years, risen to the occasion; and by pecuniary offerings and personal consecration had achieved a wonderful success. (Applause.) Having its foundations in the ancient history of this Kingdom (loud applause), affecting as it did all their national interests more or less, especially education in the highest forms at the universities down to its lowest form in public elementary schools, and incorporated, so to speak, into the very life of the nation, the Church commanded from all thoughtful Christian men outside her communion the highest reverence and deepest respect. (Applause.) It was not for him to say that with increased freedom, there might have been greater usefulness, he rejoiced in what the Church had already accomplished, and did not wish either the curtailment or the diminution in the slightest degree of the great powers of the Church. They earnestly hoped that it would be more successful in the future than it had been in the past. (Hear, hear.) They were all united in the one common object, in the great conflict between evil and sin, between righteousness and sin; and they trusted that goodness and righteousness would ultimately triumph. (Hear, hear.)

The President, in reply, only spoke the sentiments of the Congress when he said that he felt deeply touched by the kindness of their words. He reciprocated their good wishes, and still more their promised prayers. As Christians they valued them very much, and he hoped they would soon be one in faith. (Applause.) If unhappily for the present they must work on separate lines in the warfare against sin and infidelity, they should at least work on parallel lines, and not oppose one another; but he looked forward to the day at no distant time when their non-conforming brethren should talk not of "your" Church, but of "our" Church. Churchmen desired to offer their Nonconformist brethren all the facilities that they conscientiously could, and would gladly enlarge their borders on true Christian principles, so as to be united together.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Board of Management met at Kingston on the 21st instant, and at it Mr. J. J. Mason, Treasurer, presented a statement of receipts from April 1st, 1885, to September 30th, 1885: For domestic missions, \$6,716.76; for foreign missions, \$5,964.60. The chief items of expenditure were: To general missions in Algoma, \$4,453.32; missions in North-West, \$1,963.34; Society for the Propagation of the Gospel, \$3,425; Church Missionary Society, \$1,679.36; Society for the promotion of Christianity among the Jews, \$723.74.

At the Missionary meeting the City Hall was filled with people, who attentively listened to addresses from the Bishops of Huron, Algoma, Saskatchewan, and Canon Brigstocke, of St. John. The Lord Bishop of Ontario occupied the chair.

A Committee was appointed to consider the advisability of a Missionary publication.

The Secretary's report contained several recommendations, one of which was the sending of Canadian Missionaries into foreign parts and to the pagan Indians in the North-West. There was a difference of opinion as to the advisability of adopting such a principle at present. The report was filed.

The Metropolitan of Rupert's Land was invited to send a representative to Ontario to present the claims of that diocese for help. The Bishop of Saskatchewan was given leave to raise funds for his diocese in the same way.

The Metropolitan of Canada and Rev. Canon Brigstocke will prepare the Ascension-tide appeal.

It was moved that "this Board has heard with pleasure of the formation of a Women's Auxiliary Society in connection with the Domestic and Foreign Missionary Society, and that the ladies of Ottawa, who have so vigorously commenced the work, do proceed with it on the full and hearty authorization of the Board itself."

The treasurer was ordered to receive diocesan statements of all funds contributed for missionary purposes, and append them to his report, to show the total amount contributed.

The Board then adjourned.

FIAT JUSTITIA.

It would now seem as if there were at length some appearance of justice being meted out to the rebel Riel. The Privy Council has maintained the legality of the tribunal before which he was tried, and has further expressed the opinion, according to the cablegrams that substantial justice has been manifested to him; and as it were consequent upon this decision a marked change in what are regarded as the Government organs in the Province of Quebec has occurred. The *Gazette* in a leading article on the 22nd inst., truly says: "The mercenary nature of the motives that actuated him, his self-acknowledged willingness to be bought off by the Government, and his readiness to leave to their own devices those whom he had induced to enter on a wicked and treasonable course, and to whom his leadership brought only ruined hopes, broken homes, desolation and death, provided his pockets were filled: his false statements to and inciting of the savage but hitherto peaceful Indians to enter on a course of bloodshed and pillage that he knew would bring death and desolation to the home of every settler that lay in their path; the memory of the murdered pioneers, and of priests slaughtered while kneeling beside the bleeding forms of their

butchered followers, not to speak of the brave men whose life-blood first stained the snows at Duck Lake, and of all their gallant comrades-in-arms that perished from that day till the troubles were ended by the defeat and capture of Big Bear—all combine to prevent the entertainment of any idea that for a second time mercy should be extended to this man."

And the *Minerva* of same date thus refers to Riel: "To make the cause of Riel, the cause of a party or a nationality is for that party or that nationality to excuse the imprisonment of priests and sisters to approve murder, pillage and heresy, to create amongst other nationalities, a hatred of the French name, and to make us a race of blind fanatics. Riel may excite sympathy; there is not a political offender who does not, but in the judgment that is given in his case it is not to be considered whether he is a French-Canadian or an English-Canadian. Justice should be equal for all."

EDITORIAL NOTES.

THE intelligence of the sudden death of the Bishop of Manchester will be received with regret throughout the Anglican Communion. Dr. Fraser was a man of great ability and much force of character. The fearlessness with which he expressed his opinions, even when they ran counter to the prevailing ecclesiastical thought of the day, sometimes provoked hostile criticism; but his strongest opponents could not fail to give him credit for honesty and courage. The Bishop will be deeply lamented by the working-men of his Diocese, in whom he took a special interest.

OUR late English exchanges contain the full text of Mr. Gladstone's manifesto on the political questions of the day. We need hardly say that it is a most able document, bearing the impress of the consummate parliamentary tactician in every sentence. It deals with a large number of subjects, but we would here refer only to his remarks on Church Disestablishment. "A current throughout the world," he says, "slowly sets in this direction." And he seems to imply that a statesman's office is not to stem nor to divert the stream, but merely to render its passage calm and deliberate. Whether this will be within his power is a question which depends very much upon the answer that shall be given to that other question: Will Mr. Gladstone or Mr. Chamberlain be the virtual leader of the Liberal party in England twelve months hence? If the latter, then "the attachment of the laity" to the Church, which Mr. Gladstone says "improves, both in quantity and quality," will be put to a severe test, and we may anticipate a renewed appeal to the people of England, for the purpose of obtaining a distinct expression of opinion upon this great issue.

ALTHOUGH the influence of the Roman Catholic vote in determining the impending electoral contest is not likely to be very great, it is satisfactory to learn from the utterances of such representative men as Cardinals Manning and Newman, and others, that it will probably be given in favor of maintaining the present status of the Church of England. Nor, says Mr. Hart, in the *National Review*, is there any inconsistency in such a course. The time for Disestablishment is not yet, and if the Church of England as a State institution were pulled

down, an immense impetus would be given to Protestant and Dissent. To the latter assertion we decidedly demur, as well as to another statement of the same writer, to the effect that Liberalism is always and everywhere the sworn enemy of Catholicism and religion. In this connection, we are glad to see that hosts of "Liberal" candidates are protesting against the assumption that they favor the disestablishment of the Church.

THE state of affairs in "unhappy Ireland" since the inauguration of the "paternal government" of Lord Carnarvon, is not reassuring to the well-wishers of that country. The detestable system of "Boycotting" is fast becoming a national institution with the tacit approval of the "uncrowned King of Ireland." It remains to be seen whether the Salisbury administration, which has already disappointed so many of its warmest friends by its Irish policy, will have the moral courage to put down this latest phase of "veiled treason" with a high hand, at the risk of breaking up its unnatural alliance with Mr. Parnell and his followers.

THE strained relations at present existing between large sections of the French and English inhabitants of the Province of Quebec, are to be deplored in the interests of the whole country. We should hail with gratitude any feasible plan for effecting a better understanding, but we are bound to say that the wildly extravagant utterances of a portion of the French Canadian press, make us almost hopeless of the issue. Men who boast of being "Frenchmen first and Canadians afterwards," have yet to learn the first principles on which true union is possible.

DR. PENTECOST, of Brooklyn, two winters ago held a series of Gospel Meetings in the Academy of Music in that city, for the purpose of reaching in part the non-churchgoers of Brooklyn: "It was criticized by some, on the ground that it only took people away from the churches. The criticism was stated, and Dr. Pentecost asked all persons present who were church members to arise. A very small fraction of the vast audience arose. Then those who were non-church members and non-churchgoers were asked to arise in like manner. To the astonishment of all present, more than seven-tenths of the audience were on their feet: and yet, to have looked at the audience you would have supposed, from its intelligence and respectability, that it was an audience of churchgoers of the best class." We wonder that it has not occurred to Dr. Pentecost and others to enquire how far the multiplication of sects has ministered to the evil complained of. These divisions—needless and sinful—lie much nearer to the root than is supposed.

THE WORKINGMAN'S SUNDAY.—It is commonly alleged by those who are agitating for the Sunday opening of museums and places of amusement that the working classes are in favor of the movement. The best authority on this point is, no doubt, the working classes themselves. At the Congress of Trades Unions of the United Kingdom, which lately held its eighteenth annual session at Southport, the question was fully debated, and a motion in favor of Sunday opening was rejected by 67 to 51.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SUNDERLAND, Ont., Oct. 17th.

SIR,—Can any of your many readers kindly help me in the following: I am greatly in need of about fifty copies of the Prayer-book and fifty of the Hymns A. & M., or the Hymnal Companion, that I could carry about for use at our Cottage meetings, children's and Sunday services.

We often have Methodists and others attending, who would, I am sure, take part in the services if I could offer them books, and we are at present unable to purchase a stock. I should be very thankful indeed if some of our wealthier churches would find it in their hearts to help us in this matter with some they have cast off.

Next year we can probably help ourselves.

Yours faithfully,

GEO. LLOYD,
Missioner.

"WHY I AM A METHODIST."

DEAR SIR,—The above is the title of a tract published some short time ago by the Methodist book, printing and publishing concern in Toronto. This tract has been industriously pushed about throughout the country. The thing is just of a character to do a great deal of harm to the Church of England with certain classes of our people, unless answered. The Methodists are nothing if not a proselyting body. They would die out in Canada were it not for their proselyting modes and habits. They are a very aggressive denomination.

My object in writing this letter is to direct the attention of Churchmen throughout Canada to a circular sent out some time ago by one of our laymen. In this circular Mr. W. P. Sweatman, who has written a most satisfactory and thorough reply to the Methodist tract, asks for subscribers. Mr. Sweatman wrote, after having thoroughly mastered his subject. His answer appeared in the form of letters in a weekly paper, the *Pembroke Standard*. I have read and re-read those letters, and I have the greatest pleasure in being able to recommend such an able and entirely satisfactory setting forth of the argument between the Methodist and Churchman. I have no hesitation in saying that, when these letters appear in pamphlet form, they will be found to be the very best and most useful document that has, as yet, appeared in print on the subject. The whole matter is dealt with in a masterly way, and yet there is not an unkind, ungentlemanly, or unchristian word used. They are most certain to do great good in every parish where circulated. I would say to Churchmen, let us become more aggressive. The great bulk of the people of Ontario ought to be Churchmen and may become such yet. With time and good work on the part of the Church of England, many of the religiously disposed of the Methodists will find their way to their true home—the spiritual birth-place of the Wesleys, the old Church, the Church of England. I think the clergy ought to send in their names at once, to Mr. Sweatman, stating how many copies they will take.

If 5,000 copies be ordered the printer will make the lowest possible charge. I fear if Mr. Sweatman be not encouraged by the clergy and laymen very generally, he will not feel disposed to run the risk of publishing at his own expense solely. I intend to take from one to two hundred copies of the pamphlet, and I feel sure that I shall not lose by my investment. This pamphlet moving about through the parish will be as good as an army of assistant ministers.

Yours truly,

RECTOR.

FAMILY DEPARTMENT.

Nov. 1.]

ALL SAINTS' DAY.

1885.

"That they may rest from their labours."

The Saints of God! their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord:
O happy Saints! for ever blest,
At Jesus' feet how safe your rest!

The Saints of God! their wanderings done,
No more their weary course they run,
No more they faint, no more they fall,
No foes oppress, no fears appal:
O happy Saints! for ever blest,
In that dear home how sweet your rest!

The Saints of God! life's voyage o'er,
Safe landed on that blissful shore,
No stormy tempests now they dread,
No roaring billows lift their head:
O happy Saints! for ever blest,
In that calm haven of your rest!

O God of Saints, to Thee we cry;
O Saviour, plead for us on high;
O Holy Ghost, our Guide and Friend,
Grant us Thy grace till life shall end;
That with all Saints our rest may be
In that bright Paradise with Thee. Amen.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER VI.—Continued.

So the summer passed, and Minnie grew in stature rapidly, and in singularly graceful elegance. From morn to night there was heard the merry laughter and ringingly glad voices of the children, the Squire's morning greetings always sounding with a hearty delight through the hall, that seemed to give briskness and freshness to everybody. Madam grows young again, said the old servants, who had become grey in her service; but over and above all there seemed to hover a strangely gentle spirit that won the love of everyone. From the kindly but strict martinet Squire and his loving, but dignified, well-ordering dame, down to the lowest servant; from the hunters in the stables, that allowed her to caress them as she would; the dogs, that were always on the watch for her when she went into the grounds, to the rich-plumaged doves that perched upon her finger with soft coos, and offered their beaks for kisses from her lips—one and all seemed to love, and to have a longing to be loved, by Minnie. Mr. Campbell noted it all—for he was a welcome and a willing guest on his return—all through the brighter months, and as the days waned to autumn he yet lingered, his strangely deep and fond interest in her increasing until his heart's tendrils were entwined but too closely round the child.

The first touch of frost had fallen upon the leaves, and was felt in the air, when one evening Mr. Campbell, having dressed for dinner earlier than usual, came into the drawing-room and found it, as he expected, unoccupied. There was a bright cannel fire burning, the only light in the room. He drew up an easy chair to the fire, rested his head comfortably, and was inclined for a wee nap, when a little voice said,

Is that you, grandpapa?

He started, and peered into the shadow whence the voice sounded.

My little White Rose! Where are you? he asked, in surprise.

Here, Mr. Campbell; and then a little figure crossed the room, walking rather unsteadily.

Why, Minnie, what is the matter, dear? How flushed your cheeks are!

My head aches, she said, in rather a drowsy tone.

He took her upon his knee, and laid his hand on her forehead. It was burningly hot; he felt her pulse, it seemed to be bounding.

Minnie, is your throat sore? he asked, in alarm.

No, Mr. Campbell, but I am cold, and my head feels funny!

Cold! with that heat, which almost scorched his hand. He placed her on a couch, and hur-

riedly sought Madam. In a very few minutes Minnie had been placed in a hot bath; and the doctor sent for. He soon arrived. When he left the Hall, there was not one face upon which the shadow of a great trouble had not fallen.

Scarlet fever symptoms, he had said, briefly. The words rang like a knell in that house. Old servants heard them with a shudder. Long years ago they had seen four little coffins carried in one short week through the old porch, into the near church-yard. That dire scourge had been death's messenger.

When morning dawned, Minnie was tossing in her little bed, delirious, and in danger.

Gertrude was removed to the farthest wing of the house. Doors were locked that communicated with any corridors not needed to be used; and disinfecting sheets hung outside every room. Servants trod with softest steps; and even in the far distant parts of the house, their voices were almost unconsciously lowered to whispers.

The child is in danger, they were told, and each heart was heavy with a sadness which even surprised themselves. The dogs appeared to know that there was something wrong. They missed their play-fellow, and they licked the Squire's hand with slower caresses, and looked up into his face with wistful eyes of wondering, mute sympathy, inexpressibly touching. In her delirium, Minnie talked of her past life. Many an insight into her noble little soul, many a revelation of unselfishness that was rare; many a trait, that seemed almost sublime, was unconsciously revealed to those who watched over her with such unremitting love and care, as if they would wrest her from the hand of Death, by force, if possible. Scarcely two hours passed that did not find Mr. Campbell by her bed. He was as tender as a woman, as vigilant as the most experienced doctor, and as skillful as any trained nurse. He appeared never to sleep; for the slightest sound in the night, if he were not sharing the watch, would bring him to Minnie's room; and during the day, he was always ready to be a messenger or a ministrant.

The Squire, though seldom in the chamber, for his energetic nature could not bear inactive stillness, nor his tender heart endure the sight of suffering, was completely broken down. He would pace the terrace beneath her window, trying to catch the faint sound of her voice, as it rose and fell in her delirious wanderings; and then he would hurry away to his study, or some distinct part of the grounds, returning with eyes red with weeping, and fearful, yet anxious to be near. Minnie talked so incessantly of nurse, that the doctor said most emphatically she must come if possible. Telegrams and letters from the Squire and the doctor were sent; the latter saying that, in the position she held, there would no doubt be a difficulty about her being allowed to come in contact with that complaint especially. The Squire's influence, however, backed by his most generous purse, overcame all difficulties, and she came. It was very affecting to all to see her distress.

Poor lamb! she exclaimed, tenderly, as soon as she saw Minnie, her tears falling like rain over the child. You are not long for this world, I see that, oh, I do see it!

Hush! exclaimed Mr. Campbell, in such a tone of agony that she looked at him in mute wonder; but still she shook her head, with hopeless conviction. And his own heart echoed and acknowledged the truth of her words.

He went away to his own room, and none but God saw his agony.

Ten more days passed. The fever had left her. But how? The kindly doctors avoided the eyes that asked pitifully for the verdict, and their words were few.

She has youth on her side, said one. I have seen worse cases recover, said another. And that was all; but to Mr. Campbell they were a

doom. He felt that the mandate had gone forth, and that to him there must be less light, less joy in all the coming days.

It seemed as if Madam herself dared not ask. Her trembling lips faltered, and her eyes filled when she met the doctors outside the sick-room, and she would faintly whisper something which, without hearing, they understood.

And the Squire, all his jolly briskness gone, would look mutely in their faces, almost pleadingly, so that their own doctor could not bear to see it, and he would hurry away with a choking feeling in his throat, to which he was unaccustomed, being so inured to scenes of suffering and of grief.

So the days passed on.

No one knew how it was, but gradually and noiselessly hope seemed to have fluttered away, and there settled down upon the hearts of the watchers a resignation that was but the shadow of impending death.

One afternoon, it had been a grey day, no sunshine had brightened it at all, and there was now a wind that rose and fell in moans all through and round the house, striking a minor chord now and then that whistled through the key-holes, and then sobbed away mournfully, just stirring the falling leaves to rustles and to tremblings, and then dropping them in silence to the ground to die. The news of Minnie's illness had spread, and there had been constant and numerous kindly inquiries at the Lodge and the Hall, for Minnie was well-known now and much loved.

This afternoon Lady Maxwell and her daughter called. They lived at such a distance that they had not heard of the child's sickness, but they noticed that there was something unusual in the aspect of the place, and Manners looked so grave when he opened the door that Lady Maxwell was alarmed. Before she could step from the carriage, he went forward and said,

You will scarcely like to come in, my lady. There is scarlet fever here. He then told them of Minnie's illness.

I'm not afraid, she replied, at least not for myself, but she turned to her daughter, and added, You had better remain here.

I fear nothing, said Miss Maxwell, in an almost despairing tone, as if life had no charm, death no terrors for her; but she smiled as Lady Maxwell looked at her with yearning, maternal tenderness, and with something like awakened pity.

My dear, she said, I fear for you.

Miss Maxwell did not reply, but followed her mother into the hall.

I do not know if Madam will come down, she so rarely does, said Manners, as he drew forward an easy chair; but I know the Squire is somewhere near, and I will tell him you are here. We are so upset, my lady, he added, in a low voice.

Has the child been ill long, Manners? she inquired, kindly.

Not long, no, not long, but it seems months. He gave them some particulars, and then he said, after a little pause, Mr. Campbell is mostly with the little girl; he seems as if he could not bear to be out of the room.

Miss Maxwell started, and became deathly pale.

The nurse has come, too, from the school Miss Minnie has been at, for the little girl cried for her so continually, said Manners.

Do the doctors think the case is hopeless? asked Lady Maxwell.

I don't know, my lady. They seem unwilling to speak decided, for the Squire is nearly broken-hearted. And Madam! I have not seen her like she is now since—his voice faltered, his hands trembled nervously, and he could not go on.

(To be continued.)

Obey Jesus with cordial loyalty, and you will understand Him. Not by studying Him, but by doing His will shall you know how divine He is.—*Philips Brooks.*

BOOK NOTICES, &c.

IMMORTALITY. A Clerical Symposium on "What are the foundations of the Belief in the Immortality of Man." Toronto: Willard Tract Depository. \$1.50.

This volume forms one of James Nisbett & Co.'s (London, Eng.) Theological Library, and contains eleven papers which appeared in the *Homiletic Magazine* on this most important subject, and which are now presented to the public in this handy and attractive form. It is only necessary to name the authors of the papers to convince all that what is written will be found worthy of careful perusal. The writers are Rev. Prbendary Ross, Rev. W. Garrett Harder, Rev. James Page Hopps, Rabbi Adler, Prof. Stokes, Rev. W. Crosby Barlow, Rev. J. Robinson Gregory, Canon Knox Little, Bishop Weathers, Principal Cairns and Rev. Edward White.

SCRIPTURAL STUDIES, by Rev. Chas. Bridges, M.A., late Rector of Hinton Martell, Dorset; S. R. Briggs, Toronto; 70c. postpaid.

The object of this valuable little treatise is to furnish teachers, students and others with hints and clues which will incite meditation and research. The Rev. S. H. Bickersteth, (whom Mr. Bridges succeeded in 1855) speaks of these studies in bearing a favorable comparison with Bengel for condensed thought and terseness of expression; and as being truly "seed corn"—"suggestive words, which planted by a wise and careful hand will almost certainly germinate." We have no hesitation in saying that this work will be found useful by the clergy as well as by Sunday-school teachers and students. Each study contains "heads" for a full sermon.

GRACE MURRAY, by Ella Stone; S. R. Briggs, Toronto, \$1.

We have here a very prettily told story of family life; excellent in moral tone, and very suitable for Sunday-school libraries. So much that is objectionable finds entrance into the family and schools that we are pleased to recommend when we can that which is true and withal not unchurchly in tone, and such this story is.

OLDHAM, or "Besides all waters," by Lucy Ellen Guernsey; Thos. Whittaker, 2 and 3 Bible House, N.Y., \$1.50.

This, says the authoress, is a tale of quiet country life in a New England parish, with some of its oddities and advantages and a little of the tragedy which is found everywhere. It is not meant specially for either old or young, but both classes may find entertainment and profit in it. This book too is very suitable for Sunday-school libraries.

THE ENGLISH ILLUSTRATED MAGAZINE for October.—Macmillan & Co., 112 4th Avenue, N.Y.

It contains, amongst the usual quantity of excellent and attractive matter, the first part of a most interesting article by Robert Hunter, descriptive of the Commonlands

appertaining to the great City of London, Eng., accompanied by illustrations. This number forms the first of a new volume and now would be a good time to subscribe, or to secure this very desirable magazine under the special offer of the *GUARDIAN* to be found on page 12.

THE PULPIT TREASURY. E. B. Treat, 771 Broadway, New York.

The October number of this favorite monthly contains, besides sermons by several of the prominent men of the leading denominations in the United States and much other interesting matter, a striking though short paper by Dr. Pierson, of Philadelphia, on Christian apathy in Mission work.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. S. R. Briggs, Toronto.

The October number forms the fourth of the Canadian issue of this excellent magazine. The Homiletic section is rich in good things; and the Theological Department contains a paper by the Rev. Edward White on the question, "Is Salvation possible after Death?" This magazine is one of those mentioned in the *GUARDIAN*'s special offer on p. 12.

LITTELL'S LIVING AGE.—The *Living Age* for the week ending October 17th contains: The Windward Islands, *Macmillan*; The Chess-Player, *Temple Bar*; An Episode of the Armada, *Nineteenth Century*; Founding of the Congo Free State, *Scottish Review*; The Krakatoa Eruption, Part V., *Leisure Hour*; Life in the Bastille, *Gentleman's Magazine*; Milk Fair, *All the Year Round*; A Prosperous Peasant, *Spectator*; An Episode in the Life of the Duchesse D'Angouleme, *St. Stephen's Review*; The Rescue of Greely, *Spectator*; Japanese Ladies and their Hair, *Japan Mail*; with instalments of "A House Divided Against Itself," by Mrs. Oliphant, and "Fortune's Wheel," and select poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

THE AMERICAN ANTIQUARIAN. F. H. Reyell, Chicago, Ill.; \$4 per annum.

One evidence of the continued prosperity of this valuable magazine is given in the fact that it is absorbing various amateur journals, and surviving all competitors in the same department. The editor announces in the September number that the *Museum*, a monthly recently established in Philadelphia, has been merged into the *Antiquarian*, and that all of the contributions, correspondence, engravings and subscription list have been transferred. A new department called the "Museum," devoted to the description of archaeological relics, has been establish-

ed, and Mr. E. A. Barber, the editor of the *Museum*, is to have the charge of it. Archaeology is now the rising science, and it is a cause for congratulation that a magazine which is as safe and careful, and at the same time as progressive and scholarly as the *Antiquarian*, should be able to hold the field, and unite the workers of all classes.

THE HOMILETIC REVIEW for October is one of remarkable interest. Among the most noteworthy articles is one by Dr. Pentecost giving some startling facts and stirring arguments bearing on the Evangelization of our cities. Rev. S. W. Dike writes clearly and strongly, as he always does, on the Divorce Question. The sermonic section contains a most striking sermon by Dr. Christlieb, (translated from the German,) entitled "The Shepherd-Faithfulness of the Son of Man in Seeking the Lost." This progressive Review seems to grow better and better from year to year. (Published by Funk & Wagnalls, 10 and 12 Dey street, New York. \$3 per year; 30c. per single number.)

PASTIME PAPERS: by the author of "Salad for the Solitary and the Social; T. Whittaker, N.Y., \$1.

When God makes the world too hot for his people to hold, they will let it go.—*Rev. V. Powell.*

BAPTISMS.
CARMAN.—At Moosomin, N.W.T., on Friday, the 9th inst., the wife of F. J. Carman, of a son.

MARRIED.
DOUGLAS-FRYE.—At St. Stephen, N.B., on Wednesday, Oct. 21st, by the Reverend Theodore E. Dowling, Rector, Mr. William Samuel Almond Douglas, of St. Stephen, and Miss Sarah Elizabeth Frye, of the same town.

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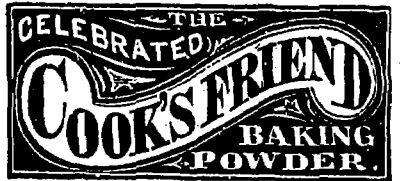
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MISSION FIELD.

MADRAS.

(Continued.)

The Rev. G. Billing, in a letter to the Bombay Catholic Examiner, observes that Father Atteridge has only repeated the imputations already contained in Dr. Marshall's "History of Christian Missions" and Mr. Strickland's "Jesuit in India," and contests the accuracy of his facts as to the offence committed by Mr. Samidasen. Mr. Billing states that the case did come on for hearing, that counsel was retained for the prosecution by the Jesuit Missionary, that the case was dismissed by a European magistrate, and that Mr. Samidasen did not die the same summer. Mr. Atteridge should in future confine his statements to facts. He has told us the rate of interest charged by Protestant Missionaries, but has omitted to state the Catholic practice in the matter. Mr. Billing adds that much of his time and energy is required to check the efforts now being made by Jesuit Missionaries in Lower Bengal to win over to Rome the people who have been baptized into the English Church by the agency of the S. P. G.

The Bishop of Madras has recommended for aid from the India Church Aid Association Mrs Firth's Infants' Home at St. Thome. In a letter dated June 12, 1885, he says: It has long seemed to me that the best hope of raising the poorer class of Eurasians; with whom mendicancy is a favorite profession, to a higher tone of morals, industry and self-respect, lay in removing them from their domestic surroundings and bringing them under wholesome Christian teaching and training, while still very young. About three and a half years ago an institution was set on foot in St. Thome for this purpose, under the kind personal care of Mrs. Firth, a lady well known in Madras for the sympathy which she shows and the good which she does among all classes, rich and poor—European, Eurasian, Mohammedan, Hindu, old and young. It is named the Infants' Home. She receives into it the poorest, those whose parents cannot or will not support or instruct them, the waifs and strays, such as are not entitled to admission into any orphanage, are not old enough to be placed in an industrial school, and being neglected by their parents, are exposed to the lowest influences of the streets. There are fifty children at present in the Home, and many more might be admitted if maintenance was provided. The older children attend St. Thomas' Church. It would be a great advantage if the institution had a house of its own, instead of renting a house, as at present. Such a house, in a healthy site, to which the fresh sea air had access, would cost ten or twelve thousand rupees.

It is a glorious thing to resist temptation, but it is a safe thing to avoid it.

MORAVIAN MISSIONS.

The Periodical Accounts gives the following statements:—

There are Moravian missions among the Eskimoes in Greenland and in Labrador; the Delaware and Cherokee Red Indians; the Moskitoes in Central America; the colored people in British and Dutch Guiana and in seven West Indian islands; Hottentots, &c., in South Africa; Negritoes in Australia, Tibetans in Kashmir and the adjacent Chinese frontier. The latest enterprise of the denomination is in Alaska, the northern territory bought by the United States from Russia. Some of the most flourishing missions are those in Dutch Guiana and in Moskitoland. The work in the West Indies is now becoming self-supporting: a Theological Seminary has been opened on St. Thomas's.

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When Lewis R. Redmond, the South Carolina moonshiner, cornered, after for eight years eluding the government officials, was asked to surrender, he exclaimed: "never, to men who fire at my back!"

Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands of a rude backwoods nurse.

By the way, if Garfield had been in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin, of Buffalo, caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw" face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderfully successful "dead shot."—Sportsman's News.

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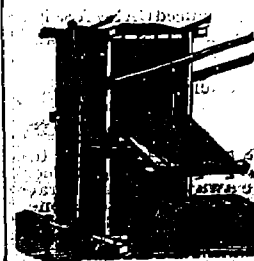
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Temperance Column.

SOME NONCONFORMIST

TESTIMONIES TO THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

(From the Church of England Temperance Chronicle.)

(Continued.)

The Rev. Hugh Price Hughes, M.A. (Wesleyan Minister), says: "We have learned, not for the first time in my judgment, an excellent lesson from the Church of England. We have adopted their broad platform, we have invited our Non-Abstaining brethren to co-operate with us in this matter as far as they see their way to do so. In our Church at Cardiff, which is in a very flourishing spiritual state, a Temperance Society has been formed on this broad basis. As in other places, some of our Abstaining brethren found it difficult to adopt these new-fangled opinions. They could not understand any other basis than that of Total Abstinence, and they held aloof, and created a little local difficulty with the best motive. However, what has been the result? That a number of our leading friends in the town, who would not have joined the Temperance Society if its basis had been one originally of Total Abstinence, did join; and when coming nearer, and putting, perhaps, some of their little prejudices on one side, they found what an excellent thing it was to become Total Abstainers; and the practical result of the step, made easy to them, is that they are nearly all Total Abstainers to-day, and there has been a total revolution in the position of Methodism in Cardiff with respect to this question. As I have said, I might have found this by experience in all parts of the world, and I am convinced that in such a Church as ours, as I have said before, we have everything to gain, and nothing to lose, by soliciting the co-operation of our brethren who do not see in this case exactly as we do. I am here to testify that this co-operation has been sincere and hearty, and that there has been no difficulty in practice. The result is that we have met the difficulty to which the previous speaker has referred by assuming that the ideal of Methodism is not to be an adjunct or supplementary agency of a Temperance nature, but the idea is that the Methodist Church itself should be the Temperance Society; that the two should be co-extensive. We regard it in the Church as an essential part of every Christian Methodist minister to promote Temperance work."

The Rev. R. H. Lundie, M.A., Moderator of the English Presbyterian Church, says: "Personal control was a thing which lay within the reach of all, and he did think, when they remembered how many of their brothers and sisters were perishing under temptation, that it would be good neither to eat flesh nor drink wine while they were in danger. Regarding the subject of Popular Control, he thought one of the most hopeful features at present was the resolution of the C. E. T. S.

a year ago in favor of Local Boards."

The Rev. G. M. Murphy, Congregational Minister, says: "There is need for me to say in Lambeth Baths that I am an out-and-out Teetotaler, one of the old fashioned sort; but in welcoming Mr. F. Sherlock I wish to bear my emphatic testimony to the very great work which has been accomplished by the C. E. T. S., nor can I refrain from saying what an important influence is exercised by its Chronicle which reaches the highest dignitaries of the Church every week, and thus helps to mould that public opinion upon which so much depends."

Mr. Alexander Balfour, J.P., Liverpool, says: "Where is there a Society which more strongly deserves public support than the C. E. T. S.? I have watched its operations for many years, and I have come to the conclusion that whatever legislation is to be hoped for in the immediate future can only be expected on the wise lines laid down by Canon Ellison, the revered Chairman of the present Society."

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