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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE BISHOP-ELECT OF EDINBURGH.—The Rev. Dr. Dowden was elected Bishop of Edinburgh on Friday, the 6th ult. Dr. Dowden is an Irishman by birth. He was educated at T.C.D., where he obtained B.A. (Senior moderatorship in Ethics and Logics) Ecclesiastical History Prize, 1861; First class Divinity Testimonial, 1864; M.A., 1867; B.D., 1874; D.D., 1876. From 1870 to 1874 he was one of the chaplains to the Lord Lieutenant of Ireland. In 1874 he was appointed to the Pantonian Professorship of Theology and Bell Lecturer in Edinburgh Theological College, and in 1880 he was elected to a Canonry in St. Mary's Cathedral, Edinburgh. In 1884-5 he was Donnellan Lecturer in T.C.D. He is author of "The Saints in the Calendar" (Dublin), 1873; "The Knowledge of God, a Spiritual Knowledge" (Dublin), 1874; "Reasons for Gratitude and Incentives to Duty in the Episcopal Church of Scotland," (Edinburgh), 1879, &c.

CHURCH EXTENSION IN THE NORTH OF ENGLAND.—The Bishop of Durham lately consecrated St. Aidan's, Herrington, which has been built on the site presented by the Earl of Durham, and has been assisted by a grant from the Diocesan Church Building Fund. It is seated for 540 worshippers. The total cost has been about £3,500. The Bishop preached from Isaiah iv. 5. His Lordship remarked that, until quite lately, there was not a single church in the country of Durham which bore the name of Aidan. A few months ago he consecrated the first church in his name—this one was the second. A third, and he believed a fourth, would demand consecration at no distant date. At the luncheon Bishop Lightfoot said that this was the thirty-fourth or thirty-fifth church which he had consecrated since he had been Bishop. On the following Wednesday his Lordship consecrated St John's, Dipton, another of those aided by his Fund.

THE CHURCH AND EDUCATION.—The Bishop of Michigan has begun a most important work to bring the influence of the Church to bear on the 1,200 students of the University of Michigan, at Ann Arbor. It includes a hall, with lecture-rooms, reading-room, and parlors, constantly open, and under the control of St. Andrew's Church; an endowed lectureship for the Establishment and Defence of Christian Truth as taught by the Church; lectureships on Biblical Literature and other branches of sacred learning; and a society of students called the Hobart Guild, with the bishop and rector at its head for the active carrying on of all this work. The Guild already numbers 200 active members. The site of the hall has been secured, and 11,000 dollars subscribed towards its erection. The first lectureship has been endowed with 10,000 dollars, and the Bishop of Western New York has been chosen to give the first course of lectures; and 7,500 dollars have been contributed in two gifts only towards the other lectureships.

CHURCH PROGRESS.—The Bishop of Manchester we are told, is astounded at the progress made by the National Church during his

absence from the country. Wherever he officiates, he is met by attentive crowds, and, what is far more important, he beholds on every side sober, earnest work for God, accomplished not only by the Clergy, but by the laity. In the rougher districts of Lancashire, factory operatives are not gaping idly at the Bishop, but participating in Church privileges, and zealous for Church interests. Dr. Moorehouse gratefully records that in a small rural deanery he confirmed in *one week* 3,400 persons, and, he earnestly deprecates all attempts to fetter or cripple the Church which has, in one of the most important northern Dioceses, succeeded in that most difficult task of winning the sympathy of the masses.

THE TEST OF LIFE.—The Bishop of Ripon preached a very impressive sermon in Westminster Abbey, a few Sundays ago, on the character of Judas Iscariot. Alluding to the moral to be drawn under present circumstances, he said that the crucial test of a man's life was to be seen by the way in which he preferred his own interests to what was right, or the truth to the triumph of party. The question was *not what would please the people and promote a personal triumph, but what was wise and true.* When the tempest lowered, schemes which were built on the dry-rot of self-interest would fall beneath the weight of the storm. There was such a thing as bankruptcy of moral wealth, as well as a diminished banker's account, and men measured the moral integrity of others by their reserved moral capital. Dr. Boyd-Carpenter warned his hearers to beware of their moral reserve passing away without their knowledge.

THE TRIALS AND TEMPTATIONS OF THE COUNTRY CLERGY.—The Bishop of Ripon, in a visitation charge lately spoke of the sameness of the lives of the country clergy, and said that their insolation was a heavy price to pay for light work. On the other hand, they could arrange their work with more fixity and regularity. Out of country personages in the past had come some of the weightiest contributions to theology and literature, and those were proof of what might be done in the future. The country clergyman's desire for study might be the means of keeping alive the reputation of his class as one which had produced the keenest apologists, ablest preachers, and most zealous evangelists. He warned them against being tempted to think that it was not worth while taking much trouble with the country people, and letting their sermons be mere repetitions of one another, with what the Nonconformists called new collars and cuffs in the shape of a changed text, exordium, and peroration; but on the other hand, they should not fall into the error of assuming a knowledge on the part of their hearers which did not exist. They lived in days when study—which was not a mere skimming of books nor an indolent acquiescence in the last thing they had read, but study which meant earnestness to grasp and note the facts and principles which make up truth—was necessary in order that truths might be fresh and fragrant. He urged the careful study of the best writers and above all of the Bible.

A WORD TO CHURCH CHOIRS—from the Bishop of Rochester.—He said:—"I want to say a word about choirs. We are all coming to feel that church music is a great help to worship. It is a very great privilege and distinction to be permitted to take part in leading the praises of the congregation. I feel that if members of the choir accept the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves is reverence. I know choirs where their singing is almost a means of grace. If it done so reverently that it lifts the whole service to a higher level. I have also, I am sorry to say, seen choirs which during the service were turning over their music-books, or whispering instead of praying; and people see it, and a chill comes over the services, and those who ought to be nearest to God when in His presence, and helpers of the service, are actual hindrances. I again would impress upon you the one secret—*reverence.*"

THE BISHOP OF OSSORY ON THE SCRIPTURAL EDUCATION OF THE YOUNG.—It needs no argument to show that on this the entire future of our Church depends. No matter what we do homiletically or financially, if this duty be left undone, or if it be but lazily and inefficiently discharged, all the rest will be abortive. In former days it was a duty, it has now become a necessity of our position, that every child should be thoroughly instructed in the great principles of the faith; and in no way has our disestablished Church more fully shown her wisdom or her energy than in the efforts which she has of late put forth on behalf of the lambs of her fold. She has felt that if the State, from which she had been rudely divorced, is doing all it can to promote secular instruction, she ought to do all in her power to promote the religious. She has on her side what the State cannot boast of—the appeal to man's higher nature, the power resulting from his sense of need, the attraction which (however some day may deny it) evermore belongs to the story of the Cross; the softening, elevating, transforming influence of the Gospel of Jesus Christ. The clergy may help this work of religious education greatly in a two fold way—first of all, by bringing the subject prominently before their flocks. We must endeavour to get our people to understand and feel how they themselves and the best interests of their children are bound up in this matter. But there is another and a far more important way in which the clergy can and ought to further this work—namely, by making it their conscientious business to look after the religious instruction of every child in their several parishes, whether they are found in the mansion or the cottage, whether in the day school or the Sunday School, and to see more especially that these children who attend schools where they cannot, or do not, receive the religious instruction which they need, shall have it somewhere else.

The London Tablet says:—That the Apostle of the Lepers of Molonai is beginning to pay the penalty of his heroism. Shut away from all civilised and healthy humanity, Father Damen has for years been a willing prisoner in the island, in which are confined the

lepers of all the neighbouring Sandwich group. For a long time thought cut off from the outward world, Father Damien continued in good health, though alone among the dead. But the stroke has fallen at last. In a letter written recently he says, "Impossible for me to go any more to Honolulu, on account of the leprosy breaking out on me. The microbes have finally settled themselves in my left leg and my ear, and one eyebrow begins to fall. I expect to have my face soon disfigured. Having no doubt myself of the true character of the disease, I feel calm, resigned and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily *Fiat voluntas tua*. Where is the heroism which will vie with this?"

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

A meeting of the Annapolis Rural Deanery was held in the Parish of Weymouth on Tuesday and Wednesday, the 24th and 25th August. Members present: Rev. Messrs. Filleul (Dean), John Ambrose, Henry de Blois (Secretary), George Dodwell, L. M. Wilkins, Wm. Morris and R. A. Heath.

Evening service was held at St. Thomas' Church, Weymouth Bridge, at 7.30 p.m. The congregation was large, the services hearty and joyful, and the singing excellent. The desk was occupied by the Rev. Mr. Morris, and the lessons read by Rev. Messrs. Heath and Dodwell. The preacher, Rev. John Ambrose, took his text from 1 Peter v. 12, and delivered an admirable and unique discourse, combining as it did the scientific and spiritual, and was well listened to and gratefully appreciated.

On Wednesday morning full service, with celebration of the Holy Eucharist, was held in the Parish Church at 10.30 a.m., participated in as follows, viz., the desk by Rev. L. M. Wilkins; Litany, Rev. J. Ambrose; first lesson, Rev. H. D. de Blois; second lesson, Rev. W. Morris; celebrants, Revs. the Dean and G. Dodwell. The congregation, for a week-day, was unusually large, and the organ, presided over by Miss Campbell, rendered the music effectually and well. The Rev. G. W. Dodwell gave an affecting and instructive discourse, touching in its pathos and simplicity, from the beautiful and well remembered words, "I am the Good Shepherd; and know My sheep, and am known of Mine."

After dinner at the Rectory, the business meeting of the Deanery was opened by the Dean with prayer, at 2.30 p.m.

The minutes of the previous meeting having been read and approved, the chapter for discussion, viz., Acts vi., was read and critically commented on, provoking an earnest discussion, as might naturally be expected from the many topics of interest contained therein.

The Dean extended a cordial welcome to the new members of the Deanery, viz., the Rev. Mr. Morris, who has recently taken charge of the parish of Clements, and the Rev. Mr. Heath, lately appointed assistant minister to the parish of St. Luke's, Annapolis.

The Rev. J. Ambrose, Rector of Digby, was chosen to prepare a paper to be read at the next meeting of the Deanery, on the "Mode of Appointment to Parishes."

Several other matters of interest were also discussed.

In the evening a missionary meeting, largely attended, was held in the Parish Church. A shortened service was held at the opening, the Rev. H. D. de Blois, Secretary, occupying the desk, and the lesson read by Rev. Mr. Heath.

The Dean, in his usual happy and felicitous style, gave the opening and closing addresses, reviewing lovingly and in a feeling manner his long pastorate of nearly forty years over a faithful and devoted people.

The meeting was also addressed by Rev.

Messrs. de Blois, Dodwell and Wilkins, the two former taking the subject of "Home and Foreign Missions" and the latter the very appropriate theme, "Our Mother Church." The Rector of Digby, whose presence at such meetings is always eagerly looked forward to, was unfortunately called away, and his absence much regretted.

These missionary meetings are fast becoming one of the most interesting features of the Deanery, and are being more and more appreciated, wherever they are held, and this one was not among the least successful.

The parish of Weymouth, considering its circumstances, consisting of by no means a wealthy people, is deserving of great credit. During the ministry of the present Rector, three new churches have been built, one of them, viz., the Parish Church, being a model in every respect; large and increasing subscriptions continually given to Home and Foreign Missions, as well as to all other benevolent institutions of the Diocese, speaking volumes, not only for the untiring and devoted services of the pastor, but also the willing hands and loving hearts of those who have so ably assisted him in his arduous labors. It was aptly remarked by one of the speakers that so kind and attentive were the people of the parish to the members of the Deanery, so hearty and attractive were the services, so intimate the union subsisting between pastor and people, that whenever the Deanery meeting was held in this parish, it was the universal opinion, freely expressed, that having once gone to Weymouth, the clergymen composing it were anxious to go again.

The collections, amounting to \$18, were handed to the Secretary to be forwarded to the Board of Foreign Missions.

A service was also held at Barton on Thursday by some of the returning brethren; Rev. Mr. Heath occupying the desk, and the Rector of Clements being the preacher.

ALBION MINES.—Your correspondent is in arrears. Time has failed him to report that the announced picnic in Mount Rundell Park was a success—indeed, a remarkable success, considering the poor times at the Mines. Every one did their best, and \$400 was cleared for the good of the Church. The larger half of this was gained by the sewing machine so generously given by your citizens (once ours) the Messrs. Willis, of Notre-Dame-street, Montreal, agents for Baron Wanzer. It is hoped that with the aid of our Mite Society we shall have money enough to reseat the nave of the church and put in heating apparatus. We are losing some valuable members of our congregations by the changes brought about by the amalgamation of the coal companies, notably the Blenkinsop family, always to the fore in Church and Sunday-school, and Mr. Elliott, from St. George's.

It should have been also told how pleasant a picnic was given to the children of the New Glasgow Sunday-school a week or two since, chiefly through the labors of Mrs. Pritchard and Mr. and Mrs. Calvin Bent. We owe the use of the ground to our Roman Catholic friend, Mr. Connolly, to whom we tender thanks, as well as to all who helped.

LOWER STEWIAKKE.—Holy Trinity Church presents a much better appearance since receiving its new coat of paint. The colors are: The body of the church a rich cream, with a slight tinge of green; the window frames and trimmings a bright green; the roof has a lime wash suitably colored. The enclosure in front is of the same color as the church. The whole cost of painting was \$66, the amount being raised by the Rector, partly in the parish and in part by means of printed circulars sent to friends outside the parish. To the kindness of the latter we are much indebted, and they are found chiefly among the good people of Halifax, but not confined to them.

We cannot speak too highly of the benefit as well as pleasure we derived from the visit of our young brother in the sacred ministry, the Rev. R. W. Hingell, the very zealous and amiable missionary, who has happily been appointed to aid the Rectors in this Deanery in ministering to their people who reside in their numerous out-stations. May his earnest and self-denying efforts be abundantly blest.

The parish of Stewiacke is further indebted to the benevolence of Miss Barry, a lady of Sydenham, England, and a member of the T.M.S., for a rich and beautifully worked altar cloth. This is the fourth time that we have received contributions of various kinds from this very estimable English society. Its name or title in full is "The Twenty-Minute Society," the Secretary being Miss C. A. Gordon, Lansdowne Road, Tunbridge Wells.

PERSONAL.—The Rev. Canon Brook preached in Amherst last week, and offertories were taken up on behalf of King's College Restoration Fund.

R. W. Sampson, Curate of St. Paul's, Halifax, and Curate in charge of Trinity, was the fortunate recipient of a purse of over \$100 from the members of his congregation. For the past few months the strain of work has been severe. The reverend gentleman is now enjoying a long-needed rest in the Old Country.

We learn that the Rev. F. R. Murray is to hold a series of special services extending from Sept. 23rd to Sept. 27th, at All Saints' Church, Spring Hill. The reverend gentleman will be assisted by several brother clergymen, and as the Amherst Deanery Chapter closes that day at Parrsboro, many of the clergy will doubtless avail themselves of the opportunity of seeing and assisting in the work of a short Mission. Spring Hill is a promising field, and with such an earnest worker as the reverend Rector of St. Luke's, much blessing may be expected to follow.

DIOCESE OF FREDERICTON.

CAMPOBELLO.—His Lordship the Metropolitan held a confirmation service in St. Ann's Church, Campobello, on August 15th. The church was beautifully decorated for the occasion, and was crowded to its utmost capacity. All were delighted with our dear Bishop's fatherly counsels and excellent sermons. There are at present about two hundred visitors on the island, including many wealthy and refined Church people from Boston, New York and Philadelphia.

DIOCESE OF QUEBEC.

CAOONNA.—Church of St. James the Apostle.—On Tuesday, August the 24th (the festival of St. Bartholomew), the new chancel of the church was consecrated by the Lord Bishop of Niagara, acting under the authority of the Lord Bishop of Quebec. The incumbent of the church (Rev. Dr. Adams), standing on the chancel steps with the churchwardens (Robert Hamilton, Esq., D.C.L., and Mr. Bell Irvine, Esq., C.B.), received the Bishop. The pastoral staff was carried by the Rev. W. Price, of Ascot, P.Q. The Bishop was accompanied by four other clergy, who took part in the proceedings.

Dr. Adams having read the petition, the Bishop read the service prescribed for the consecration of churches, and asked the Rev. Dr. Allnatt, of St. Matthew's, Quebec, to read the sentence of consecration.

Morning prayer was then read by Dr. Adams, the special lesson being read; the first lesson by the Rev. R. C. Tamba, of Riviere du Loup; the second by the Rev. Evans Davis, of London, Ont. In the Communion office, the Epistoller was the Rev. Dr. Allnatt, the Gospeller the Rev. Canon Mulock. The sermon was preached by the incumbent (Dr. Adams), on a

text taken from the Gospel for St. Bartholomew's Day, St. Luke, xxii, 30: "That ye may eat and drink at My table in My kingdom." The text was shown to reconcile the special service of the day with the Gospel for the day, the distinctive mark of a chancel being the celebration there of the Eucharist. This was one interpretation of the text, the text having of course a more general application. Reference was also made to the Apostolic origin of the Church. The advantage of starting in the Church which could claim historic continuity with the Apostolic Church was dwelt upon, and it was shown how these great advantages could be made of none effect for individuals by individual neglect and sin. The consecration of a fabric to God's worship was a befitting and beautiful thing, but the consecration of a soul to Christ was more beautiful still. He prefers, "before all temples, the upright heart and pure." The Lord Bishop of Niagara was the celebrant, the Rev. Dr. Allnatt acting as deacon. The service was a very joyful and impressive one. The hymns sung were: "Christ is made the Sure Foundation," "Pleasant are Thy courts above," "King of saints, Thy Name we bless," "And now, O Father, mindful of the love." The season at Cacouna has been, from a Church point of view, very happy; congregations good and hearty; church alteration paid for; ordinary offerings good.

DIOCESE OF MONTREAL.

STANBRIDGE EAST.—*Welcome Home.*—The Rev. I. Constantine and daughter met with a royal reception on their return home from Winnipeg on Wednesday last. Long before the hour of their expected arrival, the Church grounds began to be filled by the numerous friends of the reverend gentleman, among whom we noticed the Rev. Canon Davidson, of Frelighsburg, and Mrs. Davidson, and Rev. H. W. Nye, Rural Dean of Bedford. Tables were laid in the grove adjoining the church, and plentifully furnished with good cheer. About 8 o'clock the joyous strains of the Stanbridge Band announced the arrival of the returning travellers, who in a few moments were surrounded by a host of friends, whose smiling countenances and words of welcome testified to their joy at the safe return of their venerable pastor and his much-loved daughter. On entering the Parsonage, the doxology was sung and a prayer of thanksgiving offered, and the guests of the evening were escorted to the supper table for some much-needed refreshment after their long and toilsome journey. On returning to the house, the Rev. Canon Davidson acted as spokesman for the assembled company in congratulating Mr. and Miss Constantine on the happy termination of their journeyings, and in wishing them all manner of blessings for the future. The Rev. Mr. Constantine, who was evidently touched by the wholly unexpected demonstration in his honor, responded at some length, and in very feeling terms. In the course of his remarks he spoke very highly of the great Northwest, saying that if he were a young man, and in search of a home, he would not hesitate to go thither. The Rev. Rural Dean Nye added a few remarks expressive of the pleasure felt by the clergy of the district at the return of their esteemed neighbor and friend. The large company dispersed about 10 o'clock highly delighted with the proceedings of the evening.

MONTREAL.—The general Missionary Meeting in connection with the Board of Domestic and Foreign Missions, takes place Thursday, the 9th Sept. inst., at 8 p.m., in the St. George's Church.

The Bishop of Algoma is the appointed preacher at the Synod Service proper in the Cathedral, at 10.30 a.m., on the 8th inst., and the Most Rev. the Metropolitan at the special

service in the evening. On Sunday the 12th inst. the Bishop of Quebec will preach in the morning, and the Bishop of Huron in the evening.

The business meetings of the Provincial Synod will be held in St. George's school house, commencing at 2.30 p.m., on the 8th inst.

PERSONAL.—At the Church of St. James the Apostle, on the 31st ult., Mr. F. M. Townsend, son of the late Rev. Cannon Townsend and senior partner of the firm of Townsend, Cowie & Co., Cotton merchants of Liverpool, Eng., was married to Miss Florence Mary, daughter of Mr. John Crawford, Mayor of Verdun. The ceremony was performed by the Rev. Canon Ellegood, the bride's uncle and godfather, Mr. Bruce Austin, of Chambly, acted as best man. There were three bridesmaids, two younger sisters of the bride, and her cousin Miss Ethel Duvernet. The bride, who it is needless to say, looked charming, was given away by her father. After the ceremony the wedding party were entertained at Mr. Crawford's residence Verdun. The bride was the recipient of many handsome presents.

CHAMBLY CANTON.—The teachers and children of St. Stephen's Church Sunday school, held their annual picnic on Thursday last at Otterburn Park, to which, through the kindness of Bruce Campbell, Esq., the party were admitted free of charge, and where all spent a most enjoyably day.

CHRIST CHURCH CATHEDRAL.—The Rev. J. S. Newnham preached his last sermon as assistant in this Church on Sunday the 29th August, and will it is said enter upon his duties as Rector of St. Matthias', Cote St Antoine, about the middle of September.

DIOCESE OF ONTARIO.

OTTAWA.—The great event which has occupied the minds of the Anglican Sunday-school scholars for a couple of months past, to wit, the annual Union Sunday-school picnic, took place Aug. 24th, and resulted in the decided success which the well directed efforts of the managing committee deserved. At a very early hour large numbers of the children were out in the streets to join in the procession, which marched from Centre Town to the Queen's Wharf in time for the departure of the "Empress" at 7.20 a.m. The contingent from St. James' Church, Hull, were ferried across the river. The Ottawa schools present were those of Christ Church, St. John's, St. Alban's and St. George's, as well as St. Paul's of Rochesterville, St. Bartholomew's of New Edinburgh, and Trinity of Archville. The ride down the river on the "Empress" was very pleasantly made, and about eight o'clock the first party landed at the wharf at Templeton, and proceeded to the meadow a couple of hundred yards off, where swings were put up, race courses staked out, tents pitched, refreshment booths opened, and other arrangements made to promote the welfare and comfort of the party. Mr. Ratte had brought down a fleet of row-boats, and those so inclined had abundant opportunity to indulge in rowing. About seven hundred persons had arrived by the "Empress." The next contingent arrived on the "Dagmar" a couple of hours later, and swelled the number present by about five hundred, many of whom had held back in the early part of the morning on account of the threatening aspect of the weather. The "Dagmar" on its 11 a.m. and 2 p.m. trips brought two more full loads, making in all close upon 2,300 persons. The sports and games were very interesting and well contested.

Shortly before six o'clock the "Dagmar" left with the first return party; and soon after the "Empress" steamed up and away with a good load. Both boats went back to Temple-

ton again, and the last of the picnickers arrived home about 9 o'clock, the trip up having been very much enjoyed. The Guards' band, whose excellent playing had been highly appreciated all day, returned home on the "Dagmar," and played some choice selections on the way. A fine display of fireworks was made from the boats, and from various camps along the shore, on the return trip.

The executive committee in charge of the picnic were:—R. J. Wicksteed, chairman; B. Bell, A. Fripp, C. D. Fripp, J. S. Heinrichs, W. H. Morgan, George Morgan, Darcy Morgan, E. A. Nash, S. S. Slinn, G. W. Steacy, F. E. Stuart, C. Stuart, R. Surtees, F. H. Thomas, J. E. McClenaghan, secretary; Rev. Thos. Garrett, treasurer, and the clergy *ex officio*, and they are to be congratulated on the success of the affair.

KEMPTVILLE.—Sunday, August 22nd, 1886, will be a day of memories to the parish of Kemptville, being witness to the celebration of the first jubilee in connection with the Sunday-school. St. James' Hall, at 2.30 p.m., was packed with upwards of three hundred persons. Some of the good old hymns of the church were sung, such as "O God, our Help in ages past," "A few more years shall roll," "All people that on earth do dwell," "Through all the changing scenes of life," and the now well-known, famous, heart-stirring "Faith of our Fathers."

Prayers were offered and addresses made. The Rector, in explaining the motive leading him to celebrate the Sunday-school jubilee, stated that he was anxious to connect the past with the present; to ask those who had been teachers and scholars in bygone days as to how much they had profited, or been a profit to others, and what they were doing now towards helping forward God's work; that he was anxious to rouse the present, by the past.

Mrs. Andrew Blackburn, who was formerly scholar, teacher and organist, read a very nice address to the superintendent, dwelling on the youthful Sunday-school days of herself and others, and she referred, among other things, to a handsome present they had made him some thirty years ago, in the form of a handsomely bound Bible and Prayer Book, which were then lying on the table, and were placed in an upright position by Mr. Emery, that the people might see them. Reference was made to the appropriateness of such a present, as containing all the grand truths of the Faith of Christ, which He had deposited with His Church, and she had faithfully handed down, and helped to hand down, to future generations so long as time should last.

The superintendent, Robert Leslie, Esq., venerable in years beyond the allotted age of man, now rose, and made a lengthy, eloquent and telling address. After referring, with much feeling, to the Rector for having initiated and ordered the jubilee to be observed, he went on to give a detailed account of the rise and progress of the parish, from the year of our Lord 1825. He spoke of his being associated with the Sunday-school for fifty years. He gave several anecdotes illustrating the past, and in dwelling on the present state, he was able to affirm that the Sunday-school was never in so flourishing a condition as at the present period of its existence. The number on the roll of children is now 135, and the staff of teachers and officers consists of 22. A Sunday-school library of some 500 volumes has been purchased within the last four years.

A collection amounting to \$24.65 was taken up. All present seemed to realize the importance of the occasion, and many expressed the prayerful hope that much good might follow, people being roused up to greater earnestness to work for Christ and His Church.

After singing, with heart and voice, "Faith of our fathers, holy faith, we will be true to thee till death," the Rector offered prayer to God, and then invoked the benediction of the

ever blessed and adorable Trinity on the kneeling multitude.

KINGSTON.—Death of the Rev. R. V. Rogers. This sad event occurred on the 20th of August, after a protracted illness and a life of great usefulness. The reverend gentleman was born at Bristol, England, in 1803, was ordained in 1826. He came to this country in 1836, and was licensed to Richmond, near Ottawa. In 1839 he came to Kingston as head master of the Midland district school, receiving also the appointment of Chaplain to the Penitentiary. Shortly afterwards he was made incumbent of St. James, which position he occupied till 1869, when he went to Vittoria, Ont., where, however, he only remained two years; being then superannuated, he returned to Kingston, where he has ever since lived in retirement. During his long pastorate of St. James of thirty years he was deeply beloved by his large congregation. To his efforts are due the erection of both the Church and parsonage. On the 22nd ult. Memorial services were held in the Church, which was draped in mourning, and on the day following his remains were followed to the grave by loving friends of all denominations—truly a good man has been taken from our midst.

The annual picnic in connection with St. George's Cathedral Sunday-school came off on the 31st ult. The party, consisting of two hundred children, their teachers and friends, were taken to Simcoe Island, where the usual games, etc., were indulged in. After spending a very happy afternoon, home was reached at seven o'clock. The day will long be remembered by the little ones.

The Rev. P. T. Mignot, Curate of St. Paul's Church, has accepted the curacy of St. Thomas', Belleville.

DIocese OF TORONTO.

TORONTO.—*Personal.*—The Rector of St. George's, the Rev. J. D. Cayley, M.A., spent a portion of his holiday in Orillia and neighborhood, and according to the local press, afforded enjoyment and benefit to others by taking part in the services at different stations. He preached in St. James', Orillia, on the 22nd ult.

*The Church Woman's Mission Aid Society of Toronto is now prepared to receive applications from country parishes for assistance during the coming winter, either in the way of clothing or Christmas trees. Orders for surplices, stoles, altar linen, &c., solicited, also donations of either money or clothing.

Extract from new rules adopted by the C.W. M.A. in April, 1886:—"The work of this Society is especially intended for the Toronto and Algoma dioceses, but applications from other dioceses in the Northwest may be attended to by the raising of special subscriptions, or by vote of the Board. All applications must be sent directly to the Secretary-Treasurer, Mrs. W. T. O'Reilly, 37 Bleeker street, Toronto. Parcels may be sent to the rooms of the Society, No. 1 Elm street, Toronto.

ORILLIA.—The Rev. C. H. Marsh, of this town, in a late sermon made reference to attendance at the circus. He is reported to have said: It was not for him to say whether the amusement was proper or not. Each must judge for himself. But if to give a child a lesson in Zoology the parent took it to a place where he or she heard the lewd "joke," which brought the blush to their pure cheek it was for the Christian to decide whether the lesson had been obtained at too great a price—whether in giving he had not failed to hold up Christ before men in a way calculated to draw them unto Him.

WAUBANSHENE.—The 3rd annual picnic of the C. E. T. here, was held on 17th ult. and proved a success. The total membership is

now 264—over \$21 was realized by the sale of ice-cream, the materials for which were furnished by A. M. Dodge, Esq., a generous patron of the Society.

DIocese OF HURON.

WARDSVILLE.—The annual garden party given lately by the congregation of the Church of England in Wardsville, was a most pronounced success in every way. Large numbers of people came from the villages of Glencoe and Newbury. There are few more handsome grounds in Western Ontario than those of the parsonage in Wardsville, and the flowers in beds and vases, some of them were very choice, looked their best. The change that has been wrought in what was, five years since, an almost barren spot is surprising. On this occasion the ground was lit by Chinese lantern, while here and there over the lawn, chairs, benches and little tables were invitingly placed for sociable chats and for refreshments. Many of the guests found the attractions indoors, after strolling through the garden, more to their taste, as the evening, though a lovely one, was cool. Both indoors and out there was the choice of piano, organ, viola, cornet and vocal music, all of which were greatly appreciated. Nothing whatever of a questionable character was entered upon, and no expedients sometimes resorted to for making money were witnessed. The refreshment tables were largely patronized and helped to swell the proceeds, which were the largest of any garden party held here for many years. The funds were handed over to the Church "Guild," and help to pay for three lots recently added to the property. The Rev. W. J. Taylor and his hard-working and amiable wife are to be congratulated at the success of this gathering, as also for the manner in which not only the Church congregations, but many belonging to other religious bodies, availed themselves of the hospitality of the Wardsville parsonage.

DIocese OF NIAGARA.

THE CATHEDRAL OF THE DIocese OF NIAGARA.—As all, both Clergy and Laity, throughout the Diocese, have an interest in the Bishop and his Cathedral and its services, the conditions upon which Christ Church, Hamilton, enjoys the dignity and honor of being the Cathedral Church will not be without interest. They are set forth in the following document: *In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.*

Memorandum of Agreement made this twentieth day of November, in the year of our Lord one thousand eight hundred and eighty-five, between the Right Reverend Lord Bishop of Niagara of the First Part, and the Rector in charge and Churchwardens of Christ Church, Hamilton, of the Second Part.

In view of the great importance to the Church in the Diocese of Niagara of there being a Church which shall be recognized as the Cathedral, and be on certain occasions and for certain services subject to the control of the Bishop;

We, Charles, by Divine permission Bishop of Niagara, do constitute, until a cathedral shall be erected, Christ Church in Hamilton our cathedral, subject to the following regulations, duly accepted for themselves and their successors by the Rector or Priest in charge of Christ Church and its Parish, and by the Churchwardens thereof.

First.—The Bishop shall at all times, take such part in the services of the Church as he may desire, and preach, upon giving one week's notice to the Rector or Priest in charge, provided that such notice be not given more frequently than twice in any month.

Second.—The Bishop may invite, at any time, any strange Clergyman to preach or

officials in the Church, with the concurrence of the Rector or Priest in charge, after due notice.

Third.—Upon the occasion of a visitation, ordination, confirmation, meeting of Synod, public thanksgiving, or fast, the services of the Church and the appointment of a preacher shall be under the direction of the Bishop. On such occasions the Bishop shall assign seats to the Clergy, but the Rector or Priest in charge has at all times a right to his own seat.

Fourth.—If at any service the Archdeacons or Canons, or any of them, are present, they shall occupy such seats as the Bishop shall appoint.

Fifth.—The Bishop shall, on giving due notice, have the use of the school-room for any meeting he may desire to hold, provided that the school-house has not already been appointed for any parochial purpose at that particular time.

Sixth.—The Rector or priest in charge and the churchwardens agree to make provision for the proper conduct of all such services as the Bishop may appoint under section three.

In witness whereof, we have hereunto set our hands and seals on the day before set down.

Signed, Sealed and

Delivered in the presence of
 CHARLES NIAGARA. (Seal)
 CHAS. H. MOCKRIDGE. (Seal)
 GEO. STIFF. GEORGE ROACH. (Seal)
 NAPIER BURNS. VALANCOY E. FULLER. (Seal)
 (as to execution by Val. E. Fuller.)

This agreement carefully guards the position of the Rector amongst his own people, his authority in arranging and ordering the services of the Church for their edification, and that measure of independence which belongs to all Rectors, while it secures that which was possible and desirable for the Bishop in a Church, which is primarily a Parish Church, and only in its secondary use a Cathedral. When claimed by the Bishop for use as his Cathedral, it passes, for the time, out of the hands of the parochial authorities, who pledge themselves to carry out the wishes and directions of the Bishop. It is understood that this agreement will not bind the successor of the present Bishop, who will be free to make such arrangements as may seem best to him.

DIocese OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with heart-felt gratitude a very handsome present, consisting of altar decorations and two surplices, from Sister Caroline, of the Orphanage of Mercy, Randolph Gardens, Kilburn, London N.W., England.

The Rev. E. F. Wilson, accompanied by two little Indian boys—an Ojibway and a Sioux—purposes making a tour through the eastern part of Ontario during September and October, to try and stir up fresh interest in behalf of his Indian homes. He expects to be in Ottawa on Sunday, Sept. 12th; Brookville, 19th; Kingston, 26th; Belleville, Oct. 3rd; Peterborough, 10th; Bowmanville, 16th. Should any intermediate places be desirous of having a meeting, will the clergyman of such place kindly communicate with him at one of the above addresses in time to make necessary arrangements?

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIoceses OF RUPERT'S LAND, SASKATCHEWAN, MOOSEHORN, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIocese OF RUPERT'S LAND.

DIocesan SYNOD.—Continued.

In addition to the parish work of St. John's, and the scholastic work of the college and

school, the Cathedral staff takes charge of the parishes of St. George's in Winnipeg, and St. Paul's and Morris. They have also seen to the supply of the missions in this country which are vacant. On the whole, the Cathedral staff, in addition to the three regular parishes above referred to, have supplied during the last year ministerial work to Portage la Prairie, Manitoba Penitentiary, Stonewall, Victoria, Poplar Point, High Bluff, and various other parishes or missions which have been vacant from time to time. In this work they have received valuable assistance from the senior students of Theology.

It should be stated that the parish of St. John's, as such, yields no income to any of the Clergy attached to it.

The following statement will show exactly the receipts and expenditure of the Parish Church for the year ending Easter, 1886:—

Receipts.	
Pew rents.....	\$ 242 50
Ordinary offertories.....	524 34
Special	235 86
Total.....	\$1,002 70
Expenditure.	
Sexton's salary.....	\$162 50
Organist's "	300 00
Special offertories paid.....	235 86
Fuel, oil, sundries, etc.....	109 29
Insurance	30 00
Repairs.....	29 03
	866 68
Balance carried forward	\$136 02

ST. JOHN'S COLLEGE.

In connection with the college there are five professorships, viz.:—1. Systematic Theology. 2. Exegetical Theology. 3. Ecclesiastical History. 4. Pastoral Theology. 5. Music.

It will be desirable to give a brief history in regard to each of these chairs.

1. SYSTEMATIC THEOLOGY.

The funds for these chairs have been provided by donations from individuals, and collections obtained in Canada by the Bishop, and by the Bishop of Saskatchewan, then Archdeacon McLean, and by the Bishop in England, mainly through his old friends. The S.P.C.K. added a grant of £500 sterling. The greater part was given specially, and distinctly designated as to be available for the maintenance of this chair in St. John's College, and no other purpose whatever, and the remainder was as similarly designated by the Bishop from funds placed at his discretion by friends.

These amounts have been from time to time invested in various securities, and the same result has followed these investments, as has been the case with all investments in this country during the last few years. Interest in several cases has been in default, values of properties have declined, mortgages have had to be, and must further be, foreclosed, and until this process has come to an end, the actual sum available for earning interest, to be paid to the holder of this chair, cannot be positively ascertained or stated. The amount of interest received on account of the investment of this fund, during the year 1885, was \$1,082.36, which at 7 per cent. represents a capital of \$15,457. The final settlement of the mortgages will bring the fund, it is expected, to a larger amount than the sum just named.

2. EXEGETICAL THEOLOGY.

The funds for this chair have been provided by a sum of £1,000 sterling given by some one in England, and held in trust by the C.M.S. for the purpose of this chair, and which yields 3 per cent. per annum; also by another sum of £1,000 given by a Cambridge friend of the bishop; also a grant of £500 from the S.P.C.K., and by £1,000 donated to this chair by the bishop from gifts received by him from friends of the C.M.S. The previous remarks in regard to investments, apply here, except as regards the sum of £1,000 held in trust by the

C.M.S. The interest received last year amounted to \$1,094.58, which, allowing 3 per cent. for the C.M.S. money and the balance at 7 per cent., represents a total capital of \$18,285.

3. ECCLESIASTICAL HISTORY.

The funds for this chair are derived from various gifts from the Bishop of Rupert's Land, between July, 1884, and December, 1886, amounting to a total sum of \$10,000; from a grant of £500 in favor of this chair by the S.P.C.K., and a sum of £500 sterling which was raised by the Bishop of Rupert's Land amongst his friends, and was augmented out of the surplus income when the Bishop of Rupert's Land held the chair.

The amount of interest received last year on investments for this chair was \$1,142.90, which at 7 per cent. represents a capital of \$16,314.

4. PASTORAL THEOLOGY.

The funds for this chair were mainly derived from a sale by the college of sites for the Dean and Canons, who are also professors of the college. This sum was \$6,000. The interest received last year was \$302.82. The capital of this fund may be stated at \$6,500.

5. MUSIC.

The Bishop gave towards this chair the sum of \$2,000 from funds given him by friends, and a further sum of \$6,000 has been donated from the Cathedral for land for the residences of the Professors.

The interest received on account of this fund last year was \$422.55. The capital of this fund may be considered as \$8,500.

The total interest received last year for all funds belonging to the five chairs was \$4,045.16, which represents a total capital as follows:—

Systematic Theology	\$15,457
Exegetical Theology.....	18,285
Ecclesiastical History.....	16,314
Pastoral Theology.....	6,500
Music.....	8,500

Total \$65,056

The above is the interest-producing capital. As the mortgages in arrears are dealt with, these amounts will doubtless be increased, just as will be the case, by the same process, in regard to the funds of the Dean and Chapter.

The Dean and Chapter and the chairs of the five professors have at present an active capital of, in all, \$131,856. It would appear to be very desirable that all the old mortgages, not now yielding full interest, should be finally brought to an issue and the funds carefully invested, so as to produce a steady income.

GENERAL ENDOWMENT FUND.

The interest of this fund is available for any of the purposes of the college. The Bishop commenced it several years ago with the hope of raising at least \$50,000. The C.M.S. and the S.P.C.K. each encouraged the effort by a vote of £1,000 on certain conditions. Since the last meeting of the Synod, Sir Donald A. Smith gave \$3,000 to this fund. This large gift raised the fund to the amount required for securing the grant from the S.P.G. That grant has been paid. The further gifts obtained by the Bishop, with the addition of sums raised in England by the Dean and Archbishop Pinkham, make up nearly \$22,000. There is, besides, a mortgage for \$3,000 on land, which is at present in default. This sum of \$22,000 is at present lent to the college, forming part of its debt. When £9,000, or about \$43,000, is raised, the vote of £1,000 from the S.P.C.K. can be claimed. This must be raised soon, as the grant lapses if not claimed within five years.

This sum of \$22,000, added to the total of \$131,856 already stated, brings the total capital to the sum of \$153,856.

SCHOLARSHIPS.

There are nine scholarships in connection with the college, against each of which is given

the capital belonging to it (we are obliged to omit details), amounting to \$6,695.87.

The funds for these scholarships have been obtained by gifts from persons in this country, or formerly connected with it. Amongst these contributors the Bishop of Rupert's Land gave an aggregate sum, divided amongst several scholarships, of \$500.

BUILDINGS.

The following is a list of buildings which have been erected, and which have cost an aggregate sum of nearly \$120,000, viz.:—

Cathedral and parish church; Old college school; Divinity hall; Gymnasium; Kingston hall; Professor's residence (refuge); Canon Matheson's house; Canon Coombes' house; Two semi-detached master's houses; The new cottage, on Main street, including the warden's house; The Dean's residence.

In 1881 it was decided to build the new college, and subscriptions and donations for that purpose have been collected from various sources, amounting to a total of about \$25,000.

There is at present a debt upon the college of \$60,900, upon \$22,000 of which, however, being part of the general endowment fund of the college, no interest is paid.

Of the debt of \$60,900, about \$53,000 has arisen from the construction of the various college buildings, and the balance from the heavy payments of interest, from the cost of carrying on two establishments in the year 1884. The college has seldom done more than about meet its current expenses, including repairs.

The charges for scholars are less than they are at Lennoxville, Port Hope and other first-class schools, whilst it is well known that the cost of living, and of all charges, especially fuel, have heretofore been very much higher here than in the east.

(We are obliged to omit the detailed number of students given in the report.)

FINANCIAL WORKING OF THE COLLEGE AND SCHOOL.

In addition to the five professors, there are three masters employed in teaching, making a total staff of eight in all.

The accounts for the year 1885 have been audited by two members of the committee, Mr. H. M. Howell and Mr. C. J. Brydges, and the following is the result:—Receipts for the year 1885 were (as detailed in report) \$18,771.69; Expenditure for the year (as detailed), \$18,709.69.

From this it will be seen that the working of the college and school for the year 1885 about paid its way, with an aggregate of 90 students and scholars.

ST. JOHN'S LADIES' SCHOOL.

This school has a building which cost about \$20,000, and stands on three acres of land. The furniture is worth \$2,000. It has a consolidated debt amounting to \$12,000, the interest on which is met by the Board of Governors by means of voluntary subscriptions. The interest is at 4 per cent.

The school is under the management of Mrs. A. E. Cowley, who has thus kindly relieved the Board of Governors, for a time, from a very great responsibility.

At the recent examination, 58 pupils presented themselves.

The Bishop of Rupert's Land is the President of the Board of Governors, and Canon Matheson is secretary-treasurer.

CONCLUSION.

It is hoped that this statement of facts will place the real and true position of the cathedral and college before the members of the Church throughout the Diocese, and dispel many illusions which have long been in existence.

It is obvious that the machinery for the work in St. John's Collège, while barely sufficient to provide all the instruction which ought to be

given in such an educational establishment is beyond the present demands made upon it if judged solely by the number of students. But this is a most fallacious test. The number of students and scholars could be very largely increased without requiring additional teaching staff, except possibly on special subjects. The present number of teachers are necessary to deal with all the subjects which have to be taught.

In other colleges the number of students is no larger, and in some cases less, than at St. John's.

In King's College, Windsor, the last term closed with 23 students, of whom four were graduates.

At Trinity College, Toronto, four degrees of B.A. were conferred.

At Morin College, Quebec, there are six professors representing the subjects of the course in arts. It had 22 students, and sent up six successful candidates for the degree of B.A.

At Lennoxville there were 21 students and 62 boys. In connection with that college there are four professors and five masters.

At St. Francis College, Richmond, there are five professors and lecturers and twelve students.

At St. John's there were, in 1886, 69 boys and 21 students.

It is of vital importance that every effort should be made to increase the numbers of those who attach themselves to St. John's. As the country progresses in numbers and wealth, there should be no difficulty in accomplishing this.

Not only is the education afforded equal to anything which can be obtained in any part of the Dominion of Canada, but St. John's offers almost the only possible means of supplying the wants of the dioceses in regard to missionary clergymen.

It would not be proper to close this report without directing special attention to the manner in which the Bishop of Rupert's Land has personally aided the work which he has undertaken and directed.

The Bishop has lent considerable sums of money from time to time, to aid the college, out of the episcopal endowment fund, charging only 4 per cent. on the sums thus lent; thus, so far as those loans were concerned, diminishing his income from them by considerably more than one half.

In addition, the Bishop has given absolutely very large sums of money to the building fund of the college, to the chair of ecclesiastical history, to scholarships, to the ladies' college, to the general endowment fund, and to various other objects in connection with the college. The aggregate of these figures would reach a very large sum indeed. But large as is the total, it forms but a portion only of the earnest, self-sacrificing spirit in which the Bishop has devoted his untiring energy and zeal in the promotion of the objects which have been so dear to his heart.

DIOCESE OF SASKATCHEWAN.

We take from the charge of the Bishop of the Diocese—delivered to the Synod, which met at Prince Albert, N.W.T., last month—the following particulars, which will be interesting to our readers:—

The number of clergy in the Diocese is twenty-two. Of these, eleven were present in Synod. This is a large proportion when we remember the difficulties of travel. The Diocese stretches from Lake Winnipeg on the east to the Rocky Mountains on the west, a distance of over a thousand miles. The Saskatchewan district, forming the largest section of the Diocese, has as yet no railway communication within its bounds. Prince Albert, where we are now assembled, is still two hundred and sixty miles from the nearest railway station.

The clergy present were thoroughly representative of all parts of the Diocese.

The western or Alberta division is represented by three; the same number represents the Lake Winnipeg or Cumberland district; while five are from the central portion of the Diocese.

There were eighteen lay delegates present, among them three Indian chiefs—Star Blanket, John Smith and James Smith, who, with the whole of their bands, proved so thoroughly loyal during the late rebellion.

EPISCOPAL VISITATIONS.

Since the previous meeting, the Bishop visited and held confirmation in every mission in the Diocese but one, which was to be visited shortly. In the great majority of cases, at least two visits to each mission were made. The expense of these visitations is very great, as they have in most cases to be performed by conveyance specially provided for the occasion. The Episcopal income could not bear such a burden, but by the kind and courteous contributions of friends in England, made expressly for this purpose, the entire expense has been met. The Bishop thanks them most heartily for this great kindness.

(To be continued.)

DIOCESE OF QU'APPELLE.

MAPLE CREEK.—Maple Creek is one of the little towns along the line of the Canadian Pacific Railway, and is sixty-five miles from Medicine Hat, where the Rev. H. A. Tudor, the priest in charge, is stationed. Until within the last two months, being single-handed, he could only give one Sunday a month to Maple Creek, where services were held at the barracks of the Northwest Mounted Police in the mornings, and in an hotel in the town in the evenings or afternoons. But having now a layman living with him, who holds the Bishop's license to take services, it is possible to have services on two Sundays in the month.

Maple Creek is fast becoming the centre of a thriving cattle ranching country, and there are also not a few farmers, settled within a radius of ten miles. The Church is considerably the largest and strongest portion of the community, and it was thought that we should never get our congregation until we had a church in which to hold services, and also that we were able, by dint of self-denial and a united effort, to put up a small, neat church, which would be sufficient for our needs for some time to come, and could at any time be enlarged by adding a chancel.

Accordingly, on Saturday, the 21st ult., a meeting was held in the Commercial Hotel, by the kindness of Mr. Rasin, to decide the matter. The Rev. H. A. Tudor was in the chair. After briefly stating the position of affairs, the need of a church, the funds at disposal, and the fact that lots had been promised by the Northwest Land Company, the chairman said he was anxious for the meeting to come to some definite decision that evening. After a little discussion, three proposals were made, seconded, and carried unanimously:—

1. That a church should be built immediately.
2. That the church should be a frame building.
3. That the lumber should be local pine from the Cypress Hills mills.

After this a building committee of seven was appointed, and the following were elected:—Capt. McIlree, Messrs. B. Cheeseman, H. Greeley, W. Peacock, H. Quick, J. Quesnell, and G. Wood, with Rev. H. A. Tudor as chairman.

Offers to haul lumber from the mills, a distance of forty-five miles, were kindly made by Messrs. H. Fauquier, W. Peacock, H. Quick, and G. Wood (two teams). Though no formal subscription list was started at the meeting, still some few kindly left their names with the

secretary, and the amount thus promised reached the satisfactory total of \$70.

The Rev. H. A. Tudor was asked by the meeting to undertake the collection of subscriptions, and was entrusted by the building committee to get plans and specifications prepared at once. These are now in the hands of Mr. G. Watts, of Medicine Hat, who was the architect of St. Barnabas Church in that town.

Owing to the drought and intense heat of the summer, the crops have utterly failed, and so many who would have been ready to assist in the good work are unable to do anything.

Will any who enjoy the great privilege of worshipping in beautiful churches every Sunday, where everything speaks to them of God and heaven, help us to build this little sanctuary in a weary land, where there is so much to drag down and so little to lift up our hearts to heaven, or to recall the holy ties of home and the old Church?

Subscriptions will be gladly received and acknowledged by the Rev. Hugh A. Tudor, Clergy House, Medicine Hat.

SECTARIANISM CONTRARY TO SCRIPTURE AND EARLY CHRISTIAN WRITERS.

BY W. HUNTINGTON.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or, were ye baptized in the name of Paul?"—*St. Paul, 1 Cor. 1. 10-13.*

So wrote St. Paul; and so in Holy Writ we find him, and finding him, find the Holy Ghost in unmistakable language reproving sectarianism, which even then had asserted itself, ere yet the Apostles of Unity had finished their earthly work.

And for 1500 years this reproof, supplemented by the authoritative utterances of the immediate successors of the Apostles, served to practically keep the Church united.

True, from time to time individuals did venture to assert their private interpretations of the doctrines of the Church, but at what cost? Added to the then terrible penalty of excommunication from the "Catholic and Apostolic Church," they fell under the condemnation of those champions of the faith to whose writings, efforts, and martyrdom we are indebted under God to-day for our Christianity.

St. Augustine, St. Cyprian, St. Ignatius, St. Polycarp, all of the noble army of Saints and martyrs, ceased not to warn their hearers in stronger language against the sin of schism, nor to preach that the Unity which they taught as essential, they had received from the Apostles, who in turn, had received it from the Master.

St. Ignatius, writing to the Philadelphians about 110 A. D., said, "Be not deceived, my brethren, if any among you follow a schism in the Church he shall in no wise inherit the kingdom of Heaven." And he but echoed the utterances of all on the subject. At the time of the visit of Christ to the earth the religion of God had been so distorted and clouded by the speculative theology of the different schools as to almost destroy the faith of the founders of the Jewish nation. He came to resolve confusion into order, not to cast His weight on the side of any party, but to confound all, and confounding sectarianism to found a kingdom of peace, not a kingdom of warring sects.

Are we to look for him again to re-organize Christianity and to once more counsel us to Unity? Not according to the Scriptures; the faith was once delivered. If His will was that

all should be united in that faith, what is the status of that human being who disturbs the peace of that faith? Who shall, in the light of the Bible and the writings of the Fathers, venture to characterize the opinions since evolved, as anything short of sin, against God as the Father of all, against Jesus Christ as the Reconciler, against the Holy Ghost as the comforter, not the disturber?

Seeing then that the Bible and the Church for fifteen hundred years condemned sectarianism and practiced unity, what changed circumstances have arisen within the last few hundred years to justify a change?

Is it logical to suppose that Christ, after praying that his followers should be united, left his work unfinished and allowed it to rest as incomplete for fifteen hundred years, and then to depend upon some two hundred founders of sects to help out the scheme of Salvation for all men?

What has become of the different "points" on which the sects have been started? Alas! the answer is too true, the "points" have been broken off or lost, but the gaping wounds they made in the "Body of Christ" remained to tell of their former existence.

And what plea have we to offer in extenuation of our keeping the wounds open? Carefully strip the answer of pride, self-interest and prejudice, and then give it as it would be known to God, and what would it be?—*Church Unity Papers.*

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.]

THE REVISED VERSION AND THE TORONTO RESOLUTION.

To the Editor of THE CHURCH GUARDIAN:

SIR,—If the Mother Church were adopting any steps in the direction proposed by the Synod of Toronto, or even taking the matter into consideration, it might be proper to wait a reasonable time for her; but she seems to be doing nothing. Her inaction gives no just ground for apathy and delay on our part. The Church in Canada led the way in the establishment of Diocesan Synods, long before they were thought of in England; she constituted the laity an integral part of her Ecclesiastical Parliaments thirty years ago,—a reform only now being introduced in the English Provincial Synods, the Convocations of Canterbury and York. She had the audacity to direct the use of the then new Lectionary, absolutely; while yet the Church in England was adopting it only optionally. Was the Canadian Church ever charged with committing impropriety and exposing herself to reproach and ridicule by her boldness in these particulars? Why then in the matter of the Revised Versions?

In passing, one may recall the introduction of the new Lectionary, as a parallel case to the present. How many were the misgivings and objections expressed, how many tears—metaphorically speaking—were shed on parting with the old chapters, and yet who would now wish to return to them in preference to the present Lessons?

Dr. Roe in effect asserts that each member of the Synod who votes on the resolution will be personally deciding upon the merits of innumerable disputed renderings and other grave and obtruse questions. I submit that no such onerous and impossible task is imposed upon or is to be discharged by the members of Synod. Nor yet will the unhappy lay delegates have to vote blindly as Dr. Roe suggests. In all deliberative bodies the greater portion of the individuals composing them must necessarily base opinions and their votes on technical and scientific questions upon the judgment of those who are specially versed in the subject in hand; and among our clergy and laity there must be and

are not a few competent to discuss these questions well and intelligently, and to guide the opinions of the rest. If not what are our Colleges and Universities doing?

But after all, the main question will be: does or does not the revised book convey the meaning and substance of God's Word with such increased faithfulness, accuracy and clearness as renders its use in the services of the Church desirable to the extent proposed? A candid and careful comparison of the old and new versions, read in the light furnished by the ably written and instructive prefaces to the revised versions will, speaking generally, suffice to the arrival at a decision, either for or against.

But in view of the number, character, position and attainments of the men who were engaged upon it, the time devoted to it, and the materials they possessed beyond those of their predecessors of 1611—the Revised Version is not, taken as a whole, a real and substantial improvement upon the Bible of King James I., then it is a scandal to theology and to literature. If, on the other hand, it is an improvement, then to neglect and ignore it, is a scandal to common sense and honesty, and an unworthy slur upon the distinguished Bishops and other Divines and Scholars who devoted so many years of prayers and thought and labour to the work.

They being, however, but human, have not produced a work free from imperfections. This may readily be admitted quite consistently with sincere approval of the general result of their labours, and the desire that they should be more fully recognized and utilized.

A somewhat careful perusal of some of the unfavorable criticisms referred to by Dr. Roe has led me to think that a considerable proportion of these are directed to mere questions of literary taste, and other comparatively superficial and unimportant matters, as to which, *quod homines*, not sentences; while the writers forget or ignore the texts and passages in which accuracy, clearness and intelligibility have been gained, far exceeding in number the renderings to which exception is or can be taken.

If in the language of a learned divine in our Canadian Church, "the excellencies of the revised edition far outnumber its defects," and "the new version is superior to the old" it seems to be the wisdom and the duty of the Church to afford to her members at least the option of using in the public service the version which many will consider the best. Their number, I believe, will speedily increase.

S. G. WOOD.

Wenyc Lodge, Toronto,
27th August, 1886.

*Rev. Canon Norman, D.C.L., see his "Considerations on the Revised Version of the New Testament, published in Montreal, 1881," page 50.

THE REVISED VERSION AND THE SYNOD OF TORONTO.

SIR,—The attempt of Mr. S. G. Wood to answer Dr. Roe's letter in the CHURCH GUARDIAN of August 11th is remarkable for feebleness. When the Toronto Synod in a spirit of meddlingness undertook to recommend to the Provincial Synod the authorization of the Revised Version, it gave evidence that there was not much important matter for consideration; other acts pointed to the same conclusion. And if the Provincial Synod were to act upon the advice of the Diocese of Toronto, it would be going altogether beyond its powers. "Every particular or national Church hath authority to ordain, change, or abolish ceremonies or rites of the Church ordained only by man's authority;" but such certainly has no right to change God's Word.

Mr. S. G. Wood makes a comparison between the version of 1611 and that of 1880-4, much to the advantage of the latter. There may be in the Revised Version some improvements on the old in odd passages, but in the judgment of

competent critics, what few improvements may be, are obscured by bungling pedantry.

Mr. Wood lays stress on the "division into paragraphs, the indication of quotations, the typographical distinguishing of poetry from prose." All this is supplied effectively by the S.P.C.K.'s Churchman's Family Bible.

But Mr. Wood seems to forget that the translators of King James's day were CHURCHMEN, and therefore had reason to look for, as they receive Divine guidance and blessing. Their work is spoken of as "an instructor in other things than those of religion, for from it the language has drawn its stability. Its style is regarded with admiration by natives and foreigners alike. It is the first of English Classics." Contrast this with the harsh and ungrateful wording of much of the Reviser's work, and with the flatness and staleness which has already overtaken it. And if we ask why is this? The reason is to be found in the fact that misbelievers were asked to amend that book which is the bulwark of our faith; that one at least who denies the true Deity of the Lord Jesus Christ was asked to assist in improving (!) that book which teaches us all we know of Christ. Surely the Church which is the pillar and ground of the Truth, the witness and keeper of Holy Writ, could not look for anything but failure from such unfaithfulness. "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son."

It may interest many of your readers to know the opinion of the Rev. F. W. Faber, which I quote from Schaff's Bible Dictionary; "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country." (Ergo, say the Revisionists; corrupt the Bible and you destroy the heresy.) It lives on the ear like music that can never be forgotten; like the sound of Church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things, rather than mere words. It is part of the national mind, the anchor of national seriousness.

The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed. It has been to him all along as the silent—but O' how intelligible—voice of his Guardian Angel, and in the depth and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible." This is the testimony of a Roman Catholic to the beauty and value of King James's Bible, the Authorized Version; and he closes this glowing panegyric with the ejaculation: "And all this is an unhallowed power!" But surely the wonderful good which it has done and continues to do, proves that it is a very hallowed power indeed. Should the Revised Version ever give evidence of power,—which I take leave to doubt—Dr. Faber's ejaculation may well be applied to it.

I fervently hope that the Provincial Synod will not entertain the question of forcing this unhallowed novelty upon us. Many would be sorely tried if it should be so, and the Church in Canada is not so strong as to afford to weaken any of its ties by official officiousness.

I venture to predict that the Canadian Church will be thought to have gone quite out of her way if she attempt that which only an Ecumenical Council can do. And as the nearest approach to such a council at present possible will take place in two years, common decency would say, wait.

P. HARDING.
St. Alban's Day, 1886.

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.

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CALENDAR FOR SEPTEMBER.

- SEPT. 5th—11th Sunday after Trinity.
 " 12th—12th Sunday after Trinity.—*No-
 tice of Ember Days.*
 " 15th—
 " 17th— } EMBER DAYS.
 " 18th— }
 " 19th—13th Sunday after Trinity.—*No-
 tice of St. Matthew.*
 " 21st—St. Matthew, A.E. & M.
 " 26th—14th Sunday after Trinity.
 (*Notice of St. Michael and All Angels.*)
 " 29th—St. Michael and All Angels.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

THE PROVINCIAL SYNOD.

Ere this number of the GUARDIAN reaches many of our subscribers, this august Council of the Church of England in Canada (the latest title for which is, according to the *Witness* "THE EPISCOPAL PARLIAMENT of Canada,") will have commenced its sessions. Sincerely do we pray that God may grant unto every member thereof the spirit of a right judgment in all things that may be submitted for its consideration, and that all may work harmoniously together for the furtherance of the best interests of the Church of Christ in this land.

Owing to the elevation of the former Prolocutor of the Lower House to the House of Bishops through his election since last Synod to the See of Niagara, much interest centres in the choice of his successor. There can hardly be any doubt that the mantle so worthily and ably worn as Prolocutor of the Lower House,

by the Rev. Chas. Hamilton would have fallen by common consent upon one as well suited to wear it by reason of his eminent position, scholarly attainments, and long service in the position of Clerical Secretary—we mean the Rev. Canon Norman; but the Diocese of Montreal has been robbed of this honour through the partizan action which excluded him from its list of delegates—for the now avowed purpose of preventing his voice being heard in opposition to the pet scheme of obtaining degree conferring power for the Theological School of that Diocese. The general opinion seems to be that the Chairman of the House should be a *member*; though the Constitution does not in terms require it, and the *consensus* of opinion is against any such limitation in the case of the Secretaries. We have said that the Diocese to which we belong has been robbed of this honour, because as not only entire impartiality—but also entire absence of a suspicion even of a leaning to one or other side, should characterize the Chairman, those in that diocese who might otherwise be qualified will, doubtless, be regarded as necessarily ineligible through their strong party interest in at least one important question to be discussed, and their determination to obtain a particular decision upon it by the exclusion of argument against it, by any of from their own diocese. There will not, however, be any lack of men suitable to fill this honourable position; amongst others there is the Rev. John Langtry, whose able defence of the rights and position of the Church of England as against the assaults of the Roman Bishop of Toronto, and his well known ability and learning would seem specially to point out as worthy of such an honor; the Venerable Archdeacon McMurray—beloved of all—and who, were it not for his advanced years, would probably be the choice of all; Dr. Bethune, of Trinity College School; Dr. Partridge, of Halifax, and others of the Clergy—not including any from the Diocese of Quebec, since they too might be considered to some extent committed to one view of the Theological College matter. Precedent, as well in the action of the Synod itself in the past, as historically, would seem to require as Chairman of such a body as this one of the clerical order; but if this be not absolutely necessary, or the rule under special circumstances may be departed from, then there are two laymen whose names will at once suggest themselves as eminently qualified, viz.: Chief Justice Allen, of Fredericton, and Hon. George Kirkpatrick, Speaker of the House of Commons. We have no doubt that our readers will await with like interest as ourselves the announcement of the choice made.

Should it be determined to adhere to the practice hitherto followed, (as wisdom would seem to dictate), and elect one of the Clergy to the office of Prolocutor; the Constitution provides a means whereby the practical knowledge of such laymen as the Chief Justice and the Speaker might be rendered available for the guidance of the Chairman in enabling him to appoint *Assessors* to aid him in preserving order and decorum.

For Clerical Secretary doubtless Canon Norman will be nominated and elected unanimously, the question of eligibility as a non-member

having, as we have said, been in effect generally admitted. For Lay Secretary, in the place of Dr. Johnson,—absent we believe,—one from the neighboring Diocese of Quebec or Ontario will probably be chosen, (in the absence of a qualified Montrealer), in order to facilitate the preparation of the Report and ensure ready communication one with the other.

JUDGING from the number of motions standing over from last meeting (some of them surely pretty stale after the three years keeping), and from the notices of new business already given, the present Session will be a lengthy one. Whatever its duration, it is sincerely to be hoped that every delegate will feel bound in honor, and from a sense of duty towards the Church, to remain *until the whole work before the Synod shall have been accomplished*. It does not reflect credit upon a deliberative body such as this to adjourn leaving a large amount of unfinished business. Other Christian bodies manage to keep their great Central Councils together for weeks, whilst in the past it has been found difficult to retain the members of our Synods together for more than seven days. There are many subjects of pressing importance demanding attentive consideration and settlement by this Council; and we hope due time and full consideration will be given to all such, and that, except for causes beyond control, no delegate may withdraw before the duties of the office assumed by his acceptance of the election shall have been fully discharged.

We have already in former numbers expressed the opinion that the relation of the Diocesan Synods to the Provincial Synod, and the jurisdiction and powers of the latter, are subjects which appear to be of primary importance, and which claim the earliest attention. What matters are included under the terms of the Act "*general management and good government* of the said Church in this Province?" There should be no uncertainty on this question: else there will be disorder and conflict.

ANOTHER subject worthy of the most careful consideration is the constitution and working of the Board of Domestic and Foreign Missions. The report of its three years' existence will compare, we have reason to think, but poorly with that of the much belittled organization which preceded it, and which we are bound to say in its simpler form seemed much more likely to succeed than does the present cumbersome and unwieldy body. Judged by the results achieved by one and other organization, the present one is comparatively a failure; it has not aroused such a general interest in the work of Missions as it was asserted would follow upon its formation: nor has it rendered unnecessary the direct personal appeals of agents from the Northwest and of the Bishop of Algoma. If we are not incorrectly informed, it has been found necessary for the Sister Church in the United States to virtually do away with the General Board of Managers by centralizing the power in the hands of a General Paid Secretary, who controls the administration of affairs, and renders the frequent meetings of the Board unnecessary.

And if, as in the past, the duty of this General Board of Managers consists chiefly in preparing two appeals and in dividing the funds raised, not by any direct action on its part, but through diocesan agencies, it would seem quite possible to discharge it by one person, and to save the trouble, fatigue and useless expense consequent upon journeys from the ends of the Dominion. The mere cost to the several members of journeying four times a year to the place of meeting would form in the aggregate a very nice contribution towards Mission work. Again, we think the attendance of members during the last three years will show that the most extreme sections of the Ecclesiastical Province were very seldom represented at its meetings: and it will also show such a change in the *personnel* of the Board from meeting to meeting as renders its decisions uncertain and unsatisfactory. We would strongly urge the amending of the Constitution so as to reduce largely the number of the Central Board; to authorize the employment of a General Paid Secretary, who should be a layman and qualified, to visit the several parts of the Province and make personal appeals in behalf of the work of the Society, and who should be the really responsible head and working officer of the Society; and to make the Corresponding Committees in each diocese the efficient part of the organization.

The relationship of the Society and of the Church at large to the Diocese of Algoma also requires settling. At present there seems to be no limitation—at least that is the pretension—upon the right of the Bishop of that missionary jurisdiction to increase the number of his Clergy to any extent; and it is claimed that the obligation of providing the means for paying their stipends—the amount of which, even, the Board has no voice in determining—attaches to the Board as representing the Church at large. In this there is grave danger at once to the interests of the Church in the other dioceses and to a due response to other missionary demands. As the matter now stands, it is asserted that Algoma clergy are in many instances better paid than those in the older dioceses, and if the contention referred to is correct, they have the security of the Church in the whole Ecclesiastical Province for the payment of their stipends. It would seem only right that the number of the clergy should not be increased without consent of the Board, and after communication had with it in regard to amount of salary, and the means of paying it, including local aid, grants, &c. In this connection, and also in reference to the proposal to give representation in Provincial Synod, the missionary character of the jurisdiction should not be forgotten. Let justice to the fullest extent be done to Algoma, and perfect faith be kept with its Bishop; but this will not be asked, we feel sure, at the cost of injustice to other dioceses or other claims.

The question of Theological Education will probably come up in connection with the Canon on degrees in Divinity, and it is one in the discussion of which party feeling should have no place. It is greatly to be feared that if the standard in some of our colleges is not low, it is not sound—at least we are driven to that conclusion by observation and informa-

tion derived from others touching some who have come out of these schools. There would seem to be grave necessity for an examination into the courses of study pursued, the textbooks used, and the teaching given. We have heard it asserted on good authority that some graduates of these institutions who have received Orders deny the necessity of the same, and openly declare their disbelief, in the validity of Episcopal ordination above any other, or in the doctrine of Apostolical succession. Others deprave the Sacraments, denying, for instance, the efficacy or necessity of Infant Baptism, through want of knowledge and faith in the recipient. Now, if there be one thing more than another essential to the advance of the Church, it is true, sound teaching, free from party bias and narrow prejudices, as broad as the Church itself; and we cannot but feel that some such Canon as that of which notice has been given is sadly needed. We notice that the Canon makes no provision as to the method of appointment of the Board of Examiners further than that it is to be with the concurrence of the Universities and the Theological Colleges named: but we presume it is not intended to give the latter equal voice with the former;—that would hardly seem just:—and the *modus operandi* of nomination and election is not declared. Though the concluding clause of the Canon will undoubtedly create considerable discussion, we sincerely trust that it may not be characterized by any unseemly warmth of feeling; but that calmness in argument and fair unbiassed decision may prevail. We ourselves feel that the provision is one which ought to recommend itself to all as being in the interests of the Church as a whole, and tending to preserve at once the value of the degree, and to prevent the unnecessary and unwise increase of degree conferring bodies. It is only necessary to look across the line to see how necessary such safeguards are.

It is with regret that we find on the list of motions to be brought forward several in reference to alleged extreme Ritual observances. We have a very distinct and painful recollection of the excitement and ill-feeling accompanying the discussion of a like motion in the Fourth Provincial Synod: any renewal of which would be deplorable. We do not believe the practices referred to have extended in any general degree; and as an amendment to the original resolution proposed at the Fourth Synod was carried (see Journal Fourth Synod, p. 56) expressing formally the decision of both Houses on the several practices referred to, we would express the hope that they may not be pressed. There is surely too much real, earnest work to be done in and out of Synod to allow of wasting time over the discussion of such matters; and the more so as decision has already been given by the same Body. We cannot see that the mere formulating of the Resolution into the shape of a Canon would render the action of the Synod any more binding than it now is. Should, however, the motions be persisted in, we trust that the resolution of the House of Bishops in reference thereto, to be found on p. 47 of the Fourth Synod Report, will not be lost sight of, and that the fact that a carping and not over friendly secular press is watching and waiting

for the expected "scenes" consequent upon the discussion of "burning questions" may lead all to be jealous of the honor of the Church. If such matters were discussed *with closed doors*, much less danger of excitement would exist, and the time occupied in settling them would probably be very much shorter.

We also regret to find that it is deemed necessary to seek a formal expression of disapproval in reference to the use of aught but "*wine*" in the Holy Communion. From what we have noticed from time to time in our secular exchanges—and, alas! in so-called Church organs too—we fear that the practice referred to is on the increase, and that many poor, weak souls are being led astray through want of faith and fear of faltering, and that consequently some action is necessary; but is this the right course? is this the right tribunal to appeal to? If it be, we could wish that every member, Clerical and Lay, had had opportunity of reading Dr. Jewett's able and convincing pamphlet, "*Communion Wine*"—a critical examination of Scripture words and Historic Testimony relating to this subject—before voting: for we feel that *without careful examination none can be competent to determine this question*; and that for ordinary mortals the pathway of safety lies in adherence to the unbroken practice and tradition of the Church Catholic. We question the advisability, however, of bringing the matter before an assembly composed as is our Synod: to us it seems rather a matter of discipline coming within the jurisdiction of the Bishops of the Province, and upon which possibly action in their own House might be taken.

THERE are many other matters on the notice paper to which we wish to refer, but space and time forbid. We can but conclude with the hope that careful and patient consideration may be given to all questions submitted; that naught may occur to mar the feeling of brotherly love which should prevail amongst these of the Household of Faith, and that, the Session over, the business finished, the results may be such as will further the interests of our beloved Church, and enable Her more effectually to carry on the great work committed to Her in this portion of the Dominion.

THE TITLE OF THE CHURCH.—The *Family Churchman*, after quoting at length from the letter of the Lord Bishop of Qu'Appelle proposing a change in the name of the Church in Canada, adds:—"In these days of federation and revision of old cleavages, probably the Bishop's suggestion carries with it much sensible logic; but Canadians who wish to retain a loyal connection with their motherland, and whose devotion to the Church of England does not take the form of desiring separation, will be sorry to see the old landmarks go. Our branch of the Church in Canada is as surely the Church of Canada—describe it how you will—as the same Church in this country is the Church of England. If our brethren take pride in the maternal name, why may not they? What difference would any alteration in title make as to their Church's character and work? It would be absurd, of course, to speak of the Church of Ephesus as being the Church of Philadelphia, but so long as Christendom is divided, it is perfectly warrantable, right and desirable to speak of the 'Church of England in Canada.'"

FAMILY DEPARTMENT.

BE COURTEOUS.

We have careful thoughts for the stranger,
And smiles for the sometimes guest;
But oft for our own
The bitter tone,
Though we love our own the best.

Ah! lips with curve impatient,
Ah! brow with that look of scorn,
Twere a cruel fate
Were the night too late
To undo the work of the morn.

For though in the quiet evening,
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.

How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken,
That sorrow can never set right.

HOW DANNY BECAME DANIEL.

BY MARY H. GROSVENOR.

(From the Parish Visitor.)

I.

In a corner of one of our large mission schools, a few weeks ago, a lady sat surrounded by a class of boys. Not clean, well-dressed fellows, such as perhaps gather about you week after week, but ragged, dirty, rough-picked from the streets and crowded courts, yet full of interest to the teacher, representing souls she had sought for and prayed over. The lesson was one lately taught all over the country, the refusal of Daniel and his fellow captives to eat the meat and drink the wine of the King of Babylon. There was something in the bravery of the Jewish boys which kindled the enthusiasm of these ragged little heathens, and they listened with much interest. At the close, the teacher, looking at the earnest faces, said gently: I wonder how many of you will follow the example of these brave boys? How many of you will refuse this dreadful drink, which, year after year, is killing thousands of people? No one answered. Young as they were, the oldest scarcely sixteen, they were familiar with the taste of beer and spirits. With many the fatal craving had already begun, and they could not do without them.

Presently the oldest boy spoke up: See here, Miss Nancy, a fellow can't give up. The news-boys can't be good. You don't know how the traps are laid for us, and when a fellow is cold and tired, and a bit down because he ain't sold his papers, it's real cheering to go in and have a drink.

The tears rose in her eyes; she knew how true it was; she knew of the traps, those low theatres and drinking-places where in some way they manage to evade the law against selling to minors. I know, George, she answered, of course it is hard. It will be a fight all the time at first, but we do not fight alone. With God on our side we must win at last. But these younger boys, laying her hand upon the shoulder of a little fellow who sat beside her, surely they have not begun to drink yet?

He was a pale, thin child, with a prematurely old face, and a cough that shook his frame from time to time. His face flushed, and he said, timidly, Bill sends me for liquor, and I take a taste as I come along. Bill don't mind; he's awful good to me.

But so was this great man, Daniel's friend; he was good to him; still Daniel would not touch the food or drink. Suppose Bill told you to put your hand in the fire, would you do it because he was good to you? No, no, he answered quickly. Oh, my child, this drinking is ten times worse. Don't you know that it makes a man worse than a beast? Don't you know that no drunkard can enter the kingdom of heaven? Suppose, when Bill asks you to go next time, you refuse; what would he do? He would beat me, the boy said, as if that were a

matter of course. But I thought you said he was good to you. So he is, ma'am, when I don't cross him. But anyhow, Miss Nancy, I need not drink it myself. I'll give it up. Why, Danny, you are a brave little soldier, and the youngest here, too. We will ask him next Sunday how he held out, and some of you bigger boys may be encouraged to try. And Danny, laying her hand upon his shoulder again, I will pray that you may be helped. Remember the Lord Jesus is your Captain, and He will fight with you.

Then the school was dismissed, and Miss Nancy went gravely home, with little hope of success for the temperance lesson she had tried to teach. And the boys went home, too, to such places as they called homes. Danny toiled up the long flight of steps, reaching at last a little roof in the attic, a cheerless, dirty little room, with a clouded window, a stained floor, and a most uncomfortable bed in one corner, upon which was lounging a young fellow, with a flushed face, smoking a short clay pipe. Upon the table was a bottle and glass, and upon the floor—almost as dangerous a companion—lay one of those cheap, trashy, pictorial papers which flood our land. The room was full of smoke, and Danny coughed violently on entering.

Hellow, youngster, the man said, not unkindly, where've you been? To mission school, Bill. I wish you'd go sometimes, Billy, we have such good times. Now you shut up, Danny. I give you leave to go with George, but I ain't going to have any psalm-singing around here. You keep your learning to yourself. Stop that coughin'; can't you take a drop out of the bottle? Danny turned cold. Must the fight begin so soon? He went on poking wood into the stove, trying to keep down the wretched cough until the tears ran down his cheeks. Suddenly it burst out again with such violence that Bill, fairly frightened, leaped off the bed, and pouring some spirits into the glass, held it out to the child. I don't want it, Bill, he said, it won't do me no good. Drink it down and talk afterward, Bill said, still good-natured, enough, but with a determined expression. Wait a minute, Bill, Danny said, breathlessly. I want to tell you a story. It's over now. All right. I'll let you off now, but remember the next time you cough, down it goes. What's your story about? I'll bet it can't come up to the one I've just been readin' in that paper.

Once upon a time, Bill, ever so many years ago, there were four Jew boys taken prisoners and carried away to a great big city, like this one, I think, Bill. I don't think much of Jews, Bill said, slightly; one of them cheated me in this coat. But, these were good Jews, Bill, and the king thought lots of them, and sent them wine and food from his own house, so as they could get fat and pretty, not thin and ugly like me, Bill. You'll do, youngster, Bill said, only I wish some king would send us plenty of food and wine. But, Bill, these Jew boys couldn't eat it. More fools they then, interrupted Bill.

No; there was something wrong about it. Poison?

No; but in some way it was wicked for them to eat it, so they made up their minds they wouldn't taste it. They sent for the head man and told him all about it. He was their friend and he was kind of worried; said the king would kill him if he found they were not fat and pretty like the other prisoners; but they held out and asked him to try them ten days. So he gave them some sort of vegetables to eat and water to drink, and at the end of that time they were fatter and prettier than all the rest. And Miss Nancy said we oughtn't to eat or drink sinful things either, and—

But Bill stooped him by saying fiercely, See here, Danny, wherd you get all that, and who's Miss Nancy? Danny grew very red, then deadly pale. I know now, you young rascal;

that's some of your mission-school nonsense and I'll soon put a stop to you going. Is that the reason you turned from the liquor? Was it some of Miss Nancy's lessons? I'll Miss Nancy you, shaking him violently. So your kind of playing to be one of them Jews, are you? I'll play-act you. Who was it took care of you when you were a little whining kid, and no one belongin to you? You did, Bill, Danny said, and oh, Bill, I love you for it, I don't want you to drink that stuff, it makes you cross to me, and you never are cross to me any other time. Now, I tell you what, young man, I'll try a hand at play-acting too. Ill give you ten days for your new dodge; then I'll give you another trial. If you don't drink the liquor without winkin', and swear to give up the mission-school, first you get a good beating (and you know what that means), then, out you go to shift for yourself. I don't want no little snivelling psalm-singers about me. And turning away from the trembling, terrified child, the young bully clattered down stairs, to tell in the saloon of Danny's strange freak, and the means he had taken to break him of it.

II.

Poor little Danny! How the next week flew by; there surely could not have been seven days crowded in such a little space. Sunday again, his last Sunday at the school; next week his place would be empty and there would be no kind word or loving look to warm his starved heart. Even if he escaped, the beating, he felt sure Bill would take means to prevent his going again. He did not altogether believe in the turning out, for Bill's bark was always worse than his bite, but he grew sick at the approaching conflict and doubted his own strength to hold out. On the way to school he told his troubles to George, who heard them all with a rough sympathy, watching our little hero with the deepest interest. That Sunday the lesson was on the fiery furnace, and poor little Danny felt he could sympathize with those Jewish captives in their terrible trial. Something in their determined resistance strengthened him, and at the end Miss Nancy spoke right into the hearts of her boys, cheering them on. She had seen the marks of conflict in Danny's pale face, and detained him after the others had gone.

Has it been a fiey furnace, my little soldier? she asked kindly. The child's mouth quivered. He struggled hard for a minute, then burst into a pitiful repressing weeping. Is it so bad as that? Miss Nancy said, gathering him into her arms and encouraging him to tell the story. But Danny refused to tell; Bill had been good to him and he would not give him up. In spite of all she could say, Danny would make no other reply; of the dread and terror in his heart he said nothing.

But, Danny, can you resist? Are you strong enough. Miss Nancy, you said He would help. That is true, Danny, but I'll not call you Danny any more; you shall be called Daniel. The child's face brightened. Do you think I'm anything like him? You are a brave little fellow, just as he was, and I will always think of you as my Daniel.

So Danny went home to meet his trial, and in three days it came. The child came in that evening cold and wet, having been out long after dark selling his papers; there seemed no strength left in him, and Bill thought the victory would be an easy one. He was sitting with George and another companion; before them all were glasses of liquor. Now, Danny, Bill said, your ten days are out, and you certainly ain't fatter or prettier for leaving off the drink. Here's a glass for you; drink it off like a man, and turn your back on the old mission school. I can't Bill, Danny said, quietly. I've been to the temperance rooms and took the pledge to-day.

(To be continued.)

MAGAZINES.

The monthlies for September are all to hand, and each has its own peculiar characteristics and excellencies recommending it particularly to different classes of readers.

Amongst the secular magazines, *The Century*, illustrated (The Century Co., Union Square, New York), is too well known to need praise. There is always to be found in its pages "something for everyone," and its illustrations add much to its attractiveness. The September number contains several articles upon the "successes and failures" of the American army in and about Chancellorsville which will be found interesting. There is also an article by S. G. M. Benjamin, "A Glance at the Arts of Persia," illustrated, which in itself would make this number particularly worth having; but all the departments are well filled.

The Atlantic Monthly (Houghton, Mifflin & Co., Boston and New York) in its richly stored pages contains a contribution by George F. Parsons entitled "The Saloons in Politics," which, in view of the pending elections in this country, is worthy of consideration. We fancy this particular interest forms an important factor in our only less democratic constitution. Frank Gaylord Cook contributes an article on "The Law's Partiality to Married Women."

The Literary Magazine (John B. Alden, N. Y.) contains, amongst much else good and useful, two papers by Chas. Waring on the question of the purchase of railways by the State; an article on British rule in India; and another on "Home Rule for Ireland," the latter by Justin McCarthy.

Amongst religious or Church monthlies already received is

The Church Eclectic (E. J. B. Young & Co., and J. Potts & Co., New York), which contains the first of a series of papers on "Hymnology," by Prof. Thornton; a part of Dr. Dix's sermon at Trinity College on "Religion in Education," an original paper by Causten Browne, Esq., on the "Historical Basis of the Faith," and another by Hon. J. M. Woolworth, LL.D., Chancellor of the Diocese of Nebraska, on "A College Library and its Uses."

In *The English Pulpit of To-Day* (A. E. Rose, Westfield, N.Y.) are sermons by Rev. A. W. Williamson, Rev. R. W. Dale, Rev. A. MacLaren, D.D.; a children's sermon by Rev. A. G. Brown, with the usual supply further in Expository Section, Prayer Meeting, Sermonic, Flame-work, and other departments.

The Pulpit Treasury (E. B. Treat, 771 Broadway, New York) for September is well stocked with good sermons and other matter from eminent denominational preachers; but we find in this number only one selection from a Church source, viz., an excerpt from a sermon by Rev. Dr. Dix, on "The Essus of To-Day."

For August we also received (but owing to absence of editor did not notice) *The New York Fashion* Ba-

zaar (Geo. Munro, New York); *The Dorcas*, a magazine of woman's handiwork (Laura B. Starr, New York); *The Child's Pictorial* (S.P. C.K., London, England.)

Half-Hours with a Naturalist; *Rambles Near the Shore*, by Rev. J. G. Wood, with over one hundred illustrations, will be ready next week by Thomas Whittaker. It will form a companion volume to "Half-Hours in Field and Forest," by the same author, issued last year.

BAPTISMS.

At the Bishop's Chapel, Halifax, by the Rev. K. O. Hind, on Friday afternoon, Aug. 27th, 1886, during Prayers, Grover Cleveland, son of Thomas and Louisa Goudge, of Halifax, N.S.

At Thorburn, N.S., George Moffatt Appleton, on August 22nd.

MARRIED.

HILTON-MCLEAN—On Thursday, August 12th, at St. Mary's Church, Prince Albert, Saskatchewan, by the father of the bride, the Rev. Ronald Hilton, of Fort McLeod, son of the late Rev. John Hilton, of Toronto, to Kathleen Jessie, eldest daughter of the Right Rev. John McLean, M.A., D.D., D. C. L., Lord Bishop of Saskatchewan.

TOWNSHEND-CRAWFORD—On the 31st ult., at the Church of St. James the Apostle, by the Rev. Canon Ellegood, uncle of the bride, Frank M. Townsend, Esq., of Birkenhead, England, to Florence Mary, eldest daughter of John and M. Ellegood Crawford, of Verdun, Montreal.

RYAN-MCDOUGALL—At Stellarton, by Rev. D. C. Moore, on August 9th, James Ryan to Sarah Jane McDougall.

KELLEY-JACKMAN—At Stellarton, on August 17th, by Rev. D. C. Moore, James Kelley to Eliza Jane Jackman.

FRASER-ROSS—At Stellarton, on August 31st, by the Rev. D. C. Moore, Peter A. Fraser to Margaret Jane Ross.

DIED.

ATWOOD—Entered into rest, at Shelburne, Nova Scotia, on Aug. 28th, Charles Arthur Atwood, aged ten years.

"And a little child shall lead them."

HOLMES—At Stellarton, on August 10th, Charles Holmes, aged 41 years.

GORDON—At Albion Mines, N.S., on Aug. 18th, Sarah Gordon, aged 55.

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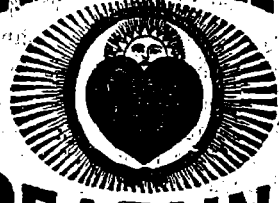
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Among the additional features for the coming year, that will be of especial interest to Canadian Churchmen, will be the

Clergy List of the Church in Canada, and copious Diocesan information, carefully compiled. Like the American List, the addresses of the Clergy will be **CONRECTED QUARTERLY.** The Subscription price for the year is 25c. Remit by Postal Orders when possible, as all Canadian Stamps and Currency is at a discount in the States.

Any of the Canadian Clergy, whose address is not correctly given in their respective Synod Journals, will please send correct address to the publishers of the Annual and Quarterly. Address,

The Young Churchman Co.,
MILWAUKEE, WIS.

N.B.—We have a limited number of copies of the Annual for 1886 on hand, a copy of which we will send, together with one of the quarterly issues, as a specimen, on receipt of 10 cents. This does not contain any Canadian List, as that is a new feature for 1887.

DOMESTIC AND FOREIGN

Missionary Society of England in Canada.

A PUBLIC MISSIONARY MEETING WILL BE HELD ON

Thursday, 9th Sept.
IN ST. GEORGE'S CHURCH,
at 8 o'clock.

Speakers—Rev. Dr. Langford, Secretary of Domestic and Foreign Missionary Society of the P. E. Church of the U.S.; Canon Cooper, of the Church Emigration Society, England; The Bishop of Algoma and Bishop of Huron.

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This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership fee only nominal, viz. 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

Reminiscences

CHIEFLY OF
ORIEL COLLEGE AND THE OXFORD MOVEMENT.

By Rev. T. Mozley, formerly Fellow of Oriel. 2 vols., 16mo, \$5.00.

Many before now—Oakley, Froude, Kennard, not to mention Newman himself—have contributed to the story of the Tractarian movement. None of these, not even the famous Apologia, will compare with the volumes now before us in respect to minute fullness, close personal observation, and characteristic touches.—Prof. PATTERSON in the *London Academy*.

Every page of these Reminiscences is delightful. We have a sketch or a portrait of nearly everybody whose name has become known to us in connection with the Oxford Movement, with countless anecdotes.—*American Literary Churchman*, (Baltimore).

HISTORY OF THE PAPACY DURING THE PERIOD OF THE REFORMATION.

By Rev. M. Creighton, M.A., Late Fellow of Merton College, Oxford. Two vols. I. The Great Schism—The Council of Constance, 1378-1418. II. The Council of Basel—The Papal Restoration, 1418-1464. 8vo, \$10.00.

The author's works in all respects a great one, and is certain of a permanent place on the shelves of the student of ecclesiastical history. It is a grand specimen of conscientious workmanship, written in an admirable spirit, and a credit to English historical scholarship.—*English Churchman* (London).

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CORPULENCY.

Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, etc. *European Mail*, Oct. 24th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. G. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

MISSION FIELD.

WITH THE ASSYRIAN MISSION ON THE ROAD TO KURDISTAN.—The Archbishop of Canterbury has received the following report from the Assyrian missionaries:—It may interest Churchmen to have news of the visit to Tiflis of the members of the Assyrian Mission, while on their way to Kurdistan. The missionaries arrived at that ancient Georgian city on July 1st, and were there met by Mr. Athelstan Riley, who has been commissioned by the Archbishop of Canterbury to introduce them to the Assyrian people. In accordance with his Grace's instructions, Mr. Riley and his missionaries requested an interview with the head of the (orthodox) Georgian Church, the Exarch Paul. But finding that his Holiness was absent at a considerable distance from Tiflis, they waited on his representative, Bishop Alexander at the same time writing to the Exarch to inform him of their arrival and to ask if his Holiness wished to see them in person. They were received by Bishop Alexander with the greatest cordiality. Some difficulty was caused by the necessity of having two interpreters, the Bishop speaking Georgian and Russian only. One dragoman translated from English into Armenian, and the other from Armenian into Georgian and Russian. Under these circumstances, conversation was rendered somewhat difficult, but the Archbishop's envoys explained to the Bishop the reason of their visit, and requested him to convey to the Exarch the fraternal salutations of the Archbishop. The Bishop promised to do this, and at the request of the envoys, said he would welcome them to the celebration of the Liturgy on the next day (Sunday, July 4th). Later, the English party visited the head of the Armenian Church in the city, Aristarches, Archbishop of Tiflis, as they bore letters to the Catholicos of Etchmiadzin, the Supreme Head of the Armenian Church. The Archbishop, who spoke French, welcomed the party warmly, and had a long conversation with them. He promised to send letters forward to Etchmiadzin at once to announce their arrival, and also to give them a letter of introduction to the monastery of Swanga (Sevan) which lay on their route. The dress of the Armenian and of the orthodox Bishops is very similar, except that the former wear conical hats, the later cylindrical. But over both is worn the veil, the distinguishing mark of the regular clergy. In most parts of the Levant the Armenian and the orthodox bodies seem to live together very amicably, and it is said that in individual cases of necessity there has been some intercommunion; but at Tiflis there seems to be less friendliness, owing to a difficulty about education between the Government and Armenians. On the Sunday, the Archbishop's envoys attended, in canonical and academic dress, the Liturgy in the Cathedral Church at 9.30 a.m. On their entrance, the Bishop, who

was being solemnly robed in the midst of the nave, acknowledged their presence with a bow, and later they were at his command, conducted with considerable ceremony into the sanctuary or "altar" behind the Iconostasis, or Screen, where most of the Liturgy is sung. The service was extremely impressive and dignified, being rendered even more interesting than usual by the fact that during it the Bishop administered holy orders, one person being ordained deacon, and one deacon being ordained priest. The music was also most striking, being different from that of the Greeks, and more like that of the West, though the absence of any instrument made a strong distinction between our church music and theirs. The choir which was placed on one side in the nave, consisted of both men and boys, and could more than vie with any English cathedral. Perhaps the most striking part of the music was during the ordinations. The Bishop sang in Greek "Axios," the priests and deacons then took up the chant, and finally the choir repeated the same several times, to express the worthiness of the candidate. The priest was ordained kneeling at the south-west corner of the Holy Table and both he and the deacon were conducted round it by one of their order, and kissed the corners, and also the Bishops hand, and the cross of his epigonation. Several priests and deacons assisted the Bishop in the service, and all took part in the various additional ceremonies which are performed when a bishop celebrates. At the Communion they all stood round the Holy Table, and each came in turn to the south-west corner to be communicated, each receiving the species of bread in their hands. This is unlike the communion of the laity, who received both species together by means of a spoon. After the Communion, the Bishop gave the assistant clergy the kiss of peace, and he then by himself partook of a kind of *agape*, of both bread and wine, not consecrated, with which the English envoys were also presented, but not any of the others. The Bishop was disrobed before the Holy Table, and then put on a cope to go out into the nave to bless the people individually. He directed one of the arch-priests to show the envoys the treasury of the church, and invited them to tea in his lodging in the precincts. He again received them very kindly, and gave Mr. Riley, as the Archbishop of Canterbury's commissioner, a special mark of distinction in returning his kiss by kissing him on the hand and on the cheek. In the evening, at the Bishop's special invitation, they again attended Divine Service at the Cathedral, and were shown by him in person the principle treasures of the church. The same afternoon the Armenian Archbishop of Tiflis returned their visit, at their hotel, and gave them the letters of introduction he had promised. It cannot but be a matter of sincere satisfaction to Churchmen at home that the Archbishop of Canterbury's representative

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were received with such excessive cordiality by the ecclesiastical authorities at Tiflis, and perhaps their visit may contribute, in however small a degree, to the cause of unity, which none can fail to have at heart.

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PARAGRAPHIC.

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