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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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ECCLIASTICAL NOTES.

THE SECRET OF A CHRISTIAN LIFE.—The Bishop of Lichfield, preaching at a festival of the Lichfield Diocesan Church Mission, said the whole secret of Christian life was based on *the love of Christ*. Men did not work for nothing; all men lived for something. Many lived for pleasure, others for gain, and some for fame, and to lead truly Christian lives men must be possessed of the great motive power provided by the love of Christ. His Lordship went on to explain what this love of Christ was, where it was seen, how men came to know it, and the results which it bore in the daily lives of those who espoused it. His Lordship insisted that any one who had the love of Christ in his heart would exemplify it in his life. There were many people, said his Lordship, who were very religious in church and very irreligious at home. A German proverb told them a man might be an angel in the streets and a devil in his house; but it was doubtful whether a Christianity which would not stand the wear and tear of life and meet the difficulties and trials which beset them was any Christianity at all. The Christianity which would do them good was a practical Christianity; and it was that to which the love of Christ constrained them.

FREEDOM IN THE CHURCH OF ENGLAND.—The Dean of Lichfield thus concluded a sermon lately:—I am bold to affirm that there is no Church on the face of the earth that enjoys greater freedom than the Church of England; and that you could not strike a heavier blow at the liberties both of the Church and of the nation than by severing the sacred bonds which now unite the Church, the Throne, and the State in one. And I believe that, when I say this, I am expressing the mind, not only of the great body of Churchmen, but also of vast numbers of our Nonconformist brethren, who feel that under the shadow of a comprehensive and tolerant National Church like our own they enjoy a freedom and tranquility such as they could not enjoy in an equal degree if the Church were disestablished. The Church of England has a wholesome moderating influence upon the various religious bodies around her. She sets up a standard to which they can look with respect; and by her sober and primitive teaching, as set forth in our Prayer Book, she keeps them in the path of orthodoxy. No, if there is danger to the Church of England, it is rather to be feared from within than from without. We want more unity amongst ourselves. We want more charity towards those who differ from us. Let us then at this time make it our earnest prayer that God will be pleased to bestow upon us these graces in larger measure. Then may we hope that in these days of sifting and trial our Church may prove herself to be more and more the "home" of our people, and exhibit herself more and more as the defence, the light, and the glory of our country.

THE BISHOP OF ELY ON DISESTABLISHMENT.—The Rt. Rev. Dr. Woodford, the Bishop of Ely, at his annual visitation at Cambridge, directed the attention of his hearers to the burning question of the day—the question of the

disestablishment and disendowment of the Church of England. Judging from the signs of the times, no one could deny that they, as Churchmen, were on the eve of a great and mighty struggle. They could catch in the threatening voice rising around the Northern Establishment a monition that a conflict was impending, independent of the zeal of the members of the Church and the good work done, and it was their duty to defend the vantage ground. He argued that the Church of England was not the product of any Act of Parliament, and he trusted that the tenacity which always accompanied slow growth would prevent her severance from her present position. He maintained that a National Church was the only machine for leavening a great empire, in great centres of which there was a middle class intermediating between pronounced atheism and religion, which should not be further alienated from God. The Church should not be identified with either political party in the State, and it was the duty of the clergy not to make the people take part in their quarrel. He recognized in both Liberals and Conservatives faithful members of the Church, and they should teach their people the right of the Church to its own property. In conclusion he urged that by informing the mind of the people they might mould and direct their wills and actions.

HOW THEY DEAL IN ITALY WITH APPARITIONS TO THE VIRGIN.—A telegram from the *Times'* correspondent at Rome says:—It having been announced that the Madonna would make her final appearance at Corano, the Syndic, Signor Mazzi, applied to the Prefect of Piacenza for troops, and was early on the spot with a small force of carabinieri and soldiers of the line. They took efficient measures, and at about 11 o'clock, when the concourse expecting the miracle was at the thickest, Signor Mazzi advanced to the rustic shrine, which he took down, together with all the ribbons, handkerchiefs, and heterogeneous offerings hanging upon it, and passed the whole to be inspected by the persons nearest to the spot. He then consigned the mass to the parish priest, to be removed into the church. Two carabinieri were then ordered to cut down the small thicket, and the projecting stones which formed a rude pathway. The people took all this quietly, and some applauded. The Syndic then retired; but he was recalled after a couple of hours by the carabinieri, as two girls had declared that they had seen the Madonna, and had prostrated themselves on the ground. The Syndic seized one. The other rose, and with ecstatic cries pretended to faint. No one prevented her from falling, and the shock instantly restored her senses, whereupon she took to flight. It was night before the assemblage dispersed, and loud murmurs of disappointment were audible when it was found that the expected miraculous appearance did not occur. A permanent guard has been established on the spot.

DECADENCE OF SECTARIANISM.—The Rev. Dr. Pentecost, of Brooklyn, N.Y., in an interesting article on the Evangelization of our cities, in the October *Homiletic Review*, makes these

startling revelations as to the sectarian bodies in New York city:—

Among the Congregationalists, there has not been, to my knowledge, a new church organized during the last five years; nor do I hear of any in prospect of organization. One or two mission chapels have been built in that time, but there is no immediate prospect of their becoming in turn self-sustaining and aggressive churches. How many years it has been since more than one new church of the Congregational order had been planted in the midst of New York's million and a half of population, I do not know, but certainly, I think, as many as ten. Old fields have been abandoned and new meeting-houses have been built in up-town neighborhoods, but this only goes to show neglect in the work of evangelization, rather than improvement. Whether the Baptist, Presbyterian* and Methodist have done better I am not informed. I sincerely hope they have.

*The Presbyterian certainly has not. She is not as strong in churches to-day as she was ten years ago.—J. M. S.

THE VAST LAPSED MASSES.—Dr. Pentecost, in the same article, referring under this term to those, says:—

Religion of any kind is utterly foreign to them. They are the heathen population of our great cities. They never enter any place of worship, and are utterly indifferent to the whole question of religion.

* * * * *

There are thousands and tens of thousands of people in our great cities, who live on the best streets and avenues, who seldom darken the door of a church, or if they do, it is a matter of fashion, or social convenience, or conformity. The lapsed masses among the middle and upper ten thousand is as marked as that of their more lowly and less favored brethren, and with far less reason. There are thousands of people within sight of church and sound of bell in Brooklyn, of the upper middle class, who rarely, if ever, go to church. On Sundays, when the weather is pleasant, they spend their mornings in bed, reading the Sunday newspapers, or idling about; and in the afternoons they are at Coney island, or other places of resort, by the ten thousands.

FACTS TO BE REMEMBERED.—1. That the doctrine of the necessity of an Apostolic Ministry to the proper constitution of the Church and administration of the sacraments, which he speaks of as having been long ago exploded, is held in terms by perhaps nine-tenths of all the Christians in the world.

2. That it has not been controverted or denied, except by those Christian bodies which have unfortunately lost it.

3. That nine-tenths of the few who deny it in terms adhere to it in practice, and allow no man to administer the sacraments until he has been ordained by the laying on of hands of their chief ministers.—*Church Messenger*.

Will the Clergy and Laity note the Magazines and Books offered for securing New Subscribers.—See p. 12.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

DIGBY.—Trinity Church.—Tuesday, Sept. 29th, being the festival of St. Michael and All Angels, was also the one hundredth anniversary of Trinity Parish, Digby. On Michaelmas Day, A.D. 1785, the Loyalists (who had arrived and made the first clearing in this place in the spring of 1783) elected churchwardens and vestrymen, and in memory of Trinity Parish, New York, from which most of their leaders had come, called their new ecclesiastical domain Trinity Parish. On Tuesday, Sept. 29th, 1885, therefore, an early celebration of the Holy Communion was held in Trinity Church, at 7.30 a.m., many of the faithful attending, this being judged the best method of beginning the second century of the parish. In the evening, at 8 o'clock, a large number of the parishioners and their friends assembled at the Rectory. A history of the parish, compiled from the parish records and other authentic sources by the Rector, Rev. John Ambrose, was read by him to very attentive hearers. This was followed by music and refreshments, and the evening was closed by singing the Doxology and prayer.

Trinity Church has been much benefited lately by the following gifts:—A handsome chandelier, presented by the parish literary club and some friends among a similar club in this place; a full set of sun-lamps, and an outfit of coconut matting for the passages, by other donors among the congregation.

Digby, as a watering-place and summer resort, is fast extending the area of its constituency—an ever-increasing proportion of people of wealth and refinement being observable amongst its visitors every successive season. Its exquisite scenery, its beautifully cool and equable climate, its total exemption from fog, its mineralogical and botanical resources, the boating and bathing to be enjoyed on its extensive basin—all those and many other attractions are now making it necessary that a good summer hotel should be started here by some enterprising company.

Rev. Dr. Tatlock and Rev. F. W. Braithwaite, of Stamford, Conn., were among our visitors this summer—the former gentleman bringing his family, as has been his custom for several years. To both of these reverend gentlemen the Rector of Digby and his parishioners are greatly indebted for services in the church and other favors.

The daily prayers and the early celebrations of Holy Communion are much appreciated by our summer visitors, as well as the parishioners, judging by the fullness and regularity of their attendance.

LUNENBURG.—On Thursday, the 1st October, very impressive thanksgiving services for the abundant harvest were held in St. John's Church here. The church had been appropriately and beautifully decorated for the occasion by the ladies of the congregation. There were wreaths of wheat, oats and barley, intermingled with bright scarlet berries. The font was beautifully decorated with garden and hot-house flowers. The pulpit and lectern were ornamented with wreaths and luscious fruits. The windows were brightened by moss and flowers. Over the altar was the text, "Thou visitest the earth and bleasest it." Over the gallery were the words, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." There was a handsome pyramid of all kinds of vegetables on the chancel steps. Besides the Rector, the Rev. R. C. Caswall, there were present amongst the clergy the Revs. Canon Partridge, of St. George's Church, Halifax; Rural Dean Snyder and E.

D. Harris, of Mahone Bay; G. D. Harris, of La Have; and William Ellis, of Sackville. The Rev. E. D. Harris preached in the morning, and the Rev. Canon Partridge in the evening.

TANGIER.—A bazaar and tea meeting held at Tangier on Thursday, the 24th Sept., in behalf of the Rectory repairs and a new church in course of building at Mooseland, realized \$111.85, or \$109 after payment of all expenses. Though the sum is small, it is large considering present hard times. Every part of the parish, from Shoal Bay to Spry Bay and Mooseland, contributed to the tables and the bazaar.

SPRINGHILL.—At a meeting of the congregation of All Saints', Springhill, Sept. 22nd, the Rector was unanimously desired to withdraw the resignation which he had rendered a short time before. In deference to their hearty wish, shown in a very practical way by their successful efforts during the succeeding fortnight, he has consented to remain with his people for the present.

The interior of the Parish Church has been beautified lately by the addition of handsome altar cloths and hangings, the generous gift of those unwearied benefactors of our Church, the Kilburn Sisters, of London. To their kindly thoughtfulness are also due several other gifts, pictures, tracts, decorations, surplices, &c., all which will be useful in the parish.

HALIFAX.—St. Paul's.—A meeting of the parishioners of St. Paul's was held last week to consider the resignation of the Rector, Rev. Dr. Hill. There were over fifty present. The senior churchwarden, Robert Taylor, presided. The letter of resignation from Dr. Hill was read. In it the rev. gentleman stated that in order to be near members of his family, who were obliged to reside in a warmer climate than Nova Scotia, he thought best to resign his position as Rector of the parish. No offer of a work affording greater remuneration had influenced him in his decision to leave Halifax and St. Paul's. He, however, had decided to accept the charge of a church in Switzerland, which has been offered him. The wardens were directed by the meeting to acknowledge Dr. Hill's letter and accept his resignation with regret. The following were appointed a committee to act with the wardens and vestry in reference to filling the vacancy:—Judge Ritchie, J. Y. Payzant, Peter Lynch, Alfred Shortt and J. H. Harvey. There was some discussion as to the salary which should be offered to the new Rector, but it was finally left with the committee to decide as to the amount of salary to be given. Several names have been freely mentioned as the coming choice of the congregation. It must be remembered that from a pecuniary and central point of view, St. Paul's is the chief prize of the Diocese, and the existence of the present church depends upon the incoming man being a born leader, in more ways than one. There is some talk of seeking abroad for a Rector. This is unfortunate in many ways at the present time, since it is a standing slur on the men in the Diocese, and also on the College which supplies the local men. The retiring Rector of St. Paul's was an ornament to the Diocese, and a King's College man. The late Rev. G. W. Hodgson was *facile princeps* in the Diocese, and a King's College man. In fact, King's in the past produced the best men of the Diocese, and why not now? Is it because the important parishes will not give local talent a fair chance for its scope?

ST. PAUL'S SUNDAY-SCHOOL ENTERTAINMENT.—A concert with toy symphony was held in Academy of Music last week, and was a great success. Several young ladies in connection with the school took part in the symphony, and the Haydn Quintette Club played a splen-

did programme. We sincerely congratulate and commend the Haydn Quintette Club, not only on account of its brilliant performances, but also on account of its courtesy in always being ready to assist at any charitable Church undertaking.

PARLOR CONCERT AT DARTMOUTH.—A very pleasant and successful parlor concert was given at the house of W. R. Foster, at Dartmouth, last Wednesday evening. There were several first-class amateurs from Halifax present, and a very brilliant assemblage filled the rooms. Mr. Foster has given much time to the choir of St. George's, and on leaving to take up his position in the Dartmouth church he kindly gave the concert in aid of one of the charitable funds at St. George's.

ST. MARK'S.—A very interesting event took place in this pretty little church last Wednesday, when Miss Sophia Overy and Mr. George Smith were joined together in holy wedlock. Miss Overy has always been an enthusiastic member of the choir, a diligent Sunday-school teacher, and foremost worker in the various charitable organizations of the church. Mr. Overy, father of the bride, is an old and respected vestryman of St. Mark's, and the number present at the wedding and at the breakfast testified fully to the esteem in which he is held. Although a heavy rain was falling, the church was uncomfortably crowded long before the ceremony began. The Rector, Rev. H. J. Winterbourne, performed the ceremony, assisted by the Rev. J. O. Crisp and Rev. W. C. Wilson, of St. George's. Professor Porter, of St. Paul's, presided at the organ, and the service was fully choral. After the ceremony was over, one hundred guests repaired to St. Mark's Hall, which was tastefully decorated for the occasion, and partook of an elegant and bounteous repast, and enjoyed the pithy and pleasant speeches. In the afternoon of the same day the children of the Sunday-school and of the Orphans' Home enjoyed a pleasant spread in St. Mark's Hall, in honor of the event. This old-fashioned hospitality was as novel as it was pleasant, and will long and pleasantly be remembered by those who were fortunate enough to be present. The presents were very numerous and costly. We wish the bride and bridegroom much happiness, and a continuance in the good works of the Church.

DIOCESE OF FREDERICTON.

ST. JOHN.—Trinity.—The Rev. J. Walters, Curate of Trinity Church, is about returning to England. During his short sojourn, Mr. Walters has made many friends amongst the Church people of St. John, who will sincerely regret his departure. Much sympathy was expressed for Mr. Walters in his late bereavement, whereby he was suddenly called upon to part with his wife, who, in the short time she was in this city, was very highly esteemed by all who knew her.

ST. JAMES'.—Under the care of its much esteemed Rector, Mr. Troop, this parish has been making rapid and most encouraging progress in every direction. The church is filled to overflowing; its Communion roll has increased from 60 to 200 during the past three years, and about 170 candidates have been confirmed during the same period. The church is in a prosperous position financially. It is only a few weeks since the Rector's heart was gladdened by the cancelling of a debt of some \$1,200 which remained due the contractor when the Sunday-school house was completed last autumn. Mr. Troop has recently been preaching a course of sermons for men. The attendance at these services has been very large, and shows the amount of interest that has been aroused. We believe that much good will ensue.

ST. JOHN'S.—The Rev. A. W. Daniel, of Craig-

hurst, Ont., is visiting his friends in this his native place. On Sunday evening, the 11th instant, he preached in St. John's Church to a large congregation. The Rev. O. G. Dobbs, the Curate of this church, has been appointed Chaplain of the Alms House. This action of the Commissioners of the Alms House will be warmly approved by the Church of England Institute, which has for some time past been endeavoring to have better arrangements made in supplying the spiritual wants of the poor in this institution.

St. Mary's.—During the past year extensive repairs have been effected upon this church, both externally and internally, and its appearance has been rendered much more attractive in consequence. The surroundings of the church have also been much improved by the erection of a neat fence enclosing the church grounds.

The new school-house, which replaces the one destroyed by fire in November, 1882, has been completed, with the exception of the basement, where some work remains to be done. The opening of the new building, on Thursday evening, the 24th ult., was an occasion of great interest to the congregation of St. Mary's, and of much happiness to those who have worked so earnestly in behalf of the school-house building fund. The programme for the opening comprised a short service conducted by the Rev. W. O. Raymond, the clergyman in charge of St. Mary's, and addresses by the Right Rev. Bishop Kingdon, the Revs. G. M. Armstrong, O. S. Newnam and G. O. Troop. During the evening, the choir of St. Mary's leading, the following hymns were sung very heartily:—"Forward! be our watchword," "We give Thee but Thine own," "Abide with me." Mr. A. P. Tippet, the Superintendent of the Sunday-school, has been most indefatigable in his efforts to secure the rebuilding of the Sunday-school, and the occasion of its opening is to him an occasion of much gratification. Mr. Tippet during the evening made a financial statement, showing the cost of the school-house to have been about \$3,500, of which amount some \$1,350 was still due the contractor. He trusted and believed, however, that the congregation and friends of the church would rise to the occasion, and that the debt would be cancelled before another year had elapsed. The offertory at the opening amounted to upwards of \$80, and a considerable amount was also subscribed toward the building fund, which will help to lessen the debt. The Sunday-school is a large building, admirably adapted for its purpose. It was well filled the night of its opening by an audience of over 400 people representing the various churches in the city.

A most interesting paper was read by the Right Rev. the Bishop-Coadjutor at the meeting of the Executive Committee of the Diocesan Church Society, held in St. John on the 4th instant, in which the needs of the Church in that portion of the Diocese bordering on the Upper St. John were forcibly depicted. This paper will shortly be published, and cannot but be productive of good in directing the attention of the Church people in this Diocese to a new and most promising Mission field.

PORTLAND.—**St. Paul's.**—The Rev. Chas. B. Kenrick, who has lately returned to his post as Curate of this church, has been much benefited in health by his vacation. The nineteenth Sunday after Trinity being the day recommended by the Synod to be observed as an occasion of harvest thanksgiving, a special service was held at St. Paul's Church, which was beautifully adorned with the fruits of the harvest. The singing of the hymns was bright and hearty, good music being always a leading feature in the services of this church.

St. Luke's.—Special services were held in this church on the nineteenth Sunday after

Trinity, being the day appointed in the Diocese to be observed as an occasion of harvest thanksgiving. The church was beautifully decorated with fruits and flowers. The Rector, Rev. L. G. Stevens, preached at the 11 o'clock service, from the text, "Thou crownest the year with Thy goodness." In the afternoon a memorial service was held in regard to the eleven unfortunate men who lost their lives by the "Humacao" disaster near Grand Manan. The church was crowded to its fullest capacity, and the service was very impressive. The offertory amounted to \$53, and is to be added to the fund for the support of those left widows and orphans by the sad disaster. The Rector preached an eloquent and touching sermon from the words, "And the sea gave up the dead which were in it." In the evening a special thanksgiving service was held for the Sunday-school children, who occupied the centre pews.

CARLETON.—**St. George's.**—The new Rectory in connection with this church is about completed, and is now occupied by the Rector, Rev. L. B. W. Fowler, who has the happiness of being the only clergyman amongst the thirteen who are laboring in St. John and its immediate vicinity to occupy a house owned by the parish. We regret to add that a considerable sum remains to be raised before St. George's Rectory is free from debt, and it is much to be hoped that the Church people of St. John may respond to the appeal that has been made for aid.

St. Jude's.—We learn with pleasure that the venerable Rector of this parish, the Rev. D. B. Parthee, has almost entirely recovered from his recent illness.

LANCASTER.—By an arrangement effected by the Board of Home Missions acting in conjunction with the Bishop of the Diocese, the parish of Lancaster becomes a new Mission, with Fairville as its centre. Hitherto Fairville has been served by the Rector of St. George's. The Rev. J. C. Titcombe, of Canterbury, has been appointed to the charge of the new Mission, and will shortly enter upon his work there.

CANTERBURY.—The Rev. C. Warneford, recently ordained to the Diaconate, succeeds Rev. J. C. Titcombe in the care of this Mission.

WELSFORD.—The vacancy which has existed in this parish for about eighteen months has been supplied by the appointment to the parish of the Rev. W. H. Street, late of the parish of Bathurst.

ST. MARTIN'S.—The Rev. J. Lockwood has resigned his charge of this parish, and will reside for the present at Hampton, King's Co.

DIOCESE OF QUEBEC.

BURY.—On Wednesday, the 7th inst., the Lord Bishop of the Diocese paid a most welcome visit to this Mission, and held a Confirmation in St. Paul's Church, Robinson, on that day, at which fourteen candidates were confirmed. After the Confirmation service there was a celebration of the Holy Communion, at which his Lordship was assisted by the Rev. A. H. Judge, of Cookshire, and the incumbent, Rev. W. C. Bernard. In the afternoon the Bishop consecrated an addition to the present burying ground.

On Thursday, the 8th, his Lordship proceeded to Gould, one of the out-stations of this Mission, where nine more candidates received the Apostolic rite of Confirmation.

DIOCESE OF MONTREAL.

DEANERY OF BEDFORD.—Missionary meetings were held last week at Bedford, Mystic, Stanbridge East, Cowansville and Sweetburgh, at which the claims of the Mission Fund were ad-

vocated by the Revs. Ker, F. A. Allen, Canon Davidson, and the Rural Dean. The attendance and collections were, with one exception, above the average of former years.

MONTREAL.—**St. Luke's.**—The annual meeting of St. Luke's Young People's Association was held in the lecture room on Monday evening. The following officers were elected for the present year: Rev. Geo. Rogers, B.A., president; Mr. Wm. Emo, 1st vice-president; Miss Rutledge, 2nd vice-president; Mr. E. Lamb, secretary; Miss Overing, treasurer; Mr. Maitland, Mr. Taylor, Miss Snasdell and Miss Nelson were elected on the Committee of Management.

LACHINE.—The Annual Harvest Thanksgiving Service was held in St. Stephen's Church on Tuesday, 11th Oct. The decorations were both beautiful and in harmony with the purpose of the service, which was bright and hearty. The Rector preached an appropriate sermon from St. Mark iv. 28: "First the blade, then the ear, afterward the full corn in the ear." Much credit is due to the ladies who accomplished the decorations, also to the members of the choir who, under the able leading of Mrs. Thornloe, did their part well.

A confirmation class has been organized in this parish. A good number are coming forward to receive the Apostolic rite of laying on of hands.

The Sunday School is in a flourishing condition. Names are rapidly being added to the roll book, and the active teachers are doing a good work.

EARDLEY.—The Rev. Walter Windsor, incumbent of Eardley, returned with his fair bride, *nee* Miss Hattie Lee, youngest daughter of Thomas Lee, Esq., Bank of Montreal, on the 25th ult. A large number of the members of his different congregations assembled at the parsonage on the evening of their arrival and gave them a very hearty reception. The bridal party consisted of Mr. Windsor and his bride, Mr. and Mrs. Lee, Miss Lee, Miss Andrew and Rev. Mr. Cunningham. The bride was the recipient of many elegant and costly presents from England, Montreal, Toronto and Eardley friends. The many friends of Mr. and Mrs. Windsor unite in wishing them many happy days of bridal bliss, and trust they may long continue to make their home at Eardley.

DIOCESE OF ONTARIO.

OTTAWA.—**St. John's.**—The Annual Harvest Thanksgiving Services were held on Sunday, Oct. 4th, and were largely attended. The ordinary choir was assisted by a few from other churches, and the music was admirably rendered; the congregation joining very heartily in the hymns and chants. The offertory for the poor amounted to \$74.

The Rector announced the appointment of Miss Carey, who had been trained in England, as parish nurse. Her services would be rendered gratuitously to the parishioners, a nurse's fund having been started for the payment of her salary.

The annual meeting of the Ladies' Benevolent Society was held on Wednesday, 7th inst., to commence work for the winter.

The Bible Class began on Thursday evening. The Band of Hope held its first meeting for the season on Wednesday evening, 7th instant, when a large number of children enrolled themselves again as members.

The Church of England Temperance Society meets on the third Wednesday in the month.

The Day of Intercession for Sunday Schools will be observed in Ottawa by special celebration of Holy Communion, and sermons in all the churches. In the afternoon, all the children of the Church Sunday Schools meet in St. John's Church for service, when addresses will

be delivered by the Ven. Archdeacon Lauder, F. R. Smith and A. W. Mackay.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of the Diocese held the 2nd Confirmation in this parish on the 30th Sept., when sixty-two candidates were presented by the Rev. Mr. Houston for the Apostolic Rite of Laying on of Hands.

On the 15th of January last, thirty-two persons were confirmed, making in all ninety-four for the year. There are over 360 communicants in this parish. At the last celebration there were sixty communicants at Christ Church, Burritt's Rapids, and sixty-eight at Trinity Church, Merrickville.

Miss Amelia DePencier, for three years the very efficient organist of Christ Church, was presented on the day of her marriage with three elegant pieces of silver, viz.: teapot, sugar-bowl and cream pitcher, as a token of the appreciation of her valuable services by the congregation.

OTTAWA.—A union picnic for the teachers and officials of the different Church of England Sunday-schools has been contemplated for some time, but owing to the cold and rainy weather has been abandoned for this year.

Christ Church.—The Ladies' Aid Association held a very successful entertainment and sale of fancy work in the Drill Hall, on Tuesday evening, the 6th ultimo. The entertainment consisted of a kermesse or animated chess and exhibition of Mrs. Jarly's wax works.

St. Alban's.—The incumbent, the Rev. J. J. Bogert, has returned from an extended trip to New York and resumed his duties on Sunday, the 4th inst. At the evening service he preached a very instructive sermon on church work in New York.

St. John's.—The annual general meeting of the Young Men's Guild was held on Tuesday evening, the 13th ult., in the Sunday-school hall on Mackenzie avenue. After the secretary had presented his report, which shows a marked increase in the number of members and a vast improvement in the Society's condition since its formation over a year ago, the election of office-bearers for the ensuing year was proceeded with, with the following result: President, Rev. H. Pollard, re-elected; 1st Vice, Mr. D. Parry; 2nd Vice, Rev. A. W. Mackay, re-elected; Secretary, Mr. R. Doney; Treasurer, Mr. G. H. Wilson; Auditor, Mr. J. G. Ternent; Executive Committee, Messrs. Fitzpatrick, Beeson, Bott, Ternent and MacGillivray.

DESERONTO.—The Bishop of the Diocese paid a visit to the parish on the 9th inst., and administered the rite of Confirmation in St. Mark's Church. Over forty candidates were presented. The church was handsomely decorated.

TYENDINGAGA RESERVE.—The difficulty between Rev. Mr. Baker and the Indians has been settled. Mr. Baker receives his salary up to 1st October, \$45 for the expenses of the trial, and \$200 damages for the injuries received at their hands. Mr. Baker will leave the parish.

ODESSA.—After a lapse of some four years, the Church service is again heard in this village. Through the kindness of Dr. Booth, a hall has been nicely fitted up for the purpose. Service is now held every Sunday morning at 11 o'clock. It is conducted by Rev. R. T. Burns, of Kingston. The congregation is increasing, and there is every prospect of a good work being done here.

DIOCESE OF TORONTO.

PERSONAL.—Rev. A. W. Daniel, has been appointed to the Mission of Craighurst and Vespera, instead of his brother removed to Toronto.

Rev. A. C. Miles has been appointed Missionary to Wyebidge and parts adjacent.

Rev. Mr. French, son of the Missionary at Coldwater, has been appointed to assist his father in his arduous duties.

Mr. Sims, student of Wycliffe College, has resumed his duties and given up charge of Whitthoff and Alma, at which stations he held services during the long vacation.

TORONTO.—*Church of the Ascension.*—The Rev. W. Haslam, now in this country has consented to hold a mission at this Church from Oct. 18th to 28th.

WASHAGO.—A revival of interest has taken place in this Mission under the earnest labours of Mr. F. J. Lynch, one of the students at Wycliffe College. A church, it is expected, will be built here next spring. Not long since Rev. W. J. Armitage baptized thirty-four children throughout this Mission.

ANOTHER SOCIETY.—One of the signs of the times is the multiplication of organizations of various kinds in the department of Church work. An effort is now being made to establish in the city of Toronto some branches of the "Ministering Children's League." The foundress of this society, Lady Brabazon, recently visited the city and held a meeting at which she explained the workings of the Society. Its objects are the promotion of habits of kindness, unselfishness and usefulness among children towards each other, their parents and friends—a cardinal rule being to let no day pass without some kind act. A meeting will shortly be held to organize branches.

TEMPERANCE WORK.—The annual meeting of St. Matthias', Toronto, C.E.T.S. was held recently. The society is steadily increasing its membership roll, and the financial condition is very good. The following officers were elected for the ensuing year; President, Rev. R. Harrison; Vice-Presidents, Rev. C. Darling, Messrs. W. Wedd and Wm. Butter; Secretary, Mr. J. C. Wedd; Treasurer, Mr. Hall; Financial Secretary, Mr. Kelly; and a large committee consisting of ten persons.

ASHBURNHAM.—*St. Luke's.*—The C.E.T.S., held its annual meeting on October the 6th. The usual reports were read after the devotional service, and an address by Rev. J. Farncomb. The society is in an excellent state and has accomplished much good. A piano and small organ were purchased and paid for during the past two years. The Treasurer's report showed the total receipts to be \$198.83, and expenditure \$178, leaving a balance of \$20 in hand. The following officers were elected:—Rev. W. C. Bradshaw, President; Messrs. F. Adams, and J. J. Rooney, Secretaries; Mr. W. McNeice, Treasurer; Miss Jackson and Miss Eva Tivey, organists; and the usual committees.

The opening meeting of the Church of the Ascension, Toronto, C.E.T.S. was held on the 12th. The school-room was crowded. Rev. H. G. Baldwin occupied the chair. The evening's entertainment consisted of a selection from Uncle Tom's Cabin, entitled "Eva," which was read by Mr. H. C. Dixon. The reading was interspersed with appropriate music rendered by the Cottage Meeting Choir. The association has a membership of 500 and is one of the most prosperous in the city.

TORONTO.—*St. Stephen's.*—A very pleasant evening was spent on Thursday last at St. Stephen's school-house, a concert being given by the choir of the Church, under the able management of Mr. Burch, the organist. A novel feature of the entertainment was the entire absence of lady performers, the choir being composed of gentlemen only. The songs by Messrs.

Hubbel, Bayliss and Omrod were very good. The chair was filled by the Rector, Rev. A. J. Broughall.

DIOCESE OF NIAGARA.

MOUNT FOREST.—Wednesday, Sept. 23rd, was a red-letter day for Mount Forest Church people, as the new Bishop, Dr. Hamilton, was to hold a Confirmation in St. Paul's. A little after 3 p.m., the procession of clergy left the Rectory, including the Revs. S. R. Asbury, Durham; G. B. Morley, W. Mono; R. T. W. Webb, Erin; W. R. Blachford, Colbecks; Wm. Bevan, Harriston; G. B. Cooke, Palmerston; and the Rev. R. S. Radcliffe, staff-bearer, and His Lordship the Bishop.

The hymns at the Confirmation service were led by the organist and choir of St. Paul's in a hearty manner and with credit to all concerned, the kneeling hymn, "Come Holy Ghost, our souls inspire," being especially touching and applicable. About thirteen received the Holy Rite. The Bishop's two addresses were beautiful in their simplicity, clearness and earnestness. His words were those of a man who has watched for souls indeed, and knew just where the downward grade began in so many lives. The most uneducated could listen and understand, and the most educated clergyman could see how deep were the rich veins of thought and life touched upon. At the evening service the surpliced male choir of Luther, with Miss May Lewis as organist, and W. F. Webb, Esq., as leader, took care of the musical portion of the service. At this service the handsome banner, presented some time ago by Miss Jessie Coyne, was carried in front of the choir, the staff, as in the afternoon, being carried before his Lordship by the Rector of St. Paul's. The Bishop was again the preacher, the text being "O worship the Lord in the beauty of holiness." The discourse pointed how we should act under the glorious dispensation of Jesus, giving ourselves, our souls and bodies for His service. Before the blessing, the Rev. Mr. Radcliffe, in a few words, welcomed the Bishop to this parish and church, and called upon (owing to the much deeply regretted absence of the Rev. C. G. Snapp) Mr. W. C. Perry to read a special address of welcome, to which the Bishop most appropriately responded, after which he returned.

The Pastoral Staff of the Bishop of Niagara, which was used at the Confirmation and evening services here, is worthy of more than a passing remark. It was the gift of the Bishop's former congregation, over which he was in charge for a period not less than 25 years, and to whom he ministered in the most loving and devoted manner. The staff is of course a shepherd's crook, the emblem of his office as Chief Shepherd of the Diocese. It is a most exquisite piece of workmanship, and came from England. It might be described as follows:—The rod measures 6 feet long, and is of black ebony, the joints where it screws together having thick clasps of the best silver; the top part of the pole is surrounded with a broad silver band with the words "Feed my sheep—feed my lambs," inscribed on it; above this is the thick base of the crook, composed of gold formed into a lovely gothic canopy, within which are gilded statuettes of the following Saints: St. James, first Bishop of Jerusalem, holding in his hand a miniature church, typical of the then infant Church of Christ; 2nd, St. George, with his foot on the dragon, the patron Saint of England; St. Andrew, with his special cross, the patron Saint of Scotland; St. Patrick, with staff in hand, the patron Saint of Ireland; and St. Peter, with the keys, as the foreman of the Apostles. At the base of this canopy are five amethysts encircling the staff, and following the outside bent of the crook are rubies; within the circle or end of the crook are the arms of the Diocese, with a painting on a gold setting

of Niagara Falls; below this, the Bishop's own family coat of arms, and above all, in gold, the mitre. The staff is the most handsome one; it is believed, in America, and cost \$800. It was the loving offering of grateful hearts, who felt nothing too good for God's service, and who could, like Mary of old pouring the costly oil on the Saviour's feet, do it with all sincerity, because His teachings had gone to her heart and had changed her life.

HAMILTON.—St. Marks.—On the evening of the 7th inst., the annual parish festival of Thanksgiving for the harvest was held in St. Mark's Church. There was a celebration of Holy Communion at 8 a.m., and Evensong at 8 p.m. The Church had been chastely and beautifully decorated by the willing hands of the ladies of the congregation and presented a bright and festal appearance. On the altar on either side of the cross stood vases of flowers, and below were ranged offerings of the chief products of our favored land—wheat and grapes. The font was a perfect marvel of beauty and the pulpit also had been adorned with fruits and flowers, while trailing ivies marked out the pillars and arches of the screen that separates the chancel from the nave. The large and efficient choir of the church was present in full strength and did justice to the careful training of the choir master, Mr. N. P. Bell, rendering the service reverently and with spirit. The organist, Miss Bell, afforded just the needful sustaining power to the voices of the choir, and was evidently more concerned about assisting them than displaying her own powers. The Psalms and Canticles were sung to Gregorian tones, and were heartily joined in by the large congregation. The Lord Bishop of Niagara was present and delivered from the parable of "The seed growing secretly," (St. Mark iv. 26-30) a sermon full of rich spiritual experience, which was listened to with earnest attention. The other clergy present were Rev. Rural Dean Bull, who read the lessons; Rev. Mr. Harvey, who acted as Bishop's Chaplain, and the Rector of the Church, Rev. R. G. Sutherland. The pastoral staff recently presented to the Bishop by his late parishioners of St. Matthews, Quebec, was borne in procession before him by the chaplain. The staff, composed of gold and silver and ebony, is a costly piece of most artistic workmanship, and would require an ecclesiastical antiquity adequately to explain its symbolic structure. The service was a most enjoyable one and was heartily entered into by all who were present.

CHURCHWOMEN'S AID SOCIETY.—The annual meeting of the Churchwomen's Aid Society in connection with Christ Church Cathedral, Hamilton, was held in the School-room when, after the adoption of the annual report of the Secretary-Treasurer, the following officers were elected for the ensuing year: President, Mrs. Fuller (Bishophurst); First Vice-president, Mrs. Mockridge; Second Vice-President, Mrs. Geo. Roach; Treasurer, Mrs. J. M. Lottridge; Secretary, Mrs. J. J. Mason. Managing Committee—Mrs. V. E. Fuller, Mrs. W. Ambrose, Mrs. E. Gaviller, Mrs. C. Stiff. Purchasing Committee—Mrs. E. Gaviller, Mrs. Freed, Miss Usher; Secretary-Treasurer of the Debt Fund, Mrs. Witson. Votes of thanks were passed to Mrs. C. Stiff for her valuable services as Secretary-Treasurer during the past two years and to Mrs. H. H. Morris, Mrs. E. Gaviller and Mrs. C. Stiff for the use of their houses during the past winter. The Society will meet hereafter in room 13 Canada Life Building, which will also be occupied by the Junior Branch of the Society, of which Miss Ridley is President, Miss Fitzgerald, Vice-President, and Miss Zealand, Secretary-Treasurer.

On Sunday, the 11th inst., the Lord Bishop of the Diocese preached three times; at the St. George's Church, Rymal, in the morning; at

Binbrook in the afternoon, and at Tapleystown in the evening. Truly our Bishop is an energetic worker.

On Monday, October 26th, Bishop Hamilton, of the Diocese of Niagara, will visit the English Church congregations of the parish of Elora and Alma. In the afternoon he will preach at Alma and confer with the congregation on the subject of the proposed new church. In the evening he will preach in St. John's Church, Elora.

BARTONVILLE.—A Harvest Thanksgiving service was held here on the evening of Tuesday, the 6th inst., the following clergy being present. The Revs. Rural Dean Bull and Dr. Mockridge, of Hamilton, T. Geoghegan, West Flamboro, and the Rector, Rev. F. E. Howitt. The service was choral, and the musical part was rendered by the surpliced choir of Christ Church Cathedral, Hamilton. The preacher on the occasion was the Rev. Dr. Mockridge. Attendance was very good.

HAMILTON.—At the meeting of the Literary Society of Christ Church Cathedral on Monday, the 13th inst., special reference was made to the recent removal by death of a promising young member, Mr. Charles Barnes; and resolutions expressing warm appreciation of his work, and sympathy with his bereaved relatives were unanimously adopted.

DIocese OF HURON.

RIDGETOWN.—The Rev. W. J. Taylor, of Wardsville, preached Harvest Thanksgiving Sermons here, on Sunday, Oct. 4th. There is a beautiful little church here, in a great measure through the exertions of the Rev. W. M. Shore, and his zealous wife.

AILSA CRAIG.—The recent wedding of the incumbent of this parish, the Rev. H. A. Thomas, was taken advantage of by his numerous friends in such a way as to prove that, despite the mournful lament of pessimists, the hearts of the true children of our Church throb in unison with those of her clergymen. The bridal ceremony was solemnized by the Rev. J. M. Gunne, incumbent of Kerwood, on Thursday, Oct. 1st, at the residence of the bride's father, Captain H. Cranston, "Riverview," Becher. The bride and her attendant, Miss Jennie Webber, of Detroit, looked charming as they stood side by side, similarly dressed in brown travelling suits; while the groom was well supported by Mr. W. H. Macdonald, of Lambton. The sideboard was graced by a large number of elegant and valuable presents from the numerous friends of the bridal pair; and among those presents, one from the bridegroom's late parishioners of Trinity Church, Wallaceburg, was universally admired. It consists of a massive silver pitcher, handsome in shape and most beautifully engraved, accompanied by a brief address signed by a large number of the members of the Church in Wallaceburg. Immediately after the nuptial knot was tied, the party adjourned to the dining-room, where the richly laden and beautifully decorated table was soon surrounded by those whose appetites, though whetted by the morning air, served to make but little impression upon the store of good things provided by the ladies of the household. The repast finished, all was hurry and excitement, as the happy pair and a party of friends drove off, amidst a shower of good wishes, to take the boat for Sarnia, and thence to travel to Stratford, Brantford and other points eastward. The home-coming, on Friday, the 8th inst., was not less eventful. Arrived at the station at Ailsa Craig, the happy couple were taken in charge by a delegation of parishioners and conveyed to the Parsonage, where they were greeted by a large number of other people of the parish. After

all had been presented to the bride, and numerous congratulations and felicitations expressed, an excellent extempore speech was made by Mrs. Murray, wife of Rev. E. Murray, a superannuated clergyman resident here. The speech was concluded by the presentation to the bride and groom, on behalf of Trinity Church congregation, of a handsome silver tea service, consisting of six beautifully formed pieces, supported upon a massive salver, and all most exquisitely engraved. Overwhelmed with emotion, the bridegroom was almost unable to speak. Recovering his self-possession, however, he responded for himself and his bride, expressing gratitude for this expression of affection, and breathing the hope that the purity and durability of the present might prove to be emblematic of the pureness and enduring nature of the bond existing between him and them as pastor and people. When the addresses were ended, adjournment was made to the dining-room, where a bountifully laden table, richly ornamented with flowers and fruit, attested the industry and handiwork of the ladies of the parish. After this sumptuous repast had been satisfyingly discussed, a few hours of social enjoyment succeeded; and then at twilight the happy couple were left to enjoy the pleasures and comforts of their new home, cheered and enlivened by the consciousness of possessing the sympathy and affection of a united and loyal people. May the pastorate begun under such happy auspices be blessed by the Great Shepherd to the eternal welfare of the sheep of His pasture.

BRANTFORD.—Grace Church.—The Rector of this church, Rev. G. E. Mackenzie, was on Sunday, the 4th instant, assisted at Morning Prayer and in the administration of the Holy Communion to about one hundred communicants, by the Rev. H. A. Thomas, of Ailsa Craig. This clergyman also preached a sermon, which was attentively listened to by a very large congregation. The theme was, "The true attitude of the dying sinner towards the loving Saviour," from St. Mark x. 15.

St. Jude's Church.—By the resignation of Rev. W. A. Young, to take up the work of Commissioner to the Bishop, this church loses the services of one of the ablest preachers in the Diocese.

LONDON.—Chapter House Harvest Home Festival.—A large audience attended the harvest home social entertainment at Convocation Hall of the Western University last week, and all spent an exceedingly pleasant time. Among the clergy present on the occasion were the Revs. Canons Innes and Norman and Revs. Messrs. Evans Davis, R. Hicks, F. Kerr and G. G. Ballard, each of whom delivered timely addresses between the numbers of the second portion of the programme. Amongst those who took part in the entertainment were Misses Brierley, Imlach, Whately, Moore, G. Imlach, W. Danks, Gunn, Sage, Raymond, Mrs. Brown, Messrs. Chapman, Ed. Taylor, F. Taylor, Macklin, Chas. Cox, Beverly Cox, Jones and others. The programme comprised instrumental pieces, solos, duets, readings and a glee. Subsequently a grand auction sale of cakes, candies, &c., was held, at which the prices realized were fair to middling, the bargains, however, being great. The hall was handsomely decorated on the occasion, and presented an exceedingly pretty appearance. The National Anthem terminated the proceedings, which were thoroughly enjoyable from opening to close.

ZORA.—The Rev. W. Davis preached special Thanksgiving Services in the Church here on Sunday, the 11th. The Rector, Rev. Mr. Racey, taking the service. The congregations were large and much interested in the services. The sermons were earnest and practical illustrations of Divine mercies—the call for heartfelt gratitude was strongly urged.

INVERMAY.—Rev. Rural Dean Cooper was visited a short time ago at his residence, at Invermay, by a surprise party with an abundance of good things to eat, and a load of handsome furniture, amongst which was an easy chair, presented by the ladies.

MITCHELL.—Rev. E. F. Wilson, the founder of the Indian Schools at Sault Ste. Marie, lectured in Trinity Church on Monday evening last. He has recently returned from the Northwest, and is accompanied by a little Indian boy in native costume, which he brought back with him from that country.

Fading Leaves.—"We all do fade as a leaf," was the subject of a discourse delivered on Sunday morning in Trinity Church, by Rev. J. Ridley, the Rector. At this season of the year the theme was most appropriate, and was handled with the gentleman's usual clearness and ability. Referring to the shortness of life he said there were 260 families connected with the Church in this place, and from a reference to the registrar he found that during the past eleven years 140 of the number died, and that 134 were buried in Trinity Church burying grounds! This is a large percentage of the whole, and shows that the allotted time of man here below, is but short indeed.

SARNIA.—The Sarnia Observer had the following paragraph: "An effort will be made by the St. Jude's congregation, of Brantford, to get Rev. Mr. Davis to that city. The rev. gentleman, who was removed to Sarnia some years ago, was very popular in Brantford—*London Free Press*. Its all right to make the effort; but the reverend gentleman is too well liked here to be let go."

The concert given in the town hall Thursday night by the ladies of St. George's Church was good. There was quite a large audience. Dr. Hartmann rendered two solos on the flute, and each time received an enthusiastic encore. The singing of Miss Forsyth and Mr. Slocum was much admired, and the home talent part of the programme was well given. The amount realized was \$125.

CORUNNA.—The Lord Bishop of Huron attended service and preached in Christ Church Sunday afternoon. The congregation which greeted His Lordship was immense, and as attentive as it was possible to be. The service was conducted by the Revs. T. R. Davis, M. A., of Sarnia; J. Homes, one of the former incumbents of the Church, and Dr. Armstrong.

DIOCESE OF ALGOMA.

THE BISHOP OF ALGOMA'S VISIT TO PORT ARTHUR AND THE THUNDER BAY DISTRICT.—(Concluded.)—On Saturday, the 5th Sept., the Bishop and Incumbent walked out to inspect the cemetery, about a mile from the church, on the Dawson road; a road now become historic as the one travelled by Colonel (now Lord) Wolseley and his men on their way to Fort Garry in 1870. In the evening the Bishop met the churchwardens and congregation at the parsonage for the discussion of parochial matters. The Treasurer reported the condition of the debt on the church, &c., which is being steadily reduced, and no doubt was entertained as to its extinction by the time of the Bishop's next visit; so that the consecration of St. John's church, the largest in Algoma, is confidently looked forward to as the great item of interest in 1886.

For some years past the Thunder Bay Mission has received an annual grant of £50 stg., from S.P.G. The Bishop gave notice (which was cordially accepted by the clergyman and people) that this grant will cease on the first of January next. The proposal, made last spring, which gave much pleasure to all friends of Algoma, to erect Port Arthur into a self-supporting, independent parish, was talked over, and the opinion was unanimous that laudable and

creditable as the movement was, it was undoubtedly premature. The extinction of the debt on the church, the payment for some considerable and very necessary repairs to the parsonage, and the assumption of the £50 above mentioned would give, it was concluded, quite enough to Port Arthur to do until the next episcopal visit.

On Sunday morning the Bishop preached and officiated at the Holy Communion. In the afternoon, accompanied by the clergyman, he drove to and preached at the Town Plot, Neebing, where the Church of England service is held on alternate Sundays in the Presbyterian Church. Of this place and its urgent needs, more will shortly be made known to the well-wishes of this missionary diocese. In the evening the Bishop again preached at Port Arthur to a crowded congregation. On Monday morning he left the town on a freight or supply train for Red Rock, but after travelling about fifteen miles the engine gave signs of feebleness, so that with difficulty a return to Port Arthur was effected. On Tuesday, another engine having been procured, the Bishop once more left this mission on his way to the wilderness around Lake Nepigon to visit the Indian Mission there.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

THE BISHOP'S CARIBOO JOURNEY.

We have already referred to the Bishop's journey up to his arrival at Barkerville, on the 30th of July. During his stay there, until Tuesday, the 11th of August, he had no lack of interesting occupation. Matins and Evensong were of course said daily in the very pretty, well-fitted church, with, on Tuesdays and Fridays, an address after Evensong. On the first Sunday and the following Thursday there was early celebration of the Holy Communion, and on the second Sunday, for the convenience of those living at a distance, a celebration after Matins. On Saturday evening, 1st of August, the Bishop gave a special address to those who proposed to communicate the following day, and after this, and also on the Sunday following he held a conference with the lay reader and church officers on matters which had occurred during the past year, and regarding others as to which they desired advice and guidance. The wish of the parishioners to have a resident Priest to minister to Barkerville, Quesnelle and Stanley, and the several mining creeks, was strongly urged. The subject was very thoroughly discussed, but there was a general concurrence of opinion that at present this cannot be. It was shown that, willing as the parishioners are to contribute liberally according to their means, they could not, in the present depressed state of the mining industry, provide more than \$500 to \$600 per annum, whilst a clergyman would require, where the means of living are so expensive, at least \$1,200 for his maintenance; the general mission fund, being unable to meet its present engagements, could much less give any aid. The services so regularly and well conducted by Mr. Stone, the lay reader licensed by the Bishop, had been throughout the year well attended, the number of the congregation being seldom less than 35. The choir had been diligent in practice and regular in attendance. With such an existing element of zeal and Churchmanship, it may well be conceived that it was a grief to the Bishop to be unable to comply with the wish of the congregation. They show themselves grateful for his annual visit and for such privileges as they have. May God, who can work by small means equally as by great, bless these means to this parish, and give them grace to persevere in all well doing. On Sunday, the 2nd August, there was a baptism at the evening service,

and on the 9th a confirmation at the morning service. During the stay of the Bishop everything possible was done for the comfort of him and his companions, and they take this opportunity of expressing their especial acknowledgments for the kindness and hospitality shown them.

A visit was paid to a gold washing claim, to witness the Saturday night "wash-up" of the preceding four days' operations. To the writer it appeared as though the vigorous stirring and raking of mud and gravel must result in the gold being washed away with it; but eventually a residuum of gold nuggets was seen at the bottom and adhering to the trough. The result of the "wash-up" was, on this occasion, exceptionally good, yielding between 30 and 40 ounces of nuggets, some as large as a bean, one of which was presented to the writer. It is a general belief that gold exists in rich quantities in the quartz ledges which are found throughout the district, but capital is needed for prospecting and for the necessary gold extracting machinery, and also better means of communication for bringing in supplies and machinery, the transport of which is now very costly.

On Sunday, the 9th August, after evening service, a meeting of communicants was held in the church, at which the Bishop submitted a scheme for the formation of a Communicants' Guild for the Diocese of New Westminster, with branches in the several parishes, having for its object—

- 1st. The cultivation of sympathy amongst Churchmen of the Diocese.
- 2nd. The deepening of spiritual life in individuals.

The Bishop entered into an explanation regarding the object of the Guild and its obligations. After consultation it was resolved that a branch of the Guild be formed at St. Saviour's, Barkerville, under the title of "The Guild of the Blessed Sacrament," and that the manual drawn up by the Bishop be approved, subject to such modifications as may be found expedient when submitted to a general council of other parishes. Mr. Stone, the lay reader, was elected to the office of Warden of the parish, and Mrs. Nason to that of Secretary and Treasurer. Several communicants were admitted by the Bishop, and the Office of the Guild was said. It was explained that a day would be named for the monthly meeting of the Guild, to be the same throughout the Diocese, if practicable, and that the Bishop, as President, would fix a day for the annual celebration of Holy Communion, with especial intention for the object of the Guild, throughout the Diocese. On another evening, after the general congregation had separated, the Bishop addressed the choir, amongst other matters showing them by what means they might render the musical service more perfect. On Saturday, the 8th of August, a musical entertainment was given in the public hall, a general wish having been expressed that Mrs. Sillitoe should take part in the performance, her singing on former occasions having been heard with favor. The room was well filled on the occasion. There was no charge made for admission, but before the close of the entertainment the Bishop addressed the audience, telling them that he had been pained to see the state of the cemetery, with its fences out of repair, weeds and briars growing rampantly. He asked them to remove this stigma by making a collection then and there to provide funds for the repairs. This was well responded to, \$57 being contributed forthwith, and three gentlemen nominated to carry out the work, which it is estimated will cost over \$100. Subscription lists will be opened, and the friends and relatives of those interred in the cemetery will be applied to to give their aid to the work, and there is little doubt as to the necessary funds being forthcoming.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

Our able English contemporary, the *Rock*, has the following forcible remarks, which we commend to the attention of the young men of Canada:—

There are thousands of middle-class Englishmen, under thirty, who have made haste to forget the little they learnt at school, and whose reading is now confined to the daily paper, supplemented only, if at all, by an occasional novel, or a still more occasional magazine article. Now let us go straight to the point. Is it right that this should be so? Is it not a plain neglect of a religious duty? We say a religious duty, for a man consists not only of soul and body; but he has also a mind, and that mind he must consecrate to the service of God who gave it. Powers of imagination, powers of reasoning, powers of memory, and the like, are all talents entrusted to us for use in the Master's service; and it is shameful to employ them only in business speculations, and in reckoning prices and calculating profits, or in "what we shall eat and what we shall drink, and wherewithal we shall be clothed." Our business, whatever it may be, we must, of course, each one of us, attend to; but when the day's work is over (and for most of us it is over by seven or eight o'clock in the evening,) is it not a plain duty to endeavour to raise our thoughts higher than the fluctuations of stocks and shares, the petty details of aristocratic flittings to and fro, the wholesale lying of professional politicians, the scandals of "Society," or the horrors of the latest crime? "Whatsoever things are noble, whatsoever things are lovely," said St. Paul, "think on these things;" and there is no excuse for mental idleness in the present day. The best books are within the reach of all. History, poetry, science, art—all are ready at hand to teach us if we will but learn. The history of our own land might teach us the same lesson which the Psalmist of old learnt; the 104th and 107th Psalms are even truer now than they were when first they were written; for both science and art have amply enlarged our ideas of the "wonderful works" of God.

The *Church Messenger* says:—

New York City is to be shaken up this Advent with a great mission, reaching out in all directions, to high and low, rich and poor, capitalist and laborer. We wish to ask why arrangements could not be made in all cities to have the same thing done? Indeed, it need not be confined to cities, as sin is not, but town and country might well share in the awakening, and during this season, when the whole Church is proclaiming the Lord is at hand, let a united effort be made to induce people to repent, to bring forth fruit meet for repentance.

The *Pacific Churchman* says:—

"Members of the Church" is a term scarcely more distorted from its right meaning by Protestant sectarians than in the very common usage of Church people. As is well known, the former apply it to such as have "joined" one or another of the various "orthodox" religious bodies—joined it, that is, upon the "experience" and "profession" of religion which they require. This is the sectarian idea of "joining the church." By the "church" they mean either one of the sects, or some invisible, inorganic body of the saved and sanctified, known only to God. Amongst intelligent Church people, on the contrary, it is at least theoretically understood that the Church of Christ on earth is a visible body ordained by Christ Himself, and that to be baptized is to become a member of the Church. According to this idea, all baptized people, adult and infant, good, bad and indifferent, are members of the Church, the world over, and only such so far as we have any right to determine. This is not

saying that God may not add thereto by the invisible working of His grace multitudes of others in all lands who have not had the opportunity to "enter into the Kingdom of God" through the door of Christian Baptism, or even by an actual knowledge of Jesus as the Saviour.

The *Church Press* says:—

It is one of the favorable signs of the times that Church Schools have become so numerous. They are planted in almost every part of the land, and from them there goes forth an influence which is as a pure, refreshing stream. The importance of a sound religious education has long since been recognized. If, as Aristotle says, the fate of empires depends on the education of youth, so, in a special sense, it is true that the Church can fulfil its divine mission only by taking hold of the young, bringing them under its power, and thoroughly imbuing their minds with its doctrines.

Church Bells says:—

Two curious side-lights have just been thrown upon the Disestablishment Question. The first comes in the shape of a manifesto from a Churchmen's Disestablishment Union, to which—wisely perhaps—no names are appended, and pleads for Disestablishment on the anti-Shakespearian theory that it were better to fly to ills that we know not of rather than bear the ills we have; its main argument for Disestablishment being based on the existence of defects in our Church system, and the probability of their eradication by the action of the Liberation Society. The second light comes from a document entitled a "Free Churchman's Objections to Disestablishment," in which he shows that it would strengthen Rome, promote sacerdotalism in the surviving Anglican communion, impoverish districts which would be unable to maintain voluntary churches, leave the cathedrals in a sorry plight, induce parish squabbles over the fabrics, destroy lay influence, and meet the dearest wishes of infidels, secularists, and all sorts of men who wish to disestablish the Church because they hate religion. These documents form a significant and important contribution to the literature of the subject.

We are obliged to hold over this week, owing to pressure on our columns, several items of Home Field, Correspondence, and other matter of interest.

AMERICAN BUDGET.

The journal of the Diocese contains the following record for the year:—Baptisms—adult, 37; infant, 99; confirmations, 85; marriages, 28; burials, 60; present number of communicants, 1,347; Sunday-school teachers, 151; scholars, 1,064.

The following figures are taken from the journal of the sixty-sixth annual Convention of the Diocese of Maine: baptisms—adult, 82; infant, 275; confirmed, 197; communicants, 2,381; marriages, 81; burials, 235; Sunday-school teachers, 202; pupils, 1,723; total offerings, \$30,246.24.

The will of the late P. C. Cornell, of Brooklyn, provides for legacies of \$5,000 to the General Board of Missions of the Protestant Episcopal Church; \$5,000 for Grace Chapel, Brooklyn; \$5,000 for Church Charity Foundation (Protestant Episcopal), Brooklyn; \$5,000 for the Brooklyn City Hospital.

The will of the late Mr. G. L. Harrison contains the following bequests: To the Hospital of the Protestant Episcopal Church in Philadelphia, \$5,000; to the Trustees of the Christmas Fund for Disabled Clergymen and the Widows and Orphans of Deceased Clergymen, \$5,000;

to the Sheltering Arms of the Protestant Episcopal Church in the city of Philadelphia, \$5,000.

Ex-President Arthur assisted at the laying of the corner stone of the new Trinity Church at Lenox, Mass.

In the New York letter of a Methodist paper the remark is made that it is a singular fact connected with the history of the Protestant Episcopal Church—the multitude of men in its ministry who have been occupants of Methodist pulpits, members of Methodist churches or sons of Methodist parents.

By the will of the late Mrs. Augusta Huntington, of Cincinnati, as just probated, \$300,000 are bequeathed to Bishop Whipple in trust for the Episcopal schools at Faribault, Mich. One-half this sum is to be expended for two buildings, one for Shattuck School, the other for Scabury Divinity School; the other half to be held and invested as a perpetual endowment, the income to be used for scholarships in Shattuck and the Divinity Schools. The will provides that these bequests shall be paid within five or seven years after the testator's death.

BRITISH BUDGET.

The consecration of Dr. Reichel as Bishop of Meath took place on Tuesday, the Feast of St. Michaels and All Angels, in the presence of a large congregation. The consecrating Bishops were the Archbishop of Dublin, acting for the Lord Primate, who is ill, and the Bishop of Down, Kilmore and Killaloe. The sermon was preached by the Rev. Canon Twigg, Rector of Swords, in the Diocese of Dublin.

A cable message announces that the Right Rev. Henry Cotterill, D.D., Bishop of Edinburgh, is seriously ill with cancer of the jaw.

Dean Howson has been ordered by his medical adviser complete rest for some time. The Dean is at present in Scotland.

A vacancy among the heads of Houses at Oxford is caused by the death of Dr. Bulley, the venerable President at Magdalen, who graduated at the University as far back as 1829. He was elected President of Magdalen in 1855.

Lord Penrhyn, who has already given the site for a new church at Capel Curig, a village nestling at the foot of Snowdon, will also contribute £1,100 towards the cost of its erection.

During 40 years \$200,000,000 have been expended by members of the Church of England in building and restoring churches.

The parish church of St. Andrew, Sedbergh, in the North Riding of Yorkshire, has just been restored, at a cost of £4,000.

Sunday, October 25th, has been selected as the National Church Sunday for the present year. Sermons will be preached in most churches, and offertories made on behalf of Church Defence.

The Bishop of Exeter recently opened the temporary iron church of St. Helena, on Lundy Island, which is situate about twenty miles from the "bar" in the Bay of Bideford. The building has been erected at the sole expense of the Rev. H. G. Heaven, the proprietor of the island, who has for many years conducted Divine service in a farm-house. No church has been open on the island from time immemorial, though the ruins of the old fabric of St. Helena are still discernible. The last recorded institution of a clergyman was that of Nicholas Comyng by Bishop Grandison, February 3, 1355. For two hundred years the island was the lair of pirates.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR OCTOBER.

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

THE CHURCH AND IMMIGRATION.

(An Ante-Congress Paper, by Rev. G. Jemmett, M.A.)

The purpose of the present paper is to review some of the leading points bearing on the claim arising from immigration on the general sympathy of the Church.

First. Emigration will be found to follow much the same rule as exportation. To this day for many of the minor dependencies of England,—whose demand is limited, and capital almost nil,—any refuse of the home market is thought not amiss; and it is not many years since important colonies, as Australia or the Cape, were the reservoirs into which the very scum and dregs of the population of the mother land were systematically drained, or into which, at best, those were received as settlers who soon were found to contribute more inmates to gaols than did the native inhabitants. The newcomers were, in fact, made up mainly of such as had been deported from or had voluntarily "left their country for their country's good." But, apart from such cases—the history of which we may consider closed—it may be assumed that neither England nor any other country sends abroad, as a rule, its best material. This is but what might be expected. In the exportation to a new and struggling settlement of manufacturing or other products, it is not for articles, we do not say of intrinsic value, but of the highest quality, that demand arises or an outlet is sought. So, too, the circumstances which make emigration a necessity—for it is from pressure, in some form or another, that home and kindred are, in general, given up—forbid our considering immigrants, socially, morally or religiously, the fairest representation of the country they leave. It is not, in fact, sections of every rank of life that we receive: not all the strata are represented: and so, from the nature of the case, the highest social positions, and the best qualities of mind and heart, are not ordinarily to be found.

Again, in what light are immigrants gene-

rally regarded? Do we invite them to our shores in the spirit of Israel's leader of old:—"We are journeying unto the place of which the Lord said, I will give you; come thou with us, and we will do the good?" Is immigration, in fact, regarded generally from a moral or religious point of view, or in what may be called its mere physical aspect? Is it, in a word, souls we count up each year as added to us, or so much mere sinew for the opening up and development of our vast natural resources? It is greatly to be feared that our whole view, as a community, of this question is secular to the very core—"of the earth, earthy."

But, further, immigrants, as we have said, are not generally the best, in every respect, of the community they leave. On the contrary, they but too commonly bring with them irreligious habits acquired at home; and our own experience and self-knowledge are sufficient to teach us—from the effects we observe in ourselves of mere change of scene and associations—that the step the emigrant takes in becoming such has in itself a secularizing tendency. And not only this, but the one thought, be it remembered, that possesses him is, the bettering of his worldly condition—in a word, money-making. Thus, in the struggle that ensues, religion encounters rude jostlings, the restraints of moral principle are relaxed, and the higher sensibilities blunted or perverted; whilst precisely those faculties are sharpened which do service to the lower portion of our nature, and which are mostly employed in attaining ends limited by the shroud and the grave. And the effect, in morals and religion, on the people amongst whom they come, no less than on the immigrants themselves, is a weighty consideration: for we are not to suppose that heterogeneous elements can be introduced into any social system without creating social disorder, to stem which counteracting and remedial measures must be adopted. Heavy, then, must be the responsibility of any Church into the peopled or waste places of whose bounds these disturbing forces find an entrance and a home.

But, besides the considerations already advanced (which are applicable to immigrants of any race or from any country,) we have others of a special character, which, taken into account, should make us think. "The Kingdom of God cometh not with observation" received, in the earliest days of the Church, some portion of its fulfilment in the quiet manner in which the Gospel was communicated from one Christian to another. Numerous instances might be adduced in which we have no more information about the first introduction of Christianity into any country than we have of its original peopling. We trace, however, much in the same way whence the people and the religion respectively came; a similarity of language in the one case, in the other a church rule or custom, suffices to direct us to the right source. But, however this may be, each individual Christian, wherever he journeyed, looked upon himself as a soldier carrying on a single-handed contest with the powers of this world. Because for a time he, as it were, fell out of the ranks and became mixed up with the heathen, he laid aside neither his uniform nor his weapons; he was, like Daniel, a converter among unconcealed enemies; and he did not, like the Chinese pagan now-a-days, leave his religion behind him with his country. Which does a Christian now the more resemble? His ancient brother, or the modern pagan?

Now, this consideration, we submit, only makes the new element the more dangerous to the moral and spiritual life of the community into which it finds its way, and thus adds to the claim on our Christian sympathies.

But there is another point to which we would call attention. The English Church immigrant knows nothing in practice of the maintenance of his own pastor. Accustomed, as he has been, wherever he might go through the length and breadth of his native land, to find

the ministrations of religion at hand and at call without cost to himself—not having, in fact, inherited or acquired any other impression of a Church but of one established and endowed from time immemorial—he finds it difficult in a new country to realize the fact that, if he would have the ordinances of the Gospel, he must make a pecuniary sacrifice for the maintenance of those whose office it is to supply them. He has, in fact, traditional associations of very long standing to unlearn, and to acquire in their room those of a directly opposite character; and as this is difficult and ever a slow process, he stands in need of the consideration and substantial aid of those whose lesson is to some extent learnt, and for whose wants provision is already made.

Let us now awhile have in our mind's eye some howling wilderness of dense forest and impenetrable marsh. Shanties here and there are dotting the surface. Wolves, bears and the like take note that they are no longer in serene, undisturbed possession. Season after season fresh settlers pour in, till, in due course, the wilderness bids fair to flourish as a garden. The outside world begins to think that some gain may be gotten from opening up a connection with this new home of man. So magnificent a farming or lumbering region must be developed. Ere long, on an iron road, its products speed, hundreds of miles, to some lake or seaside depot, whence wind and steam bear them to minister to man's needs and comforts in other and distant lands.

Now, with respect to a vast region into which the soldiers of this world thus pioneer and make good their way, what is the Church's course? Months, perhaps years, roll by, and at length one solitary picket is posted there. His position, we will not resist the temptation of adding, brings forcibly to our recollection a cartoon, during the Crimean War, of the Paris *Charivari*. Every one has heard of the great *entente cordiale*, to foster and preserve which resort was had to all kinds of expedients. Amongst the minor and, perhaps, not least efficacious means, the *Punch* of our Gallic allies was pleased, in enthusiastic admiration of British "solidite," to represent a solitary Highlander as sentinel, within an inch of a frightful precipice, and with his back to it. A cry of amazement comes from one or two passers-by; but, says his companion, "Ces soldats ne reculent jamais." True this is, too, possibly, of the commissioned soldiers of the Cross; but there is One who, "knowing what was in man," Himself sent forth the first such "two by two."

At best, as we have said, one detached, forlorn unit is thus placed in a position of great trial and peril, to grapple—unaided, inexperienced and without counsel at hand—with the whole array of Satan and his evil angels. "Longo intervallo" comes a second; and, after a like pause, a third or more. Yet so it but too often is. The world is "wiser" than the Church; and each instance of the many that might be thus adduced but adds another link to a long chain of similar supineness and "unwisdom." But not the world only rebukes the Church. Separatists in countless variety have ever the start of her; and thus, in a field already prolific of ungodliness and irreligion, are sown the bitter seeds of "false doctrine, heresy and schism." The tree and the fruit are as the seed; and the Church's opportunity is for ever gone.

We have necessarily, in the above, done no more than glance at a few of the leading points bearing on our proposed subject. They are such the full, thoughtful and earnest consideration of which is well calculated, with the Divine blessing, to awaken all to a deep sense of their personal, individual responsibility with respect to the souls of those less favored than themselves; and to lead them to esteem it a blessed privilege, as well as duty, to give back, for their sakes, to God of that which He has, in the first place, given them.

AN OPPORTUNITY.

A hard-working and most faithful Missionary in an extensive Mission in the Diocese of Montreal, working single-handed in a district in which there ought to be two or three more workers, in a recent letter asks:—"Do you know of any young person, male or female, who has Missionary spirit enough to come and teach reading, writing, &c., to some children in the backwoods, for little more than food and shelter by way of remuneration? A settler some twenty miles away above this has appealed to me. At present he has only the prospect of a Roman Catholic teacher, and if I could supply him with a good Christian who was an English rather than a Roman Catholic, it might be the end of a wedge, cleaving better things. If you know of such, please send me word." Who will offer for this work? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

A SERMON

Preached in King's College Chapel, Windsor, Nova Scotia, on Sunday Afternoon, October 11th, 1885, by the Rev. Isaac Brock, M.A., Professor of Divinity and Acting President of King's College.

"Be strong and of a good courage."—Joshua i. 9.

Three times over in the course of four verses are these words of Jehovah addressed to Joshua. An arduous work lay before Joshua and Israel—the conquest of Canaan. In entering on this work they needed not to be faint-hearted; they needed above all things to "be strong and of a good courage." God gives them a solid reason why they might be strong and of a good courage: His Presence was to go with them. God says, "Be strong and of a good courage; be not afraid, neither be thou dismayed." Why? "For the Lord thy God is with thee whithersoever thou goest." As long as Israel was faithful to her God, Jehovah's Presence was with Israel; and that Presence was the pledge of progress and of victory, ultimately of safety and of peace.

"Be strong and of a good courage." Surely these are not unsuitable words for us to-day. We have begun in this University another Collegiate year. We have begun our work of higher education in this College under new auspices, in some respects under new conditions. Difficulties have beset this College in the past; those difficulties are by no means surmounted as yet. Certainly we shall not overcome them by being faint-hearted. No; we need to "be strong and of a good courage." We need to realize the Presence with us of Him whose latest promise to His people was, "I am with you all the days, even unto the consummation of the age."

The Past, the Present and the Future are to engage our thoughts for a few minutes this afternoon.

I.—THE PAST.

When I think of your late President, who has returned to work in England, and his illustrious predecessors, specially of one whose portrait adorns your Convocation Hall; when I think of several of your able and honored Professors in the past; when I think of your numerous benefactors; and when, finally, I think of the many sons of King's who have gone forth to different professions and various spheres of duty, who have been, or who are, a credit to this University, surely we have cause for devout thanksgiving to God in this retrospect of the past. Surely we cannot but feel, espe-

cially those of us who have only recently become connected with this University, that we are entering on an inheritance rich in honored names.

Sons of King's who have been a credit to this University—I cannot allow this occasion to pass without a brief reference to one whose early death, since the close of your last Collegiate year, has caused profound grief to all who knew him, and the worth of his services to our beloved Church. Among the most faithful, devoted, earnest, scholarly and eloquent priests of the Anglican Church in this land stood the Rev. George Wright Hodgson, Master of Arts of this University. During the term of his residence here, Professors and students alike were conscious of the blessed and potent influences for good that radiated from his rooms. Few of us can hope to imitate his learned and fervid eloquence as he pleaded the claims of his Master and his Master's Church, or as he urged upon our acceptance the cause of the Church of England Temperance Society, as it was my privilege to hear him last year in Halifax. But oh! let us one and all, teachers and taught, seek to follow him as he followed Jesus. May we, like him, be filled with intense love to our dear Lord, and, like him, with a fearless, because intelligent, love to our spiritual mother—the English branch of the Holy Catholic Church. May the memory of his holy and pure, devout and earnest life long be cherished by the sons of King's. I rejoice to know that a movement has been initiated which will perpetuate among us the memory of George Hodgson's all too brief life of service here on earth for Christ and His Church. In his last will and testament our departed brother remembered his Alma Mater. The munificent gift of his own carefully selected and therefore most valuable library to our College library, and other benefactions that are to follow, will enroll his name amongst the most honored benefactors to our University.

The Past. We belong to an ancient University—ancient for this new land. In three years King's will celebrate her centenary. This is the oldest University in the Maritime Provinces, and the oldest Church of England University in the whole Dominion. But we belong, most of us at least, to a far more ancient Church—a Church whose history reaches back to Parker and Cranmer of Reformation days; back to Osmund of Salisbury and Lanfranc of Canterbury of Norman days; back to King Alfred and the venerable Bede, to St. Chad of Lichfield, and St. Aidan of Lindisfarne, and St. Augustine of Kent of Saxon days; back to St. Columba of Iona, and St. Patrick of Ireland, and St. Alban of Verulam of Celtic days; and back to those devoted Missionaries of the Cross from the Churches of Gaul who probably early in the second century planted the Church of God in Britain. One continuous unbroken life marks the history of our Church, and identifies the Anglican Church of to-day, a great tree that covers all lands, with the tiny seed which was sown some eighteen centuries ago in the unpropitious soil of the Britain of the Druids and the Roman legions.

Amongst other studies here, we are specially called to study the history and the principles of our ancient Church. I trust one result of this study will be a deepening of our intelligent love for our Church; and I trust another result will be that hereafter in our appointed sphere of duty and influence, whether as ordained ministers or laymen, we may be so well instructed in the history and principles of our beloved Church that we may "be strong and of a good courage" in defence of our spiritual mother, when people fail to appreciate her, or when they misrepresent her, or when they assail her.

II.—THE PRESENT.

It needs not that I recount here the arrangements which the Board of Governors of this University have made for carrying on the work of this College for the present Collegiate year. Our newspapers have acquainted you with

those arrangements. A great work is before us all, Professors and students alike. It is not a work of reconstruction; this has already been done for us by the Board of Governors, who have partially reconstructed this College on its former lines. Nevertheless, a great work is before us all—to infuse into our reconstructed University, with God's help and blessing, some portion of its pristine vigor and life, and to maintain and in some cases to restore throughout the Maritime Provinces confidence in their only Church of England College. This can only be done by earnest and thorough work on the part of Professors and students, and by the most cordial unity amongst ourselves. It needs no words of mine to convince you that if our College is to do a good work, if it is to retain or win back confidence, it must, above all things, be at unity in itself.

My brother professors, (I think I may venture to answer for them), and myself will try with God's help to do our part in this great work; and you, my dear friends and younger brothers, who are here preparing for your life-work, whether in the sacred ministry of our Church, or in other professions, must with God's help try and do yours: by cheerful compliance with the rules which govern our collegiate life—by earnest and faithful diligence in your various studies—by the devout and regular use of all the means of grace afforded you here, and the older residents by seeking by word and example to exert an influence for good over those who have more lately come amongst us. Well I know the blessing of this influence to a young student. I can look back to the perils of the first year at Oxford, and can recall with thankfulness the blessing of the wise counsel and guidance of an older and more experienced under graduate.

I am very thankful that, as to numbers, we have opened this new collegiate year with fairer prospects than some of our friends anticipated. Some twenty-seven students at least, including graduates come for the special study of divinity or other portions of our course, will be prosecuting their studies under the auspices of King's during this term. This is an increase over last year, and if greater publicity is given, (as ought to be) to our college and its advantages, we may, I trust, look for a still further increase in the not distant future.

In carrying on the work before us we must all, professors and students, strive to "be strong and of a good courage." And our source of strength and courage is that of God's Israel, thirty-two centuries ago,—Jehovah's Presence—only, a nearer presence is ours, and one more full of sweet human sympathy since the Holy Incarnation—Jesus, the Son of God, and the Son of St. Mary the Virgin, is with us. Our God, and yet our Brother. Let us diligently and reverently use all the helps we possess here to make real in our hearts and lives this blessed, sustaining, restful Presence: Private prayer and meditation in God's Holy Word—the daily morning and evening prayer in this Sanctuary—and above all our weekly Eucharist, to which coming "with a true penitent heart, and lively faith" the real Presence of Jesus is assured to us—for then, teaches our Christ, when we receive that Holy Sacrament "we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ and Christ in us; we are one with Christ, and Christ with us."

III.—THE FUTURE.

It is, or ought to be, well known that though this is a Church of England University, it is open to all. No articles of faith have to be signed, no creeds accepted before our degrees in Arts can be taken. But though our University is rightly open to all, without distinction of creed, yet its support falls mainly on the members of our Church in the Provinces of Nova Scotia and New Brunswick. The future of this University, therefore, turns mainly on the question whether the Churchmen of both the Mari-

time Provinces will rally round it, and accord it their generous support.

The statements in reference to the finances of this College which have recently been sent forth, together with the earnest appeal of the Bishops of this Diocese, supply the Churchmen of Nova Scotia with the information they need in regard to the present position of King's College. I am glad to learn that a similar appeal, with the sanction of the Metropolitan of Canada, will very shortly be sent to the Churchmen of New Brunswick. The financial statement shows that the present outlook of the College is not very encouraging. I trust, however, that the appeals from the venerable Bishops of our Church in these Provinces will stir Churchmen to united action in this matter. This is absolutely necessary if our University is to retain that independent life which it has hitherto maintained through the vicissitudes of ninety-seven years. If the Church people, not only of Nova Scotia, but also of New Brunswick, rally round their ancient University, if at this crisis of its history they accord it their generous support, then Old King's will live and not die, and declare to succeeding generations the works of the Lord.

In the prosecution of the arduous work before us, we shall have the heartiest sympathy, I am sure, of the many warm friends of the College in Windsor, several of whom are with us to-day; and the heartiest sympathy, also, of the Head Master of our Collegiate School (now one of the Governors of this University), and of the boys under his care, many of whom we hope to welcome in due season to take their course in this College, and some of whom, I hope, are even now looking forward to entering the ranks of the ministry of the Church of God in these Provinces.

Let us all, then, whatever our sphere of duty may be, enter upon and carry out our allotted work in the spirit of humble dependence on God's blessing. Let us aim at following Jesus Christ, and being made like unto Him. Let us strive to realize His Presence with us in our daily work; and then, though conscious of much weakness in ourselves, and many shortcomings and imperfections, we shall "be strong and of a good courage," knowing that He is with us who has said, "I AM WITH YOU ALWAYS."

NEW ORLEANS EXPOSITION.

THE CITY COLLECTIVE EXHIBITS.—One of the principal features of the American Exposition, at New Orleans, will be the city collective exhibit. This plan met with instant approval, and assurances have been received that the display will reflect great credit upon the enterprising cities of the United States. Appreciating the importance of the Exposition and the value of representation where the cities of the country are expected, Chicago has already secured 40,000 square feet of space in the territory, in the Main Building, devoted to the collective city exhibition. The city of New Orleans applied for 40,000, but has been persuaded to accept 25,000 feet. The famous City of Pullman has 15,000 feet of space. Indications point to immense displays from the large cities of the East and West. The live cities of the South are exerting themselves to make magnificent displays, they being fully awake to the splendid opportunity for a practical presentation of their commercial advantages to the world.

With steam transportation to the grounds over a double track, steel railway; with a magnificent carriage drive, and with five lines of street railway, as well as river transportation, the large crowds attracted to New Orleans by the various vital interests presented, will be furnished unrivalled facilities for comfort in visiting the American Exposition.

The doing of the will of God leaves me no time for disputing about his plans.

FAMILY DEPARTMENT.

LINES ON THE DEATH OF AN INFANT.

(FOR THE CHURCH GUARDIAN.)

I had placed within my heart
A lovely bud to grow
And blossom like the lily;
'Twas not permitted so.
A blight came, and my flower
Withered upon my breast,
Though my tears like raindrops shower,
And my prayers did never rest.

'Twas a winsome little bud,
I loved it, loved it so;
I could not bear the anguish,
Could not bear to see it go.
It had given such sweet promise
Of a future fair and bright;
But He took away my treasure,
And hid it from my sight.

Oh! my precious, precious bud,
That I thought was only mine,
That I tended with such gladness,
A dearer love is thine—
Brightly blooming in His garden,
And watched by angel eyes;
Out of reach of pain or terror,
In thy home beyond the skies.

I give thee up! I yield thee!
My floweret fair and sweet!
Far tenderer arms are round thee;
Thou'rt His until we meet—
Till He gives me back my darling
To wear upon my heart,
To be mine and His for ever,
And never more to part.

M. A. C.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER VI.

Bring roses, white roses,
To scatter o'er the child,
Whose brows now wears a Royal crown!
On her face there rests a gleam—
Caught from the splendour of her heavenly home
In passing through the gates.
Her angel, seeing it,
Flew back to earth,
And left it here,
That it might tell us
She had entered in!

"A Memory," by Ellera Lake.

The next morning Mr. Campbell had a conversation with the Squire and Madam. He announced his intention to go to Minnie's school, or "home," as she termed it, in order to ascertain all about her and her relatives, the grandfather of whom she spoke. The Squire winced a little, and said hastily, No, no, better let them alone.

But his wife agreed with Mr. Campbell. It will be better in all respects, she said; you have a strong love for the child, and if our adoption of her is started on a safe, sure foundation, you will be much happier. Uncertainty, under any circumstances, is undesirable, but especially so in a case like this.

In three days Mr. Campbell returned. He had seen the authorities at the "Home," which he described as small, but comfortable. It had been built and endowed for orphans of the clergy. Minnie had been placed there by the influence of her late father's vicar, who, unfortunately, also was dead. She was entered on the books in the name of Minnie Grey. The nurse, he said, was a motherly, most respectable woman, though looking, what Minnie had quaintly described, as rather *mithered*. She fully corroborated every detail of the child's story; and gave him fuller information. She said her father was a most gifted man, of rare excellence; but he was extremely delicate; that he died very soon after he took the curacy of the church where he and his wife were buried. She died twelve months after him, of consumption.

I never saw her, said Mr. Campbell, but the nurse describes her as a sweet, gentle and remarkably beautiful woman, and an orphan, the nurse understood. She was quite unfit to battle with this rough world, the woman said, in a most feeling manner, that impressed me greatly, and it puzzles me where Miss Minnie gets her high, fearless spirit from, though I don't wonder that she inherits the loving nature and gentle ways of both, spite of her quick temper. She can fight like a lion, sir, she said, for anybody or anything that she thinks is put upon;

but God help the child if she falls into rough hands, for her nature is as sensitive and as tender as a bird's. I then, Mr. Campbell went on, inquired about the grandparents, to whom Minnie was going; and I asked why she had been sent in such a manner? She at once assured me that Minnie's was a usual case; and the whole matter was easily explained. Although, she said, in this instance, there has been such a mistake, and things might have turned out very badly for us, and for the child, nothing of the kind has occurred before. All the children, she said, are, as you may suppose, the orphans of poor clergymen; scarcely one has relatives who could or would maintain them, or, in fact, they would not be admitted here. When I lived with Mr. and Mrs. Grey, nurse said, I heard something from my mistress about his having a step-father, and that he had not been happy at home; that his mother had died soon after he went to college, and the little money he had from her was devoted to his expenses there. Afterwards various influential friends, for he was of good family, had used their influence, and he obtained that good curacy; and had he lived, owing to his brilliant talents, it was said after his death, he would have undoubtedly have attained to a high position in the Church. That opinion, said Mr. Campbell, I fully endorse, from my knowledge of my friend. Nobody, said nurse, was more surprised than I was when a letter came from a place called Comra, asking about Miss Minnie Grey, and stating that, if permitted by the rules of the establishment, she could spend her holidays at her grandfather's. I did not tell the child that he was her stop-grandfather, but if I had had my way she should not have gone, said nurse, after their long neglect. In answer to my inquiries about the label attached to Minnie, she assured me that that was their invariable custom when the child travelled alone; it was considered to be a safe one, and had always answered the purpose well. With regard to her clothes, the little box was packed ready for the carrier to call for it, but he failed to do so, and it had been sent after her. Where it is now they do not know. That can, no doubt, be ascertained. So the nurse was not so much to blame, after all, said Mr. Campbell.

Humph! said the Squire; I don't see it yet.

It's my belief, dear, said his wife, that you will be much disappointed if you cannot make a scapegoat of this nurse. I have no doubt that she is a very excellent woman, for I am perfectly convinced that no child, possessing such characteristics and disposition as Minnie evidently does, could be misled by her instincts, or be mistaken in her judgment; they are all in the nurse's favor.

Well! well! said the Squire, that one thing is in her favor with me—my little Minnie speaks well of and likes her so much. It was really marvellous how the child had entwined herself round his very heart-strings.

So we may now consider her as our own, Squire, said Madam; and you do not know how much I love her already because of—her voice faltered and her eyes filled—because of Harold.

Gwendoline, you are a woman in a million! said her husband, in his most emphatic tone.

She smiled through her starting tears, for she had been accustomed to hear that eulogium from his lips during the last thirty years or more.

The next morning Madam was early astir. She was the very pink of a housewife, the Squire always said. The two *cousins*, as she significantly called them to the household, had adjoining bedrooms prepared for them, daintily furnished. A schoolroom was also prepared, and a governess engaged for the coming year. The next week was fully occupied in drives to the town, where Minnie had to undergo what she thought secretly a trying ordeal—the measurements, &c., &c., for a complete wardrobe. On each occasion she would return with flushed cheeks and slight headache; but her cheerful obedience to Madam's slightest wish never

varied, and completely won that lady's heart.

I never saw such a child, she remarked one night to Mr. Campbell. Gertrude was so fidgety and impatient to-day because it took some time to match my embroidery silks; and Minnie, who must have been very wearied with dress-makers—young children do so dislike that kind of thing, and she looked really pale—offered so prettily to take the trouble off my hands, and to match everything for me if I would trust her, that I could scarcely help kissing the child in the shop.

A tender light flashed into Mr. Campbell's eyes. Always my little "White Rose!" he murmured to himself.

Weeks passed on. It might have been that the old hall had never known the silence of hushed children's voices, as the long dead echoes of children's pattering feet now started into life again.

The little girls accompanied the Squire in his daily rides, for he had purchased a pair of ponies that were the admiration of the stable-clan. Gertrude was timid, and it was very pretty, as well as rather amusing, the Squire thought, to see Minnie's rather old-fashioned care of her, and to hear her instructions, as if she had been accustomed to the saddle all her little life.

Might have ridden to hounds! he said to Madam, with admiration, and pleased little laughs. Gad! she shall, too!

Minnie's character developed rapidly, or seemed to them to do so. Without any affectation, or, what Madam detested, forward precociousness, she would talk of domestic matters, and of subjects belonging to the higher ranges of interest and thought, in a way that was far beyond her years, and yet, with it all, she was lovingly thought of as "such a child," through the whole household.

Mr. Campbell went for a time to an estate of his in Warwickshire, but not one week passed without a long letter coming to Minnie, and each one was to her a priceless treasure; a something, as was said in an age long gone by, good and useful, of which we say in our hearts, Destroy it not, for a blessing is in it.

All visitors noted and commented upon the brightness which the child had brought to the old hall, and the Squire's pet name for her, Sunbeam, was that by which she came to be generally known, and, indeed, nearly always addressed, the servants generally speaking of her as Miss Sunny.

(To be continued.)

In all lives there is a crisis in the formation of character. It comes from many causes, and from some which on the surface are apparently trivial. But the result is the same; a sudden revelation to ourselves of our secret purposes, and a recognition of our perhaps long-shadowed, but now masterful convictions.—Beaconsfield.

MANY of our cares are but a morbid way of looking at our privi-

leges. We let our blessings get mouldy, and then call them curses.

Justice consists of doing no injury.

BAPTISMS.

At "All Saints" Parish, Springhill, N.S., by Rev. C. E. Mackenzie, Rector:

On August 23rd—Elijah Forshay Rushton Almira Rushton, his wife; Angus Bradford and William Bedford, their children. Amos William Trider, adult; Jos. Boss Trider, adult; James Brown Storey.

On Sept. 30th—Cora Maud Stevenson; Henrietta Whittle.

On Oct. 11th—Mary Christina Thompson; Robinson Aubrey Langille; Henry Harvey, Lilly May, Frederick Patterson, William Elwood, Clarence Edgar, Chas. Elliott, children of Charles and Melinda Card; Thomas, Frank, Adolph, Edward, Irving and Grace Dell, children of Thos. and Margaret Tower.

MARRIED.

SHIELDS—RUSHTON.—On Oct. 11th, at "All Saints" Rectory, Springhill, N.S., by the Rev. C. E. Mackenzie, Patrick Shields to Abigail Rushton, both of Springhill.

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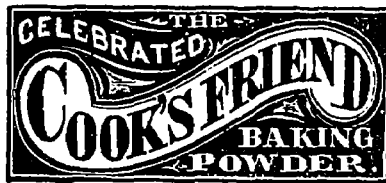


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MISSION FIELD.

MADRAS.

Articles having recently appeared in the *Dublin Review*, by the Rev. F. Atteridge, S.J., in disparagement of the South Indian Missions of the S. P. G. and C. M. S., the Rev. J. C. Sharrock has replied as follows in the *Indian Churchman* :—

In reading the article, one cannot help feeling that Mr. Atteridge is putting forth the best reply he can to his superiors, who must, one imagines, have given him and his confreres a "wiggling" for having done next to nothing, while the Anglican Missionaries had their hands full to overflowing with the mighty harvest they were reaping. Mr. Atteridge's method is to search Mission reports and newspaper correspondence, and collect together all the admissions of friends and attacks of enemies, and hurl the combined mass at our devoted heads. The only error which the Anglican Missionaries have made is that they have been so exceedingly scrupulous in discounting their own work, and making the frankest admissions of whatever failures have taken place. If there is one chapter in the history of foreign missions which will bear—in spite of all contemporaneous vilification—the scrutiny of future historians, it is that which describes the harvest of 1877. Of course there have been failures and disappointments, but does Mr. Atteridge know of anything in this world that is perfect? Still, for him to use against us all the candid admissions of Missionaries, and assume then, as he does, that all subsequent relapses are from this new body of converts, is most unfair. Instead of giving the Missionaries credit for their straightforward candor, he delights in casting in their teeth these admissions of occasional relapses and of inferior motives, as if they were wrung from them with the utmost reluctance by an adverse counsel in a law court. But no amount of depreciation, no amount of unfairness, and no amount of detraction, can upset the fact that an addition of over 33,000 Christians was made to the Church in Tinnevely between the years 1871 and 1881, and that the total numbers have been, according to the census, nearly doubled. Father Atteridge lays stress on the documents given on land. The money so lent was merely Mission money, and the policy of so lending out Mission money to private individuals was in practice many years before the period under consideration. This policy has since been abandoned, as in many respects found to be objectionable, and all the money has, where possible, been recalled. Thus the recalling of the Mission money was in many instances quite independent of the famine relief. As regards high interest, people do not reflect that in such matters we are the creatures of circumstances. If a Mission lends a man 500 rupees Mission money at 5 per cent., and the debtor re-lends it at 18 or 24

per cent. (as he easily can do any day,) will not the Mission be practically giving this man a present of from 90 to 95 rupees per annum, and will it be able to recall the debt without recourse to the law court? The Romanists, at any rate, when they talk about money matters, should remember the adage about those who live in glass houses. In conclusion, a word of explanation should be given about the compulsory tithe-collections that Mr. Atteridge condemns us for. He says that a Christian's pots and pans are seized if he does not give his tithe—as if it were an every-day occurrence! Such a thing was once done many years ago by a native catechist, but as soon as his offence was discovered he was punished by the European Missionary in charge. After such unfair, unchristian treatment at the hands of one who knows better, we cannot wonder that the word "Jesuit" has passed into a term of reproach.

The *Indian Churchman* says:—These bitter attacks on Church of England Missions have set us thinking as to what Missionary efforts are being made by Romanists in this country. In Madras, by their own account, they do a great deal of poaching instead of real Mission work. Here in Bengal they live upon the reputation of the past, and their efforts are almost entirely confined to attempts at proselytism among the converts of other Christian bodies. They have utterly failed to raise up an Indian Church. They have no natives among the ranks of their clergy except East Indians or Portuguese. In looking through a Roman Catholic directory, we cannot find among their clergy and brothers four names which indicate natives of the country. How different is the case with the Anglican Church! She has a real hold on the country itself, and however it may be as to more numbers, she shows that hold by the very large body of really Indian clergy which she possesses—men, some of them, of remarkable power and ability, able to hold their own with their European brethren, and giving the best promise for the future of the Church in India.

(To be continued.)

Keeping God's commandments is better and more pleasing to Him than building churches.—*M. Henry.*

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The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H. Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

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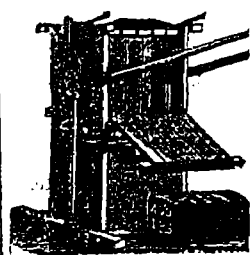
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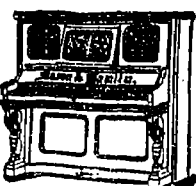
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