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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.

BISHOP OF CHESTER ON SUNDAY-SCHOOLS.—At the time that Sunday-schools were first brought into use there was very little teaching indeed in the country, and in the Sunday-schools the boys had to learn their reading, writing and arithmetic, as well as their Catechism and the Bible. Now, however, all that was changed, and if they could not revive and strengthen the Sunday-school work of the nation, there was a very great risk of the religious teaching falling into decline. There was nothing in the world that did not require improvement, and he was quite sure those who knew the Sunday-school system would acknowledge that it wanted a great deal of improvement, a great deal of systematic development and a great deal more sympathy than it generally got. They wanted to see Sunday-schools better taught, better organized, and better manned, until children were taught as well as in the day-schools. If that was done he had no doubt there was great and certain hope that the English people would retain their character as a people of righteousness, a great and understanding people in the law of the Lord.

SURPLICED LADIES IN A CHURCH CHOIR.—A Harvest Thanksgiving service was recently held in the parish Church, Skelton on-Cleveland, York, of which the rector is the Rev. R. J. Ellis. Lately ladies have been assisting in the choir, which is a surpliced one, and in order to bring about a uniformity of appearance it was decided that the ladies should also wear surplices. This change was satisfactorily accomplished at the Harvest Festival. The ladies' surplices are exceedingly tasteful, consisting of Scotch lawn, with pleated backs, and in shape not unlike an M.A. gown. Purple velvet caps, similar to those worn by D.C.L.'s complete the attire. Ladies surpliced choirs are not unknown, it is said, in London.

THE CHURCH ARMY.—The Church Army, (England), has now been sometime in existence, and like many similar organizations which have trodden in new paths, was received with scant favor at first. We are glad to see now that not only do several of the Bishops speak highly of a movement which marks a fresh departure in the aggressive effort of the Church of England; but that, in more than fifty testimonies from clergymen, the results of some years' experience of the Church Army system in their parishes are spoken of in the highest terms. Hundreds sunk in vice have been raised from their degradation, and are now actively serving God and praising Him for the change wrought in them.

During the year past there has been an increase of forty officers, the number standing now at 105. Around London especially the work has steadily increased, new openings having been made at Paddington, Notting Hill, Hornsey, New Southgate, Kensal Green, College Park, Croydon, Hackney, and Peckham. Nor have the claims of the Missionary field been neglected, for India, Canada, and Nova Scotia have absorbed several of the officers.

Ten thousand regular communicant members, all humble speakers in the cause of Christ,

make up the rank and file of the Army, many of whom were drunkards and blasphemers. The attendance at the 70,000 meetings held annually (20,000 of these in the open-air), numbers about five millions, and some five thousand converts formed the crown of blessing to last year's labors.—*The Christian, London.*

THE Bishop of Rhode Island has appointed Mr. Hammerskold, a graduate of the University of Sweden, as lay-reader to a congregation of some 200 Swedes to whom he ministers. These people were received into Grace Church by their letters of confirmation on the first Sunday in September.

THE BRITISH born citizens of Portland, Oregon, U.S., have endowed a bed in the Church Hospital of the Good Samaritan, with \$3,000, as a memorial of the Jubilee year of Queen Victoria.

THE PRAYER-BOOK.—The thoughtful student of the book of Common Prayer cannot but notice as its leading characteristic its *deeply scriptural spirit*. It is not only in its language largely from the Word of God, but breathes also the spirit of the Word. Like it it enters deeply into humanity and reveals it.

BROTHERHOOD OF ST. ANDREW.—The Second Convention of the Brotherhood of St. Andrew (of the U.S.) held in Ephantophany Church, Chicago, Friday, Saturday and Sunday, October 14th, 15th and 16th, 1887. The Brotherhood is an organization of laymen working in one hundred and fifty parochial chapters, scattered from Oregon to Maine, and from Dakota to Florida, "for the spread of Christ's kingdom among young men." The sessions of the Convention will be mainly taken up with addresses and discussions by experts in the various lines of lay work, and will be of very practical value to all who are interested in Church work for and by young men. In connection with the Convention it is proposed to hold several public meetings and services for men, at which addresses will be delivered by leading workers and speakers.

A RIVAL.—General Booth has found a rival in "King Solomon" and the pranks of the "Salvation Army" are apt to be eclipsed by those of "the Army of the Lord." A number of people who call themselves the followers of "King Solomon," or "Rebecca," or "King David," have taken up their quarters in Brighton, and are making disciples there of men and women. Dancing seems to be the principal part of their religion, and in the course of their extraordinary gymnastics they proclaim themselves "cleansed, healed, and forgiven." The ordinary result of their twirlings and revolvings is an epileptic fit, King Solomon, the founder of this latest religious vagary, is quite ready to receive the offerings of the faithful, and asks for money.

JUBILEE FUND, IRELAND.—The Victoria Jubilee Fund for the Education of the Sons and Daughters of the Irish Clergy has now reached £6,000 in the united diocese of Dublin, Glendalough and Kildare. With the exception of

Cork, and Down Connor, and Dromore, the response elsewhere is a poor one.

A SOLUTION.—Bible commentators have hitherto been much perplexed as to the derivation of the names Moses, Joseph, and Saul. Professor Sayce, in his lectures on the Babylonian religion, throws light on this. Moses is derived from the Assyrian "Masu," signifying "first-born," "eldest," "double," or "twin." In the two last there seems to be a reference to his brother Aaron, which comes from "Aharu," to send. Joseph is derived from "Asip," an enchanter. In Saul the Professor sees the Babylonian deity "Sawul." His volume forms the Hibbert Lectures for 1887.

WHAT THE PRAYER BOOK SAVES US FROM.—We lately gave some serious instances of extempore prayers. Here is another, which is said to have been uttered by the Rev. Mr. Allison when praying before the Minnesota Legislature:—"And now, dear Lord, bless the reporters, whose nimble pens catch every word almost before it is uttered. Like Thyself, they are omnipresent, and almost omnipotent. If we take the wings of the morning and fly to the uttermost parts of the earth, they are there. They meet us in the jungles of Africa, they waylay us in the solitary canyons of Colorado, and when at length we find the latitude of the magnetic pole, behold they are there. May their light and goodness be equal to their power, and in the general assembly of heaven let no reporter be excluded."—*Church Times.*

CANON LIDDON ON REUNION.—Canon Liddon, having been addressed by an Edinburgh gentleman on the subject of the reunion of the Churches of England and Scotland, has sent the following reply:—"Anything that could lessen the existing division of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed. The difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than, as the phrase goes, a question of Church government; and, on the other hand, Presbyterians have historical traditions of their own which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this, but as at present informed I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that he would teach us the secret of that blessing of unity which He has Himself taught us to think so precious."

DEDICATION OF BELLS.—At the dedication of a peal of bells for the use of St. Paul's Church, Wood Green, Wednesday, the following form was used by the Bishop:—"The Bishop having received the ropes said: 'By virtue of our sacred office we do solemnly set apart and separate from all profane and unhallowed uses this spire and belfry and these bells now dedicated to the glory of God for the benefit of His holy Church.' His Lordship afterwards delivered the ropes to the vicar, and in doing so said: 'Receive these bells as a sacred trust committed unto thee as the appointed minister of this Church and Parish; take heed that they be ever

and only used in His service and for His glory!"

RUBBICAL.—Rev. Newman Hall was asked (says *The Family Churchman*, London), by the S.P.G. Chaplain at Bel Alp not to attend the celebration of Holy Communion at the Chalet Church. Thereupon his friends utter a complaint that he has been "excommunicated." If Mr. Hall has been confirmed, or "is ready and desirous to be confirmed," undoubtedly the rule of the Church of England has been broken. In the absence of higher wisdom, the chaplain (who is said to be a young man) did well to rely upon the Prayer Book. A Dissenting paper asks, "Should these chaplaincies abroad be allowed to be the nurseries of a sect?" We answer that these chaplaincies are voluntary associations, supported privately by members of the Church of England, and Nonconformists have as much right to them as they have to use their neighbours' drawing rooms!

A GENEROUS GIFT.—Mr. James Ormerod, of Halliwell Lodge, Bolton, is erecting a new Church at his own cost, at Bryn, Ruabon, in the neighbourhood of his Welsh seat, Pen-y-lan, Denbighshire. The timber to be used for the benches, pulpit, screens, altar, and lectern, will be oak grown on the estate. The Church is to be dedicated to All Saints. Mr. Ormerod is also giving a parsonage house.

ANOTHER.—Lord Radnor has undertaken to complete the erection of Trinity Church, Folkstone, at a cost, says the *Kent Messenger*, of about 5000*l.*

THE LORD BISHOP OF COLUMBIA ON UNITY AND THE CHURCH.

There has been in these days a great awakening to the present sad and evil state of Christianity in respect of unity. Good men feel it a shame that Christ's Kingdom should be broken up into separate divisions. His prayer for unity shows he meant an *outward* unity, so that the world might see it amongst His followers. Sects which have been subdivided many times have sought unity amongst themselves. If this yearning for the unity Christ desired continues, it cannot fail to lead those who feel it to still further truth. They must enquire the cause of these many divisions, and when they find it was wilful, or unconscious disregard for the lawful authority ordered by Christ in His Kingdom, they will not think it enough for the subdivided sects to re-unite, but will seek to recover the lost authority and union in the Holy Catholic Church as exhibited in the first ages of Christianity.

Many thoughtful men, amongst them a distinguished French R. C. Divine, have held the opinion that the Church of England is the only Body in Christendom calculated to afford a basis of union for all Christians and Churches.

Her Apostolic Episcopacy combined with Evangelic truth, Catholic Creeds and Ritual with the Bible supreme, Primitive Church authority with free use of modern criticism, represent sound and yet moderate principles that may attract and unite, as the Catholic Church should do, earnest souls of all allowable variety of impulses, tastes and modes of thought. Let us strive to make our Church of England more and more worthy of being a true and loyal portion of the Kingdom of Christ, and pray that the Holy Spirit may be so largely poured forth upon her, that out of her children may be gathered a vast multitude to swell the innumerable hosts of the Church Triumphant.—*From Centenary Sermon.*

The mind, in order to be kept pure, must be employed in topics of thought which are themselves lovely, chastened, and elevating.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. Mr. Brine, Deacon in charge of the parish during the absence of the Vicar, entered upon his duties on Sunday, the 25th ult. Last Sunday, Rev. G. R. S. Parkinson, rector at Londonderry Mines, officiated in Christ Church. There were fifty-four communicants at the two celebrations of the Holy Eucharist, and crowded congregations both at Matins and Evensong.

A very beautiful memorial window has been placed in Christ Church, on the south side of the nave, by Judge Townshend, in memory of his wife and three children. The subject is "The Resurrection." The three women at the Sepulchre with spices, a look of surprise and awe faithfully depicted on their faces, the Angel with uplifted hand proclaiming the glad tidings, "He is risen, He is not here." The coloring is very rich, yet soft and restful to the eyes. The work is from the celebrated London makers, Levers, Westlake and Ballard.

The Rev. V. E. Harris, the respected Vicar of this parish, is in London and is acting as a deputation of the S. P. G.; he expresses himself as charmed with everything he sees. His first sermon was to be at "Barnet" on Michaelmas' Day. His headquarters are at the delightful St. Augustine's Home.

ROSETTE, Annapolis Co.—The annual harvest Thanksgiving service was held in this Church on Tuesday evening, Sept. 20th. Special hymns were sung, and the good taste of both organist and choir was displayed throughout the service. The prayers and lessons read by the curate, the Rev. R. A. Heath; and a most appropriate sermon was preached by the Rev. H. D. Deblois; the text being Ruth ii., 19, "Where had thou gleaned to-day." The Church was beautifully decorated by the ladies of the congregation, the font and altar being particularly effective.

PERSONAL.—The Rev. Rushforth Aubrey Heath, curate of Annapolis and Rosette, was unanimously elected Rector of Ship Harbour, at a Vestry meeting held on Sept. 19th. Mr. Heath has accepted the appointment.

HALIFAX.—*Personal*—Rev. H. J. Winterbourne, Rector of Lachine, was married last week at St. Stephen's Chapel to Miss Marion Anderson, youngest daughter of the late George Ritchie Anderson, Esq. The Rev. gentleman was long and favorably known as Rector of St. Mark's Halifax; and his bride was known as an enthusiastic promoter and worker in the Church. The wedding presents were handsome and numerous.

The Rev. Charles O'Meara, for several years past Rector of St. Paul's Church, Charlottetown, was married to Miss Louisa Margaret Hales, youngest daughter of F. W. Hales, Esq., of Charlottetown, in St. Mark's Church, Kensington, last week. The Rev. T. B. Reagh tied the nuptial knot. The newly married and happy pair left the Church amid the congratulations of their friends, in which we heartily join.

MAHONE BAY.—The new St. James Church was opened on the 27 ult. The following clergy were in attendance:

The Revs. Rural Dean Snyder, H. Stamer, W. E. Gelling, P. Brown, W. H. Groser, G. O. Ruggles, G. H. Butler, G. Haslam, G. D. Harris, E. Roy, J. Spencer, H. A. Harley, A. W. Harley, E. A. Harris, Mr. Millar.

The Rev. Mr. Ruggles preached an able sermon from Psalms lxxxiv 11 verse. The evening service was fully choral. The Rev. Mr. Groser read the first half and the Rev. Mr. Brown the second half of the services. The Revs. A. W. and H. A. Harley the first and second lessons respectively. The Rev. G. D. Harris, the

preacher was listened to with marked attention during the delivery of a very clear and forcible sermon. The Rev. Rural Dean pronounced the benediction. One of the pleasing features in connection with the services during the day was the singing which was generally commented on as being exceedingly fine. A richness was given to the tone of the music by the cornet which was artistically played by W. E. Delaney. Miss Hat. Keddy was the organist and used one of the Doherty organs, which are unequalled in tone and general excellence in design, kindly loaned by Mr. S. Hunter, of Lunenburg, for the occasion. The collections during the day in the Church were something over \$180.

This Church which was commenced in August, 1885, reflects great credit of all who had to do with its erection. No small share of the credit is due to the Rev. E. A. Harris who has labored hard and faithfully towards its completion. The building a fine piece of architecture, was designed by W. E. Harris, of Charlottetown, P.E.I. The work was done by days work under the superintendence of Edmund Inglis of Mahone Bay, and parties capable of judging say that the workmanship on the building is of the most thorough description. The painting and staining was neatly and tastefully done by the well known painter R. Hurley, Lunenburg. The Church which is capable of seating over 500, cost in the neighborhood of \$7,000. At present the debt on the Church is about \$-00, which no doubt will be speedily wiped out by the congregation who have raised over \$6,000 in three years. One of the events that took place in connection with the opening of the Church was a marriage which was a surprise even to the contracting parties. Mr. Joseph Varner, of New Germany, and Miss Mary Venot, of Northfield, were on their way to Chester to be joined in the bands of matrimony, but on arriving in the Bay they ascertained that all the clergy were here. The Church seemed to be the most convenient place to perform the ceremony and hither the clergy and couple secretly repaired; but news of what was going on spread like wild fire through the bazaar grounds which were near by, and immediately the Church was packed with witnesses to the ceremony, which was performed by the Rev. E. A. Harris, assisted by the Rev. G. D. Harris. Immediately after the marriage they started for New Germany followed by the best wishes of all present.

The ladies of the Episcopal Church held their Bazaar at the opening of the new Church, on the grounds of G. A. Mader. The day was all that could be desired and they were well patronized. The receipts amounted to about \$250.

A fancy sale and entertainment was held by the ladies of the congregation on the same day, and the total receipts for the day, including collections, amounted to \$437.

LA HAVE ISLANDS.—On Sunday, 25th ult., the Rev. J. Spencer, of Petite Riviere, preached in St. John's Church at La Have Islands. There was a large congregation present. Celebration of the Holy Communion was had at which there was a large number of partakers.

The members of the Episcopal Church of New Germany are to be congratulated on having the first bell for the Church; it being the only one in the vicinity—*Bridgewater Enterprise.*

DIOCESE OF QUEBEC.

ST. FRANCIS.—Two additional clergymen have gone to work in this district. The Rev. Jos. Eames for the Township of Barnston, and the Rev. A. H. Robertson for Newport and Clifton, and it is hoped a third will soon follow for another field ready for the harvest.

A Guarantee Fund has been raised for their stipends, and it is expected members of the Church generally will have an interest in the work! Mr. Robertson who has shown a great

deal of zeal and heartiness in the work reports 70 Church families already visited in his limits. This is not entirely new ground as two Churches have been built, one at Island Brook through the efforts of the Rev. Mr. Parkin, now at Three Rivers and the other at Randboro by the Rev. A. J. Judge, of Cookshire. Thus the Church is enlivening her cords while she is strengthening her stakes in this district.

QUEBEC.—St. Paul's.—A Missionary meeting under the auspices of the Women's Auxiliary to the Domestic and Foreign Missionary Society was held on Thursday, Oct. 6th, in the Church, Champlain street. A paper was read on the first part of the life of the late Bishop Hannington.

The Cathedral.—Speculation is rife as to who will be appointed Rector in succession to the late Rev. Mr. Housman. The names of Canon Norman and several prominent clergymen of this Diocese are mentioned in connection with it. All is, however, only conjecture as a committee will be appointed next week of thirteen members of the congregation, to whom the Bishop will submit a name, and if it is not accepted, they can then request the Bishop to submit two other names. If none of these are accepted then the matter rests for three months, when the Bishop will himself appoint the new Rector. It would be much better if the appointment rested solely with the Bishop, as it is almost impossible that a Committee so large can come to an agreement, and then the vacancy could be filled without any delay. It is also to be hoped that no party feeling will be shown, as this Diocese is rather blessed by being free from anything of the kind.

St. Michael's.—It has been universally agreed upon here that the day fixed by the Governor-General to be observed as a day of Thanksgiving, is always much too late. The cereals which have long been gathered in everywhere, are the principal fruit of the earth and, with the exception of the very latest, even the root crops are harvested at least a month before the 17th November, the day appointed.

This year the congregation of St. Michael's, with the sanction of the Bishop, had their Thanksgiving Service last Sunday (Oct. 9th), and the result of adopting an earlier day was most satisfactory.

It is not too much to say that this beautiful little Church has always been noted for its tasteful decorations on all the great Festivals. On this occasion the ladies of St. Michael's surpassed themselves, and the artistic order and beauty of the adornments of God's House were the subject of unqualified admiration. Within the limits of the Parish all the materials, the best of their kind and the finest for the purpose, are to be found.

Grain of many varieties from the field; baskets of luscious grapes from hot-houses; flowers from garden and conservatory, and vegetables in profusion, were readily brought by the Parishioners, and with deft and willing hand placed in position.

The care taken in the details of the work, the labour expended upon every separate position and the admirable effect of the "tout ensemble" would have disarmed the most fastidious criticism; but none were to be found to withhold the meed of praise from the diligent and loving workers whose only aim and desire was that the dear little Church should not be wanting in those adornments befitting the day and services, and which in some sense are also an expression of thankfulness for God's bountiful gifts thus symbolized.

The form of service was that appointed by the House of Bishops, the Psalms being chanted, the Hymns were 382, 383 and 365, the first sung as an opening hymn. The congregation was large and the communicants numbered forty, nearly one third of all the souls in the Parish.

The offertory which amounted to \$546.80 was

given to the Clergy Pension Fund of the Diocese.

DEANERY MEETING.—A Deanery meeting was held on Tuesday last in Holy Trinity Church, Levis. There was a good attendance, and among others present were His Lordship The Bishop; Rev. Mr. Thompson, rector; Rev. H. C. Stuart, of Bourg Louis; Rev. F. A. Smith, New Liverpool; and Rev. W. G. Falconer, St. Giles.

A prominent feature of the meeting was an able and very interesting address by the Rev. Mr. Stuart. After the day's proceedings the Bishop and Clergy dined at the Rectory before their departure for home.

SANDY BEACH.—The Rev. G. T. Harding, B. A., late of Durham, P.Q., has been appointed to this Mission in succession to the Rev. J. Eames, who resigned. Mr. Harding and family arrived at Sandy Beach last week and he has entered on his duties.

LABRADOR.—Mr. G. W. Willis, who has spent several years at Labrador as lay reader and catechist, has been on a short visit to his friends here and at Sherbrooke. He sailed from here on Monday, October 3rd, by the Government steamer 'Napoleon III,' for his distant field of labor.

OBITUARY.—The funeral of the late Walton Smith, inspector of Asylums and Prisons, took place on Monday last, at 2:30 p.m., from his late residence, Maple Avenue, to St. Matthew's Church, of which he was a prominent member. Although it rained hard all day, his was one of the largest funerals seen in Quebec for some time. Among the prominent citizens present were the Hon. H. Mercier, Premier of the Province; Hon. Jos. Shebyn, Provincial Treasurer, and all the leading officials of the Provincial Civil Service, of which the deceased had for some years been a member. The chief mourners were his son and the Rev. B. B. Smith, rector of St. George's Cathedral, Kingston, Ont., (son-in-law).

The body was met at the Church door by His Lordship the Bishop, Revs. Messrs. Williams, Richardson, Petry and Smith, and the full choir, who proceeded thence to the chancel. The service was imposing and well rendered. Thus passed to his last resting place one who was highly respected by all classes for his many good qualities. His death leaves a blank which will be very hard to fill, and St. Matthew's lose a consistent and earnest Churchman, who was always willing and ready to further any good object.

DIocese OF MONTREAL.

SHAWVILLE.—The 6th and 8th of the current month were days to be remembered in our village. The earliest of these was the annual meeting of the Deanery of Clarendon, to which the whole of the clergy comprising it, along with their Churchwardens, had been cordially summoned by the Rural Dean—Rev. W. H. Naylor, a considerable time before. The lay members were very few, and the more remote of the clergy were from previous pressing engagements unable to attend. The service commenced at 9 a.m., by the celebration of the Holy Communion. The sermon was preached by the Rev. Mr. Naylor, in the course of which he urged upon Churchwardens the importance of faithfulness in the discharge of their duties.

In addition to the ordinary business of the Deanery, several papers were read upon most important subjects. Mr. Martell read one on the management of Juvenile Temperance Societies, which led to the adoption of a resolution recommending the formation, in the several parishes, of Church of England Temperance societies. The Rev. A. B. Given in a carefully prepared paper urged very careful

preparation for the rite of Confirmation; which was followed by a discussion upon different methods of preparation; Rev. F. R. Smith, one on the inward and outward call to the holy office of the ministry. Rev. N. A. F. Bourne on the ministry of the Holy Spirit in the Church; Rev. H. Plaisted on the Church as a missionary organization. Rev. G. Johnson, who was unable to be present, sent a paper upon the same subject. The meeting was closed by an address from the Bishop, in which he urged upon the clergy the need of dealing with individuals in their ministry, and of being themselves what they wished to appear to be.

At 12 noon, an adjournment took place so that the company assembled might descend from the consideration of things spiritual, to the enjoyment for a short time of things corporeal. In the large and handsome hall lately erected by Mr. James Hodgins, was spread a long and beautifully ornamented table loaded with substantial as well as delicate fare, the head of which was graced by His Lordship the Bishop, and the croupier's place filled by the Rural Dean. Matrons and maidens kin waited upon the guests, who seemed greatly to enjoy what had been so liberally provided by the good ladies in attendance, who at the close of the feast received as they well merited a hearty vote of thanks. But these good creatures not content with supplying a mid-day meal, had the same parties to tea in the evening. Such hospitality was especially appreciated by those who had come from a distance, and who returned home, loudly praising those ladies in Shawville, who had added so much to the pleasure of their visit.

At 7:30 p.m., a missionary meeting was held in St. Paul's Church, which was well attended. Addresses were delivered by the Bishop, Rev. Messrs. Smith, Allen, and Naylor. The addresses were listened to with deep attention, and missionary hymns heartily sung by the choir and congregation. It is to be hoped that the whole services engaged in will be long remembered, and important practical effects follow.

Blessings, it is said, don't come single handed. If the 6th was a great day, the 8th was greater, at least so far as the enjoyment of numbers was concerned—the Harvest Home of the parish. The weather was most propitious, and the people turned out in large numbers. At 10:30 a.m., divine service commenced and every pew of St. Paul's Church was full. The floral decorations attracted the attention, and received the admiration of all present; and the sheafs of grain and other fruits of the earth gave abundant testimony to the faithfulness and benevolence of the Giver of all good. The prayers were read by the Rev. Mr. Bourne, and the lessons, appropriate for the occasion, by the Rev. Mr. Given, after which the pulpit was occupied by the Rev. Mr. Allen, of Portage du Fort, who delivered a most admirable and eloquent sermon from verse 17th of the 1st chapter of St. James Epistle, which seemed to excite profound attention. On leaving the Church, the choir headed by its banner, the two Sunday-schools of the Parish, each with its banner, and the clergy walked in processional order to Dagg's Grove, where on long tables were arranged a bountiful supply of wholesome and pleasant viands. Every thing was admirably arranged and the "Home" was one of the best ever held in connection with the Church. Various games were engaged in till tea time, after which the crowd quietly, and I am sure gratefully dispersed. After paying all expenses, a profit of \$90 will be left for the good of the Church.

ARUNDEL.—The Bishop of Montreal paid his Episcopal visit to the new Mission of Arundel on September 28th to 29th. The Rev. W. Harris met His Lordship at Lachute. We started from the latter place on Wednesday at 8:30 a.m., having 28 miles to drive over a very

rough road to reach the Bishop's first appointment at New Ireland, at which place we were due at 3 p.m. The morning for so long a drive was anything but pleasant, as the atmosphere was loaded with smoke and fog; the smoke made our eyes quite sore. About ten miles on our journey the Bishop paid a visit to a family by the name of Broadfoot, whose daughter, Mrs. Guthrie, had recently died. The deceased woman was formerly a member of St. George's, Montreal. Whilst her corpse laid in the house, her children (she leaves a husband and four children) who were living with her at her parents, were playing with matches, set on fire the farm buildings. Everything they had in the way of grain, hay, farm implements, and clothes, and furniture of the Guthrie's, was destroyed, leaving them destitute of clothing and we may say also, of the necessities of life. The Bishop assisted them from his purse and promised to do something more for them in Montreal. We drove on some four miles further and put up for dinner. After a stay of 245 minutes, we started on our journey reaching the appointed place in safety. Here five candidates were presented for Confirmation; after which service and an impressive sermon by the Bishop, the Holy Communion was administered to the newly confirmed and other communicants. After this service we took our departure for our appointed resting place for the night some eight miles distant. We arrived safely at Lake View, finding that "our hosts" the Higginsons, had made good preparations for us.

Thirty-six miles, over such roads, with a service would make some of our younger men "wince" but His Lordship went through that task like a thorough young missionary.

Thursday at 8.30 a.m., we left for Grace Church, Arundel, a distance of nine miles; service at 10.30. Here was a good congregation assembled; the Bishop gave us another beautiful address. The Sacrament of the Lord's Supper was administered, and for the first time was used a splendid new Communion service. It was presented to the Mission this summer by the "Women's Auxiliary Diocesan Association" of Montreal. We took our dinner at Mr. Thomson's, after which we journeyed on to the Thompson Settlement in Harrington for another service at 3 p.m.

Here also the Holy Communion was administered. All the services were thoroughly enjoyed.

We now returned to Lake View for the night.

Friday morning at 8 o'clock, we left for Grenville, reaching that place about 1 p.m.

Here we bid adieu to the Bishop, and so ends the Episcopal visit to Arundel.

BOLTON.—The Rev. P. W. Chambers, B.A., the new Incumbent, arrived in this parish on 1st October. He found the Church authorities had set to work to repair and put the Parsonage in order; his family will not arrive until the house is ready. The new incumbent has expressed great gratification with the beauty and arrangements of the Church at the centre, and also of the other Churches under his charge. The area he has to work over in his new charge is in striking contrast with his former field. He comes into the parish with the name of being a great worker and organizer. We have every reason to consider the name well justified, for in the field of the Upper Gatineau, where he entered as the first missionary, he has now left three; where he found two Churches he has left two more and a Mission House. But he has overworked himself and is now suffering the consequences. It is prayerfully hoped that he will find himself recuperating fast in the new parish.

MANSONVILLE.—The Annual Harvest Home was held in this parish on the 6th of October. The Church was chastely decorated; the decorations were simple but expressive. The

music was not as ambitious as last year, as the Choir is not in good force just now. The altar was vested in festal white and the officiating clergy wore the appropriate stole. The Rev. J. Hooper, M.A., Rector of Newport, Vt., celebrated the Holy Eucharist for the first time on Canadian soil, he also delivered an able and eloquent sermon. In the evening at an entertainment under the patronage of the Ladies Society he delivered an address suitable to the occasion.

GLEN SUTTON.—The Rev. H. A. Meek, ordained Deacon last Trinity ordination, has his work here in full go, taking four services every Sunday (too much.) His congregations at the Glen and on the Mountain are very good, and as might be expected; for there has been from the first every reason to expect the work to tell here. The difficult portion of this Mission is West Potton where a beautiful Church stands, but which has failed to attract a permanent congregation. Mr. Meek finds at present congregations of thirty and forty gathering; if this number, or anything approaching it, can be kept up and if the same persons reappear, there may be some hope of success, and so mote it be. Mr. Meek has one thing that will greatly aid him, the missionary spirit, and as a help, the advantage of being a musical man.

WATERLOO.—On Tuesday, the 4th, the Brome District Clerical Union, assembled in this parish. Holy Communion was administered by Archdeacon Lindsay, assisted by the Rev. W. Ross Brown. The session was convened in the Lecture room of the Church; there was a good attendance of the brethren and much animation and interest in the topics debated. The topics, "Sunday-school Leaflets vs Manuals," received a little ventilation but no particular opinion decisive one way or the other, was rendered. In short, it is the feeling of many that the meetings are too brief, the members reaching the place of meeting somewhere about noon, and beginning to disperse about 4 p.m., and but once or twice; has advantage been taken of such an assemblage of clergy to hold a public meeting that would be of interest and profit to the laity. The next place of meeting is fixed for Knowlton, and according to Constitution on first Tuesday in November; but this being a high festival of the Church, it may be, the brethren will see fit to ask for postponement. The subject for exegesis next meeting is the Epistle of St. James.

DIOCESE OF ONTARIO.

KINGSTON.—The Rev. E. F. Wilson and twenty-eight of his Indian pupils from the homes at Sault Ste. Marie, gave and entertainment in the City Hall on the evening of the 10th inst., eight hundred persons were present. The entertainment consisted of tableaux representing the children at work at their various trades, singing, and addresses. The pupils were examined in spelling, geography and arithmetic, they won the admiration of the audience by their correct and ready answers. The talent shown by the pupils was truly wonderful and especially with some who had been but a few months in the home.

BARREFIELD.—The annual Harvest and Thanksgiving service was held in St. Mark's Church on Sunday, October 2. The building was beautifully decorated with grain, fruit and flowers, and the service was very hearty. A thoughtful and instructive sermon was preached by the Rev. A. Cooke, of St. George's Cathedral. Unfortunately the weather was very rainy and the congregation was consequently small, but the offertory amounted to \$56.36. A week before the service a circular was sent to the heads of families in which it was stated that the rector and churchwardens had thought it best, instead of having a "Harvest Home," to ask that the members of the congregation put what

their contributions in provisions, time and labor, to the "Harvest Home" would have amounted to into envelopes and place them in the offertory at the Thanksgiving service. As there were only 26 envelopes in the offertory, yielding the handsome sum mentioned above, and there are yet at least 50 envelopes to come in, it is expected that the total offertory will reach \$100.

ADOLPHUSTOWN.—On the 9th inst., the Church people of this Mission presented the Rev. A. L. Geen, of Belleville, with a very valuable copy of Wordsworth's commenting on the Old Testament in six volumes. Mr. Geen as assistant to Rev. R. S. Forneri has been holding services in this Mission for the past two years, and the presentation shows the high esteem in which he is held.

STAFFORD.—The annual Church picnic in connection with the above parish was held in Mr. Kenny's grove on Wednesday, Sept. 28th, and was a great success, not so much financially as socially. The friends of the Church met together and got to know one another better. Misunderstandings were removed, and the benefit of brethren dwelling together in unity was realized.

Friends from Pembroke, Cobden, Westmeath, Alice, Lake Dore, Snake River and elsewhere, rallied round us, but we especially desire to recognize the kind help of the Pembroke friends. The new rector of Pembroke, the Ven. Archdeacon Daykin, although he was not feeling well, made a special effort to attend, and was accompanied by a party of distinguished ladies. The ven. gentleman was not well enough to address the meeting, but promised to do so on a future occasion. Churchwardens Kenny and Brown, with their accustomed ability, dispensed refreshments. Messrs. Thomas Macdonald and Robt. Brown took the management of the financial arrangements. The ladies made the tables groan with good things, and everybody did their best. The members of the numerous family of Hawkins were a very great support.

DIOCESE OF TORONTO.

TORONTO.—*St. Matthias.*—The Revs. A. C. Hall, and H. M. Torbett, have in anticipation of their work as Missioners, addressed a letter to the Parishioners and Congregation of St. Matthias, in which they say:—

We have been asked by your Parochial Clergy to preach a Mission at St. Matthias' at the end of October. Many of you have been for some time looking forward to the Mission, and have been praying for an abundant blessing from its special ministrations for yourselves, your friends, and your Parish. We beg of you to be very earnest in such prayers.

A Mission, remember, is a special call from God. He sends His servants to proclaim His word with special emphasis. It is no new message which they bring, but "the Old Old Story" to be brought home, we trust, with new freshness and power to many a soul.

The Mission is addressed to *all classes* of persons. It is a call to the careless to consider their ways; to Sinners to Repent; to the Penitent to seek Reconciliation; to the faithful to take some further step in the service of God, to seek to grow in His knowledge and love.

The List of Services will show how we hope to provide for the needs of all. Some persons can come at one hour, others at another. Those who are able to do so, we would advise to come regularly at the same hour each day, as the Sermons and Instructions will follow one another in course.

And we would beg of all to do all in their power to bring those connected with them under the influence of the Mission—members of your household, friends, and neighbours.

During the time of the Mission we shall be entirely at your service, and most thankful if by individual counsel, as well as by public ex-

hortation, we may be enabled to deepen your repentance, to strengthen your faith, to lead you to form or value more highly, and to use more profitably the means of grace which our Lord has stored up in His Church for our cleansing, illumination, and sanctification.

We shall hope to meet a large number of you at the Introductory Service on Friday evening, Oct. 21st, and meanwhile we commend ourselves to your earnest prayers, that when we come among you it may be in the fulness of the blessing of the Gospel of Christ.

THE CHURCH ARMY.—The first annual meeting of the Church Army was held last Monday evening in the school room of St. George's Church, John Street. A large audience gathered, composed chiefly of recruits of the Army. The Rt. Rev. Bishop of Toronto occupied the chair, and opened the meeting with a brief history and description of the work of the Church Army in England. Rev. J. D. Cayley gave a very flattering sketch of the good accomplished by the army since it arrived in this (St. George's) parish, after which Capt. Munns, who, with Capt. Eccleston, directs the operations of the Army here, urged the worth of their work on the audience, stating that they had held 280 indoor and 90 open air meetings since the inauguration of their crusade four months ago. Rev. Canon Dumoulin, although without personal experience in Army work, had read and heard much of its usefulness and effectiveness and highly commended Rev. Mr. Cayley for courageously bringing it to Toronto. He welcomed the Army as a legitimate sphere for lay agency where it could work safely under the control of the parochial clergy, and a wonderful illustration of the elasticity of Church ordinances in these days. Incidentally the Canon vigorously condemned "the abominable system of proprietary pews" amid enthusiastic applause. Bishop Sweatman, in closing the meeting, heartily endorsed all that had been said by the speakers, and personally welcomed the Army to Toronto, commending it earnestly to the various parish clergy. Work will be continued under the Army in St. George's Parish for the present. Meetings are held every evening in the Mission Hall on Phoebe Street. The officers in charge here have already received applications from other city parishes and several in the States, showing that the movement is gaining in sympathy and respect.

TORONTO.—The Church of England Workingmen's Society is an organisation which is very strong in England, and has done good work in the field it has entered of informing workingmen in the principles of the Church and interesting them in its work. Lately a branch of the society was organised in connection with St. Alban's Cathedral. The visiting members were Captain Pocock, Messrs. Boyle and Andrew. The meeting was characterised by a spirit of union and enthusiasm, and the organisation was completed under the most favorable circumstances. The following officers were elected:—President, Lancelot Bland; Vice-President, J. W. Ochilree, Secretary, Edward James Ford; Treasurer, Daniel Death.

Church of the Ascension.—A series of monthly services of praise were held last winter in the Church of the Assension, which proved so popular and successful that they are to be repeated this year. The first of them was held last week and the Church was filled to the doors. Those taking part were Mrs. Gregson, Miss Morrell, Miss Paten, Messrs. J. S. Parker (organist of St. Paul's Presbyterian Church, Peterborough), W. Faher, Sims Richards and A. Parker, Mr. Doward presided at the organ. Mrs. Gregson's sacred solo, "For Ever with the Lord" (Gounod), was one of the most attractive items on the programme.

St. Simon's.—The new Anglican Church at St. Simon, situated on the Rosedale ravine, Howard street, is making rapid progress. The

building will soon be roofed in and the contractors hope to have it completely finished before the end of the year. The choir is already organised and is practising regularly several times a week under the direction of Mr. Harrison. The rector of the new parish is the Rev. Street Macklem, B.A., of St. John's College, Cambridge, England. The curacy is still vacant, but we understand Mr. Macklem intends to supply this want as soon as he can find anyone fully qualified for the position. He very rightly makes a university degree a *sine qua non*, and this has stood in the way of his filling the vacancy sooner. We heartily wish both him and his parish every success.

DOVERCOURT.—The district lately annexed to Toronto had an interesting concert programme rendered in the Mechanics Institute there last week under the auspices of the Church of England, which was a decided success.

NEWMARKET.—The Annual Harvest Festival was held in this parish last Wednesday, at 8 a.m.; there was celebration of the Holy Communion. The Rev. A. H. Baldwin, of All Saint's, Toronto, preached at the Special Thanksgiving service in the afternoon, when a very large congregation were present. The Church was beautifully decorated and the services hearty and bright. After the service more than two hundred of the congregation sat down to a sumptuous repast prepared by the ladies.

To say that the day was a grand success, is mildly to describe the joyousness of the season. The thank offering amounted to \$80, more than double that of last year.

DIocese OF NIAGARA.

NIAGARA.—The Rev. James B. Mead has been appointed curate of St. Mark's Church here, and entered upon his duties as such on the 1st Oct. instant.

ARTHUR AND ALMA.—Harvest Thanksgiving services were held in Grace Church, Arthur, and Holy Trinity, Alma, on Sunday, Sept. 29th, where the Rev. C. E. S. Radcliffe is Priest in charge, and Mr. W. E. A. Lewis is Catechist. Grace Church looked lovely in festal attire. The altar was beautifully decorated by Miss Reddick and Miss Carrie Lewis; the Font by Miss Maggie Henderson, Mrs. J. Draper and Mr. W. E. A. Lewis; the Screen by Mrs. Dr. Robinson, and pulpit, prayer-desk and lectern by Mrs. Hynd, Miss Green, Miss Quirt and the Misses Hynd, Mrs. Lewis worked two beautiful sanctuary banners. Holy Trinity was also very tastefully decorated by the Misses Smith, the Misses Bouns and Mr. Anthony Griffin, under the supervision of the Rev. P. T. Mignot. The Holy Eucharist was offered Sunday morning at 10:30 by the Missionary in charge, assisted by the Rev. J. C. Davidson, M.A., of Colborne, in the Diocese of Toronto, special preacher during the day; his sermons were earnest practical expositions bearing upon the harvest. The well trained surpliced choir of St. Alban's, Grand Valley, under their talented organist Mr. W. F. Webb, rendered the musical portion of the service very well; 50 received the blessed Sacrament. In the afternoon the choir were driven over to Alma and sang Evensong splendidly; the Church was packed to the doors again; returning to Arthur, another Evensong was sung; the Rev. J. C. Davidson preached at this service; offerings during the day, \$20.

The following Thursday, the Festival of St. Michael and All Angels, the annual Harvest Home dinner took place, which was this year supplemented by a thoroughly good concert held under the auspices of the Grace Church Choir; the dinner, for which the Arthur ladies have now become famous, was splendidly served up by them, and the weather being lovely it is estimated over 300 sat down. In the evening the concert came off and the Hall was filled.

The children of the Sunday-school looked very pretty in their costume song, "Cock Robin." The feature of the evening was, "The Fan-Drill," executed by "Lady Lansdowne Light Brigade," twelve ladies handsomely costumed. The concert is said to be the best ever given in Arthur. Mr. W. E. A. Lewis deserves special mention for the whole hearted self-sacrificing manner in which he worked up the concert; \$100 was cleared, which will be devoted to paying off the debt on Grace Church. For the success which crowned all efforts we can devoutly say "thanks be to God."

DIocese OF HURON.

BISHOPSTOWE.—The first meeting of the W. A. M. A. after the summer recess was held at Bishopstowe, on the 26th Sept. There was a very good attendance of members and the Secretary reported good progress among many of the Branch Associations which now number 22.

Letters were read from Rev. Trisot of Fort Macleod, Rev. Caswell of Brantford, the Bishop of Moosonee and Saskatchewan, all expressing warm thanks for offers of help. Mrs. Boomer reported the great success of the Algoma Widows' and Orphans' Jubilee Funds, \$1,837 having been collected out of which Huron contributed \$660. The most interesting feature of the meeting was an account given by his Lordship the Bishop of Huron of his recent tour in the North West. He travelled as far as Victoria, half of the population of which are Chinese, all heathens, they have erected a Jop House where they worship, and no effort has hitherto been made by the Church to convert them. The only attempt has been made by the Methodists. Of all the Indian tribes the Blackfeet are the fiercest and on account of their great superstition and belief in witchcraft are the hardest to convert.

At Gleichen the Rev. Mr. Tims who had mastered their language and had lived among them 4 years said he could not feel he had made one convert. His Lordship discovered the vastness of the Diocese of Mackenzie River where Bishop Bompas has been working 13 years without intermission, and gave some particulars of the Diocese of Athabaska and Moosonee.

Episcopal appointments October 1887, Counties of Middlesex Lambton and Perth:—

Sunday, October 9th, Alvonston, 10 a.m.; Napier, 3 p.m. Monday 10th, Adelaide 10 a.m.; Warwick, 7 p.m. Tuesday 11th, Brooke, 11 a.m.; Watford, 7 p.m. Wednesday 12th, Wanstead, 10 a.m.; Sarnia, 3 p.m. Thursday 13th, Walpole Isle, 3 p.m. Friday 14th, Sombra, 11 a.m.; Mooretown, 7 p.m. Saturday 15th, Sarnia Indians, 11 a.m. Sunday 16th, Point Edward, 11 a.m.; Perche, 3 p.m. Monday 17th, Camlache, 11 a.m.; Forest, 7 p.m. Tuesday 18th, Kettle Point Indians, 11 a.m. Wednesday 19th, Pachel, 11 a.m.; Ailsa Craig, 7 p.m. Thursday 20th, Kichlin, 11 a.m.; St. Mary's, 7 p.m. Friday 21st, Thorndale, 11 a.m.

DIocese OF ALGOMA.

THE QUEEN'S JUBILEE.—From all parts of the world have come in to Her Majesty the Queen tokens of good will during the current year.

The following letter received by Rev. C. A. French, through the Governor General, shows that her name is even now known among the nomads of the bush. We congratulate the Right Rev. the Bishop of Algoma that not a single Indian of his Diocese took part in the Riel rebellion. Politicians ought soon to learn that Religion, whether it be Pagan or Christian, largely comes into the ethics of politics. It may be still in the minds of some that the Most Honorable the Marquis of Lorne when Governor General of Canada condescended to visit a part of the tribes in Algoma and ever since these

despised people have highly appreciated the compliment.

SIR HENRY HOLLAND TO THE GOVERNOR GENERAL.

Downing Street, 6th September, 1887.

MY LORD.—An Address has been received at the Foreign Office from the Chiefs and Male members of the Garden River Band of Ojibway Indians, attached to the Church of England in Canada, respectfully congratulating Her Majesty on the occasion of the fiftieth anniversary of Her accession to the Throne.

This Address has been laid before the Queen, and I am commanded to request that you will convey to the Chiefs and others who have signed it, through the Reverend A. C. French, Manitoba Island, by whom it appears to have been sent to this country, Her Majesty's thanks for their loyal address and the expression of the sentiments of attachment which it contains.

I am to add that Her Majesty is peculiarly gratified in receiving this token of the devotion of her North American Indian subjects in Canada in whose welfare she takes great interest.

I have, &c.,

H. D. HOLLAND.

Governor General, The Most Hon. The Marquis of Lansdowne, G. C. M. G., &c.

GRAVENHURST.—Mr. Osborne acknowledges with thanks \$5.00 from "Frater" towards the new Church for Gravenhurst.

THE GRAVENHURST FIRE.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you allow me space in your columns to give my official endorsement to the appeal made by the Rev. A. Osborne in behalf of his sorely afflicted flock in Gravenhurst, and to state briefly, but definitely, what the needs are which appeal so loudly to the sympathies of members of the Church of England:

1. The Church (a wooden one) has been destroyed. The recoverable insurance on it is \$1,221. The establishment of fire limits compels henceforth, and very wisely, the erection of brick buildings. To meet the increased cost, therefore, of restoring and furnishing the Church the sum of from \$2,500 to \$3,000 will be needed. For this, first of all I appeal to the generosity of the laity of the Church of England.

2. Mr. Osborne's appeal made, I think, no allusion to the fact that the destruction of Gravenhurst necessarily deprives him of that portion of his own stipend which was derived from local sources. His congregation contributed \$200 to this object, exclusively of a special Christmas offering and various individual gifts, always useful and acceptable in a parsonage. All this is now cut off, his congregation, from being generous givers, having become in a few hours needy receivers.

3. Gifts of clothing, in all forms, for both sexes and all ages, are urgently called for. Mr. Osborne has told me some harrowing tales, showing the distress that exists for want of proper wearing apparel. I understand that St. James' school house, Toronto, is to be opened on Friday next, the 7th inst., for the reception of gifts of this kind. I trust that the response will be prompt and liberal, and can assure the givers that judicious use will be made of every article forwarded, under the immediate supervision of members of Mr. Osborne's family.

I would request that contributions in money be sent either to Rev. A. Osborne, Gravenhurst, or to Rev. Professor Roper, Trinity College, Toronto, in his behalf, the object being specified in every case, as for (1) church building, (2) stipend, (3) general relief.

I am sure it will not diminish the sympathy felt for Mr. Osborne if I state that while passing through this "ordeal by fire" he had in his pocket a unanimous call from the vestry of a church in one of Minnesota's most flourishing towns to become its rector. This invitation was

promptly declined. Mr. Osborne's flock were in sore trouble and he could not desert them. Such self-denying devotion to duty deserves generous recognition.

Toronto, Oct. 5.

E. ALGOMA.

The Bishop and his family leave Sault Ste. Marie for Toronto, on the 21st inst. His address during the winter months, will be 47 Gould street, Toronto.

DIOCESE OF RUPERT'S LAND.

VIRIDEN.—On Sunday, 25th Sept., Thanksgiving services were held here, and the Rev. C. Quinney preached a very impressive sermon. There was a large attendance. The offertory was devoted to the Church building fund, and a handsome sum was realized. Mr. Quinney also stated that he would hand over for the same purpose the amount of the offertory since he came here, some \$60, which the congregation intended for his own use. This generous act speaks louder than words of the great interest he takes in the welfare of the church here.

DIOCESE OF NEW WESTMINSTER.

NEW WESTMINSTER.—The Annual Meeting of the Synod of the Diocese will be held in New Westminster, on Wednesday, November 9th.

The Synod will as usual meet at the Church of the Holy Trinity, and after the Morning service and the usual Opening service of Synod, will adjourn for the transaction of business to the Columbia College School Room.

Holy Trinity.—The Rev. Mr. Scholesfield, who arrived some five weeks ago to assist the Archdeacon, has not yet been able to begin his work owing to the serious illness of himself and family.

TRENANT.—All Saints'.—The Archdeacon held a visitation at this Church on Monday, September 26th. Harvest Thanksgiving services were held on Sunday October the 16th, where the Archdeacon preached.

MAPLE RIDGE.—St. John's.—On Sunday, the 18th Sept., the Harvest Festival services were held at St. John the Divine. The Church was beautifully decorated, and the services were hearty and well attended. The Rev. H. Edwardes, of St. Paul's Mission, preached both morning and evening. On Monday the Festival was continued by a picnic, held in the vicinity of the Church, which also seemed to be a success and was enjoyed by young and old. The fruit and vegetables offered in St. John's Church were sent to the Royal Columbian Hospital, New Westminster.

NOTES FROM THE CHURCH IN HAWAII.

HONOLULU.—The Rev. H. F. E. Whalley and Mrs. Whalley in passing through Honolulu from Kohala, on their way to England, celebrated Holy Communion in the Cathedral.

On Friday, August 12th, the 100th anniversary of the consecration of the first Colonial Bishop, Dr. Inglis, of Nova Scotia, was observed in St. Andrew's Cathedral, Honolulu, by a celebration of the Holy Communion at 6:30 a.m. The Bishop of Honolulu was the celebrant. On the following Sunday special sermons were preached, and at the 11 o'clock service the special service appointed by the Archbishop of Canterbury was read.

The service for the Chinese has become a feature in the work of the Church. The Rev. H. H. Gowen has worked up his congregation to upwards of fifty, with thirty communicants. On Sept. 14th, the Bishop celebrated Holy Communion for the Chinese at 7:30 a.m., and evening service was held at 7:30.

The celebration of Holy Communion in the Hawaiian language was exceedingly well attended. Her Majesty the Queen was present, and communicated. The attendance at Evensong in the same language was also remarkable for this time of the year.

A week day service for the Chinese was begun last month.

KOHALA.—The Rev. Mortimer Silver, succeeds Mr. Whalley in the incumbency of the Church here.

CONTEMPORARY CHURCH OPINION

The *Southern Churchman* (Richmond, Va.) a decidedly Evangelical paper, under the title *Unity Matters*, has the following article:

"We asked the *Central Presbyterian* (as its Westminster Confession made it obligatory for Presbyterians "to maintain a holy fellowship and communion in the worship of God" with all other saints) what Presbyterians were doing there? To which it makes the reply we supposed it would—that they recognized all Christians' membership in the one Catholic Church; they did not claim to be the only Church; and they prayed with other Christians, communed with them, and preached with them. Yet it is evident our neighbour is ill at ease. He is not satisfied this is *the unity for which Christ prayed*; for he remarks, but only hypothetically: "If this is not the unity 'for which Christ prayed,' we promise the CHURCHMAN that whenever he gets as far on the way towards it as this is we will 'aid' him in finding out how to bring about a more perfect unity of all Christ's people."

But this is *not* unity; and to invite us to it as if it were would do us harm and not good, and do others harm as well were we to accept; we should be cheating them with false belief as to what unity was.

For see; Presbyterians and Methodists and Baptists and others have been doing these things for years; yet the churches are *still separated*; and when a Presbyterian brother preaches so lovingly for Baptists, Baptist brother will not so much as give him a seat at the Lord's table. This is not the unity of Christ prayed for. But when Presbyterian brother preaches for the Methodists and communes with them, Presbyterian brother the next day will try to get Methodist to join his church, and Methodist brother will try to get Presbyterian away from his church. This is *not* unity. And when there be three or four churches of various denominations in a village of five hundred inhabitants, Presbyterians will build *another* church where these are struggling for bare support—Churches in abundance here; Presbyterian Church not wanted; built in opposition to all. This is *not* unity, and to say it is, and invite us to such a barmecide feast, will give no satisfaction, and will throw dust in our own eyes and in the eyes of Christendom.

Our excellent friends will forgive us for calling their attention to the *injury they do to the cause of Christian unity*. They speak of the earnest efforts made by our Bishops to get Christian brethren together to consult on this subject thus:

"The claim of the 'historic episcopate' is somewhat evasive of spiritual authority, and the public is not informed how many corners of the structure repose upon the word of God. But in declining to announce a 'scriptural episcopate' the hierarchy exhibited a skill worthy of noble ends. In point of fact, the claim is not founded in Scripture at all, but is 'historic,' or, more accurately speaking, 'traditional' throughout. For the history of the system which is at all reliable goes back no further than the reign of Elizabeth."

By *historic* they meant *scriptural*, so far into time as the New Testament Scriptures extend—say till the year A. D. 70. They desire *this* episcopate, whatever it was. They knew, what

everybody knows, there was no "parity" among Christian ministers during New Testament times; they knew as well, there was none after New Testament times; but they say, Christian brothers, can we not come together to consider these matters? Ought not all Christians, as they are one in Christ, to be one with another? And the Central Presbyterian is stopping the way, so far as its influence can do it. What we want is unity; we want to know what it is and how to be brought about? We don't want to be told "we" preach for others and then the next day try to get away members from the very church, "we" preached in and called such doings unity.

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.]

SIR,—The following lately appeared in a local paper:

The Ministerial Association will meet at the Methodist Mission house on Monday next. A paper on Church Union will be read by the Rev. ———.

Rev. ——— is attending the Synod of the Presbyterian Church which is in session this week at New Glasgow. Rev. ———, of Holy Trinity Church, will occupy the pulpit in his Church on Sabbath morning and evening next.

Six elders were ordained in the Presbyterian Church on Sabbath morning last.

Church Union is much to be desired, but the above three paragraphs from one column of a Nova Scotian local paper—from which we purposely omit the names—looks rather like reciprocity all on one side.

The Paper on Church Unity is read at a Methodist Mission house by the Rector of the Parish.

The same Rector supplies the Presbyterian Church on Sabbath morning and evening (what becomes of the congregation of Holy Trinity?) and yet this same Presbyterian Church had six elders, 'ordained' on the previous Sabbath morning. Would not six elders have done—without borrowing the "Presbyter writ, short" from Holy Trinity.

NOVA SCOTIA.

BISHOP'S COLLEGE, LENNOXVILLE.

SIR,—A little more than a year ago, you were kind enough to publish a letter from me, giving some account of our then projected new Professorship of Pastoral Theology. Your readers have been informed that this has since become a fact, and that the Rev. Dr. Allnatt, entered upon the duties of the office at the beginning of this academical year. The paper which accompanied my letter above referred to, entered fully into the work which we hoped would be done by the Professor of Pastoral Theology, one of the most important departments of his duties being the training of our candidates for Holy Orders in what that eminently devout man Richard Cecil, calls "the devotional habit." In the 4th vol. of Cecil's *Remains*, in his remarks on the *Christian Ministry*, page 107, Cecil writes: "A minister must CULTIVATE A TENDER SPIRIT (the capitals are his own.) If he does this, so as to carry a savour and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous and soon detected; but to feel is the readiest way to the hearts of others. The leading defect in Christian ministers is want of A DEVOTIONAL HABIT. The Church of Rome made much of this habit. The contests accompanying and following the Reformation, with something of an indiscriminate enmity against some of the good of that Church as well as the evil, combined to repress this spirit in the Protestant writings; whereas the mind

of Christ seems, in fact, to be the grand end of Christianity in its operation upon man."

These remarks are striking and excellent, and I am sure that your readers will be interested in learning that our new Professor is actually engaged in trying to carry out for our ordinands what Mr. Cecil so earnestly pleads for.

It is well known that this department of Pastoral Theology is being cultivated with marked success in many of the Theological Colleges of England. Some months ago, at the request of some of our young men who were engaged in organizing a Student's Devotional Society, I wrote to the Rev. Lennox Williams, of Quebec, on the subject, and in answer received from him, a letter giving a very valuable account of the Devotional training of young men in the Leeds Clergy School. I have obtained Mr. William's consent to printing his letter, and I now send it to you. I am sure it will be read with much interest, and I hope will do more, that it will lead many to pray for a special blessing upon the very important and very difficult life work which has been begun in Bishop's College.

HENRY ROE.

Bishop's College, Lennoxville, }
13th October, 1887. }

My dear Dr. Roe,

In answer to your letter, perhaps the next thing I could do will be to describe the course of an ordinary day at Leeds Clergy School.

A course of life likely to be helpful to us was pointed out to each of us when we first entered the College, and it was left to ourselves to adopt it or not as we thought fit.

The day began with Matins in Chapel at 7.30 a.m. After breakfast and before the lectures, which began at 10 a.m., we were encouraged by the advice and the example of the Principal and the other men to spend some time, ten, fifteen, or thirty minutes, in silent meditation on our knees in the Oratory,—a room fitted up as a small chapel in the building itself, the large chapel where we assembled for Matins, Evensong, and the early celebration on Sunday being a short distance away from the College. This practice of daily meditation in the morning, when the mind was clear and fresh, though found by nearly all very difficult at first, gradually grew when it became a habit to be extremely helpful. We were encouraged to prepare for this meditation over night, so as to have something definitely before the mind when kneeling down.

Many aids to systematic meditation were recommended, e.g., Mortimer's *Helps to Meditation* (Masters, London); *Thomas a Kempis*; *Practical Reflections on the New Testament*, with introduction by Canon Liddon, (Rivingtons); Heygate's *Ember Hours*; Goulburn's *Meditations of the Gospels* (Rivington's); and others.

Lectures lasted from ten to one; at one, the bell rang for a very short service, *Sext*, in the Oratory, lasting from eight to ten minutes. This service was taken from the compilation entitled *Prayers for the 7 Canonical Hours* (Shrimpton & Sons, Oxford).

After dinner at 1:15, we spent two or three afternoons in the week visiting in the districts assigned to us in the various parishes of Leeds.

At 6 p.m. we assembled for Evensong in the chapel.

Every Wednesday evening at Evensong, a sermon was preached by one of the men, being his own composition, and previously looked over by the Principal. This, taken in hand by each man, was very trying, but most useful. I must, however, confine myself to the more strictly devotional side of our life. Our mornings we had to ourselves for study and occasionally attending confirmation classes, guild meetings, &c., in the several parishes to which we were attached.

At 10 o'clock the bell rang for the service of 'compline' in the oratory; this service also

taken from the same book as above. After this service which was always a hearty helpful one, when the Principal and vice-Principal had left the oratory, and such men as did not care to remain, one of the men read aloud a portion of Bishop Wilberforce's addresses to candidates for ordination, or sometimes Goulbourn. The men took their part in reading week and week about. After this reading the reader concluded by using one or two of the prayers on the card, which I enclose. After compline we were encouraged to go at once to our own room for private self-examination and devotion. The oratory was of course open all day for private meditation and prayers.

The only services, attendance at which was considered obligatory, were matins and Evensong; but needless to say two other services were always well attended. Every Friday evening after compline and in place of the reading there was an address or meditation given by the Principal, or Dr. Gott, or anyone whom they might ask. On Friday also, in place of the service of *Sext* at 1 p.m., we joined in a Litany of Intercession, also to be found in the same book of offices.

On Sunday there was always an early celebration of the Holy Communion in the Chapel. The rest of the day we attended the different churches in the town.

Every Thursday there was an early celebration in the oratory, as also on every Saints' day and Holy day.

Occasionally, once every second term we all joined in a "Quiet Day," conducted by some good man. The manner of conducting such a day I need not explain, as it is no doubt familiar to you. This day, with its enforced silence, was found by some of the men too great a strain, but for my own part, I can only say that I found it most helpful and beneficial to the spiritual life.

I don't know that I can say much more about our life at Leeds, the devotional part of it I mean. I think it was more from the general tone and spirit, and example of the Principal and senior men, that the juniors seemed naturally to take up and imbibe the same Spirit.

Yours very sincerely,

LENNOX W. WILLIAMS.

A GREAT loss it is—the loss of worship; not to worship God through Christ. We know what it means and how it will end; and yet other purposes are accomplished by public worship than the good of the one who worships. One of our contemporaries says: "Many Church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that if one does not feel like going, the loss is all his own. But this is far from being true. You go to Church to help to kindle by your presence in the great congregation that flame of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting one upon another."

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CALENDAR FOR OCTOBER.

- OCT. 2nd—17th Sunday after Trinity. .
 “ 9th—18 h Sunday after Trinity.
 “ 16th—19th Sunday after Trinity. [*Notice of St. Luke*].
 “ 17th—INTERCESSION for Sunday-schools.
 “ 18th—ST. LUKE—*Evangelist*.
 “ 23rd—20th Sunday after Trinity. [*Notice of St. Simon and St. Jude, A. & M. Athanasian Creed*].
 “ 30th—21st Sunday after Trinity- [*Notice of All Saints*].

LIFE IN CHURCH SERVICES.

BY THE REV. CANON E. HOARE, M. A.

I firmly believe that we Churchmen have the *best Liturgy in Christendom*; a liturgy with less to be regretted, and more valued, with less of human invention, and *more of Scripture*, than any other Prayer Book in the world. But the worship cannot be made by a book, and, however excellent the book, the fact remains that the service of the Church of England may be cold, lifeless, deadening, and dead. But we are not content with deadness. In this laity and clergy are all agreed, for all alike unite in the wish that the hours of worship should be the most holy, the most happy, and the most refreshing hours of the week.

Now, in order to the attainment of this delightful worship there are four things which may be almost said to be essential.

1. There must be *spirit*, or our service must be what is called '*spirited*'; and few things in this world are more enjoyable. Now, the spirit of a service will depend very much on the person conducting it. A dull man in a dull mind dragging himself to church—the conditions of his living require it—will throw a dulness over everything; whereas the man with a light, happy, thankful spirit, going to church as to the great pleasure of his life, will throw a brightness over the whole service, and over all those that help in it. There is an insensible influence over everything which is felt all around him, and which affects, as it were, the very atmosphere. It is most interesting to observe how mind affects mind even when there is no direct outward communication. But when he begins the service you soon see the effect. The reading is all alive, and you see that his whole heart is in his work and that he realises the interest and solemnity of his sacred office. Then there will be *spirit* in the music. In well-adapted music there is a *marvellous power*. Who has not felt the power of a fine hymn well sung to a good tune? But it must be *well-adapted*. Some people seem to think that the spirit of a

service depends on the *quantity* of music. But I venture to believe that it is not the quantity on which to depend, but *quality*. If we want spiritual worship we must have good hymns and spirited tunes. But while we aim at spirited music may God preserve us from ever making a show of it! It is a dark day for a parish when the church is turned into a *concert-hall*. Advertise a musical performance, and you may attract a crowd, but you may wither all life from your worship. But if the service is to be spirited we must not depend on the *clergyman alone*; for the *whole congregation* must contribute. This is the enormous advantage which we have in the Church of England. A large proportion of our service is conducted by the *people*, and in arranging a shortened form for a mission I would keep almost exclusively to such parts as are responsive. It is important that the laity should remember this. If the service is dull it is not always the fault of the clergyman; but *the fault of those ladies and gentlemen who either will not take the trouble, or who think them-selves too refined to make their voice heard in the congregation*. How often have I sat in the midst of intelligent worshippers and not heard a sound or seen a movement of a lip amongst those by whom I have been surrounded. In such cases it is a lazy laity with whom rests the blame of a lifeless service. Thus far I have spoken only of a spirited service. But that is not all, for there is a great difference between liveliness and life; and it is life that we all desire. This brings me to the second point.

2. *Emotion is the very essence of worship*. All true worship is the expression of our emotions before God. Sorrow for sin, desire for reconciliation, thanksgiving, and adoration are all emotions; and worship is the expression of such emotions in reverent utterance before the living God. When David said 'I will love Thee, O Jehovah, my strength,' he did but utter the emotion of that true, deep, and experimental love with which his heart was full. And when we unite in the triumphant hymn, 'Therefore with angels,' &c., we unite with the unseen multitude of the heavenly host in most reverently pouring out the deep emotion stirred within the soul by that which we can only see by faith, the ineffable glory of the holiness of God. Now, my point is that, as these emotions are expressed in the language of our liturgy, so when there is real life they will be felt in the heart. I do not believe in those emotions which are quite undiscoverable even to the worshipper. I know perfectly well that I am treading on delicate ground. I am fully aware of the *danger* of a religion of *feeling* as contrasted with a religion of *principle*: but I believe there is quite as great a danger in a religion of principle without feeling; of a *cold, dry, heartless system*, that kindles no feeling and stirs no emotion in the soul. I do not forget Butler's great argument, that passive impressions are weakened by repetition, while active powers acquire strength in action; and I can see clearly that we must not always expect the same vividness of impression which we, in early days, so greatly enjoyed. But I am, at the same time, profoundly convinced that there ought to be, and that there may be, a vast deal more holy, fervent and deep feeling in our worship than many of us are even aiming at. Our Liturgy is the expression of such feeling; and surely if the feeling is not there we have but the dead shell, for the life is gone.

3. If *feeling* is to be sound and trustworthy, it must be the result of *intelligent conviction*. As the love of Christ constrained St. Paul, his judgment convinced him of the Atonement, so the highest, most peaceful, and most soul moving emotion is that which arises from a well instructed judgement in the truth. Thus, if we desire life we must see that all the worshippers thoroughly *understand* the worship in which they are engaging. It is the principle of the Church of England that both 'public prayer and Sacraments should be in tongue understood by the people.' Carrying out that principle

we want the power of real intelligence to give as it were a backbone to the emotions of our worship. How to promote that intelligence is too wide a subject for me now. My present business is with the worship itself, and how to promote within the Church that intelligence in worship which is essential to the highest order of Christian emotion. One thing is perfectly plain—that to which I have already alluded. There must be *good reading*—good, clear, vigorous, intelligible reading—and that not of the Lessons only, but the prayers. I sometimes hear reading that is enough to deaden anything, and, more than that, I have heard bad actually justified. I have heard people actually cautioned against what was called 'preaching the prayers,' by which, I believe, was meant giving to each clause its right expression, and using the voice for the utterance of the emotions of the heart. Such people seem to prefer the dead level of a meaningless monotone. But whatever is meant by preaching the prayers, of one thing I am perfectly sure—viz., that it is essential to life that we should *pray* them, and if we pray them it is a law of human nature that the modulation of the voice should vary with the varying emotions of the soul.

Then, again, I am persuaded there should be *great care with reference to the use of music*. I have already spoken of its power; but it must never be forgotten that the same power misused can stifle intelligence. This is the only objection that some feel too frequent chanting of the Psalms. We believe that a great many persons cannot follow them, and so lose the intelligence of that delightful part of our worship. A clergyman standing with his choir in the chancel is surrounded by a volume of sound, and thinks it most satisfactory; but let him some day go and worship at the far end of the church amongst the people, and he will in *some cases* find himself sometimes surrounded by a stillness that may almost be heard. So with the Belief. I know few things more heart-stirring than a large congregation standing up to declare before God and man that they believe in one God the Father Almighty. But what can be more destructive of all intelligent worship than that, instead of doing so, they should be required to stand by and listen while some men and boys sing a long, *elaborate* piece of *difficult music* in which they are not intended to take a part, and which not one out of fifty can follow? I can scarcely imagine an arrangement more destructive of all life in worship. I say, then, *use music as a power*. But let it be a power not to deaden, but to quicken, not to obscure, but to help the soul in rising intelligently to God.

4. Last, and above all, true life must be the result of the *life-giving power of the Holy Spirit*. While it was the duty of the Lord Jesus Christ by His propitiation to open the new and living way, it is the office of the Holy Spirit to lead us in by the way which Christ has opened. When, therefore, we speak of life in our services we mean the living worship of living souls before the Throne of the Living God; and such life can only be given by Him Who is 'the Lord and Giver of life.' I know very well that it is impossible to explain His action, but though it cannot be explained, thank God! it may be experienced, and when experienced it is something infinitely beyond all human instrumentality. Good reading may satisfy the understanding, and good music may charm the ear, but the life-giving power of the Holy Spirit breaks the heart, sways the will, and moves the minds of men as corn is bent before the wind. It produces the same sort of effect as was produced when the old Henry Venn was vicar of Huddersfield, and a deputation was sent from an infidel club at Leeds to hear him. These men fulfilled their errand, and on their return reported to their infidel friends, 'Truly God is in that place, though we know Him not.' There was life in that service at Huddersfield, and that is the life in which we must all most earnestly

pray for in our churches; for the emotion which the Holy Spirit kindles will not die out with the mission; the love which he sheds abroad will not be always craving for novelty; and the worship in which He raises the heart will be going on rising and deepening till we join in holy adoration with the vast multitude of the living ones before the Throne.

BISHOP HALL ON EPISCOPACY AND APOSTOLICAL SUCCESSION.

Dr. Perowne's citing of Bishop Hall as a witness in support of his peculiar and unfounded views of the Church, her orders, and the necessity and reality of the Apostolic Succession, would seem to be more than unfortunate for him, according to the following quotation, kindly furnished us by a friend, and taken from *Vox Ecclesie*. His witness destroys his theory: "In his chief work on the subject, entitled 'Episcopacy by Divine Right asserted,' Bishop Hall says: 'The Church of Rome is a visible, a truly visible Church, but an unsound one.' As regards others, he says: '*We abhor new churches: and new truths*.'" Again, "It is usually upbraided to us out of our reverend Whitgift that there may be some appendances and formalities of government alterable by the wisdom and discretion of the Church—yet for the main substance, it is now utterly indispensable and so must continue to the world's end—indispensable by any voluntary act. What inevitable necessity may do—in such a case we dispute necessity hath dispensed with some immediately Divine Laws. Where then that may be justly pleaded we shall not be wanting both in our pity and our prayers." The good Bishop quotes Ignatius: "Without these (Bishops, Priests and Deacons) there is no elect Church. Without these no holy congregation, no assembly of the Saints." adding, "So here are words which no Videlius can carp at as interpolated, imposing such a necessity of the being of these three several orders in God's Church, that it cannot be right without them." After his asserting, "Episcopacy is of Divine Right," we quote but one more out of many possible extracts: "The Apostles were Church governors appointed by Christ to order and settle the affairs of His Spiritual Kingdom, and therein, (beside the preaching of the Gospel and baptizing, common to them with other ministers) to ordain a succession of the meet administrators of his Church. Thus they were, would be, must be succeeded neither could the Church otherwise have subsisted. No Christian can deny this, all binding upon a necessity of Apostolic succession, though differing in the quality and degree of their succession." All this from a formal work setting forth among others: (1) That the forms ordained for the Church's administrations by the Apostles were for universal and perpetual use, and ii., "To depart from the judgment and practice of the universal Church of Christ ever since the Apostles' time, and betake ourselves to a new invention cannot but be, besides the danger, vehemently scandalous and savour too much of schism."

THE BISHOP OF LIVERPOOL ON MISSIONS.

The Right Rev. Dr. Ryle, in a letter addressed to the Rev. Canon Bridgeman in reference to Special Mission Services to be held in the Parish, says:—"I am satisfied that Missions, wisely conducted, are a good engine for doing good in the present day. They tend to awaken the thoughtless and careless, to lead on those who are doubting and halting between two opinions, and to establish and comfort all true Christians, and to make them increasingly zealous of good works. I hope that this may be the result in every parish in Wigan. I need

hardly remind you that it is useless to expect successful results from any missions unless it is both preceded and followed by the use of appropriate means, such as special visiting from house to house; special invitations to attend the services which the Missioner will conduct, and special instruction for those who appear to derive benefit from the mission. Above all, it is of the utmost importance to urge upon your people that they can help forward the work of the Mission by supplications, prayers, and intercession. For movements like these good is not done "by might nor by power," but by the outpouring of the Holy Ghost. In order to obtain this, even those who are kept at home by ill-health, or kept away by business engagements, can give valuable aid."

CHRISTIANITY AND WORK.

BY THE REV. CANON HOLE.

Under the older Covenant, God's people knew that there must be happiness in work, because the Lord God took the man, whom He had made in His own image, and put him into the Garden of Eden to dress it and to keep it; and they knew that work must be painful also because of the sentence which followed the Fall, "In the sweat of thy face shalt thou eat bread. Six days shalt thou labour." But Christianity brought a new light, a new life, a new happiness to all honest work. Note how all the circumstances of the Incarnation, of the restoration and exaltation of humanity through Emmanuel, are so many visible appeals to the sympathies of working men. When angels announced to a fallen world, "Unto you is born this day in the city of David a Saviour which is Christ the Lord," that blessed proclamation was not made in the palaces of kings, in the schools of philosophy, in the Senate, or the camp (though it was read by them all), but they sang that triumphant anthem which contains the source and secret of all happiness to some farm labourers, as we should call them, rough simple shepherds, keeping a watch over their flocks, minding their work, doing their duty. And when they went "to see this new thing that had come to pass," this wonderful mystery of the Word made flesh; so wonderful that the very design proves to be supernatural, divine—other religious bearing with them the evidences of human reason, but this being so utterly beyond it—what found they? The King of Glory lying in a manger. The Lord of Hosts in the outhouse of an inn! The helpless Babe of a poor mother born in a poor place on a cold winter's night, amidst strangers, Surely no Christian shall complain of his vile raiment when he remembers that Child wrapped in His swaddling clothes, nor of his hard couch when he thinks of that manger. Surely those lowly places, and those cottage homes, and humble occupations, and scanty means, of which so many are afraid and some ashamed, are hallowed for ever by their associations with Jesus, and an incitement and help to the brave patience and sweet contentment of Christ. And so when He spake as never man spake, and wrought as man never wrought, it was asked in astonishment, "Is not this the carpenter, the Son of Mary? Have we not seen these very hands, which gave sight to the blind, nay, life to the dead, have we not seen them working with axe, and chisel, and saw?" Whom did He select to establish His Kingdom and to convert the world? Not the clever disputers of this world, the famous writers and speakers, the learned expounders of the law, the skilful scribes; but He chose the weak. He chose whom the world called "unlearned and ignorant" to confound the wise. I suppose that St.

Paul was the only highly educated man of those first teachers of the Faith, and he constantly called those who knew him best to witness how he had worked, with his own hands, night and day, that he might be chargeable to no man. And the sacred history tells us how, when he had preached about the more perfect Tabernacle made without hands, he went home with Aquilla and Priscilla, and worked with them at the tents. Thus you see how Christianity exalts, ennobles, consecrates work. God has revealed Himself through His Son as a working God, "My Father worketh hitherto, and I work." Some speak of creation as though the Creator had left it to be a perfect piece of machinery which would regulate itself and go on for ever. But God worketh. He governs and maintains. "As surely as when the sun sets the light fails," writes St. Augustine, "so surely would all nations collapse if God withdrew His providential care." "And I work." None ever worked as He. As a child, in the perfect obedience of love; as a boy, in learning wisdom; as a man, in hard daily manual work, and in preparation for His ministry; and when the time came that He should show Himself to the world in the continuous labour of His Divine mission, culminating, but not ceasing, in that awful agony and death carried on in the place of the departed, resumed on earth from the Resurrection to the Ascension, and now continued here in His spiritual presence, and there in the intercessions which He makes for all, and the glorious preparations which He makes for the saved. And now He gives "to every man his work," and wherever it is accepted as from Him, and done bravely as for Him, He blesses it. It does not matter what or where our work may be. If we take its hardness as our heritage of final justice, and, withal, as our Master's cross, and its rests and rewards as signs of His Divine approbation, and as foretastes of paradise and heaven—why, then, I say to all their fulfilled work—

'Tis the primal cause,
But softened into mercy, made the pledge
Of cheerful days, and nights without a groan.

And thus with regard to our work as with regard to our health, our competence, our contentment, our freedom, and the good will of our fellow-men, common sense and Christianity are in complete agreement, so far as common sense can go. When it can climb no higher, then reason must take the head of Revelation, and so mount the hill. Common sense says, "No work, no wage; no study, no scholarship; no training, no silver cups." Christianity says, "No cross, no crown." Common sense says, "It is a grand thing to get through a lot of work, and then have the money or the praise"; but it does not say, for it does not know, that the meanest, commonest work can bring to him who knows for whom he is working as much happiness as the grandest enterprise, and that faith "makes drudgery divine" to him who believes that the great final question will be not "What did you do?" but "How did you do it?" "For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." To do our best, because it is our duty, that is the principle which brightens and lightens toil.

THE WEST INDIAN GUARDIAN, Bridgetown, Barbados, comes as a welcome addition to our Exchange list. "The paper is started as a venture of faith and in the hope that it may prove useful as a teaching Church organ, and a regular conveyer of news of every kind but specially Church news." May every success attend the "Venture," but we know there will be times when "faith" will need to be strong, and the realization of the "hope" of usefulness seem doubtful through the want of active interest on the part of those whom its publication is intended to serve.

FAMILY DEPARTMENT.

THE LOVED AND LOST.

"The loved and lost!" why do we call them lost?
Because we miss them from our outward road;
God's unseen angel o'er our pathway crossed,
Locked on us all, and loving them the most,
Straightway relieved them from life's weary load.

They are not lost! they are within the door
That shut out love and every hurtful thing—
With angels bright, and loved ones gone before
In their Redeemer's presence evermore,
And God Himself their Lord, their Judge, and King.

And this we call a loss! Oh selfish sorrow
Of selfish hearts! Oh we of little faith!
Let us look around, some argument to borrow,
Why we in patience should await the morrow,
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,
Thorns and thistles where we ever we turn,
What trials and what tears, what wrongs and wrath,
What struggles and what straits the journey hath!
They have escaped from these; and lo! we mourn,

Ask the poor sailor, when the wreck is done;
Who with his treasures strove the shore to reach,
While with the raging waves he battled on;
Was it not joy, where every joy seemed gone,
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
A little child, had halted by the well,
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
Where, this long journey past, they longed to dwell.

When lo! the Lord, who many mansions had,
Drew near and looked upon the suffering wain,
Then pitying spake, "Give Me the little lad;
In strength renewed and glorious beauty clad
I'll bring him with Me when I come again."

Did she make answer, selfishly and wrong—
"Nay, but the woes I feel, he too must share!"
No, for her bursting into grateful song,
She went her way rejoicing, and made strong
To struggle on, since he was freed from care.

We will do likewise; death had made no breach
In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach;
But there's an inward, spiritual speech
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again!
—Church of England's Magazine.

Taking the Tide.

A STORY IN TWO PARTS.

By Sarah Pitt, Author of "The way to Paradise," &c.—Part I.—(From the Quiver).

It was before the days of School Boards. Tom Fergusson, who had never heard of such an institution, and would certainly have congratulated himself that he did live in those unenlightened times if he had, was taking advantage of an interval of business to survey the gaudy-coloured posters that adorned a wooden boarding on his beat, and speculate what they meant.

Some of them had been newly put up that morning, and reflected half the colours of the rainbow in their lettering, in addition to the Pre-Raphaelite sketches that headed some. One of them represented a railway train, every window crowded with delighted faces, en route for some Eldorado of palaces and pinnacles at the foot of the hill. He studied it and the mysterious characters between till somebody's elbow nudged him from behind.

"Are you counting up how many coppers you've got towards going there yourself?"

"Where's it going to?" queried Tom, wheeling round to the speaker, a lad a year or two older than himself, in a grey suit with a red badge—a telegraph boy, evidently.

"Going to? Why, London, of course; don't you see it?" pointing with his thumb to the lower picture.

"Is that London? It looks a fine place."

"I should think so! Why, I've been there myself," very lofty indeed.

Of course that settled the question of its magnitude. Tom pushed his broom out of sight behind him, and looked respectfully at his new acquaintance.

"I say, don't you belong to the station down there?"

"I work there, if that's what you mean," retorted the other, with a dignity that conveyed an impression that the station rather belonged to him instead.

"I wish I worked there?" cried Tom eagerly. "Do you think if I got a jacket and cap like yours, and went and asked them, they'd try me?"

"To sweep out the platforms, I suppose?" laughed the lad.

"I'd sweep them, or anything they told me," said Tom earnestly. "It's just to be beside the trains. I look over the bridge there, whenever one goes past, and wish I was on the engine."

The telegraph official looked down at him curiously: he himself had no enthusiasm on the subject. He glanced at the gaudy bill again with a sudden suspicion. "I say, can you read and write?"

Tom shook his head.

"Then of course they wouldn't take you. What use would you be about a place where you have to read directions all day long? Where would I be if I couldn't, I'd like to know?"

Tom had no idea; he shouldered his broom abruptly, and went back to his crossing without another word. Read and write, indeed! They were accomplishments he had never troubled himself about hitherto, and had contrived to get on quite contentedly without. He brushed away thoughtfully at the muddy pavement, till the sound of a shrill whistle in the distance caught his ear. This involved an immediate expedition to the bridge; it was a signal he never disregarded.

Upon the broad stone parapet there was an unbroken view of a vast network of rails stretching away along the deep, broad cutting. Coal waggons and stray engines were lumbering hither and thither, and down yonder, out of the black tunnel mouth, flashed a fiery red spark—the London express. Tom watched it sweep along the curved line, threading its course among the heavy trucks almost like a living creature. Another minute, and it disappeared under the glass roof of the big station, and he got down from his perch with a sigh of profound admiration. "And that boy's inside, and can see it all, close to, whenever he likes, and if I went anywhere near, somebody would be sure to come and turn me out."

Tom brooded over the unequal divisions of fortune all the afternoon in a fashion quite unusual to him; generally, he had a faculty for forgetting his grievances as soon as they were out of sight, but this one effected him deeply.

There was one particular night mail that left just after seven every evening; he always waited to see that off before he set out for home. To-night he took up his position earlier than usual. It was bright September weather, and the busy gas-lit streets and thronged station below, with the brilliant-coloured lamps flitting about like meteors in the darkening twilight, made up a more cheerful scene than the dreary attic that did duty for "home," and Tom was always open to any attraction that postponed his return thither. Curled up beside the big stone lion on the parapet, he looked down with quick, observant eyes, that missed very little.

"I say, what are you doing up there?"

Tom glanced down; on the pavement was his acquaintance of the morning. He vaulted down in a moment.

"Looking at the trains. I'm glad it's you; I've been thinking about you all day."

"What for?" demanded the youth, rather astonished; he was fully conscious of his own virtues, but, as a rule, he was not accustomed to find other people so speedily impressed with them.

"I wanted to ask you how you got to work at the station, and where you learnt to read and write."

"They advertised for somebody at the telegraph office, and I answered."

"And they took you?"

"Of course they took me. I've been there ever since."

"How long!" went on the catechist, who was bent upon getting to the root of the matter.

"Oh, about six weeks."

"Oh!" ejaculated Tom, rather surprised in his turn; why, he himself had been at his crossing months longer than that.

There was decidedly less respect and more familiarity in the tone of the next question.

"What's your name?"

"Barker."

"And who taught you to read and write?"

"Why, I learnt all that when I was a mere child."

"But you must have begun some time; how did you get to know it at first?" persisted Tom.

"What do you mean by asking such heaps of questions? I've almost forgotten, it's so long since—at some Sunday-school, I think."

"A Sunday-school?" echoed Tom; "there's one at every Church, isn't there? Do they make you pay for teaching you?"

"Of course not; everybody knows that."

"Could I learn there, then?"

"You!" the emphasis was more plain than polite; "you! Stick to your broom: that's more in your way."

"But anybody can go to a Sunday-school?"

"Yes."

"That'll do, Barker," cried Tom, vaulting up to his perch beside the lion again. "The day after to-morrow's Sunday, and I'm going to look up a school and learn to read in no time, and then the next time they advertise for a boy at the station I shall answer it. I'd have learnt long since if I'd known that was all they wanted. I'll be in the station by the end of this year, so look out for me."

"I can tell you, you won't find it quite so easy, my friend. I know a lad who's been learning this three years, and he can't write yet."

"What a duffer he must be!" was Tom's comment launched after Barker's retreating figure.

Several of the expresses passed unnoticed the next day. Tom was engaged all his leisure moments inspecting the outsides of the various churches in the neighbourhood, and debating in his own mind which offered the best prospect of a finished education.

He decided upon one, finally, at the corner of the street, because it commanded a distant glimpse of the railway station. He walked round the building two or three times, studied the different doors and windows, and then, all the preliminaries arranged so far, he went back to his crossing, and proceeded to administer a vigorous brushing, to make up for shortcomings in the earlier part of the day.

"I wish I'd a hat to go in," he remarked to himself over it; "all the boys at that school wear them. I wonder if Rob Somers would lend me his for an hour or two? I'll borrow his blacking-brushes, too."

Bob Somers proved most obliging in the matter; both brushes and cap were placed at Tom's disposal. Bob was a shoeblack by profession, consequently his cap was decorated with a strap and badge, which added considerably to the effect.

Up the broad stone steps, into a hall with arched roof and pointed windows, went Tom the next afternoon, in the wake of the other boys, and planted himself on a form right in the centre of the room, where, as the classes formed, he presently found himself stranded alone. He was meditating an exodus to a more retired position, when a stout elderly gentleman came and sat down beside him.

"I think you are a new scholar?" he said. "I have not seen your face here before."

"No, sir; I never was inside a school before; it's just like I thought it would be, though."

"Do you intend to come regularly?"

"Only till I've learnt to read. A boy told me I could get taught here. How long do you think it'll take me if I try hard, and come every Sunday?" he asked anxiously.

"Ah, that depends upon yourself. We will help you to read by all means, but there are many other things we should like you to learn

as well; so I hope you will continue to come afterwards, too."

"Very well," agreed the newcomer, affably; "only I'd like to get to read quick. There's no hurry about the other things, and there is about that."

Tom was duly installed in a class at the end of the room. He was a little disquieted at the sight of his companions: they were mere babies in comparison with himself; but he speedily consoled himself with the reflection that the school was merely a temporary feature, and if he could only manage to learn to read, other things did not make any real difference.

He came away when the rest were dismissed, feeling that he had fairly taken the first step towards the goal. Sitting on the parapet that night, he gave Bob Somers a graphic description of his experience in the educational line.

"And did they teach you a lot?" inquired his friend.

"Ye-es, I suppose so," was the rather hesitating reply; "at least, I had a book full of words; the worst of it is having to remember the shapes of the letters. They're all a bit different, and they get kind of mixed up like."

Tom discovered that they were considerably more "mixed up like" by the next day, and the day after that they seemed to have vanished away altogether. Once or twice he tried sketching them from memory on a blank boarding with a piece of chalk, but those "shapes" were too much for them. If he had only possessed one of the school books, he could have looked at it lots of times a day, but none of the other boys had taken one home, and Tom had a certain amount of independence that kept him from asking for anything that to his mind took the form of charity, and he listened to his teachers laughing remark the next Sunday, that it would be a work of time teaching him if he contrived to forget so completely, without attempting to excuse himself.

He propped open the book at first page again, and ground away at the A's B's with an energy that ought to have mastered the whole science at a rush, and did—for the moment.

But two or three days after, Tom's spirits were back at a low ebb; it was all slipping away from him again, after the provoking fashion of last week, and he didn't know how to prevent it. He would have bought a book cheerfully, but for a very sufficient reason—want of money. The crossing had never been a very lucrative one, and his frequent absences at the bridge had made it still less so.

To be Continued.

GIVING:—One of the greatest mistakes in Church finance is to underrate the value of systematic giving of small sums by persons who are not able to give much. The feeling that it is useless to give because one's gift must needs be small, is encouraged by the systematic neglect of such persons by those in charge of subscription papers or offerings. Every individual

should feel that it is a privilege to give something for Church work, and those who have charge of the finances of the congregation should take all pains to give every one the opportunity. It should be the ideal in every parish and mission—that every communicant give something, in a systematic way. There can be no doubt that the gifts of the poor are greatly blessed; for the same Lord who noted the widow's gift of all her little living still watches by the treasury of His Church. Let us take humbly and gratefully the gifts of the poor. And where these are systematically collected the volume of the offerings of the congregation is always increased.

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BAPTISMS.

SIMPSON—On Sept. 30th. In Christ Church, Albion Mines, N.S. John Robert Infant son of Tom and Thoinas Simpson.

MCPHERSON—At same place. Margaret Rose, infant daughter of James and Elizabeth A. McPherson.

BROWN—In St. George's, New Glasgow N.S., on Sept. 24th, Victor Odell, infant son of James P. and Ize'la Brown.

WILLIS.—In Christ Church, Albion Mines, N.S., on Sept. 25th, on 15th Sunday after Trinity, Robert, infant son of James T. and Janet McK. Willis.

MARRIED.

HOARE-THOMPSON.—On the Feast of St. Michael and All Angels, by the Rev. D. C. Moore, Rector of Albion Mines, and R.D.; John R. Hoare, to Bessie Thompson, both of Stellarton, N.S.

DECEASED.

LOOSEMORE.—Interred into rest at Toronto on Sept. 17th 1887, Robert George Loosemore, aged 20 years and five months eldest surviving son of the Rev. P. W. Loosemore, minor Canon of Canterbury Cathedral, formerly of Montreal, and nephew of Rev. J. Davidson, of Uxbridge, Ontario.

"He asked life of Thee, and thou givest him a long life, even forever and ever."

WARD—On Sunday, Sept. 18th, Mary Elizabeth, wife of G. A. Ward, Churchwarden of Christ Church, Albion Mines, aged 30 years. In Peace.

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MISSION FIELD.

MADRAS JUBILEE RETROSPECTS—Continued.

THE S.P.G. IN TINNEVELLY.

A Girls' Boarding School was commenced at Idaiyangudi by Mrs. Caldwell in 1844, followed by similar schools in other places; she then also introduced lace-making amongst the women; a branch of industry which proved a great success, and is carried on to the present day. This has provided suitable employment for hundreds of native women, especially widows. The Metropolitan of India, Bishop Wilson, visited Tinnevelly in 1841—42.

In 1877 Bishop Caldwell, who had been consecrated at Calcutta as assistant to the Bishop of Madras, was commissioned to supervise the S.P.G. Missions in Tinnevelly and Ramnad. The number of native clergy under him is 41, of whom 15 deacons and one priest were ordained by him in one day, the 19th December, 1886. The number of European Missionaries is three. The first native ordained was in 1854. In 1877 Southern India was visited by the most terrible famine it has yet known, and in that and the following year there were many accessions to the Christian fold, through gratitude for the help the starving poor received from benevolent Christians. Much of the increase which has taken place, as already mentioned, during Queen Victoria's reign was from this cause. Many of the more ignorant people of course relapsed, but many more remained. Church Councils have now been established in every district, and are doing a good work in the organisation and consolidation of the Mission. In 1880 the large and beautiful church at Idaiyangudi was opened for Divine service, and in 1885 another similar church was opened at Mudalur. Normal schools, both for boys and girls, have been established, and the whole Mission will soon be well supplied with duly trained teachers. Mission Dispensaries have also been established, and every station has now its Post-Office.

The S.P.G. Missions in Tinnevelly, including Ramnad, are divided into eleven districts, each of which is under the superintendence of a European Missionary or native clergyman of superior attainments. To begin with the northern districts in Tinnevelly. There are two of these, Puthamputtur and Nagalapuram, both under the superintendence of Bishop Caldwell. Puthamputtur comprises five pastorates, and Nagalapuram six, each of which is under a native clergyman. Tuticorin town is under the Rev. D. Samuel, B.D., native Chaplain both to the Bishop of Madras and Bishop Caldwell. Pudukottai and Saverpuram are under the care of the Rev. J. A. Sharrock, with three native clergymen to assist him. As Principal of the College, he has spiritual charge of the College also, which, with its affiliated schools, numbers 651 pupils Idaiyangudi, with its six pastorates, and Rad-

puram, with three, are under the care of Bishop Caldwell, whose residence is divided between Idaseiyangudi and Tuticorin. The class of 27 candidates for ordination lately held by Bishop Caldwell for three months was held at Idaiyangudi. Sixteen of those candidates were accepted by the Madras Committee and ordained. The ordination of eleven was postponed. The district of Nazareth is under the care of the Rev. A. Margoschis, with three pastorates attached to Nazareth itself, and the districts of Mudalur and Christianagram were lately placed under Mr. Margoschis' care, with four native clergy. There are Orphanages at Nazareth both for boys and girls, in connection with which there are industrial schools. Ramnad follows Tinnevelly, with its one European Missionary in charge, assisted by eight natives. It has its orphanages for boys and girls, and its industrial schools, and also a printing press. The last even deserving mention is the enthusiasm with which the Jubilee of the Queen-Empress was observed in every town and village in Tinnevelly. The S.P.G. Christians in Tinnevelly sent a telegram of greeting to the Queen.

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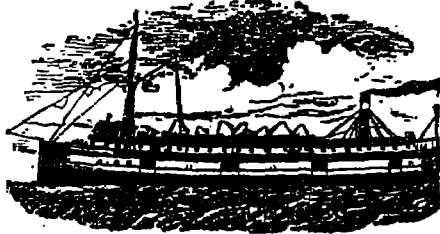
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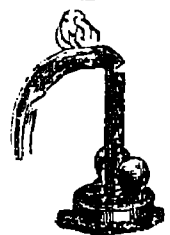
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