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

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ECCLESIASTICAL NOTES.

A SCOTCH DEAN ON LAY HELP.—Dean Montgomery, of Edinburgh, in a recent address made the following allusions to the needs and value of lay help:—

"The subject of home missions presses itself strongly upon the attention of the Church at present. As we become increasingly conscious that an obligation rests on us to supply the means of grace to our people scattered throughout the country, and to do our part as a christianizing power in the land, showing, as we believe, the more excellent way—missions planted in our smaller towns may be productive of the greatest benefit. They may develop into regular charges, and in the meantime they would let our Church spread like a net over the country, and would form links of connection between the larger centres. Such missions may be carried on to a great extent by lay readers; but a certain amount of clerical help is needful for the administration of sacraments and general oversight.

"The only other point on which I would touch is that of evangelistic work, chiefly in the city. There is urgent need for this. We open our churches, but thousands will not come in; and meanwhile infidelity lays traps for them in every direction. Should we not try to seek these out and persuade them? Exceptional means are required and we should not scruple to use them. The whole mode of procedure, while the foundations of Christianity were being laid, was exceptional. If I may say so, two root principles of the early Christian teachers were to go wherever they found an opening, and to become all things to all men. And the same features have characterized almost every great movement in the history of the Church. I should like to see, and if I may be allowed, to take part in some combined effect in this direction. If we could establish some well chosen centre—say in the Cowgate or Grass-market—there, in a hall or large room, have a mission station, and thence try every means to gain a hearing for the Gospel—in the hall or in the street—by regular addresses or discussion—by argument, or by the power of singing—we could hardly fail to make some impression, and at least to prepare the way for the more regular efforts of the parochial clergy. In this kind of work the help of laymen is of the greatest use. This has lately been tried.

THE CHURCH AND EDUCATION.—The words of a paper issued by the National Society, on the "Work of Religious Education," are well worthy of serious consideration:—

"No part of the Church's work," the writer says, "is more important than that of imparting to the children of her poorer members a Christian and virtuous education in accordance with the principles which she teaches; none has been more vigorously carried out since the beginning of the present century. There are at this moment 11,773 Church schools, affording accommodation for 2,454,788 children, which have been built at a cost of not less than £13,000,000. In these schools 1,607,823 children are in average attendance, being 50 per cent. of

the whole number attending elementary schools throughout the country. These vast advantages are the fruit of the zeal and self-denial of Churchmen for the last seventy years, and it behoves the present generation to sustain them in their integrity."

OPENING OF TRURO CATHEDRAL.—Six years ago the foundation-stones of Truro Cathedral were laid by the Prince of Wales, and on May 20th, the anniversary, the first service was held in the magnificent edifice which has been reared, but which, of course, is still in an unfinished condition. The main aisle of the choir was thronged, and the energies of the *pro tempore* sidesmen were severely taxed in marshalling the assembly into convenient position.

A LIFE OF SELF-SACRIFICE.—An earnest worker in the East End of London recently entered into the joy of his Lord. By no means widely known out of his parish as a preacher, with few theories or speculations to force upon the public, he simply went about doing good, in imitation of his Divine Master. If an epitaph be needed for the grave of such a man, surely the following tribute will suffice for that of Rev. H. G. Henderson, of Shoreditch:—"He lived, and worked, and died among the poor. The consequence was that they went to his church, the outside of which rather resembles a warehouse than an ecclesiastical edifice. He lived in a room with a cooking stove, a store of books, a table and a desk, at which he held daily levees of the poor. Here he continued till the pencil dropped from his hand, and he was carried to the adjoining room, where he died on a camp bedstead." When we say that Mr. Henderson had been tutor in the families of the late Lord Herbert of Lea, and of Mr. Gladstone, it will be surmised that the sphere of labor in which he died was his own choice, and that he could have had ecclesiastical preferment had he chosen to leave his beloved poor. In these days of refined selfishness it is cheering to come upon so noble an example of self-sacrifice for Christ's sake. Such men are indeed the salt of the earth, without whose presence here and there society would become utterly corrupt and self-seeking. That the poor know how to reverence such practical Christianity when they see it is shown by the fact that they attended Mr. Henderson's funeral in crowds.

"THE STRENGTH OF A CHURCH.—*The Spectator* has a passage on "The Strength of a Church," which is very timely and deserves to be pondered: "The strength of a Church consists, first, and before all, in the higher motives with which she can touch the heart of man, in the faith which she can inspire, in the peace which she can bestow, in the love which she can shed abroad, in her power to attract those who are outside, in her victories over natural pride, in her successful diffusion of a true humility, in the ease with which she kindles a self-distrustful zeal, in the meekness with which her children bear misfortunes and the gladness with which they welcome arduous duties, in the fortitude with which she imbues us towards external catastrophes, and the genius which she fosters for turning seeming calamities into spiritual blessings."

THE ENCAENIA—KING'S COLLEGE, N.S.

(Continued.)

At the conclusion of the reports, the President opened the Convocation in the usual Latin form, announcing the objects contemplated, and the principal degrees to be conferred, with the reasons for conferring them. The proceedings from this point to the end of the conferring of degrees were all conducted in Latin and after the model of the University of Oxford.

The first degree conferred by the new President was the degree of D. O. L., *dignitatis causa*, on the Right Reverend Bishop Perry, of Iowa; the next was the degree of D. O. L., *honoris causa*, on George Stewart, Esq., F.R.G.S., etc.; the next was the degree of D. O. L. in course on J. J. Hunt, Esq., Barrister, Halifax. The other degrees were as follows: M. A. in course on the Rev. E. A. Harris, of Mahone Bay; M. A. *ad eundem* on Professors Kennedy, Roberts and Hammond, of the Universities of McGill, New Brunswick and Princeton respectively; B. A. in course on Messrs. T. H. Hunt, F. A. Bowman and C. E. A. Simonds, who represented respectively P. E. I., N. S. and N. B. The President announced that T. H. Hunt, Esq., had won the highest honors in Natural Science. The valedictory was then pronounced by C. E. A. Simonds, Esq., B. A. The President then read the list of those who had just passed in the following order:—The examination for the B. A. degree, viz.: Messrs. Bowman, Brine, Dibblee and Murray, all of whom obtained a *satisfecit*. Mr. Bowman having kept the requisite number of terms was able to take his degree.

After reading the list of matriculants for '85-'86, the President made the following announcements of scholarships and prizes won during the past collegiate year: The Stevenson scholarships were won by Messrs. J. P. Silver and C. H. Fullerton; the Binney Exhibition was awarded to Mr. A. N. Smithers; the McCauley Classical Scholarship was won by Mr. C. L. V. Brine. The Ven. Archdeacon of N. S. most kindly examined the papers sent in for this scholarship: The Almon Welsford Testimonial, which represents the total of marks obtained in all the subjects in the three terminal examinations of the year, was won by Mr. D. P. Allison, whose record was unusually high; the Bishop's Prize for the best essay was won by the Rev. A. W. M. Harley, B.A.; the McCauley Hebrew Prize, the marks being equal, was divided between Mr. Tucker, B.A., and Mr. Hansen, B.A.; the Cogswell Cricket Prize was won by the Rev. H. How, B.A., Rector of Newport. The match was played on Wednesday afternoon, 23rd June, between the present College Club and the old graduates, and won by the latter. Mr. How having made the highest score obtained the bats, one of which he gave to the Rev. C. T. Easton, B.A., who made the highest score on the College side. The bats were presented on Wednesday evening at the conversazione, by Mrs. Willets.

A portion of the prize essay was then read by the Rev. A. W. M. Harley, B.A. The insufficiency of the theory of Evolution without

reference to controlling intelligence and a final cause to account for the existence of man."

The Rev. Dr. Partridge then addressed the Convocation on the subject of "Our University." One of the most important facts stated by him was 80 per cent. of the Church of England clergymen in Nova Scotia had received either in whole or in part their education within the walls of King's. He argued in favor of the establishment of a Chair of Agriculture, and also for the giving of degrees in music, for which the statutes make provision. He made interesting allusions to the Universities of Oxford and Bologna, and closed by expressing the earnest hope that all past differences concerning the consolidation question should be allowed to die, and that all should unite in building up the College.

The next address was given by George Stewart, Esq., D.C.L., on the subject of "Canadian Literature." After thanking the Convocation for the honor conferred on him that day, he proceeded to refer, in an address replete with interesting information on the subject of literature, to several of the names of poets, historians, humorists and others, both English and French, which adorned the literature of Canada.

Dr. Trenaman, President of the Alumni, was then called upon to present the Alumni prizes to the boys of the Collegiate School. The first prize, value \$40, was won by P. B. Chandler, from Dorchester; the second, value \$20, was won by C. Stairs, from Halifax; the French prize, value \$15, was also won by P. B. Chandler.

The next address was given by the visitor of the College, the Lord Bishop of Nova Scotia, who dwelt particularly upon the fact of the Metropolitan's presence, and the great benefit to be expected therefrom. The Bishop made the gratifying announcement that the Metropolitan had just doubled his original donation of \$50 to the "King's College Restoration Fund," and he urged all the friends of the College who had already subscribed to that fund to go and do likewise, and those who had not to lose no time in subscribing to this fund, which, as they saw that day, was doing such a good work for the College.

The last address was given by the Right Reverend Bishop of Iowa, the learned historian of the American Church. He is an orator, and from the first to the last word of his eloquent speech, held the undivided attention of the large and cultivated audience before him. He referred to the Athanasian Creed, which he hoped to see introduced into the Revised American Prayer Book. The Bishop's allusions to Rev. Chas. Inglis, the first Bishop of Nova Scotia, were very eloquent, especially to that thrilling scene in Trinity Church, New York, when, as the Rev. Charles Inglis, he insisted on reading the prayers for the King, though rebel soldiers had entered the church, and had threatened to fire upon him if he did so, and he knew of the threat. He referred most eloquently to Bishop Inglis' interest in the Church in Windsor, to his interest in the College, to his personal and careful supervision of the materials employed in constructing it, and to original letters from Bishop Inglis to Bishop White, of Pennsylvania, which he held in his hands, which time would not allow him to read, but which he would in another way present to the public. The Bishop closed his brief speech by a humorous allusion to the train, and resumed his seat amid enthusiastic applause.

The President dissolved Convocation in the usual form, and the proceedings of a bright and happy day in the annals of the University of King's College were brought to a close by singing "God Save the Queen."

SERMON—(Continued.)

Preached by the Venerable and Most Reverend, Dr. Medley, Lord Bishop of Frederic-

ton and Metropolitan—at the Encenia Kings College, Nova Scotia, June 1st 1886.

Nor do I think that either the college or the community at large would gain by restricting the course of study at this college within the narrow limits of a theological school. It would deprive the majority of students of all interest in the college, as they would be unable to prosecute their studies in these branches of knowledge which would be of the greatest benefit to them; and the advantage which would be gained by divinity students of a longer preparation for the effectual discharge of the duties of their sacred calling would, in my opinion, be counterbalanced by the loss of that mental discipline and that general knowledge, which is essential to the formation of a wise and useful clergyman. It must however, be admitted that a great burden is laid upon the professors, by the very limited acquaintance with classical learning, and even with the ordinary rules of grammatical construction to which some students attend before they enter upon their collegiate course, ill grounded and often only half trained, except to master at once books of acknowledged difficulty, and execute off-hand (I fear) impossible tasks. Such difficulties are aggravated by the precipitate haste with which parents send their sons to college, before they have fitted them by previous preparation for what the professors are both able and willing to impart. With the standing of men, in age, they are almost boys; released from school government, yet unable to govern themselves such are exposed to the temptation of becoming "many masters," unable to see the advantage of strict self-discipline and to understand that real knowledge can only be acquired by humble patient labor, the work not of a turn or two but of a whole life.

How immeasurably are all our difficulties increased by the impatient restlessness of the spirit of our times. Men will not build in patient trust, but must see every thing finished in a single day; they cannot see the advantage and the dignity of honest unrewarded labor even to ourselves. They will not give without a showy manifest result, which in its prosecution of good works, more resembles the action of children playing with their toys, breaking to pieces first one and then another and murmuring words of dissatisfaction with them all. The question before us to-day is simply this, are we satisfied that the work is a good work? Are we in a position to undertake and maintain it, and do we desire it to last beyond our own time? If my brethren I were in imagination addressing myself to a larger audience, I would venture to say to the churchmen of these provinces, it is not so much the college which is on its trial, as yourselves. Men look to us to form their opinion whether the education of churchmen is a subject in which their hearts are interested or not. They well know for how long a time this college was nursed by liberal grants, both from the benevolence of England, and the aid of the government of the province. They see that in both cases aid has been withdrawn. They ask themselves how long did we expect to be supported by state aid and by other men's bounty? They point with some degree of self congratulation to the zealous efforts of religious bodies no wealthier than our own, to the magnificent gifts or bequests of rich men in those communions in order to perpetuate systems of religion agreeable to their own theories, and to raise the tone of education among their sons. Well may they ask, what have these wealthy churchmen done to lift their own college above its financial difficulties? to place it in a position above doubt? to render it an institution to aid churchmen who pride themselves on their antiquity may reasonably look to furnish an education agreeable to their own cherished belief? to prevent it from growing prematurely old and from sinking into the position of decrepit, dishonored, forgotten structures, erected by those who "began to

build, but were not able to finish?" It is always irksome, it even savors of what is mean and beggarly, to be clamoring for money: though it must be confessed that we live in a begging age. But it is not dishonorable, it is only great and wise, to raise our finances to the measure of our necessities, and to call on all the sons of the church whatever be the station, whatever be their means not to let the sands in our hour glass go down into emptiness, not to allow our church to be dishonored by its want of public spirit and Christian liberality. I plead then first, that all those who subscribe (of whom the majority have not paid) the sum of \$30,000 for the deficiency of the endowment of this College to fulfill their engagement as a matter of common honesty.

I plead secondly with the many who have made no such contract, that they speedily come to the front as is the duty of Christian soldiers, for the smaller gifts of a multitude would raise no inconsiderable amount. But beyond and altogether above this financial question, I entreat you, as those who are more than can be told to the church of God, as baptized Christians, who, unless you be reprobates, have the Holy Ghost dwelling in you, as consistent communicants, whose duty it is to "strengthen the weak hands and support the feeble knees;" as stewards of every gift that cometh down from the Father of lights of every part and portion of that earthly treasure which some men value far more than their brethren's good or the salvation of their own souls, do something more for this Godly institution, than you have yet performed; made it a work of real earnestness. Shake off those unworthy prejudices and rambling suspicions which lie festering in the rich man's bosom, let us all be of one mind and of one soul in doing all we can, hoping the best, believing the best, and ever aiming at the best, remembering in our daily work, and daily prayers, both the account that is to be given, (how soon none of us can tell) and the reward that is promised, so far above all expectation, a joy unspeakable, for all who follow the one bright example of Him who "went about doing good."

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

SYNOD MEETING.

The Synod met in St. Luke's Church on the morning of the 3rd inst. Early celebration of the Holy Communion was had at 7:30 a.m., and Litany with a second celebration at 10 a.m., at which the Right Rev. Dr. Perry, of Iowa, assisted the Bishop of the Diocese. The Rev. Dr. Partridge was the appointed preacher, and delivered an able sermon, from the words "That they all may be one," in which reference was made to The Church's broken unity, and to the hopeful signs of reunion. The preacher also referred to the approaching centenary of the founding of the See, and expressed approval of its being recognized in the form of a Cathedral for the Diocese.

His Lordship's charge was full of interesting information and good practical advice for Clergy and Laity. In opening he made touching reference to the lamented decease of the Rev. Geo. W. Hodgson, who will ever be held in long remembrance by the Clergy and Laity of the Diocese. His Lordship noted the difficulty of securing a sufficient number of men for the ministry, and to the tendency of parents to send their sons into other professions rather than the ministry; he referred at length to the difficulties in connection with King's College and justified the action of the Governors therein, and explained the changes made in the management of the institution and urging the Synod to adopt active measures for increasing the endowment, as the staff of Professors can not be re-

duced. He also urged the pressing and immediate necessity of action in regard to providing for the education of girls. Something must be done or the Church will suffer serious losses.

Many Church of England girls were entrusted to the teaching and influence of the Roman Catholics; others went to Wolfville and Mount Allison; and now the Presbyterians are about to establish a female seminary for themselves. Can it be possible, asked his Lordship, that the Church of England will be not the last to act, but actually the only one taking no action at all in this important matter? He hoped the Synod would not separate without inaugurating a scheme for remedying this serious want and for removing the reproach and scandal incurred by the present position of their Church. Two schemes will be presented—one looking to the conversion of Mr. Sumichrasts' Halifax school into such an institution as the Church required; the other was for its establishment at Windsor. His Lordship paid a glowing tribute to the efficiency and high character of Mr. Sumichrast.

His Lordship recalled the fact that two years ago he had directed attention to two valuable associations designed to promote purity in both sexes. He regretted two years had slipped by and not the slightest progress had been made in this very important matter. The public standard of morality must be raised. Young men and women must be taught that sin is sin and that the expression so common in certain grades, "she had a misfortune," is a euphemism that ought not to be tolerated, being, in fact, a phrase for disguising evil. And this fact is thus practically enforced by expulsion from the "Girls' Friendly Society," so that membership is, so far as men can judge, a certificate of character all over the world. Besides the Church of England Purity Society and the G. F. S., there is the Young Women's Help Society. The latter does good service. But in it young married women are admitted to membership; while the G. F. S. is intended simply for maidens. The G. F. S. numbers 80,000 members in England; while it has altogether 112,500 members.

His Lordship referred at length to the jubilee year of the reign of Queen Victoria. The length of Her Majesty's reign may perhaps be more fully realized when we consider that it has extended over more than half of the period of the existence of the Colonial Episcopate. One of the earliest acts of the Church of England in the United States after they separated from England, was to obtain the just object of their desire, for which they had been long striving in vain—Episcopal government. Owing to political obstacles in England, they had recourse to Scotland, whence the great boon was obtained in 1783. This appears to have opened the eyes of both the Ecclesiastical and civil authorities in England, and they discovered that what had so long been declared to be impossible could be without difficulty accomplished.

The first Colonial See was erected and Charles Inglis was consecrated the first Bishop, August 12th, 1787. Little would anyone have imagined what would be the extent of that Episcopate, viz.: that at the end of the first century of its existence we should have seventy-two Colonial and ten Missionary Bishops,—there being altogether in the Home and Colonial Episcopate over 150 Bishops. We may indeed, with thankfulness and wonder say, "What hath God wrought!" considering that this is an indication of the growth of the Church and the extension of Christ's Kingdom: and the greater part of this increase has taken place within the latter part of the century. If there should be the same ratio of increase for the next fifty years there will be over three hundred Bishops. The celebration of the Colonial Centennial will receive due attention. The authorities of the Mother Church will make the best arrangements practicable for the fitting commemoration of the conclusion of the first century of the

existence of the Colonial Episcopate, but as this is the original diocese we ought ourselves to mark the year, beginning 12th of next month and ending August 12th, 1887. How this can most fittingly be done he left for the consideration of the Synod.

After the delivery of the Bishop's address the Synod immediately proceeded to business, and appointed Committees, amongst others one in regard to the Endowment of King's College, and another to report on the advisability of starting a Diocesan Church School for Girls. The report of the Executive Committee was presented, and a number of notices of motion given. The remainder of the afternoon was taken up with the business on the published programme.

EVENING.

The Evening Session was occupied for the most part with an animated discussion arising out of the motion of Rev. D. C. Moore as to appointments to Rectories. It was generally admitted that the existing mode was anything but satisfactory; but great difference of opinion existed as to the manner of bettering it; ultimately the whole matter was referred to a special Committee to formulate a plan, to be submitted for the consideration of Synod.

[Owing to pressure of matter we are obliged to hold over the remainder of the report.]

HALIFAX.—*Personals.*—One of the bright spots in the Halifax Church life was the recent visit of the Lord Bishop of Iowa. His Lordship preached in several of the Halifax Churches, addressed the Missionary meeting and was present at the long Synod and kindly addressed the Clergy. His visit will be remembered with much pleasure.

Rev. W. C. Wilson has been appointed rector of the growing town at Springhill Mines, in the Amherst Deanery.

Rev. T. Hudgell has been appointed Travelling Missionary in the Amherst Deanery.

Rev. H. Harley has been appointed Curate of Liverpool.

Rev. Mr. Archbold, of Ireland, was selected as Vicar of Shelburne, but it is said has refused the position.

We rote amongst the Clergy named as being present the Rev. Dr. Hole, the new rector of St. Paul's, Halifax. He preached his first sermon to his new flock on Sunday, the 4th inst., and according to local papers most satisfactorily to all concerned. We extend a hearty welcome to him to this Canada of ours, and wish him all success in the special work he has in hand.

DIOCESE OF FREDERICTON.

THE GENERAL COMMITTEE OF THE DIOCESAN CHURCH SOCIETY

met on the afternoon of the 29th ult. (preliminary to Synod), in Trinity Church School-room, St. John, under the presidency of the Lord Bishop of the Diocese. There was a large attendance of clergy and laity. The annual report of the Secretary was submitted, in which reference was made to the progress of the Church during the fifty years of the Society's life; progress, extension and revival of interest were evidenced. The Church in the Diocese is largely indebted to the foresight and wisdom which guided the counsels of prominent churchmen in this Province at the time referred to. Missions then,—now, in many instances, large self-supporting parishes,—depended solely upon the aid supplied so generously by the Society in England. To a very large extent this support has been now withdrawn. In the meantime the number of parishes and missions has been more than doubled. This increase has been greater in the case of churches and parsonages. After further reference to the progress of the Church the report directed attention to the annual reports from the several parishes, which

were read in nearly every instance by the clergyman. The report concluded with a feeling reference to deceased members. The report was adopted.

At the evening session the report of the Executive Committee, of the Auditors, of the Treasurer, of the Incapacitated Clergy Fund; of the Home Mission Board, were presented.

A bequest of \$1,700 from Mrs. Dr. Gordon, of Fredericton, to the *Medley Memorial Fund* was announced by the Bishop; who also stated that the funds placed in his hand twenty-four years ago as the nucleus of a General Endowment Fund now amounted to \$2,600, and this he wished to make over to the Society, appropriating \$1,200 to the Divinity Scholarship Fund; \$1,000 to the Incapacitated Clergy Fund, and \$400 to the General Purposes Fund; and he suggested that Messrs. W. M. Jarvis, Geo. A. Schofield and E. E. Fairweather be appointed to take charge of the monies and debentures, the suggestion was adopted.

The report of the Book Depository showed a falling off in the sales which only amounted to \$871.32. There had, however, been eight importations of books during the year. The subscriptions to the *Dawn of Day* had also decreased.

The Committee on Interesting Sunday-schools in Home Missions reported that, in accordance with the report of 1884-85, a magazine called the *Chronicle of the Diocese of Fredericton* had been issued. So far it had not been productive of any great amount of good. As a financial venture it had not been successful, but the prospect was that in a second year it would be much better. The Committee recommended that its continuance be authorized and an appropriation made to be used if necessary. The estimated deficit in the running of the paper for the year was \$205. The sum of \$315.72 has been received this year from missionary boxes.

The report was adopted.

The following were elected to the Board of Home Missions:—

Revs. Canon Medley, G. G. Roberts, Canon DeVeber, Canon Neales, O. S. Newnham, Messrs. G. A. Schofield, R. T. Clinch, Hon. B. R. Stevenson, Chief Justice Allen, W. M. Jarvis, H. W. Frith, T. W. Daniel.

After a lengthy discussion it was resolved that as soon as the finances permit, a travelling missionary be engaged by the Board of Home Missions, who, under their direction and with the approval of the Bishop, shall labor to advance the spiritual interests of the Church and the objects of the society in the diocese.

SYNOD MEETING.

The annual meeting of the Synod commenced on June 30th; but it was preceded by a special Missionary Service in St. John's Church, on the evening of the 28th, at which the Right Revd. Dr. Kingdon, Co-adjutor Bishop, preached, and earnestly appealed for greater interest in and larger contributions to mission work. On the morning of the 29th there was a choral celebration of the Holy Communion in Trinity Church, attended by a large number. The Bishop Co-adjutor was celebrant, and Canon De Veber and Canon Brigstocke, Epistoler and Gospeller, respectively. There were seventy clergy in the procession to and from the Church, and the music rendered by the choir of Trinity, assisted by members from other church choirs, was well executed. The Lord Bishop of the Diocese (Metropolitan) delivered his charge to the clergy, in which special reference is made to the progress and work of the Diocese, most excellent, fatherly and loving advice given to the clergy as to their life and conduct in the high and responsible office, and in view of the special dangers of the present time, concluding with special and extended reference to the exercise of the power of electing rectors to parishes; to confirmation, marriage and the exercise of the Episcopal power in matters of dispute and difference. The weighty words of

the Bishop on these subjects are all the more important in view of his long episcopate and his venerable years, we hope to give at some length in subsequent numbers, in order that the Church at large may benefit thereby.

The business meeting of the 17th Session of Synod opened at 10 a.m. on the 30th ult., 65 clergy and 50 laymen responding to their names. After confirming the minutes of last meeting, a resolution adopting formally the Declaration of Principles was carried, and the Standing Committee, upon nomination, was elected as follows: Clergy—Canons Medley, Brigstocke, Neales and Rev. G. G. Roberts; Laity—Chief Justice Allen, Hon. B. R. Stevenson, Dr. Weldon and Mr. Jarvis.

Nominations of clergy and laity as delegates to the Provincial Synod were then made. Some discussion arose as to whether members in full Communion who had not been elected to the Diocesan Synod were eligible for election to the P. Synod, the Chairman ruling that they were eligible. After the nomination of several Committees and other routine work, the Synod adjourned until 2.30 p.m.

AFTERNOON SESSION.

On the reassembling of the Synod, at half-past two, Mr. G. Sidney Smith presented a memorial in behalf of the Rector, Churchwardens and Vestry of St. Paul's Church, St. John, in reference to the Mission Chapel difficulty. The memorial recalled the proceedings of the Synod of 1884, upon and in regard to the opinion of S. Bethune, Q.C., on the questions submitted to him, respecting the legality of the establishment of the Mission Chapel, and also contained copies of correspondence and of memorial presented to the Bishop in Sept., 1884, in which reference was made to the action of Synod and disappointment expressed that up to that time the Bishop had not revoked Mr. Davenport's license, in accordance with the opinion of Mr. Bethune, which the memorialists believed had been accepted by the Synod as a correct exposition of the law. It also contained the letters of the Bishop in reply, and further correspondence between the parties; from which it appears that the Bishop had never accepted Mr. Bethune's opinion as a conclusive and final determination of the legality of the action referred to. The Bishop also pointed out the good work done by the Mission Chapel, which he felt bound to impartially weigh before assisting in "the overthrow of that which has borne such good and Christian fruit." The memorial to the Synod concluded: Your memorialists finding, therefore, that it is not the intention of his Lordship the Bishop to act upon Mr. Bethune's opinion or to recognize the principles of law governing the Church in this diocese, which it affirms, feel constrained, in view of the importance of the question involved and its effect upon the whole parochial system of the diocese, as hitherto recognized and acted upon, to lay this matter again before the Synod, in order to enable this body to express its views, upon the subject, and take such action thereupon as they may deem the interests of the Church demand, reserving nevertheless all rights to which the parish of St. Paul is legally entitled.

The memorial was received: after which the reports of the Committee on Domestic & Foreign Missions; on the Financial Condition of the Missions of the Diocese and of the Sunday-school Committee were received. The latter referred to the effort made to procure statistical information as to the Sunday-schools of the Diocese (not altogether successful), remarked upon the small number of male teachers, the keeping open only in Summer time of the Schools in many country parishes, and upon the good work done by the Teachers' Associations in the Deaneries of St. John, Kingston and Shediac. The Committee recommended that each school should contribute to some specific missionary purpose. From the statistics furnished it appeared that the total number of schools is 112; teachers, 555; scholars, 5,542.

PROVINCIAL SYNOD DELEGATES.

The following were reported as elected:—Clergy: Rev. Canon Medley, Rev. Canon De Veber, Rev. G. G. Roberts, Rev. Canon Neales, Rev. Canon Brigstocke, Rev. G. M. Armstrong, Rev. J. R. Campbell, Rev. J. H. Talbot, Rev. J. M. Davenport, Rev. D. Forsyth, Rev. G. O. Troop, Rev. Canon Ketchum. Substitutes: Rev. O. S. Newnham, Rev. L. A. Hoyt, Rev. R. E. Smith, Rev. G. H. Sterling, Rev. J. R. DeW. Cowie, Rev. S. J. Hanford. Laity: Chief Justice Allen, Hon. B. R. Stevenson, D. L. Hannington, W. M. Jarvis, C. W. Weldon, C. H. Fairweather, Hurd Peters, C. N. Vroom, A. A. Sterling, R. T. Clinch, G. R. Parkin, R. B. Haddow. Substitutes: G. A. Schofield, W. F. Dibblee, H. A. Johnston, A. P. Tippett, H. W. Frith, John Sears.

After several notices of motion were given, the Synod took up the canons submitted at last session, the consideration of which occupied the remainder of the day.

SECOND DAY.

After the opening proceedings several reports were presented, amongst others one relating to King's College, which the Bishop stated he found in a very satisfactory state and on a sound basis. Appointment was made of Rev. Canon Brigstocke and Rev. D. Forsythe and Messrs. Clinch and Lee as delegates to the Dom. & For. Missionary Society; of Rev. W. F. Vroom and C. W. Weldon as Governors of King's College, and then the discussion of the Mission Chapel matter was taken up.

The Chief Justice (Allen) introduced a long motion, which, if adopted, would have had the effect of binding the Synod to the interpretation of law given by Mr. Bethune, and suggesting a settlement on this basis between the parties; but it very soon became manifest that a large portion of the Synod were not ready to accept this interpretation of law as correct; and a long and spirited debate followed, occupying the remainder of the day. In the afternoon, after several amendments had been made, none of which seemed to meet the views of the Synod, the following amendment made by Mr. Grimmer, seconded by Mr. Hannington, was substituted for the resolutions and adopted after a protracted discussion, by a vote 60 yeas to 29 nays;

Whereas The Mission chapel of St. John Baptist was erected within the limits of St. Paul's parish and a clergyman licensed to hold services therein, without the consent of the rector, church wardens and vestry of said parish first had and obtained thereto; and

Whereas, a memorial from the said rector, church wardens, and vestry has been submitted to the synod complaining of the said act as an invasion of their legal rights and such proceedings have been taken upon such complaint that the opinion of Mr. Bethune, of Montreal, has been obtained by this synod to the effect that the erection of said church and the licensing thereof were not in accordance with the laws relating to the church in this diocese: and

Whereas, The synod believes that the said rector, church wardens and vestry, and the trustees and clergyman of said Mission church, are alike desirous of acting in a conciliatory and Christian spirit in this matter with a view to an amicable arrangement of the difference between them, so as to avoid the scandal of unsightly contests before the civil courts; and

Whereas, The synod highly approves and warmly appreciates the disposition manifested by all of said parties towards such mutual forbearance and concessions as shall prove effective for a settlement so desirable for all parties immediately interested, and so beneficial to the welfare of the church;

Therefore resolved, That it be recommended that a conference should take place between the rector, church wardens and vestry of St. Paul's church, and the trustees or persons claiming to hold the title of the said Mission

Chapel, and the missionary in charge thereof, and that a settlement should be agreed upon which would, under the circumstances, be reasonably satisfactory to the respective parties immediately interested.

Mr. G. H. Lee, in behalf of St. Paul's parish, gave notice that he reserved his right to appeal to the Provincial Synod, and on the following morning filed a written notice of appeal.

[We regret that we are obliged to hold over the remainder of report.]

ST. MARTINS.—We noticed a paragraph in your last number referring to our parish. Our Rector has given entire satisfaction to this congregation and people. He brought testimonials which place him upon an equal footing with any rector we know of. The ministrations of the Church are excellent. Missionary work is faithfully done at several outposts, and we feel in no way or manner isolated from any members of our own Communion.—*Com.*

DIocese OF QUEBEC.

MEETING OF SYNOD—FIRST DAY.

The Synod of the Diocese of Quebec assembled in Quebec on the 29th ult., being preceded by service in the Cathedral at 10.30 a.m. There was a good attendance of the clergy, but the number of lay delegates was somewhat small.

The morning service was full choral, the responses being splendidly rendered by the Cathedral choir under the direction of the talented organist, E. A. Bishop, Esq.

Holy Communion followed the morning service, the Bishop himself being celebrant and the Rev. G. H. Parker and Rev. Dr. Roe acting as Epistoler and Gospeller respectively.

At noon the Synod assembled for business in the National School, and after the calling of the roll, adjourned to 2.30 p.m., when the Lord Bishop delivered his charge, from which we make the following extracts: After referring in touching and most complimentary terms to the death of Dr. Marsden and F. Andrews, Q.C., he announced the following additions to the Clergy List:—

The Rev. T. Adams, Principal of Bishop College; Rev. Joseph Eames, missionary in Labrador; Rev. F. E. J. Lloyd, Rector of Levis; Rev. Joseph Harwood, missionary in Magdalen Islands; Rev. William Price, missionary at Ascot and Westbury; Rev. Charles Trotman, Curate of the Cathedral, and the Rev. Lennox W. Williams, Curate of St. Matthew's.

In referring to the removals from the Diocese, the Bishop thus spoke of Dr. Loblely and the Bishop of Niagara:—

The Rev. Dr. Loblely, who has left the Diocese and returned to England. Ill indeed can we spare a man of his rare attainments and high intellectual power. The noble influence, however, of his Christian character, I rejoice to believe, we retain as a permanent possession.

By the elevation of the Rev. Charles Hamilton to the See of Niagara, the Church in this Ecclesiastical Province has, without doubt, been largely strengthened and invigorated; but we in this Diocese have, with a little doubt, sustained a loss that is, from many points of view, irreparable. You know, we all know, with what unflagging energy, and with what unflinching sympathy he ministered to the souls committed to his care in the parish of St. Matthew, in this city. In that branch of his many-sided activity, he has, I am happy to say, been followed by one well qualified to build upon the foundations he so wisely laid, and so firmly. But in many lines of diocesan administration we miss—and here especially in this Synod we shall miss—the prudence and the foresight, the wide outlook and the grasp of detail, the rare union of unflinching courage and considerate forbearance, which lent at the same time so much weight to his counsels, and so much fruit.

fulness to our deliberations. This, indeed, is patent to all. But none knew, none can know as I know, how great a loss to the Diocese the Bishop of Niagara's removal from amongst us is.

EPISCOPAL ACTS.

Ordinations to the Diaconate, 4; to the priesthood, 5; confirmations, 563. In regard to his visitations the Bishop said:

In this connection some more regular organization has become necessary. I am getting to be an old man, and the labor of going backwards and forwards over the same ground is a draft upon my strength which I should wish to avoid. I am ready to come into every parish, except those on the Gulf, every year, if wanted, but my visits must be systematic. I can very well take the Deanery of St. Francis in the months of May and June, and the Deanery of Quebec in the months of September and October. And I shall be obliged if the Rural Deans will arrange with the clergy for confirmation in their several missions at those seasons, and inform me on the subject before the end of March in each year. And I shall be obliged if the clergy will have their candidates ready at those times.

The Bishop next referred to the position of Ladies' College, at Compton, whose work has been suspended during two years, notwithstanding the most strenuous efforts of the Trustees and the willing co-operation and forbearance of the mortgagees; but "there seems no likelihood of our having a Ladies' College as a permanent institution among us, unless the conviction of its desirability becomes a much more practical one than it has hitherto been."

In referring to Bishop's College, His Lordship said that "the teaching power of the institution has been increased, and its stability assured by the munificent bequests of the late Miss Davidson and the late Mr. Davies, of the city of Quebec, the endowments for the Principalship and for the Harrold Professorship of Theology having been previously placed, by the generous gifts of Robt. Hamilton, Esq., and the unwearied labors of the Rev. Dr. Roe in a more satisfactory condition. These bequests will facilitate the appointment of an additional professor."

He expressed the hope that these gifts would not lead to any neglect of the annual appeal ordered to be made in every parish and mission on Trinity Sunday, as the income of the College being mainly derived from investments and the rate of interest continually decreasing, the annual collections continued to be of importance; and these should be made at every station where service is held. And the Bishop added:

"It is not, however, for the sake of its financial aspect only, or chiefly, that I desire this. The resolution of the Synod enjoining the appeal directs that the subject of the ministry should, on these occasions, be statedly brought before the various congregations. The doing of that I believe to be of inestimable value. The Divine constitution of the ministry, and the necessity of an educated clergy, are points upon which instruction is needed, and of which the remembrance should be continually kept up. The thoughtful, prayerful, helpful treatment of this great question regularly once a year by clergymen and people, cannot fail to bring with it a blessing on the whole Church."

No reference whatever was made in the charge to the Montreal Theological College application, nor to the unjust and unfounded attacks made upon His Lordship and the Bishop of Niagara, as well in the papers as in the charge of his brother of Montreal, and the forbearance and charitable action of His Lordship in this respect cannot but be appreciated, and not alone in his own Diocese. Before concluding the Bishop referred to the spirit which should characterize all their deliberations, viz., that of charity and kindest consideration for the feelings and opinions of others;

After several notices of motion had been

given, reports were received from the Rural Dean of Gaspé (Mr. Debbage) of his visitations; from R. H. Smith, of the Doolittle Scholarship; from G. Lampson, for the Committee on recent legislation as to the Church Temporalities and the Amending Act, 48 Vic., c. 40; from Dr. Heneker, of Bishop's College and School; from Dr. Hemming, for Committee as to religious instruction in the Public Schools, resulting in the Bible being placed upon the official list of books to be used in the Protestant Schools; and from Capt. Carter, for the Committee of F. & D. Mission Board, showing receipts for Domestic Field for two years past, \$3,719.03; for Foreign \$1,813.57.

The Rev. J. M. Thompson moved:—

"That through God's blessing on the abundant labors of the missionary clergy, the Eastern Townships of the Diocese now offer peculiarly favorable opportunities for the extension of the Church, opportunities which, if not used, will be lost to the Church forever. That such openings now offer in the neighborhood of the following parishes and missions, viz., Stanstead, Hatley, Magog, Eaton, Bury, Durha, Danville, Dixonville and Melbourne, the latter an established mission, but now without a clergyman. That the Diocesan Board be requested to take such measures as may be in the power of the Board to provide these opportunities, and further to make a special appeal to the Diocese for the necessary funds."

In support of his motion, Rev. Mr. Thompson spoke of the great possibilities which offered for the Church in the Eastern Townships, and showed that numerous openings existed for new missions, and to the impossibility of filling them by the already overworked clergy, who were doing as much as possible, trying often to give four or five services a day, and which would only wear them out with overwork. The work of feeding and sustaining the Church in her own appointed way, in her own special seasons and by her own special and regular services, could not really be undertaken and properly attended to by the existing clergy, in addition to their regular missionary duties.

Rev. Mr. Thornloe followed, and referred to the large population of English-speaking people in the district of St. Francis, who belonged to no particular religious body, and who might therefore be fitly considered fair material for the Church to work upon. There were hamlets growing into villages in that district without a single church or chapel of any kind for the people to worship in. People now received much more readily than heretofore the teachings of the Church, and much might be expected from her ministrations.

Rev. Arthur Judge spoke of the field which awaited the work of the Church in the Townships of Eaton and Newport, if it had the means and men to spare for it. He described the anxiety of the people in portions of those townships for Church services where none existed, and said that golden opportunities now offered themselves which if now neglected might never again offer.

Rev. Mr. Stevens said that in the township of Hatley a number of flourishing church centres might be formed.

The debate was then adjourned.

The election of officers of the Synod was postponed in consequence of a doubt as to the legality of any business affecting civil rights, which might be transacted on a *dies non*, and at 6 p.m. the Synod adjourned.

SECOND DAY.

After routine: a letter was read from James Patton, jr., Esq., resigning the office of Lay Secretary, and Rev. A. A. VonIffland was re-elected Clerical Secretary, and Mr. Geo. Lampson, Lay Secretary; Mr. Robt. Campbell, Treasurer, and E. A. Jones, Esq., retiring Treasurer, was named Honorary Treasurer.

The following were elected as delegates to the Provincial Synod:—Revs. Dr. Allnatt, Dr. Roe, A. A. VonIffland, Dr. Adams, G. Thorn-

loe, J. Foster, M. M. Fothergill, Dr. Reed, A. C. Scarth, H. J. Petry, G. V. Housman and G. H. Parker; Messrs. G. Lampson, R. W. Heneker, R. Hamilton, W. H. Carter, E. J. Hemming, Judge Irvine, James Dunbar, Lieut.-Col. Forsyth, Col. Ready, W. G. Wurtele, and R. C. Campbell.

The following were elected Trustees of Bishop's College: Messrs. R. W. Heneker, D.C.L.; Robt. Hamilton, D.C.L.; R. R. Dobell, Colonel Kippen and Robt. Campbell. Council: Rev. Professor Roe, Rev. Dr. Allnatt, R. N. Hall, Esq., Rev. J. Hepburn, Rev. Geo. Thornloe, Dr. F. Montizambert.

The members of the Diocesan Board were re-elected—Rev. Dr. Allnatt being substituted for the Bishop of Niagara.

The Executive Committee was appointed as follows: Revs. G. V. Housman, Dr. Allnatt, A. A. VonIffland, M. M. Fothergill, T. Richardson and L. W. Williams; and Messrs. W. G. Wurtele, J. Hamilton, Jas. Patton, M. B. Irvine, W. H. Carter and E. A. Jones.

The Committee on Assessments: E. J. Hemming, D.C.L.; Rev. A. A. VonIffland, Rev. M. M. Fothergill, and Messrs. R. Campbell and E. T. D. Chambers.

Corresponding Committee of the Foreign and Domestic Mission Board: Rev. A. A. VonIffland, Rev. Dr. Allnatt, W. H. Carter, George Lampson and Dr. Hemming.

On motion Canon VII was amended to provide that from and after the first day of January A.D., 1885, the scale of stipends to the clergy serving under the Diocesan Board shall be as follows, viz: Not less than \$600 per annum for the first five years' service in the Diocese, not less than \$650 after five years' service in the Diocese; not less than \$700 after ten years' service in the Diocese; not less than \$750 after fifteen years' service in the Diocese, and not less than \$800 per annum after twenty years' service in the Diocese.

It was also resolved that any vacancies arising from death, resignation or removal from the Diocese, shall be provisionally filled up by the Lord Bishop, and the persons so appointed shall continue in office till the next ordinary meeting of the Diocesan Synod.

A canon to provide for the authentication of future records of the Synod was adopted.

Clause 8, Sec. C, Canon XIII, was amended as follows: Omit all the words after the appointment of the Clergyman shall be made, and substitute the following—in the manner following: The Bishop shall submit to the Board the name of the clergyman whom he considers the most fit for the post. The Board, after considering the nomination may, without rejecting it, ask for a second name to be submitted, and in like manner for a third; in answer to which requests the Bishop shall submit the name of a second, and if need be, of a third Clergyman, being those whom he deems to be the next most suitable. The Board shall choose one from among the names submitted, and the Bishop shall thereupon appoint him rector of the vacant parish, and that if the Board did not choose a rector from the names submitted by the Bishop within three months, the Bishop should appoint a rector himself."

The following new Canon was adopted: "The power and authority granted by the Act 48 Vict., cap. 40, Sec. 6 and 7 to the rector and churchwardens of a church, parish, mission or congregation in this Diocese, to sell and dispose of church property, shall be exercised, subject to the following regulations:

1. The consent of the congregation interested shall first be had, at a meeting called and held in the accustomed way.
2. After such consent, the written approval and sanction of the Bishop, and of the Central Board of the Church Society of the Diocese shall be obtained.
3. The application for the sanction of the Bishop and Central Board shall be signed by the Rector and Church Wardens. It shall state the manner in which it is intended to

apply the proceeds of the sale or disposal of the property, which manner of disposal shall always be in accordance with the uses and purposes for which the property was originally conveyed."

The annual collection on behalf of the widows and orphans' fund of Algoma from this diocese was renewed for three years.

The following resolution was moved by Mr. Robt. Campbell:—"That the Synod of the Diocese of Quebec is of opinion that every effort should be made to afford incentives to the continued study of Divinity after ordination, in the hope thereby to form within the Church of Canada, a learned clergy who might prove a bulwark in the defence of the Church in these days of trial and anxiety, and for this purpose it is of the utmost importance to the Church that the number of Divinity-degree-conferring colleges should not be enlarged lest these Divinity degrees so highly esteemed in the United Kingdom and so carefully guarded by the Universities, should become of no value in men's estimation, and one of the main incentives to study would be lost to the detriment of the Church." In support of this motion Mr. Campbell made a careful and thoughtful speech, referring to the attempt made during the late sitting of the Legislature to obtain for a Theological College in Montreal, the right to confer Divinity degrees. He also replied to that part of the charge of the Bishop of Montreal, in which the Bishops of Quebec and Niagara were accused of having interfered with a matter solely appertaining to the diocese of Montreal.

After remarks from Dr. Hemming and Hon. Judge Irwin, the seconder, the motion was unanimously adopted by a standing vote of both orders, amid the warmest enthusiasm.

A resolution to have all resolutions and canons of Synod read over and assented to by the Bishop prior to the prorogation of each Synod was adopted.

The motion relating to the Eastern Townships missions, moved on Tuesday, was further discussed and unanimously adopted, it being resolved that the Bishop should appeal to the diocese for aid to extend the work in such missions.

The Synod was prorogued about midnight.

DIOCESE OF ONTARIO.

The Synod of the Diocese met in Ottawa on the 6th and following days of July. A Conference of the Clergy also was held, as previously announced, and a meeting of the local branch of the Ladies' Auxiliary of the Domestic and Foreign Missionary Society of the Church of England in Canada; but we regret to say that, up to the date of going to press, reports of the meetings have not come to hand.

Very general sympathy is felt with the Bishop of Ontario in consequence of the serious illness of Mrs. Lewis, which necessitated the postponement of the Synod, and its subsequent meeting at Ottawa.

DIOCESE OF TORONTO.

PROCEEDINGS OF SYNOD—SECOND DAY.

June 23rd.—The Synod, after the usual opening prayers by the Archdeacon of Peterborough, again discussed Major Foster's scheme for the establishment of a clergy house in a missionary district, and a long debate ensued. After speeches by a number of members, the following amendment to the original proposition was adopted *nem. con.*—

"That this Synod is of opinion that the scheme proposed in Major Foster's letter in regard to the working of the mission field in certain instances by the grouping of our missionaries together and the erection of clergy houses is worthy of trial, and that the Mission Board be instructed to look for a suitable mission field in which to give the proposed scheme a

fair and reasonable trial, and that the Mission Board be further empowered to incur an outlay of not more than ——— dollars, when a suitable clergyman, and not less than two unmarried assistants, shall have been selected and appointed by the Bishop to enter upon the work."

STANDING COMMITTEES.

The members, clerical and lay, nominated by the Executive to serve on the following Committees of Synod, were then elected, viz., Computation Trust, Rectory Lands, Mission Board, Widows' and Orphans' Fund, General Purposes, Sunday-school and Audit. The list differs very slightly from last year.

CONSIDERATION OF REPORTS.

The afternoon session was taken up by the consideration of reports.

The report of the Widows' and Orphans' Fund stated that the income of the past year had been \$5,481.67, an increase over last year of \$1,032.23. The expenditure amounted to \$5,153.69. Twenty-two widows and four orphans were now receiving annuities. An attempt had been made to wipe off the indebtedness due to the widows of deceased clergy, but there was still \$6,000 due. Dr. Hodgins truly said this was a blot on the Church which should be wiped out.

Rev. John Vicars presented the report of the General Purposes Fund. It showed the income of the year to be \$5,018.98, and expenditure \$6,071.05. The report was adopted.

The reports of the Audit and Sunday-school Committees call for no extended remarks.

The report of the Sustentation Fund Committee was read by Mr. Alex. Marling. It gave a resume of the work accomplished by the members during the year, and stated that the scheme for augmenting the stipends of the clergy, although unanimously adopted last year, had not been carried out. In response to the appeal endorsed by the Bishop for an annual collection, only \$164 had been received. The report, in concluding, referred to the scale of minimum salaries recommended in the original report of the Committee, as follows:—Class A, for clergy who have ministered 15 years and upwards, \$1,000; Class B, for clergy who have ministered 10 years and upwards, \$800; Class C, for clergy who have ministered 5 years and upwards, \$600—which was increased by Synod in each class by the sum of \$200, making the standard \$1,200, \$1,000, \$800 respectively.

The Committee, while freely admitting that this standard is by no means excessive, express their belief that the increased sums thus called for materially affected the success of the scheme.

Reference was also made to the appointment by the Bishop, in March last, on the recommendation of the Committee, of the Rev. Dr. Roy and Rev. W. C. Bradshaw to act as a deputation in behalf of the fund in those parishes where the clergy would receive them, in order to explain its working, to appeal for assistance and to canvass for subscriptions from our wealthy members. The season of Lent being then close at hand nothing was attempted, but it is expected that the deputation will begin work very shortly and prosecute it with as much vigor as possible during the summer and approaching fall. Arrangements will be made as far as possible to visit the rural deaneries at the outset, and it is suggested that the lay delegates might be asked to attend such meetings.

The Committee are free to confess that contributions and collections received in aid of the fund from the wealthier members of our Church will do little to permanently improve the evils complained of, although they may partly relieve "the present distress." The cause of the low stipends, as His Lordship the Bishop says, "is the illiberality of country congregations," and here the remedy must be applied, if the clergy are to be properly requited for their labors. The Committee fully coincide in this

view, and confidently expect that the full operation of this scheme, rightly directed against existing evils, will result in a general process of "levelling up," increasing especially the present low standard of giving in many country parishes and teaching our Church members there to give as "God hath prospered them."

The debate was adjourned until Thursday morning.

The following clergy were elected delegates to the Provincial Synod:—Revs. John Langtry, A. J. Broughall, Dr. Carry, Dr. Bethune, Provost Body, Ven. Archdeacon Boddy, Canon Dumoulin, John Pearson, O. P. Ford, J. D. Cayley, Rural Dean Allen and Rural Dean Beck.

MISSIONARY MEETING.

The annual missionary meeting was held at St. James' School-house in the evening, the attendance being very large.

The Bishop presided and made an opening speech, in which he stated the receipts for mission purposes were \$3,150 more than last year. He also stated there was much missionary work to be done, one-half of the Church people in the Diocese being at present without pastoral oversight, and said what was needed was the kindling among church people of the spirit of their master. Interesting and instructive addresses were delivered by Rev. Dr. Roy, Curate of Cobourg; Rev. B. Smith, of Kingston, and Rev. Dr. Snively, of Brooklyn Heights, N.Y. Dr. Snively's address was thoroughly practical, and was particularly well received. He closed as follows:—

"Before loving those whom they here called their dissenting and non-conforming brethren, the first step was to

LEARN TO LOVE EACH OTHER—

(applause)—and to abolish those mutual suspicions and distrusts which had darkened the life and cast a shadow upon the sunlight of their faith and hope. (Loud applause.) No diocesan convention that he knew of during the last eight years, and at the last three General Conventions had any single vote of the whole house run according to party lines. (Applause.) They had found the Anglican Communion to be large enough for all. Then they also learned to appreciate their Church more, and she was receiving large numbers of people from other bodies, because they were dissatisfied with the want of doctrine in the pulpits of those bodies. The revival system was played out, and it was being found that an honest and hearty observance of the Church's penitential seasons was the way to warm people's hearts, instead of importing a revivalist stranger. People in the States were getting tired of the preaching for the times, and were calling for preaching for eternity. (Applause.) He concluded by pointing out that their duty was to act as fishermen and husbandmen for their Lord, and not as reapers. This was the duty of the Church till the end of time. The reverend gentleman was long and loudly applauded at the close of his eloquent address.

PERSONAL.—The Rev. S. Weston-Jones and Mrs. Jones, of Lindsay, have gone on a short visit to England.

The Rev. J. D. Cayley and Mrs. Cayley were presented with an address and a valuable testimonial on the occasion of the 25th anniversary of their wedding day.

The Rev. A. S. Crapsey, of St. Andrew's Church, Rochester, preached at St. Stephen's Church, Toronto, recently, and held a series of special services at St. George's the following week.

The Rev. Canon Du Moulin met with an accident while in London, England, and is now on his way home. The hansom in which he and Canon Curran were driving upset, and both gentlemen were slightly injured.

Rev. R. H. Starr preached a sermon recently to the men of the Governor-General's Body

Guard at St. James' Cathedral, Toronto. There was a large turn-out of the squadron.

The Rev. Provost Body has gone to England. We understand Provost Body's health is far from good; we trust his visit across the Atlantic will improve it.

DIOCESE OF HURON.

The Right Rev. Bishop Baldwin held a confirmation service in St. Thomas East, on Sunday morning, July 4th, when 27 persons were presented by the Rev. S. L. Smith, incumbent. The congregation was large and the service most hearty.

In the afternoon of the same day His Lordship preached in Glanworth, when the old church was well filled by attentive listeners. After this service being over the Bishop drove on to London, preaching in Christ's Church.

LONDON.—The organ in Christ's Church has been taken down from the gallery and placed in the chancel end of the church, which is considered a great improvement. Special services were held on Sunday, July 4th, the occasion of the reopening, when the Rev. Mr. Moorehouse preached in the morning and the Bishop in the evening. The congregations at both services were large.

The Bishop and Mrs. Baldwin left on the 6th for England, the family going to the seaside. His Lordship expected to be absent a couple of months.

The Rev. Canon Innis has been appointed by the Bishop to act as his commissary during his absence.

GRAND RIVER RESERVE.—In these days of restless change and continually increasing agitation for improvements in our form of service, and a desire to adopt ourselves to modern methods in bringing the Church to the people, it is well some times to ask ourselves whether the objections which are being made against the service are sound, and whether the pleas put forward are not based on sentiment rather than fact. We hear of large numbers gathered together, of great enthusiasm awakened through the means of very informal services, and so in our anxiety for success we are ready to catch at these methods and hope to realize great results from them. But are the results as a rule permanent? The history of the Salvation Army in almost every small town and village in the country will supply the answer. That the Church as she is to-day, with her Book of Common Prayer, is neither too formal, intricate nor elaborate for the ordinary run of humanity when a fair and honest effort has been made, is being illustrated daily, but nowhere more grandly than among the Indians of this country and especially the Six Nations on the Grand River Reserve. Full of interest for a large number of church people was the anniversary of the re-opening of St. John's Church, Tuscarora, on St. John's Day, June 24th. From an early hour crowds came pouring in from all directions, and by service time the handsome building was filled by a devout and attentive congregation. The Revs. Anthony, Caswell, Geoghegan and Mackenzie taking part in the service the last-named gentleman preaching the sermon, which was able, learned, long and dry, and which was interpreted by Mr. Loft, a venerable looking Indian, who seemed to enter into his work with great spirit. The music and the manner of rendering the service, with the hearty responding, would put to shame some highly cultured and fashionable congregations. After the service the congregation adjourned to a grove near at hand, where refreshments were served under the direction of Mr. Elliott, widow of the late missionary, who for many years labored faithfully among these sons of the soil. There are noble workers for God and humanity, of whom the

outside world knows but little—who are content and happy in the obscurity of some quiet nook, who sink self and are a perpetual proof of the continuity of the life and spirit of the Saviour in the Church, and Mrs. Elliott is one of these. With an ardent affection for the Indians, with a deep desire to teach them the truth, she is a power among them and lies in their hearts. The Church has reached these people and they have reached the Church. What they are capable of doing is seen in a most churchly building, in hearty services, in devout and reverent communions, and in houses well built and well furnished, in lands well cultivated. What they are capable of becoming is seen in the fact that one of their number, a refined and educated gentleman ministers to them. The Rev. Albert Anthony would do credit to any nation. With the magnificent proportions and finely cut figure of his race, with the politeness and vivacity of a Frenchman, with the musical voice of an Italian, and with the wit and fire of an Irishman, he is a host in himself, and is a welcome visitor in many parishes outside his own Diocese. These people have had the service not in a mutilated form, and so have grown up devout and honest Churchmen.

GALT.—The congregation of Trinity Church, Galt, have unanimously requested the Bishop of Huron to appoint Rev. John Ridley, of Mitchell, to the pastorate of that church in place of Rev. Canon Hincks, removed to Windsor. The stipend is \$1,500 a year and a free house. Although Mr. Ridley had no desire to leave Mitchell, being happy in that parish, he entirely left the matter in the Bishop's hands; he made the appointment and Mr. Ridley had no alternative but to accept. He will leave Mitchell about the 1st of October. His removal will be regretted by all classes of people, but more especially by his own congregation, by whom he is almost idolized. Although with us only a year he united a divided congregation, and won the affection and confidence of his entire flock. It will be hard to fill his place, and deep regret is everywhere expressed at his intended departure.

POINT EDWARD.—One year ago, when the Rev. Wm. Hinde was appointed to this parish, he found the church property in a sadly neglected state of repair. The sills of the parsonage were rotten and the surroundings generally out of order. The two churches, both inside and out, dirty and uncomely in appearance. He determined that such a state of things should no longer continue. He appealed to friends and members of the Church, and his exertions have been successful. The parsonage has been thoroughly overhauled, new sills put in—a new verandah 60 feet in length added, and the whole exterior neatly painted—besides certain needed improvements effected inside.

St. Paul's Church has been painted outside, fence repaired and painted, old chimneys removed and a new one built. The interior has been beautifully calcomined in colors, reflecting great credit on the taste and skill of the artist. Few village churches look better.

The old Church of "St. John's in the Wilderness," situated on the Lake shore, some ten miles from Point Edward, sadly needed renovation. It seemed an almost hopeless task to do anything so much had it been neglected. However, an effort was made. Collectors set out to solicit subscriptions towards making the building more befitting a House of Prayer. Their success was such as to justify the Rev. Wm. Hinde in employing carpenters, painters and paper-hangers; and now we have a neat and clean church. For three weeks the two churches have been closed, and the work of renovation going on. On Sunday last, July 4th, they were re-opened for Divine Service, and the assembled congregations highly delighted at what had been done.

The Rev. T. R. Davis, M. A., Rector of St. George's, Sarnia, preached appropriate sermons at both churches, the Rev. Mr. Oliver of the Diocese of Toronto, assisting in the services. The church property in this parish is now a credit to the Diocese.

The incumbent, the Rev. Wm. Hinde feels very grateful to the kind friends who have so liberally assisted him in doing so much in so short a time.

DIOCESE OF ALGOMA.

MANITOWANING.—The Rev. J. S. Cole begs to acknowledge with warmest thanks a large and well stocked bale containing all sorts of things, useful for distribution in the Mission, with a number of valuable presents for himself and family, from the G. L. M. S. of Montreal, through their Secretary, Miss Brooks. When such sympathy with the work is being shown by so many, so much labor and self-denial put forth, surely we may prognosticate for the Church in Canada a future history very different from its past.

The Bishop left Sault Ste. Marie by the Canadian Pacific Railway steamship "Alberta," on June 13th, for his annual visitation of the Port Arthur and Nepigon Missions, on Lake Superior, and returned on the 30th inst. Details of the visit will shortly appear in our columns.

The Rev. F. Frost, Missionary at Sheguiandah, sails for England this week, to be absent two months. He is accompanied by Mrs. Frost, whose impaired health renders the journey absolutely necessary. We trust that, by God's blessing, change of air may accomplish much towards her restoration.

The Bishop desires to make grateful acknowledgment, on behalf of his Diocese, of one box of clothing from the Ladies' Missionary Association of St. John's Church, Port Hope; four barrels from the Women's Auxiliary, St. Peter's, Sherbrooke; and two boxes from the Ladies' Working Party, Niagara, per the Secretary.

DIOCESE OF SASKATCHEWAN.

FORT McLEOD.—The Bishop of Saskatchewan appeals for help for the Church people of Fort McLeod. By great exertions they had but lately finished a very handsome Church at a cost of nearly \$4,000. The church was completely destroyed by fire a fortnight ago. Led by their energetic Missionary, they are themselves endeavoring to collect funds for rebuilding the church, but it is felt that in view of their recent large expenditure for the building so unhappily destroyed, the re-building must be postponed for an indefinite period unless friends come to their assistance. The Bishop has promised \$500 from funds at his disposal and he now earnestly appeals to Church people throughout the Dominion to lend a helping hand. The work of the Church at Fort McLeod was progressing in a most satisfactory manner, but this blow will give it a severe check unless help is at once afforded to overcome its effects.

The Rev. Canon Richardson, M. A., Rector of the Memorial Church, London, Ont., Commissary for the Bishop, will receive contributions for the building fund. We earnestly commend this appeal to the kind sympathies of all who take an interest in the missionary work of our great North-West.

NOTICE TO CORRESPONDENTS.—We received on the 12th inst. two letters anent the Montreal Synod, one justifying the action of the majority; but they came to hand too late for this week. Our columns are full, and one half of the paper on the press.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

SPECIAL NOTICE.

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

Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR JULY.

JULY 4th—2nd Sunday after Trinity.
 " 11th—3rd Sunday after Trinity.
 " 18th—4th Sunday after Trinity.
 " 25th—5th Sunday after Trinity,
 " 25th—St. JAMES, A. & M.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

A CHURCHMAN'S DUTY.

In the address of Bishop Huntington to his Convention, in the present year, occur the following remarks—most worthy of careful consideration by all Canadian Churchmen. Disregard of the principles referred to by the Bishop is much too common. And the tendency to look at all matters from a purely local and narrow standpoint—whether diocesan or parochial—is increasing; as witness the proceedings in the last Synod of the Diocese of Montreal. The broad educational aspect of the degree conferring power, and the effect upon the Church at large of increasing the number of institutions possessing it, were, it seems to us, completely ignored, and the diocesan interest—if even that—alone regarded. We do not suppose that had the wise words of one, who seldom ever speaks or writes otherwise than wisely and effectively, been before the members of the Synod of the Diocese of Montreal, the result would have been any different. But now that the heat of party feeling has somewhat subsided, they may everywhere receive thoughtful attention. Bishop Huntington says:

"We cannot detach the life of a Diocese, or a Parish, or a Mission, or even of an individual disciple, from the life of the whole Catholic body. So every repetition of the Creed reminds us. So all the offices of the Book of Common Prayer teach and constantly re-proclaim. So history and tradition affirm. So our Lord explicitly declared when He was on earth.

Accordingly, to watch the proceeding of God's Christly Providence in a provincial or national Church, to study the unfolding of that divine purpose which is far above and beyond all our little doings and strivings, is a part of every Churchman's practical duty. There is a temptation in the opposite direction. People and

Priests are easily contracted to a narrow concern for a mere local interest, not necessarily otherwise than narrow because it is religious. Religion suffers from the dimensions as well as the perversions of men's minds. They may be busy, conscientious, devout, and yet forget what they owe to the great Household that shelters them, or what they have received from its bounty. Not a year passes with one who is in the way of observing what goes on in a hundred parishes without some humiliating evidence here or there of this belittlement. The evils are many. It is fortunate if they are not seen in insubordination, in increasing ignorance, in strife. Sometimes the clergy are separated from one another, sometimes they are involved in alienating issues with their parishes. Wardens and vestries are committed to deplorable mistakes in policy or practice. Everything is congregational except the one thing which ought to be,—the worship, singing and prayer. The fatal process of division goes on till the Parish itself is made a tangle of schisms and cliques, social or ecclesiastical, the good name of the Church is scandalized, those are kept out who ought to be drawn in, and spiritual and financial strength is exchanged for impotence. How plain the lesson is! It is written over and over in the New Testament,—“as we have many members in one Body, and all members have not the same office, so we, being many, are one Body in Christ.” It is for the Clergy, for Priests whose “lips keep knowledge,” to plant this truth and instil its gracious spirit in young and old, by catechism and sermon and lecture and example, and it is for the people to follow their godly admonitions.”

CHURCHMEN, AND A CHURCH-MEN.

The following article, taken from the *Church Helper*, the official organ of the Diocese of Michigan, might be applied to the Dominion by reading for the word “American” *Canadian*, and for “Protestant Episcopal Church,” *Church of England* :—

All American Christendom is divided into three parts, consisting of:

1. Those who believe in the Church;
2. Those who believe in Churches;
3. Those who believe in no Church.

They who conceive of the Church as One, Apostolic, Catholic, undivided, indivisible, are Churchmen. They who conceive of the Church as an aggregate of Churches many, modern, denominational, divided and indefinitely divisible, may be appropriately called “A Church”-men, as believing that A Church is paramount to The Church. They who conceive of the Church as being the aggregate of all Christians, irrespective of any ecclesiastical organization are properly designated as no-Churchmen.

This latter class has been called “Unattached Christians.” There is an increasing number of them. Most of them have been members of various denominational churches, and these in many cases have taken this religious position as an escape from the evils of denominationalism. They are sick of sectarian rivalry and jealousy, and while they will support with their money and their presence Christian institutions of worship and benevolence, they utterly refuse to identify themselves with any Church by entering into membership with it. Time was when the common remark was, “It makes no difference. One Church is just as good as another.” But now the talk is, “All Churches are equally bad. Let us have nothing to do with them.”

Between the first and second classes there is such an antagonism of ideas as must produce

constant friction and frequent collision in practical Church work. Their respective underlying theories cannot both be true. Either A Church is essential to The Church, or it is not.

Let us note the practical results of these two theories. Our illustration shall be the case of a new town on the frontier, where the Christian part of the community finds itself to consist of a score of families, representing five or six, or more, of the so-called Churches. Among these let us suppose the Protestant Episcopal Church should have a larger representation than others, and for once should lead off in Church work. The first thing attempted would be provision for worship, at least occasionally, and in such worship every person who would, might have a share. “The pure Word of God” would be preached, and “the Sacraments duly ministered.” Penitent believers desiring to confess with the mouth what they believe in the heart, might “put on Christ” in Holy Baptism; they might seek the “ manifold gifts” of the Holy Ghost in the “Laying on of Hands;” and they might habitually, as opportunity offered, be fed “with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ.”

Only “these necessary things,” resting on Apostolic precept and practice, would be set forth as being of general obligation on all who would truly and fully confess Christ before men. At no time would there be a setting up of “A Church” within The Church. At no time would any Christians be asked to unite on a platform of theological opinion. For the Protestant Episcopal Church never makes churches, but confines itself strictly to the maintenance and extension of the Faith and the Order of the One, Holy, Catholic Church once for all founded by Apostles and Prophets on the One Cornerstone.

The sole basis of unity would be the Person and the Work of the Lord Jesus Christ as set forth in the historic Creed and certified to in the written Word of God. On such a basis it would seem as though unity might be maintained indefinitely. But too well we know there is sure to be in such a community as we have supposed, more or less persons so saturated with sectism that they will leave no means untried to establish “A Church.” And when one handful of people set to work to have a denominational church, others are sure to do the same, and in no long time the condition is reached that even a little hamlet which can scarcely supply a fair congregation or decently support one minister, may have three or four starveling “churches” and one or two half-starved preachers.

And yet believers in “Churches” seem not to realize in the least that they are directly responsible both for maintaining the existing disunity and also for the development of the prevalent no-churchism which is a natural sequence of sectarianism.

TRINITY IN UNITY A NATURAL FACT AS WELL AS A SPIRITUAL TRUTH.

In every ray that the sun sends forth there is a trinity in unity, typifying in nature the Trinity in Unity of the Godhead. We know by spectral analysis that every ray of white solar light is composed of three rays—a red, a yellow, and a blue ray. This is a mystery; we can understand that it is so, but not how and why it is so. We know it to be a fact by the evidence of Science. So we know the Trinity in Unity of the Godhead to be a fact by the evidence of Faith. There are still other analogies between the natural symbol and the spiritual truth. Science tells that the red ray is that which especially gives our heat, the yellow ray light, and the blue ray actinism (i.e., it produces chemical effects).

Is it not easy to see in these constituents of light and their respective qualities and operations a striking image of the distinctive attributes and offices of the Three Persons of the Godhead respectively? The red or heat ray, which causes the life to germinate in the seed and to flow in the plant, typifies God the Father, by Whose will and power it is that the world is created and preserved. Heat also destroys as well as gives life, and so the Creator shall also destroy His creation, and He who gave man life shall also destroy the abusers of that life in everlasting fire. Like heat, too, He is invisible; we see Him not, but like heat, there is nothing hid from Him. The yellow ray, which is the light, giving ray, typifies the Second Person of the Trinity, God the Son, for He is the Light of the world; and as it is chiefly by the light of the yellow ray that the existence of the solar body and other natural objects is made visible to our sight, so it is by the Son of God, the Word of God, the Light of the world, that is manifested to us. 'In Him dwelt all the fullness of the Godhead bodily,' in order that by Him God might manifest Himself to men. The blue, or actinic, or chemical ray, typifies God the Holy Ghost, Who is our sanctifier, Who by His inward and spiritual operations, changes man's nature and transforms it into one of a purer and higher type, as in nature's laboratory the chemical ray matures and sweetens the juices of fruits and infuses the beautiful colours of the flowers. The Holy Ghost in the actinic ray of Divinity; Himself invisible, and doing His work in secret, He photographs the likeness of God on the soul of man. O. D., in *Church Bells*.

EDITORIAL NOTES.

THE Archbishop of Canterbury, in his address at the annual meeting of the S. P. G., referred to the Colonial and Indian Exhibition as "a magnificent practical poem. It showed that the kingdom of England was no longer what we had thought it to be. As Professor Seeley said, it taught us that the kingdom of England is a kingdom over the whole world. We are no longer three kingdoms with a large number of dependencies, but the great, grand energy, growth, and liberty of the Colonies were making us a great Empire, which merely had its centre here. The Colonies are rapidly becoming as much a portion of England as any English county was."

SPEAKING of the tendency in some places to unite Church of England congregations with the denominations, regarded by some as a step towards the Unity of the Body so earnestly longed for, the Archbishop on the same occasion said: "As to that he was of opinion such unity of congregations, so far from really drawing them together, would delay the real unity of Christendom, to which all were looking forward. The great glory of the Church was its continuity. All really belonging to it had been baptized or received into the Church as communicants, and it would be a break in that continuity if they, believing in those things, admitted people to the Church of England in other ways. The attempt to get over the difficulty by written documents was not practicable, as it would lead to a perpetual appeal to those written documents when circumstances had changed, and then it would not be possible to change the document."

THE result of the elections in England held up to date has been most disastrous to Gladstone and his party. From a large majority he is left in a hopeless minority, which even the

addition of his quondam friends, the Parnellites, will not suffice to change. In one of the speeches delivered prior to the elections, Mr. Gladstone made what appears to us an unprincipled bid for the support of the masses, but they, too, have deserted him in favor of the integrity of the Kingdom. The *Times* thus sums up the results of the elections: "Gladstone's passionate appeals to the credulity and confidence of the people have fallen on deaf ears. This time the Irish-American conspiracy has failed."

WE are glad to notice that the Theological College of the Diocese of Melbourne, Australia, has applied for affiliation to the University of Trinity College, Toronto, for the purpose of obtaining degrees in divinity. As the value of such a degree depends entirely on the source from which it comes, this action of our Australian fellow-Churchmen is a high compliment to Trinity College; at the same time it proves the wisdom of the applicants, and might teach a useful lesson to some Churchmen nearer home.

THE Jubilee of the Queen's Accession was marked in many churches in Canada. In England the services must have been grand, our exchanges are full of them. In the report of one such occur these lines:

Queen! more than Queen! Lady of tenderest heart,
Gracious as Great! Called to that glorious part,
To rule o'er half the Earth and all the Sea
Imperial mistress of the brave and free,
Thou with such homage hast not been content
As loyal souls to kingly worth present;
But in thy natural goodness, scorning pride,
The fountains of thy love hast opened wide
To all thy people, making still thine own
Such joys, such sorrows, as Thyself hast known.
So hast Thou won thy people's hearts; they see
Wife, Mother, Friend, not Queen alone, in thee!

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

PULLMAN, Ill., June, 1886.

SIR,—Please insert the following notice and oblige:

The General Convention.—The Committee appointed to make preparations for the meeting of the General Convention in Chicago, next October, desire to call the attention of deputies and those intending to be present at the Convention to the necessity of application for Hotel accommodation being made as early as possible.

The hotels have made special rates for the occasion, and as October is a very busy month with them rooms must be engaged some time ahead.

A circular containing all information has been prepared, copies of which may be obtained by applying to

Rev. J. RUSHTON, Secretary,
Pullman, Ill.

PLAYING WITH "CANONS" and "BIG GUNS."

SIR,—The excellent letter of your correspondent "A. K. O." upon certain aspects of Church work in the Diocese of Montreal, apply quite as aptly to the Diocese of Huron. Of what use are our Archdeacons, Deans and Canons? What useful work are they engaged in? Are they the eldest, most trusted, most scholarly, and the hardest workers among our clergy? Can this be truthfully affirmed? What, again, of the

(so called) Western University? Contrast it with Lincoln, Wells, Canterbury, and similar institutions, which, as your correspondent says, do not dream of conferring University degrees! The whole matter is absurd, childish and almost idiotic. The craving for "titles," as well as the conferring 'hem, is worthy of condemnation and censure. We are fast drifting to the level of our neighbors in the United States in this particular, where it has become popular to speak of Reeve so and so; Postmaster so and so; Councillors so and so; Chimney-sweep so and so, *et hoc genus omne*.

The whole thing, more especially as it relates to Christ's Church in Canada, is grossly absurd, and is calculated to make us the laughing stock of the right thinking; it is often anomalous and childish. Yours truly,

"CHURCHMAN."

July 5th, 1886.

THE GENERAL THANKSGIVING AND AMEN.

SIR,—The reciting the General Thanksgiving by Clergy and people is not a very recent custom, as some of your correspondents seem to think. I heard it in England some forty years ago, and doubtless it is a relic of local usage, which modern change has not even yet swept away. As to its ritual correctness, not much, I think, can be said on either side. The printing the *Amen* in italics proves nothing, and it is strange that those who urge this do not study the Prayer-book before writing on the subject. Not to refer to several other cases, that of the Trisagion in the Communion office is sufficient. This is always said or sung by priest and people and yet the *Amen* is in italic. The strongest objection to the general recitation is the lack of capitals at the beginning of the various clauses, as in the Confessions, but even this is hardly conclusive, because most people think the act of Thanksgiving in the Baptismal service should be said in common.

Indeed, it must remain a more matter of taste, leaving rubrical correctness or incorrectness out of the question.

I introduced it into my own Church on some special occasions, with the desire of emphasizing the expression of Thanksgiving, and the congregation have continued it. It comes in at a special form, which may be omitted, and it seems to me particularly suitable that all should unite in reciting it, as there seems no good reason against it.

Y. D.

[We think our correspondent does not give weight enough to the printing of the *Amen*, and are convinced that a further study of the Prayer Book will show him that the rule to which Wheatley refers, as follows, is very general, and the exceptions prove its truth. Wheatley says:

"In our present Common Prayer Book it is observable that the *Amens* are sometimes printed in one character and sometimes in another. The reason I take to be this: at the end of all the Collects and Prayers, which the Priest is to repeat or say *alone*, it is printed in italic, a different character from the prayers themselves to denote, I suppose, that the Minister is to stop at the end of the prayer, and to leave the *Amen* for the people to respond; but at the end of the Lord's Prayer, Confessions, Creeds, &c., and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in Roman, *i. e.*, in the same character with the Confession and Creed themselves, as a hint to the Minister that he is still to go on, and by pronouncing the *Amen* himself to direct the people to do the same, &c."

We think too that the strongest objection to the fanciful practice is the absence of rubrical direction. We cannot concede it to be the mere matter of taste.

FAMILY DEPARTMENT.

COMFORT IN TROUBLE.

Commit thy word to God—
The weight which makes thee faint;
Worlds are to Him no load;
To Him breathe thy complaint.
To anxious fretting thought,
And weary wasting care,
The highest yieldeth ope—
He giveth all to Prayer.

All means always possessing;
Invincible in might;
His doings are all blessing,
His goings are all light.
Nothing His work suspending,
No foe can make Him pause,
When He, His own defending,
Doth undertake their cause.

This prison where thou art,
Thy God will break it soon,
And flood with light thy heart,
In His own blessed noon.
Up! Up! the day is breaking,
Say to thy cares "Good night!"
Thy troubles from thee shaking,
Like dreams in day's fresh light.

Trust God to govern, then;
No king can rule like Him;
How wilt thou wonder, when
Thine eyes no more are dim,
To see those paths which vexed thee,
How wise they were, and meet
The works which now perplex thee,
How beautiful complete!

PAUL GERHARDT.

'WHO HATH RESISTED HIS WILL?'

Beside the quay, in the harbour of an North-American seaport town, a ship was lying just ready for her start. She was going on a coasting voyage down to the Southern States; her cargo was all on board, and the hour fixed for her departure was already passed.

Yet still the captain lingered, not over desirous to be gone. He was short of hands, having lost two of his best men during the last voyage, and, as he had made his wants known, there was always a chance that at the last moment some sailor anxious for employment might find his way to the *Mary Alice*.

The regular crew had all come on board the night before, most of them more or less drunk, and now lounged about, surley and discontented, knowing that there was no chance of being allowed to go on shore again, and longing therefore to be off. The only person on board, in fact, who was not discontented was the youngest of all the crew, a round-cheeked, merry-looking lad, who sat swinging his heels and whistling softly to himself in the sunshine. He had taken no drink the night before, and he was in no hurry to go anywhere, and as long as nobody beat him or drove him about, he was quite satisfied.

Presently the captain, who was looking out across the crowded quay, gave a little chuckle, and rubbed his hands. A man was hurrying down towards them, and, as he reached the water side, he waved his hand and shouted, '*Mary Alice* ahoy!'

The ship was wharfed to a little distance from the landing-place lest any of her crew should be tempted to land without leave, but her smallest boat was moored alongside, and in a moment or two the new comer was brought on board.

He was a dark, broad-shouldered man, with black hair and beard, very roughly dressed, but looking somewhat as if his clothes did not belong to him. His voice was rough, too, and yet it gave the same idea of not belonging to him, as though he had learned to speak roughly for a purpose.

He wished to work his passage as far as New Orleans; and when the captain asked if he were used to the sea, he laughed, took off his coat and rolled up his shirt-sleeves, and showed a pair of great brown arms, all tattooed after the fashion of sailors. The captain laughed too, and engaged him without more ado, and very soon after the *Mary Alice* stole softly out of the harbour, spread her great grey wings, and sped away to the southward.

The new comer called himself Thomson, though somehow no one really believed that that was his name. But none dared press him

with questions on the subject, even if they had cared to know more. He was rather a surly fellow, a capital seaman, and not shy either of work or danger. And he had evidently been a well-educated man—perhaps a gentleman, though now he was not more choice in his manners and language than the rest of the crew.

Before the *Mary Alice* had been a week at sea she met with some very rough weather, so rough that both ship and crew were in some peril. And then the captain first had a hint that his new hand, Thomson, was not quite like other men. The storm was at its wildest, and the captain himself at the helm, when Thomson made his way up to him, holding on by anything that would serve to steady him against the fierce blasts of the wind.

'This is a bad look-out, captain,' he said; 'do you reckon you've got a Jonah on board?'

The captain was not much giving to reading his Bible, but he seemed to remember something of the story of Jonah, and he gave a grunt, and made no answer.

'If you have,' went on Thomson, 'I reckon it's me. I doubt if you'll ever get safe into port with me on board.'

He spoke very coolly, but there was an odd glitter in his eyes, as the captain turned half round to stare at him.

'It's me, if it's anybody,' he said again, looking out on the wild boiling waters. 'I won't undertake to put myself overboard—perhaps that's too much to ask of any man. But if you and the rest think well to do it, I'll not lift a finger to hinder you. No one could say fairer than that.'

He turned almost before he had done speaking, and crept away as he had come. The captain stared after him for a minute, and wondered if he was crazy, but never thought of acting upon the man's wild words. If the *Mary Alice* had had a black cat, or a pig, or a human corpse on board, the captain might seriously have thought of making a clearance of them. But he had never heard of a common sailor causing a storm, and, besides, Thomson was one of his most useful hands.

The storm passed over and a spell of fine weather set in, that made the hearts of the crew rejoice.

They were a little shy of Thomson, perhaps; all except the lad, who was commonly known as Bill.

Bill had found out that the stranger not only did not beat and bully him, but would not let the others do so either. So his cheerful face grew more cheerful than ever, and he followed Thomson about like a dog, while the man took about as much notice of him as men do of a stray cur.

One day, as Bill sat in a lonely corner, with head bent down and eyes very busy, Thomson came suddenly behind him and looked over his shoulder. The lad had a book on his knees—a New Testament, and he started guiltily, and tried to cover it with his hands.

'You needn't be afraid, young one,' said Thomson, coolly, 'I didn't know you were one of that sort. You may read a bit to me, if you like. I like it, though they say I don't believe a word of it all.'

'Don't you?' asked Bill, while the man sat down beside him on a coil of rope, and stretched his strong limbs lazily.

'I don't know?' he answered, with a half sigh. 'But I like it, if it's only for the sake of auld lang syne. So go on youngster, and take care those others don't hear you.'

After that Bill often read aloud to his strange companion. He read very badly, and he had a notion that the other would do it much better; yet Thomson would never be persuaded to touch the book himself. But he used to listen, and as the days went on he grew quieter and sadder, less like a rough, jovial sailor and more like a man living under the weight of a heavy burden.

Just as they came into warmer regions a

long calm held them idle for a weary while, rocking aimlessly to and fro on a blue, glassy sea.

And here Thomson fell ill of fever, and for a time was hardly expected to live. There was no doctor on board, but the captain had some kindness and a little experience, and the boy Bill constituted himself nurse. It did not seem much to do for his only friend among the crew, and he kept valiantly to his post; perhaps saving the man's life by his watchful care.

It seemed strange to the lad to sit there in the dark cabin, listening to the wild talk of the sick man—talk of old days and places far away. One thought seemed to come to him; over and over again, whenever he half remembered where he was. 'Take me up and cast me out, so shall the sea be calm unto you.' Over and over he would repeat it and then again: 'Whom though he hath escaped the sea, yet vengeance suffereth not to live.'

He didn't seem to expect to get better, but after a while he took a turn, and began slowly to mend. From that time he grew very silent, partly, perhaps, from weakness, and would lie all day in his hammock hardly speaking a word. But he seemed to cling to Bill, his faithful nurse, and he had quite let drop his rough and surly manner, and took all that was done for him with a gentle courtesy and gratitude that half-puzzled and astonished the poor lad, who was not used to civility.

At last, one day Bill had just been released for a time from his duties on deck, and came joyfully into the cabin to see if he could do anything for his patient. Thomson was half sitting up in his hammock, his face paler even than it had been before, his eyes wild and staring, bent upon a dark corner of the cabin.

'Take care, Bill!' he said, before the lad had had time to speak, 'there's a snake gone in there!'

'A snake?' said the boy, stopping short in wonder.

'Ay, and one of the worst kind,' he answered, sinking back on his pillow. 'I saw it plain enough, he went on, half to himself, as Bill cautiously moved a box or two, and peered into the dark corner. 'I could have killed it, but I wouldn't; it wasn't sent for that.'

Bill could see no snake, and in his own mind he half believed that his friend must have been dreaming, or was 'off his head' again. But Thomson spoke again after a minute, quietly and very like one in his sober senses. 'It must have been brought aboard somehow when we stopped at Pensacola yesterday. Let it alone, Bill, it's a rattler, and you couldn't tackle him by yourself. Come here to me; I've something to tell you, I think.'

Bill drew near the hammock and sat down, awed by the other's tone, and proud that such a man should have something to tell him.

But Thomson lay silent for a moment, frowning, while his lips worked restlessly, as if he were trying to find words. At last he broke into a strange little laugh more sad than any tears.

'I am a fool!' he said. 'Why should I care what you think of me? You're no kith nor kin of mine.'

'You've been better to me than anyone!' blurted out the boy, with a lump in his throat.

(To be Continued.)

A little fellow lately asked his parents to take him to church with them. They said he must wait until he was older. "Well," was the shrewd suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

"I remember," said the celebrated Wesley, "hearing my father say to my mother: 'How could you have the patience to tell that boy the same thing twenty times over?' 'Why,' said she, 'if I had told him that nineteen times, I should have lost all my labour.'"

NEW BOOKS.

LIGHT FOR THE LAST DAYS: a Study Historic and Prophetic. By Mr. and Mrs. H. Grattan Guinness, authors of "The Approaching End of the Age," etc., etc. In one volume, 8vo., 700 pp. Cloth extra, with two colored diagrams, price \$4.25. Sole publishers in Canada, S. R. Briggs, Willard Tract Depository, Toronto.

This work compares in a more full and accurate manner than has previously been attempted—in the light of astronomic and archæologic discovery—the predictions of Bible Prophecy with the great facts of the history of the last twenty-five centuries. It demonstrates the point now reached in the Divine programme of universal history, and considers the character of the coming kingdom, as well as the order of events which will, according to Scripture, introduce it. The authors argue strongly for the pre-millennial theory, and claim that it was not until the 17th century that the doctrine that the second advent of Christ would precede the millenium was broached. The book will be found most attractive, instructive and interesting, even to those who may not be able to accept fully the conclusions arrived at. Certainly there are many "signs of the times" which seem to indicate that we are living in the last days of this dispensation: and the more this is realized the more deeply absorbing does the question discussed in this work become. In referring to the War of Armageddon, and the instruments of it as symbolized by "three unclean spirits like frogs," "the spirits of devils which go forth to gather the kings of the earth, to the battle against the Lord God Almighty," this eloquent passage occurs:—

"The symbol would seem to denote the rapid and universal diffusion of God-opposing doctrines and theories inspired by the dragon, Satan himself, or by his great agent 'the Beast,' or by his false priesthood. Does not the symbol point to the modern wide circulation by platform and by press of infidel, ultramontane and tractarian doctrines; and especially to the multitudinous foul and blaspheming publications of this and other countries of Europe: to the loathsome illustrated and other prints sold by thousands in the streets—exhibited in shops—dropped into letter boxes, or slipped under the doors of private residences—penetrating everywhere, and poisoning alike the minds of old and young, rich and poor: invading the meal times of the masses: defiling the very bed chambers of the people: found alike in the workshop and in the club, in the reading-room and in the home, and doing day by day their devilish work of undermining the foundations of the faith and fear of God, and encouraging men to deny His existence and defy His power."

This extract will give some idea of the style of this interesting book.

CATHOLIC VS. ROMAN: or Some of the Fundamental Points of Difference between the Catholic Church and the Roman Church: A Course of Ten Lectures by Rev. J. Langtry, M.A., Rector of St. Luke's Church, Toronto. Hunter, Rose & Co., Toronto. Full cloth gilt, \$1.

These lectures, preached in St. Luke's Church in the winter of 1885-6, were called forth, the author tells us, by an unprovoked and very misleading attack made by Archbishop Lynch in a lecture entitled "The difference between the Catholic Religion and the Protestant Religions," published in the Toronto papers in Sept., 1885. The old perversions of history and misrepresentations of facts in reference to the Church of England were brought forth to do duty again; unwisely, however, for it called forth these admirable and convincing letters in reply, written at the request of some laymen, and intended to discuss and point out the central and fundamental departures of the Roman Church from the Catholic faith and practice, and the cool assumption of the Archbishop in monopolizing the title "Catholic" for this recreant Roman branch. Mr. Langtry handles the subject in a masterly manner. He points out what the Catholic Church is, her constitution and modes of action, and shows how widely the Roman Church differs from it according to the Canons III. and IV. of the Vatican Council. He sketches the origin and development of the Papacy, and its results; gives a vivid pen-picture of the horrors of the Inquisition, and answers Roman objections to the Catholicity of the Church of England. Much historical research and careful arrangement of material together with close, clear and convincing argument, mark these lectures; and in yielding to the solicitations of friends in Canada and the United States to publish them in book form, Mr. Langtry has extended the benefit conferred by their original delivery, and has done the Church of which he is so faithful and learned a champion good and true service. We would advise our readers to secure a copy: it will be found useful in these ever-recurring attacks of Romish pleaders.

DIED.

GARRISON.—At Port Beckerton, Guysboro Co., N.S., on May 31st, Capt. George Garrison, in the 61st year of his age.

METZLER.—At Cardinal, Ont., on July 3rd, of cerebro-spinal meningitis, Charlotte Elizabeth, eldest daughter of Rev. G. Metzler, aged 13 years 8 months.

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MISSION FIELD.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The one hundred and eighty-fifth anniversary of the Society for the Propagation of the Gospel in Foreign Parts was held at St. James's Hall, under the presidency of the Archbishop of Canterbury, when there were present the Bishops of Perth and Zululand, Sir C. A. Turner, C. T. E., Mr. H. Stafford Northcote, M.P., the Rev. J. Dart, D. C. L., Canon of Halifax, Nova Scotia, the Rev. G. A. Pope, and a large number of Church dignitaries, clergy and laity interested in the work of this Venerable Society. After prayer, Prebendary Tucker read the report.

The Society has received an income largely in excess of that of the preceding year, and the total amount of the contributions to its general fund is larger by nearly £9,000 than in any previous year of its existence.

I. GENERAL FUND—		1885.
Collections, Subscriptions and Donations.....	£78,000	8 1
Legacies.....	10,030	18 0
Rents, Dividends, &c.....	4,179	6 8
	£101,825	12 11

II. SPECIAL FUNDS, opened with the sanction of the Standing Committee, and administered at their discretion for the benefit, in each case, of the Diocese or mission specified by the donors:

Collections, subscriptions and donations.....	£11,340	11 5
Legacies.....	127	10 0
Rents, Dividends, &c.....	4,077	12 6
	£16,544	2 11

Gross Income of the Soc'y...£117,971 15 8

Thus the main increase in the Society's general fund has been in the very fluctuating item of legacies, but there has been, nevertheless, a thankworthy increase of £563 under the more important item of collections, subscriptions and donations. The number of ordained missionaries, including ten bishops now on the Society's list, is 575. Of these 166 are laboring in Asia, 142 in Africa, 15 in Australia and the Pacific, 196 in North America, 31 in the West Indies, and 26 in Europe. There are also in the various missions of the Society about 1,700 catechists and lay teachers, mostly natives, and about 350 students in the Society's colleges. The Society ever points with satisfaction to dioceses, which, once the recipients of its grants, have been nurtured into a state of independence and brought into a condition of self-support. Nevertheless, cases arise in which the Society's assistance has to be renewed after a long discontinuance. Of late years the opening of the vast territories in North-West Canada has strained the resources of the Society to the utmost. It can point to the Bishopric of Saskatchewan, with its endowment now accomplished, and its College in the same satisfactory condition; to the Bishopric of Qu'Appelle, for the support of which the Society made itself responsible, and has within the last year been able to raise the endowment to the amount of £5,000; and to the missions within those remote dioceses, spreading their beneficent influences among English and Indians

alike. In September, last part of Bechuanaland became British territory, and the Society has voted £1,000 to the newly-consecrated Bishop of Bloemfontein, who is anxious to fulfil his obligations to that vast region. On the first day of the present year a proclamation added to our Empire a country larger than the United Kingdom, with a Buddhist population of four millions, viz., Upper Burmah. To this country and to Mandalay, from which the Society's mission was compelled to withdraw in 1879, the Church is called with a voice which cannot be disregarded. Within three weeks of the capture of Mandalay, the Rev. James Colbeck was again at his post, whence he had been removed six years before. It is impossible to estimate the importance of the re-opening of these regions; the Irrawaddy was for centuries, and is still, the highway to China; and it is to be hoped that the missions planted in Burmah will extend themselves into the heart of that great Empire. The Society appealed for £10,000, to be spent in the next five years. The recently-consecrated Bishop of Japan will find the missions progressing at a rate which may suggest fear as well as hope. In many of the Colonies the English and the native races, the representatives of a great historic Church and of Paganism in one or other of its many forms, are brought so closely together that the evangelization of the latter can be hopefully undertaken only by those who remember the axiom of St. Augustine, that "the example of a Christian life is the first step to the conversion of the heathen, and the inculcation of Christian truth is the second."

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Temperance Column.

CANON DUCKWORTH ON INDIVIDUAL RESPONSIBILITY IN REGARD TO TEMPERANCE.

(From the Church of England Temperance Chronicle.)

Canon Duckworth in concluding his sermon at the Annual Temperance Service in Westminster Abbey, said.—But on these arguments, powerful though they are, I do not lay stress to-night. Rather let me point you to that great motive which simplifies all duty. Remember, brethren, that the man whose Christian life began with the question, "Lord, what wilt Thou have me do?" was the same who in after days asked another question, "Who is weak, and I am not weak? Who is offended, and I burn not? He whose heart glowed with love of the brethren who "saw all men in Christ, and Christ in all men," may well be our pattern here, and guide us to our duty and our blessedness. Well I know that he who, realizing his responsibility, denies himself, not merely that he may make the solid contribution of his own abstinence towards the sobriety of his country, but that he may make abstinence the easier for some ensnared or tempted brother, must encounter scorn of his weakness. He may not in these days have to suffer the reproach of singularity, which was made so galling to the first who dared to abstain, but he must expect often to be set down as a foolish enthusiast, who is abridging the innocent comfort of his own life and doing little good to anybody else. Again and again have I heard the question asked, "Why should I deny myself what I enjoy and can take with impunity because my neighbour abuses it?" Just the same question in substance must have been asked about St. Paul. Philosophic men of the world who watched him, and saw him playing so unweariedly the part of the brother's keeper, taking upon himself the burden of everybody's cares and temptations, and making incessant sacrifices of his own ease and his own tastes for the sake of others, set him down, he tells us, as a weak man. Yet he gloried in the things which concerned his weaknesses. He was willing, nay glad, to bear the reproach of a selfish world. He felt no shame in surrendering a right of his own if by so doing he could remove a stumbling-block out of a brother's way. Is not this the spirit which we need to see more and more developed in our midst?—the spirit of that love which seeketh not its own? He who in that spirit lends himself to the great social reformation so imperatively called for in our time, has not only taken up an impregnable position, but has learned the secret of moral influence, nay rather, of redeeming power.

Oh, believe it, true strength is shown in the willingness to become weak with the weak, true liberty in the readiness to lift others' burdens, and to bear the yoke that a brother may go free.

No less than 3,542 seamen have pledged themselves total-abstaining members of the Missions to Seamen branch of the O.E.T.S., on board the Mission ship Tisbe, at Cardiff. The little church on board is consequently crowded with seamen on Sundays, whilst there were 10,000 attendances of seamen at the week-day morning services last year. The Missions to Seamen chaplain reports that:—"Temperance is, and even must be a most important branch of the Society's teaching. Many a seaman points to the date of his signing the pledge, and kneeling in prayer for help, as the Red Letter day in the calendar of his life. It may not be quite out of place here to give one instance in point. About nine months ago a man just returned from sea inquired for his friend, the chaplain, when, after the usual welcome had taken place, he asked the clergyman to allow him to place in his custody his wages—a considerable sum of money. Before handing them over, however, he laid £1 on the table, saying—'That, sir, is for the Mission.' Then placing another sovereign by its side, he added, 'and this, sir, is for the hard-up lads.' He was then asked if he (a man with a wife and family to support) could afford to contribute so liberally to the Missions? To which he made reply: 'If you only know'd what the Mission has done for me and mine since I know'd it, you would be more likely to ask why I have given so little.'"

The Bishop of Durham, speaking in the House of Lords, on the Durham Sunday Closing Bill, said:—

"A generation ago England was going from bad to worse through Intemperance, when a noble body of Temperance workers arose, and by their energetic action the tide has been stemmed, and an appreciable influence has been exerted over the morals of the country. Now, I ask is it generous, is it just, is it consistent that, while every good citizen speaks highly of the achievements of such work, our opponents should use words of contempt towards those who have wrought those achievements? I will speak quite freely, for I claim no merit to myself—I am only the spokesman for those who have borne the heat and burden of the day. For myself I am content, and more than content, to be supposed to be possessed of a 'craze' if I can do anything, however little, to mitigate this great evil. History is full of consolations for stronger and wiser and better men than myself who have been called harder names. Their cause has, however, triumphed in the end, and future ages have enrolled them as their benefactors."

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The Oregon prohibitionists polled some 2,000 votes at the recent elections,

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The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the Board.

All Churchwomen who contemplate attending, are requested at their earliest convenience to notify the Secretary that their names may be sent to the Reception Committee in Montreal who will receive them as guests during their stay.

It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province of Canada."

On behalf of the W. A. Provisional Committee.

ROBERTA E. TILTON, Secretary.
251 Cooper st., Ottawa, June 23rd.

N.B.—Arrangements will be made with the different railways, to issue return tickets at reduced rates to those attending the meeting. 12-5

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NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star.*

Appalling mortality is reported among the British troops at Assouan.

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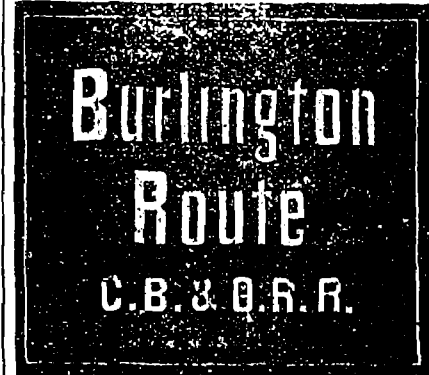
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