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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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MONTREAL, WEDNESDAY, OCTOBER 10, 1888.

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ECCLESIASTICAL NOTES.

THE two dioceses in Ohio will hold special Conventions on October 16th, for the purpose of electing assistant-bishops.

THE Archbishop of York and the Bishops of Durham, Carlisle, Lichfield, and Wakefield, have been appointed special preachers at Great St. Mary's, Cambridge, during the ensuing terms of 1888-89.

THE Bishop of Iowa was the appointed preacher on the occasion of the consecration of Canon Harrison, as Bishop of Glasgow. The consecration was fixed to take place at St. Mary's Church, Glasgow, on St. Michael's Day.

BISHOP PERRY, while in residence at Llandaff Cathedral as Canon, was seized with a paralytic stroke, which has for the time utterly prostrated him. Later accounts say that he is progressing as favourably as can be expected.

THE Church of England Young Men's Society is rapidly coming to the front. During last year there were eighteen new branches started, and the reports from the existing branches were on the whole good.

MRS. CHARLES TURNER, of Liverpool, who a little more than a year ago gave £20,000 to the diocese of Liverpool towards creating a Clergy Pension Fund, has made a similar munificent gift to the archdiocese of York. Such benefactions entitle the giver to gratitude as well as to admiration.

THE RT. REV. W. H. A. BISSELL, D.D., Bishop of Vermont, while making a visitation at St. John's, Highgate, on Sunday, September 16th, had a shock of paralysis. It is understood that there is no immediate danger unless another should occur. At last accounts the Bishop was rapidly recovering, though yet unable to return home.

THE Scotch Presbyterians are levelling up. One of their leading London ministers has lately commended "the plan of prepared or premeditated prayer" as a more excellent way than the long extemporaneous effusions of the past. He also recommends daily service, audible responses, kneeling at prayer, and so forth. In short, he takes a long-winded way of recommending the Book of Common Prayer. We hope Presbyterians will see it in that light.

IN a letter to the *Standard*, Mr. Humphreys Owen lately asked—"What impression has the Established Church made on the great Nonconformist bodies in England? As everybody knows, none whatever." Replying to this challenge, the Rev. C. E. Walker, Rector of March, writes:—"I have been in holy orders but eight years, yet, during this time, I have been the fellow-curate of one who left the Wesleyan ministry to join the Church of England. I have baptized dozens of adults, and prepared numbers for confirmation, all of whom had been brought up as Nonconformists. In my

small country parish, during the last eighteen months, I have baptized thirteen persons as adults, every one of whom had been brought up in Nonconformity." As regards Wales Mr. Walker adds:—"On December 4, 1887, at a confirmation held at Llantwit-Vardre, when there were ninety candidates, all but three were converts from Nonconformity. At Pontlottyn, on December 11, when thirty-one adults were baptized, and fifty-one males and sixty-three females confirmed, nearly all had been formerly Nonconformists."

AT the re-opening of the ancient Cathedral Church of St. Patrick, Armagh, after undergoing extensive improvements, the Bishop of Derry, in well chosen words, reminded the Church of the long and chequered history of the Cathedral. "It was a place of great memories. Since the year 455 there had always been a shrine to Christ's worship upon that hill, and what a grand retrospect it was. One hundred and twenty-two years before Augustine of England landed upon the shores of Thanet there was a place of worship in that spot." The American Church was represented by the Bishop of Mississippi at the re-opening of the building.

THE seventh meeting of the York Diocesan Conference will be held on Wednesday and Thursday, the 24th and 25th of October. The subjects to be discussed include Elementary Education; Foreign Missions; the Labor Question—[a] Co-operation; [b] Socialism; [c] the Sweating System; [d] Wages. Devotional subject, 'Ye are come . . . to the spirits of just men made perfect' (Heb. xii. 23). Church Endowment—[a] The Tithe Rent-charge Bills; [b] Redemption of Tithes; [c] Maintenance of Curates; [d] Glebe Land; Wholesome Literature; Church Work among Itinerant Populations; Prevalence of Betting and Gambling; Encouragement of Thrift. Devotional subjects, 'Requisites for effectual service of Christ.'

THE Committee on Lay Helpers of the diocese of N.Y., in their report at the last Convention referred to the increasing need of more lay helpers in the Church, and said that the Clergy had all they could do and must be assisted by the laity; that the 447 places of worship in New York only gave seating capacity to a fifth of the population: that while a great population among the lower classes was not reached at all, there were signs that their moral condition must become still worse; and that there were few Christian helpers to meet, advise, and aid the large number of immigrants coming to our shores. In country districts, the moral condition of things was low, and in some localities not far away, virtue was practically unknown. There was plenty of material in the Churches for work, and immediate action was necessary. If laymen were indifferent, it was because there were so few channels in which their efforts were utilized and called for. Lay helpers had been effective in Long Island, and in England they had done in some dioceses excellent service. The plan of the Committee was to divide the lay helpers into lay workers, lay preachers, and lay mis-

sionaries. The first should do parish work in visiting tenements, caring for immigrants, guarding against pernicious literature, &c. The second should be fitted to preach and speak, and should be "licensed to do so in tents or halls under the rector's direction." The third should be able to assist in the training of lay helpers, and should be licensed to preach and do mission work in the dioceses only to which they belonged.

THE decadence of Wesleyanism in Great Britain in common with that of nearly all the other sects, which has been chronicled for several years, is continuing with a steady progression, and is, according to Mr. Spurgeon, due to the growth of spirituality in the Church of England, where the dissenting wanderers find their true home. The leakage of the last year which the Wesleyan Conference has had under review is said to amount to no fewer than 40,000 members, and this, allowing for the annual increase of population, represents in reality a far larger falling off.

IN the course of his address at the 105th Annual Convention of the diocese of New York held on 20th September ult, Bishop Potter said that in addition to much other work the past year, he had confirmed 3,665 persons, celebrated the Holy Communion 56 times, dedicated four churches and parish houses, delivered 312 sermons, and ordained 32 persons. Ten deacons had been advanced to the priesthood, and there were now 17 persons in deacon's orders. Eighty-two commissions had been issued to lay readers. In regard to the Cathedral, he said that architects had been invited to submit designs, and he hoped that in a work of such magnitude the American "lust for finishing" would not avail to complete it during the present generation, but that it would be left for future generations to finish.

IT is proposed to erect as a memorial to Bishop Elliott, of Western Texas, in San Antonio, a building to be devoted solely to the interest of the working classes, to provide a comfortable and attractive meeting and resting place for them after their hours of labor. Every effort will be made to promote the comfort and entertainment of all who will come in.

THE nomination of Mr. Jayne to the See of Chester is the fifth successive appointment of a vicar of Leeds to high preferment in the Church, the previous ones being Dr. Atlay to the Bishopric of Hereford, Dr. Hook to the Deanery of Chichester, Dr. Woodford to the Bishopric of Ely, and Dr. Gott to the Deanery of Worcester.

THE consecration of the Rev. Dr. Coleman, Bishop-elect of Delaware, will take place in St. John's Church, Wilmington, on St. Luke's Day, Oct 18, at 10 45 a.m. The presenters are the Bishops of Easton, and the Assistant Bishop of Central Pennsylvania. The preacher is the Bishop of Pittsburgh.

THE special Council of the diocese of Fond du Lac for the election of a Bishop will be held at the Cathedral on Tuesday, November 13th.

REMINISCENCES OF THE LAMBETH CONFERENCE.

The *Rochester Diocesan Chronicle* for September, contains the following reminiscences of the Lambeth Conference, which are evidently from the pen of the Bishop of the diocese:—

"The Lambeth Conference is over. Its results, so far as paper and ink contain them, have been already given to the Church. In a little while the 145 "Bishops of the Church of God" who took part in it will have returned to their homes, not a few of them never to see another Conference. Various judgments, and it is quite reasonable that it should be so, will be passed upon it, but it may not be inopportune to remark that a venerable and accomplished Bishop, who had been present at the two previous ones, and whose judgment is of great value, remarked to the writer, that of all three, this one 1888 was incomparably the best. Certainly it was the most numerous; certainly, also, it considered and pronounced upon a far greater number of important subjects; certainly, as shall be observed again, it was happily characterized by an unbroken brotherliness and harmony.

The Lambeth Conference of 1888 was ushered in and closed by two great Church functions, differing from each other almost as widely as the Abbey of Edward the Confessor differs from the great Church of Christopher Wren. Picturesqueness was, perhaps, the characteristic of the Westminster Abbey service. Few spectacles could be more suggestive or more attractive than the nave of the Abbey, in the twilight of that gray July evening, filled with Bishops from all corners of the globe, in their scarlet hoods, white rochets, and black satin chimeres, some come there for the first time in their lives, others for the last time, many of them old friends, all brethren in the faith and discipline of the Apostles. The marshalling was, perhaps, not so perfect as in St. Paul's at the closing function, but as the grand procession passed out of the nave into the dimly-lighted choir, the impressiveness of the spectacle seemed to consist quite as much in what could not be seen, except very dimly, but might easily be imagined. The chaplains, who were seated near the pulpit, had the best of the sermon; the Bishops, at a distance, could only hear fragments. We walked in order of consecration; State or Diocesan Bishops claimed no precedence of Missionary or Colonial Bishops. The venerable Bishop of the Niger's place in the procession was close to the Metropolitans, and who grudged it to him? But it was a grand principle to affirm and carry out. The vastness of the Anglican area, and the way in which God has delivered the Church from what fifty years ago was sternly stigmatised as the curse of her barrenness, would have made itself apparent to any one who observed the Bishops walking side by side, and who knew the dioceses they ruled. The writer sat in the Abbey between an African Bishop who governs the Church in the Transvaal and an American Bishop whose fair home is on the banks of the Mississippi. The opening and closing sermons were as different as the Primates who preached them are, were both delivered with great force and fire, were both pregnant with thought and gleaming with knowledge, were both eminently and delightfully characteristic of the two strong and history-making men. The first, while not forgetting the present, looked back with an irresistible historical instinct to men and books who made the primitive times great and luminous before the English Church was thought of; the other, with brawny speech and a great tender humanity, grappled with the great social problems which sometimes make

even the brightest hearts thoughtful, if not sombre, and brought the poor. "and those who have no helper," before the conscience and heart of the Church. Stateliness is the right word for the St. Paul's ceremonial; and the music was exquisite.

The function in Lambeth Palace Chapel, where the Bishops assembled on the morning of the first day of the Conference, was simple but edifying. The Holy Communion was celebrated by the Archbishop of Canterbury, assisted by the officers of the Province, and the sermon was preached by the Bishop of Minnesota. Of that sermon it will be sufficient to say that it thrilled us with its intense earnestness, edified us by its large-hearted utterance of the Gospel of Christ. It was a very great occasion, used with dignity and unction. Two Bishops, both very competent judges, one who hardly ever praises anything or any one, the other whose least word of commendation is worth a volume of ordinary compliments, spoke of it to the writer with unqualified satisfaction. Then began the first session of Conference in the library of Lambeth Palace; the President in his chair, at the end of the apartment near the door, the Archbishop of York on his right hand and the Archbishop of Armagh on his left, and beyond them on each side, ranged in a semi-circle on a raised dais, the other Metropolitans; in front, all down the chamber, sat the other members in the Conference. Unluckily for those at a distance, the acoustic properties of the place are not proportioned to its dignity. From Tuesday, July 3, to Friday, July 6, the Conference held its first session, and was employed with discussion of a most important and instructive kind on the subjects about which it was proposed to appoint Committees, each subject being introduced by a speaker selected beforehand as specially conversant with it. Different impressions will have been produced on different minds by the speeches delivered on this occasion. The writer can only say for himself that so long as he lives he will be thankful to have been permitted to hear the introductory speeches on Polygamy, Standards of Faith, Temperance, Purity, the Spanish and Portuguese Churches' Reunion with English-speaking Christian Bodies. Yet the speech which simply electrified the entire Conference, and this in perfect consistency with an inability to agree with all its statements and arguments, was the opening address on Socialism. For array of facts, lucidity and precision of statement, cogent argumentation, entire mastery of a complicated and wide subject, and a manner which was powerfully inspired with a passionate fire of a genuine and sincere enthusiasm, it was unrivalled. Its impression still vividly abides with the writer now; long may it abide. Then followed a fortnight of Committees, of which some of us had a tolerably large share. Some of the Committees inaugurated the Church House, in Dean's Yard, by using it for their place of meeting. The last week of the Conference, from Monday, July 23, to Friday, July 27, was occupied with bringing up the reports of the Committees, debating resolutions with respect to them, of which the results are already made known. If possible, this week was even more interesting than the other, also as edifying; both, exhausting.

The attendance of Bishops all through the Conference was remarkably full and punctual. Some who had not arrived in England in time for the first week were in time for the last; and in the interval two fresh consecrations augmented the gathering at its close. Three remarks, neither, it is hoped, inopportune nor unseemly, may close a statement which the clergy of the diocese will welcome, and lay Churchmen, even with a show of reason, claim. If any kind of happy augury about the spiritual unity, and brotherly concord, and practical sympathy, and generous resolution to try to understand each other of the general body of

Churchmen, even over questions confessedly open to controversy, may safely be gathered from the harmony and concord of an important gathering of the Church's fathers and governors, we are likely, in the time to come, to walk side by side in a more kindly and yet sincere respect for each other than we have ever yet succeeded in doing; we must always expect to differ, but we may also be willing to love. Of course, there were no questions full of living and scorching fire for us to talk over, such as induced, and perhaps compelled, the heated debates in the first Lambeth Conference, of which Gray and Thirlwall, Tait and Wilberforce, were members and leaders. The hatchet of that South African controversy has long ago been buried. But had there been any disposition for troubled debate, there would have been ample opportunity for it. Of eager, animated, almost impetuous discussion, occasionally there was no lack. On some of the subjects the man is to be pitied—nay, blamed—who does not feel, and feel strongly. But from first to last, may the writer be forgiven for saying it, not a word was said, in his hearing at least (and he was hardly ever absent), that could rankle in the most sensitive nature; not a syllable of acrimony breathed that could leave behind it a sensation of pain, either in the conscience of the speaker or the heart of a listener. The Holy Spirit, earnestly invoked from the first, seemed ever to be with us, and to hallow the atmosphere of the meeting with His Holy Presence. It was the kingdom of the Lord Jesus Christ that we had come together to advance by worship and counsel; and His parting promise seemed eminently fulfilled to us—"Lo, I am with you always, even unto the end of the world." No doubt there was occasional, and even keen, disappointment. Some of us may have wished to have gone further in certain directions and to have published more. Any dozen men out of the one hundred and forty-five present might, perhaps, have made bolder ventures and hazarded wider risks for what they would hold to be vital truth. But the wisdom of the majority in an assembly such as that is a very trustworthy wisdom, likely to justify itself in the end to thoughtful Churchmen; and prudence is not always cowardice, it may be the humble self-restraint of saints. One other feature in the Conference is what may be not improperly called the dignity that marked the discussions; as well as the considerateness of the great majority of silent members, to whose reticence it is in no slight measure due that on so many and such large subjects the reports could be discussed at all and accepted. In most assemblies (other than those on Mount Olympus) there are speakers who not only feel sure that they have something important to say, but who also are under the impression that every one is burning to hear it. There are also others, among whom the writer places himself, who never seem to have much to say that other people either have not already said, or are not certain soon to say much better; and to them it is far more clear that their rising to speak will be greeted with a courteous uneasiness, and their sitting down rewarded with gentle applause. The latter class must not, indeed, claim to be masters of assemblies, but they save business from chaos. The value of the Conference to those who composed it—in the deepening, modifying, even transforming of opinion, in the formation of personal friendship, in the holy association of common worship, in the visions and ideals conceived and cherished, not only within the venerable walls of Lambeth Palace, but in the happy opportunity of intercourse and society over all the length and breadth of England, and in some of its noblest shrines, cannot be set too high.

Of this, however, no one can speak for his neighbour; each can only thank God for himself. To many a far-off land our brethren and kinsmen will carry back for the rest of their

life's work recollections of truth and righteousness and charity which will solace them in solitary hours and under heavy burdens with unutterable peace. Like the murmur of distant music over the waves, words uttered in that venerable library on the banks of the Thames will vibrate in many a heart by the Niger and the Ganges, amid the snows of Hudson's Bay and the tree ferns of New Zealand. Best of all, the Blessed Master, Who goes with them over the sea and welcomes them in their distant home again, carries with us in England—theirs and ours! In Him we are ever one.

"Our only way to life;
One Faith delivered once for all;
One holy band endowed with Heaven's
high call;
One earnest, endless strife.
This is the Church the Eternal framed of
old."—*Keble.*

BAZAARS, FANCY FAIRS AND LOTTERIES.

We are glad to see that there is a growing movement against Bazaars, Fancy Fairs, and Lotteries as very questionable means of raising money for religious purposes. Some of the Bishops are speaking out, and this is a good sign. The Bishop of Shrewsbury, who consented to be present and open a three-day's Bazaar near Wolverhampton the other day, nevertheless confessed to the considerable uneasiness which he felt in doing so. His lordship said there could be no doubt that this was not a right way of raising money for Church purposes. It was a reproach to them as Christians and as Church people that what they would not give for the love of God and the good of souls they were ready to give if they got the equivalent of it in the way of a pleasurable excitement and a possible gain—"a quid pro quo for the money they gave. Nobody came to this bazaar to supply a want. A bazaar was not legitimate shopping; but they came in a sort of aimless way. Their mind as to what they were going to buy was like a sheet of blank paper, and they were at the prey of those emissaries who were waiting to empty their pockets. This was not the way to give to God, and he wanted to try and raise a better spirit in connection with it. The building or completion of a house of God was a most serious thing, and it commended itself to all, and ought to receive gifts altogether apart from such means as bazaars."

We do not know anything more opposed to the spirit of our Lord's words, "Freely ye have received; freely give." The thing seems all the more reprehensible from its extreme popularity. As a rule, what is right and good is not so very popular, and it is because giving spontaneously and giving systematically is not so much in vogue that this worldly way of doing so is fashionable. And bazaars and their accompaniments should be all the more discountenanced because they trench very closely on what is illegal, and might come under the cognizance of the law. It is not easy to draw the distinction between a "lottery" and that kind of prize drawing which is so common at all bazaars. We know that Roman Catholic Church people are peculiarly devoted to this latter means of raising money for ecclesiastical purposes, and more than once attention has been called in Parliament to their lottery advertisements in the public newspapers. Well, we cannot see much difference between this and an announcement that such and such articles are to be raffled. In fact, of the two things, if we are to judge from the nature of the terms, the raffle is the worse. The practice as "lottery" was suppressed by Act of Parliament, but it has sur-

vived under the term of "raffle," which is only another name for a *sweepstake*. "Now cometh," says Chaucer, "hasardie with its apertenantes, as tables and raffles, of which cometh deceit, false othes, chidings, and all ravings." Yet this is a means for raising money for religious purposes which the Church of God has pressed into her service! It has been well said, "Can the clergyman who has built or restored his Church by the aid of raffles appeal with full force to the young men of his parish against similar practices, which, by an easy and rapid development, may pass into the abominations of the turf or the prize-ring? If funds for Church purposes cannot be raised by appeals to the conscience, might it not be better to wait till they can." It may be said, indeed, that the difficulty of getting money in a more legitimate way has compelled the clergy to fall back on this worldly expedient for raising funds, and undoubtedly the more it is practised the less hope there will be of returning to the better way; and after a while it may be discovered that even this plan for getting the unwilling to give will be exhausted. There will be always the temptation to whip on a jaded public by announcing more and more *outré* and worldly attractions at these "Fancy Fairs." It will be wiser and better from every point of view to fall back on principle, and teach our people to give from the highest and holiest of all motives, namely, love to God and love to our fellow-men. And it is not only in our own country this evil is attaining to large dimensions. It is prevalent likewise in the United States. It was only the other day that an American Judge, charging a jury in Philadelphia, said—"The history of public morality in regard to lotteries is quite curious. I have a lottery ticket issued as far back as 1761, to aid in building a Church at Oxford, Philadelphia, afterwards presided over by a brother of President Buchanan. At the present day lotteries are held only by two classes of people—very religious people and very bad people; and, strange to say, the most difficult thing is to eradicate them among the first-named class."

This is a day for establishing guilds and societies for carrying out many laudable improvements in religious and social life. Perhaps, after a while, we may see a guild established for the suppression of what a contemporary calls "Godly gambling."—*Irish Ecclesiastical Gazette.*

PRAYER FOR CHURCH UNITY.

Almighty and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry may truly and Godly serve Thee. And grant, we beseech Thee, that Thy scattered people may become one fold, under one Shepherd, Jesus Christ, our Lord; that so, by the mighty power of the Holy Ghost the gospel of Christ may be truly preached, truly received and truly followed, in all places, to the breaking down of the kingdom of sin, Satan and death, till all kindreds of the nations shall become partakers of everlasting life, through Jesus Christ, our Lord. Amen.

A Subscriber in *Ontario Diocese* writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKEPORT.—*Green Harbor Mission.*—A new departure in Church matters in this settlement has been made in the beginning of a Parish Room, belonging to the Church of England in connection with St. Peter's Church. The need of a room for Temperance purposes, concerts, sales of work, and other useful and moral agencies, has long been apparent, and on Wednesday, at three o'clock, the corner stone of a Parish room was laid to fulfil these purposes. The clergy, Rev. Rural Dean Gibbons, and Rev. E. T. Wollard, curate of Springhill, robed at the Church and accompanied by Mr. Stansfield, who is holding mission services at Green Harbor, formerly of the Church Army, proceeded to the site of the proposed building, where a congregation had gathered. Here the hymn, "We Love the Place, O God," (by the late Dean Bullock, of Halifax) was sung, followed by a prayer by the Rector, and a short address by Capt. Stansfield, after which the mortar for the stone was spread by Mrs. Gibbons, who clearly and impressively said, "In the name of God, I lay this corner stone of the Church parish room, to be known as the Gibbons Memorial Hall, to be used for Temperance and other purposes in connection with the Church of England. May it long flourish, and help on the good work to raise the fallen; strengthen the weak, and confirm the strong. Amen." The Rev. E. T. Wollard then gave a short, pithy address, after which "Jesu, Lover of my Soul" was sung, and the blessing given by the Rector. The silver trowel used upon this occasion was that with which Lady Barnes laid the corner stone of the Governor's residence at Mount Lavinia, Ceylon, and presented by her to Capt. DuVernet, afterwards of the Royal Staff Corps, father of the Rev. Canon DuVernet, and grandfather of the wife of the Rector, who announced that some friends in the United States had presented him with \$200 for this Room. Three cheers were given for the American Church folk, who had shown sympathy with their brethren in Green Harbor.

The connection of Rev. S. Gibbons with this parish ceased on September 30, 1888.

STELLARTON.—The Lord Bishop passed this junction on Friday, 28th Sept., on his way to Cape Breton, having visited the parishes on that Island he will return, so as to confirm in Maitland, Hant's Co., on the 19th inst. The Rural Deanery Chapter will meet in that parish on the preceding day. The Bishop was accompanied this far by Rev. Weston-Jones, of Charlottetown, and was met by Rev. D. C. Moore, Rector of this parish.

MACCAN AND RIVER PHILIP.—A sufficient sum has been subscribed for the stipend of a clergyman to minister in these two important fields of labour, and the people are anxiously awaiting the appointment of some priest who is ready to come to them.

SPRINGHILL MINES.—The Church people has held a successful tea on the occasion of a band tournament, and the hard working ladies of the Church succeeded in raising over \$80 by their efforts, which will be devoted towards the ladies' fund for the purpose of purchasing the furniture in the proposed new Church. The ladies of the Church have undertaken this part of the proposed structure as their special offering and hope to accomplish their object by self-denying labours. A great number worked to make the tea a success, especially Miss Sayre, Madames Williams, Boss, and a host of others.

HALIFAX.—The members of St. George's Benefit Society to the number of about 200 assembled at their hall on Maynard street one

day last week, from which point they marched in procession through the principal streets, after which they went to St. George's Church where divine service was held by the Rev. Dr. Partridge, the President of the Society. After the preaching of a powerful and eloquent sermon by the Rector, His Lordship the Bishop of Nova Scotia delivered an address. He dwelt at length upon the aims of the organization. His Lordship urged upon the members to give the scheme their hearty support, and in a little while the results of their labors would be made manifest. The procession, headed by the Halifax Garrison Artillery band, was in every way a first-class turnout. The men looked very fine, all of them being dressed in black with blue regalia and white gloves. The marshals were mounted upon handsome grey horses. In the evening the members with their lady friends gathered at the hall, where a supper had been prepared for them by a committee appointed for the purpose. The tables were decorated with flowers and ferns, and were abundantly supplied with eatables of every kind; about 300 persons partook of the supper.

St Mark's.—This progressive little Church situated in a rapidly growing section of the town and carefully husbanded by the Naval element of Halifax, is being enlarged and renovated at a heavy cost. The Church will present a pretty appearance when finished.

B. H. M. REPORT.—We have just received the report of the B. H. M., and gather a great deal of carefully edited information reflecting credit upon the Secretary. The statistical tables would be of permanent value if full returns had been sent in from every parish. The list being incomplete it is impossible to give a fair synopsis. The actual subscriptions to the B. H. M., shew still a large deficit, and small amounts in many instances are made to look large and misleading by the additions of such items as the Clergyman's premium to the Widow and Orphan's Fund. The list of subscribers from some parishes is miserably small, while in others nearly every member of the family has been enlisted as a subscriber. The Baptismal statistics shew the following six parishes to head the list in this particular:—St. George's, Halifax, 92; Granville, 67; Dartmouth, 60; Liverpool, 55; Tangier, 44; and Springhill, 43. On the list of visits we find the first six parishes stand in the following order: Springhill, 2,909; Londonderry, 2,010; St. Luke's, Halifax, 1,509; Amherst, 1,500; River John, 1,396; St. George's, 1,317. It will be observed that all the country parishes in the foregoing list are in the Amherst Deanery, which has, on the whole, a very solid statement of statistics. In number of celebrations of the Holy Communion the following are the first six:—St. Luke's, 305; St. Peter's, Charlottetown, 162; Louisbourg, 131; Cow Bay, 97; St. George's, Halifax, 97; Amherst 84. The parishes that contribute most largely to clerical stipend (from all sources) are:—St. Luke's, \$2,428.13; St. Paul's, Charlottetown, \$2,000; Parrsboro \$1,300; St. George's, Halifax \$1,200; Yarmouth, \$1,200; and Amherst. Annapolis, and St. Peter's each gave \$1,000. Aspirants for pecuniary honours will make a note of these parishes. The list of parishes contributing the *smallest* amounts we forbear to publish, there was so much pathos between the lines.

PERSONAL.—Rural Dean Gibbons takes up his residence at the Rectory, Parrsboro, next week, entering there on his new field of labour.

Rev. Mr. Watkins has been appointed curate of Parrsboro.

Rev. T. W. Johnson, who has resigned the Rectorship of Crapaud, P. E. Island, has been the recipient of several addresses from the parishioners. It is said that the Rev. gentleman is to take charge of the vacant Rectory of Lockeport.

Rev. T. C. Mellor was last week inducted into the Rectory of Dartmouth, by the Rev. Dr. Partridge, who preached upon the occasion.

BRIDGETOWN.—The very attractive Harvest Festivals have lately been held in this parish. The first was appointed at the District Chapel, Belle Isle, on 23rd Sept., the day proved wet and unfavorable, but notwithstanding this the Church was well filled with an attentive congregation, which would have been much larger had the day been fine, as many who live at a distance had intended being present. The Church in this place, which was enlarged and much improved a short time ago by the addition of a neat chancel was nicely decorated for the service with fruit and flowers. A plain, practical sermon was preached by the Rector of the parish on the duty of thankfulness, and it is hoped that those who listened to it will have carried away some of its useful suggestions and make practical use of them in their every day lives. The Bridgetown choir was in attendance and gave valuable assistance in the musical parts of the service. At Bridgetown, where there is a really beautiful little Church, the Harvest Festival service was held on the following Sunday, 30th Sept. The congregations here at both services were very large, in fact many had to go away from the church in the evening, not being able to find room. The decorations here were pronounced by all who saw them to be in admirable taste. On each side of the chancel steps was a pyramid, one composed entirely of flowers, the other of fruit, both very striking. Inside the chancel was a profusion of fruit, flowers and grain, most artistically arranged; the centre-point of attraction, however, as one entered the Church was the well elevated altar. The white reredos, in front of which was arranged a quantity of beautiful fruit and flowers, had a very fine effect. The beautiful harvest hymns were rendered with most excellent taste by the choir. The offertories, both at Belle Isle and Bridgetown, were for King's College, Windsor. Many from the denominations who attended these services expressed themselves as highly pleased with their beauty and appropriateness. Such bright and hearty services one would think can scarcely fail to elicit some degree of gratitude to Him who "gives and preserves to our use the kindly fruits of the earth."

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—There are many signs of active work in the Church here. Both St. Paul's and St. Peter's, have curates. A new stone rectory is in course of construction at St. Paul's, and the congregation responds nobly to outside appeals; about \$40 being given to an outside object a few weeks ago. Rev. Weston-Jones is infusing his own energetic spirit into the parish and hopes soon to see a large stone Church upon the site of the present wooden one. At St. Peter's a stranger at once notices the many signs of rich progress in the remarkably fine stained-glass windows which have been added during the past few years. See too, a fine stone Memorial chapel is being erected to the memory of the first priest incumbent of the parish, the Rev. G. W. Hodgson. Mr. Simpson's labours are shewing manifest signs of progress and stability. At this Church outside objects are not appealed for in vain as testified by an offertory of about \$40 after an appeal on a recent Sunday evening.

PORT HILL.—The Quarterly meeting of the Clerical Association, of P. E. I., was held on Wednesday, the 12th of September, at Port Hill. The service in connection with this meeting commenced on Tuesday evening at Port Hill Church, when stirring and excellent addresses were delivered by the visiting clergy. The new Church at Port Hill is an extremely pretty one, its erection a few years ago together with

the heartiness of the responding and singing show clearly the enthusiasm that exists in Church matters in this parish. The Rector is to be congratulated upon having so zealous and Church loving a people at his back. During the summer since the Bishop's visit we notice that a new fence has been put round the old Church and burial ground, and the new Church has been painted, and a new and lofty flue has been built, and we are pleased to hear that there is every prospect that the old Cathedral at Bideford, will give place to a new structure to be erected either at this place or at Ellerslie. The following clergy were present at the Tuesday service: the Revs. H. Harper, (Rector), S. Weston-Jones, T. B. Reagh, C. E. Mackenzie, W. H. Sampson, and W. A. Frost. On Wednesday their number was increased by the arrival of the Rev. F. E. J. Lloyd. After a sumptuous repast which was spread at the Rectory, a very pleasant and profitable afternoon was spent in discussing the advisability of requesting the Bishop to appoint a Rural Dean for the Island, and other matters of interest to the Church. In the morning at 8 o'clock, the Holy Communion was celebrated which was attended by a few of the parishioners as well as the clergy; and Rev. Weston-Jones assisted by Rev. T. B. Reagh, officiating.

At 7.30 p. m. a service was held in the little Church at Bideford, when again a large congregation was present, and listened with rapt attention to addresses by the clergy. The speeches were all of the best order and were brief and to the point. Mr. Lloyd spoke upon Foreign Missions, Mr. Frost upon Temperance, Mr. Reagh upon the Holy Communion, Mr. Jones upon Systematic and Proportional Giving, and Mr. Mackenzie upon the Book of Common Prayer. On Thursday, all the visiting clergy with the exception of Messrs. Mackenzie and Jones, were obliged to return to their respective Parishes, so the meeting in Lot 11 Church on that evening, therefore, was addressed by these two gentlemen only. Great encouragement was given the Rector and his people by these meetings, if we may judge by the many expressions of satisfaction that were heard from one and another. The collections at the three places amounted to \$20, on behalf of the Algoma Diocese. There is very little doubt that these Clerical Association meetings with their accompanying public services will do an incalculable amount of good to both clergy and laity. Many will doubtless go away with a better and nobler appreciation of the Church, to which they have belonged perhaps for many years without being able to give a better reason for their being churchmen than that their fathers were before them. They will discover that there is life and vigorous activity in the great Church which was not only the originator of the English Reformation, but is the back-bone of Protestantism throughout the Christian world. They will soon take a proper pride in being connected with, and by careful study of her past history put themselves in a position to defend from assault, that Branch of the Christian Church which has uninterruptedly existed in the land of their fathers ever since Christian Missionaries first trod the shores of Britain. If Churchmen of the Province will but emulate the religious and missionary zeal, activity, generosity and self-denial of the Mother Church, there will soon be seen a different state of affairs in the Church here. We trust there are none who will not bid "God speed" to the young and enthusiastic clergymen whose ambition is to succeed in this praiseworthy object.

DIOCESE OF FREDERICTON.

FREDERICTON.—During the absence of the Metropolitan and his Coadjutor at the Lambeth Conference the Synod of the Diocese of Fredericton was held, and a committee was appointed to prepare and present on their return an address of welcome and congratulation to each of

their Lordships. This presentation took place last week in the Cathedral at Fredericton, where a special service of the Church arranged by the Metropolitan was held, and which was largely attended. Over twenty of the clergymen of the Diocese were present, who entered the Cathedral singing a processional hymn, and took their appointed seats. The service was a full choral one led by Rev. Canon Medley, the Rev. Canon Brigstocke reading the appointed lessons, Eph. iv, 1-17, after which the *Te Deum* was sung. At the ending of the third collect, the Metropolitan took his seat on a chair at the head of the centre aisle of the Cathedral, when the members of the Synod Committee who were present, viz., Revs. Canon Brigstocke, DeVeber and Ketchum, Rev. Mr. Roberts, the Chief Justice of New Brunswick, and Mr. R. T. Clinch, advanced, and on behalf of the Committee, Rev. Mr. Brigstocke, read the address as follows:

To the Most Reverend Father in God, John, by Divine permission Lord Bishop of Fredericton and Metropolitan of Canada.

May it please Your Lordship:

We, the Clergy and Laity of the Diocese of Fredericton, as represented in Synod, approach your Lordship with much respect and affection, to offer our hearty welcome on your return to the Diocese.

We feel deeply thankful to our Heavenly Father for the gracious with which he has watched over you during your absence; for the kind protection He has afforded you in all your journeyings, and for the safety and health with which He has been pleased at all times to bless you.

While greatly missing your Lordship's counsel during our late deliberations, we were not unmindful that at the Lambeth Conference your deep learning and ripe experience were largely contributing to the highest interests of the Church throughout the world, and aiding in the solution of many difficulties which now beset her in her high and holy mission.

We gladly avail ourselves of the opportunity of expressing our deep sense of the signal benefits which have accrued to this Diocese from your Lordship's work and example during your long Episcopate, and we earnestly pray that your remaining years may be productive of still further blessing.

Signed on behalf of the Synod,

F. H. J. BRIGSTOCKE, Chairman.

O. S. NEWNHAM, Secretary.

St. John, N.B., Sept. 1888.

To this address the Metropolitan replied as follows:

To the Clergy and Laity of the Diocese of Fredericton:

Dear Brethren of the Clergy and Laity,—I thank you heartily for the welcome which you have given me on my return to my Diocese. It affords me unfeigned satisfaction to be once more among you, and to be assured by you that my presence and labor amongst you, are conducive to the best interests of the Church. I have to thank our Heavenly Father not only for the preservation from danger which He has mercifully afforded me, but for the abundant measure of health and strength which have enabled me to continue my labors among you from year to year during my long Episcopate.

The honors which the Universities of Cambridge and Durham were pleased to bestow upon me, and the esteem and veneration which our brethren at home showed to my office in the Church, are not gratifying to me alone, but must be felt in their due measure by yourselves; for when one member be honored, all the members rejoice with it.

If it please God to spare me, I hope as long as I live to be a co-worker with you, taking the oversight of the flock of God, not by constraint, but willingly; not for filthy lucre, but of a ready mind; through the gracious help of the Chief Shepherd, Jesus Christ Our Lord.

The Metropolitan then retired, and his place having been taken by the Coadjutor, the Rev. Mr. Brigstocke read the address as follows:—

To the Right Reverend Hollingworth Tully Kingdon, D.D., Bishop Coadjutor of the Diocese of Fredericton:

May it please Your Lordship:

We, the Clergy and Laity of the Diocese of Fredericton, as represented in Synod, have pleasure in offering your Lordship our hearty welcome on your return to the Diocese.

We trust that your attendance at the Lambeth Conference and the time enjoyed in visiting England have been productive of pleasure and profit, and hope that your health and strength are much invigorated by the rest and change.

We take this opportunity of expressing our warm appreciation of the activity, zeal and liberality which have characterized your Lordship's work in the Diocese, and which in many ways have borne much fruit. We need hardly say, that the work of the Church in a new country, such as Canada must ever be attended with some exceptional difficulties, and will always call for much patience and energy; but we feel sure that these traits will never be wanting in your Lordship, and that by your able co-operation the best and highest interests of the Church will be zealously watched over, and actively promoted.

Signed on behalf of the Synod,

F. H. J. BRIGSTOCKE, Chairman.

O. S. NEWNHAM, Secretary.

St. John, N.B., September, 1888.

To which the Coadjutor Bishop replied:—

Reverend and Brethren of the Laity:

I am very grateful to you for your hearty address of welcome on my return, which is all the more gratifying, as it was by me wholly unexpected.

The Conference from which we have returned has been a very valuable meeting, and of great encouragement to all that were admitted to share in its deliberations. For my own part, I am thankful to have made many friendships which I hope will endure; especially glad am I to have the privilege of now reckoning among my personal friends many Bishops from the United States.

The importance of the Conference was acknowledged not only by the secular press and those within our Communion, but also by those without. During the month of our session, the Bishops were inundated by daily supplies of tracts, appeals, statements, memorials, literature of all kinds, and from all quarters. We received many controversial tracts from Roman Catholic sources. The Irvingites sent us their testimony. The Quakers furnished a statement of their opinions; others favored us with their tenets. But the Conference desired no novelty, but prayed for unity in the maintenance of the *One Faith* once for all delivered by the Apostles. By one of the "*sortes liturgicæ*," which often even startle us by their appropriateness, the Epistle for last Sunday, the first after our return to the Cathedral of the Diocese, emphasized this earnest desire of the Conference. If at present there scarce seems a likelihood of much result from this outside our own Communion, we may be certain that our prayer will return into our own bosom with a blessing, and trust that part of this blessing will reach even unto us here in this Diocese, and that we may be stirred up to greater earnestness in our Christian life.

I am glad to avail myself of this opportunity of thanking the members of the Church in this Province, by means of you their representative, for the kindly consideration, and the genial hospitality with which I have been met ever since my landing, seven years and a half ago, and I trust that the same will not be discontinued from any neglect on my part.

I thank you once more for your kind expression of welcome home.

September 27th, 1888.

A hymn was then sung, and the offertory, which was for the Incapacitated Clergy Fund, was taken up. On the withdrawal of the Clergy they sang the recessional, "Through the night of doubt and sorrow."

DIocese of Huron.

AYR.—Rev. A. Fisher has been placed in charge of the Ayr and Drumbo Mission.

LONDON.—Rev. W. T. Hill, B.A., of Kincardine, has been appointed by the Bishop's Commissary to be Rector of St. John the Evangelist Church (Chapter House).

SARNIA.—Thanksgiving services were held in St. George's Church on Sunday, Sept. 3rd ult. The day was wet and very cold; in consequence the congregations were not very large. A special collection was taken up in aid of the building fund in connection with the new School-house. The church was very neatly decorated and the service interesting and hearty.

LONDON SOUTH.—An old lady between 75 and 80 years of age, who is a member of St. James' Church, makes herself useful not only in the parish, but in some of the charitable institutions of the city as well. Last year she knitted 47 pairs of stockings for the inmates of the Protestant Orphan's Home. This season she has nearly that number now ready and hopes to increase them to over 50 pairs. This is one way of being useful. Wherever there is a desire for doing good a door will soon be found.

The quarterly meeting of the Senior Branch of the St. James' Church Mission Band was held in the School house on the 4th inst., in the way of a social, to which the public were invited. The young people not only enjoyed themselves but made all their visitors feel at home by becoming better acquainted with each other. This is an object of these public gatherings. The School-house was well filled. Music and games were enjoyed, and an abundant supply of refreshments served. Miss Ready read the report, which was most encouraging.

HURON COLLEGE.—The first term of the academic year at Huron College opened on Monday last, with a bright outlook. In view of its growing popularity it has become necessary to make provision for large numbers of students and this has been effected in part by devoting a large room in the residence proper to the purpose of a lecture hall. Several new rooms have been constructed, and a number of improvements have also been made during the vacation, and everything is now in good working order. The library consists of some 4,000 volumes and the general equipment is in excellent condition. At the head of the College is the Rev. R. G. Fowell, M.A., Principal and Divinity Professor; the Mathematical and Classical Professor being the Rev. David Williams, B.A.; secretary and bursar, Mr. V. Cronyn.

NEW HAMBURG.—Harvest Thanksgiving services were held at the new St. George's Church, on Thursday, Sept. 20th. The Rev. Canon Richardson, M.A., of London, was the preacher. An admirable sermon was delivered from the text, "Thou crownest the year with Thy goodness." The Church was tastefully decorated with grain, fruit and flowers. The choir singing was excellent. The Harvest anthem being especially noticeable, with beautiful solos by Mr. J. Cook and Miss Jennie Sterling. The following clergy also took part in the services. Rev. D. Deacon and Rev. R. Ker, of Stratford; Rev. W. J. Taylor, of Mitchell, and the incumbent, Rev. J. Edmonds. The Harvest supper was served from 5 o'clock to 7 p.m. in the old Church. The tables were a delight to see, and

reflected great praise upon the ladies. Captain Webb and his band of cadets were also present. The drill and discipline of the little fellows drew forth much applause.

Evening service was held at half-past 7 p.m. Addresses were delivered by Rev. R. Kor, Rev. Canon Richardson, and Rev. W. J. Taylor, and were much appreciated and engaged.

On Sunday, Sept. 23rd, the opening services of the new church were continued. Rev. John Gemley, Rector of Trinity Church, Simcoe, officiating. Large congregations were present and the day was charming.

The sermons were noble expositions of Divine truth and made a deep impression. The subject in the morning was the "Transfiguration," "Lord it is good for us to be here," and in the evening the words of the text were "Worship God," Rev. xxii, 9. The offertories at all the services were liberal. The church people of Hamburg are greatly pleased with their new church, and beg to thank the clergy and the friends who have assisted to make the opening services so successful.

DIOCESE OF QUEBEC.

THE LORD BISHOP.—The Right Revd. the Lord Bishop of the diocese will sail on Thursday next for England. The many friends of His Lordship and of Mrs. Williams will join in the prayer that the Bishop on reaching England will find Mrs. Williams in improved health.

THE CHURCHES, SUNDAY.—The Lord Bishop of the diocese preached in the Cathedral last Sunday morning and the Very Rev. Dean Norman in the evening. In St. Matthew's Church Revd. Lennox Williams preached in the morning and the Lord Bishop in the evening. The Revd. H. J. Petry took service in St. Peter's in the morning and Revd. Lennox Williams in the evening. The Revd. E. I. Rexford officiated at Levis and the Revd. Edgar Hatch at Lake Beauport Sunday morning last.

DIOCESE OF MONTREAL.

MONTREAL.—*Christ Church Cathedral.*—The sudden resignation of the choir of Christ Church Cathedral was followed by a meeting of the Cathedral Corporation and select vestry, which dismissed the organist and choir-master, Prof. Couture, and appointed Mr. Horton Corbett in his place. Mr. Corbett, who is an Associate in Music of Trinity College, London, England, and was for eight years organist and choir-master in St. Peter's Church, Blackheath, London, is highly recommended by his former Rector, as well as by such eminent musicians as Dr. C. Warwick Jordan, and Dr. James Coward, (organist of the Crystal Palace). Mr. Corbett is giving much satisfaction in the Cathedral by giving the simple Anglican music which the Rector and congregation desire, and in which all can join. The Rector has admitted none but communicants to the new choir.

St. George's.—The general meeting in connection with the various objects of Women's work carried on in St. George's parish, was held last week in St. George's schoolhouse. The Very Rev. Dean Carmichael occupied the chair and the meeting (which was largely attended) was opened with singing and prayer. The following societies were started afresh in active operation:—

St. George's District Visitors' Society.—President, Very Rev. Dean Carmichael; Treasurer, Mrs. Carmichael; Secretary, Miss Janey S. Evans; Visitors, Mrs. Hutchinson, Mrs. C. D. Day, Mrs. Denoon, Miss J. S. Evans, and Mrs. Williams.

St. George's Dorcas Society.—President, the Dean; Directress, Mrs. Carmichael; Treasurer, Mrs. J. A. Downes; Secretary, Miss Evans; and 25 members.

St. George's Mothers' Meeting.—Committee, Mrs. Springle, Mrs. Tandy, Miss Waiklate, Mrs.

Brown, Mrs. Binnmore, Miss Torrance, and Miss Bickley, Secretary-Treasurer.

St. George's Provident Fund—Miss Bickley, Treasurer.

St. George's Band of Hope.—President, the Dean; Vice President, Rev. L. N. Tucker; Manager, Mrs. A. Holden; Committee, Mrs. Nield, Mrs. Lilly, Miss Lamplough, Miss Alice Clark, Miss Yarker, Miss Bacon, Miss A. Bickley, Miss Ferguson, Miss Hill, Miss Bindley.

St. George's Young Ladies' Missionary Society.—President, Mrs. Carmichael; Working Manager, Miss Durnford; Treasure, Miss Cole, and 56 working members.

St. George's Industrial School.—Manager, Mrs. C. D. Day; Secretary, Miss Ada Bickley; Committee, Miss Darey, Miss Williams, Miss Shepherd, Mrs. Esdaile, Mrs. Brown, Miss Bond, Miss Reynolds.

St. George's Branch of the Girls' Friendly Society.—Branch Secretary, Mrs. L. J. Skelton—nine working associates and twenty-five honorary associates.

Several new workers were added to the various societies.

St. James'.—The rapid increase in population in the Western end of the city and to some extent in the parish of St. James the Apostle, gives rise to a question as to the advisability of creating a new parish, or of erecting a new Church in the neighborhood of Atwater Ave. The present Church (St. James') is said to be filled, and yet there must be many who require church accommodation; and the number must increase from year to year. It is doubtful whether were the enlargement of St. James' as proposed some years ago carried in effect, sufficient accommodation would be provided.

St. Martin's.—The Rector has returned from his well earned holiday, and preached at both services on Sunday last. Harvest festival services will be held on the 21st October.

MONTREAL THEOLOGICAL COLLEGE.—For a long time the Montreal Diocesan College has been in affiliation with the McGill University and many of the students have been carrying on their course in the Faculty of Arts and Theology. The effect of this was to lay an undue strain upon the students who are doing this double work at the time of the spring examination. For this reason the Principal decided to hold the examinations in the fall at the beginning of the session; besides, students have under the new arrangement the summer months in which more thoroughly to digest their theology. The meeting held last Thursday night in the College was in reality a combination of Convocation and opening exercises. The chaste little hall with its pretty adornments was nearly filled with friends of the students and College and some friends sent an abundant supply of dahlias, roses, and smilax. Very Rev. Dean Carmichael presided, and around him and in the audience were noticed Revs. J. A. Newnham, H. Evans, M.A., N. P. Yates, B.A., M. Smith, B.A., J. H. Dixon, L. N. Tucker, Larivers, and Messrs. J. L. Day, and J. W. Brackebridge, B.C.L.

The more immediate business begun by Principal Henderson reading the annual report, in which he gave a detailed account of the working of the College, and pointed out the numerous indications of progress. There is an increase in the teaching power of the College by the appointment of Rev. N. P. Yates, B.A., as resident tutor, and in the number of students so much so that additional accommodation had to be provided. The College had solid ground in applying for patronage and public support in virtue of the progress it had made since 1878 when it had only the Principal as a teaching staff, with no property, no assets, and no library. Now it has five lecturers and a resident tutor, property worth \$40,000, an endowment fund of \$1,000 a year, and the nucleus of a good library. The College is

incorporated and affiliated with McGill and secures for its students an exemption from the payment of fees. These things are reasons enough why opposition should cease and the College freed from any stringency of funds. Valuable donations of books had been received and the library is growing every day. The list of prize winners was then read and the prizes distributed as follows:—

In Scripture History—Capel and Judge, equal.

In the 39 Articles—Capel.

In the Inspiration of Scripture—Capel.

In Sermonic Composition—Elliott.

In Elocution—James.

In Extempore Speaking—Judge.

In General Proficiency—Judge.

Addresses were delivered by Rev. J. Garret, and the Dean.—*Gazette.*

DIOCESE OF TORONTO.

TORONTO.—*All Saints.*—The Royal Grenadiers, 350 strong, eight companies, with two bands, under command of Col. Dawson, attended Divine worship in All Saints' Church, Sunday afternoon last. The regiment formed in Queen's Park, marched by way of College avenue, Yonge street and Wilton avenue to the church, where the evening service of the Episcopal Church was read by the Curate, Rev. E. C. Acheson. Rev. A. H. Baldwin, the Rector, preached an instructive sermon from I. Kings, xx. 1. After outlining the historical connection of the text, he drew from it the lesson that it is in the small things of life that failure is made. It is by seizing small opportunities that we succeed. Fully two or three hundred of the general public were unable to secure admittance to the service.

CHURCH WOMEN'S MISSION AID.—It is earnestly desired that contributions of toys for Christmas tree gifts should be sent in immediately to the rooms, No. 1 Elm street, upstairs. Boxes are being sent off now, and gifts of clothing, books and toys are much needed. Cash equally acceptable for same purpose. Address Mrs. O'Reilly, 37 Bleeker street, Toronto.

DIOCESE OF ALGOMA.

NEPIGON (Red Rock).—In the first week of September the Bishop paid a visit to this place, coming from Sault St. Marie by rail and held services in the waiting room of the railway station. He also met the people and discussed the project of building a church here. He then left for the Indian mission on Lake Nepigon. Bad weather, and other untoward circumstances caused this trip into the wilderness to be a most unpleasant one. During the ten days which elapsed before his return to Red Rock, the Bishop slept only one night in a bed! Truly the missionary life of Algoma, whether of bishop, priest or deacon, is far from being one of luxurious ease, if it be a faithful one. The Bishop had directed the Rural Dean to meet him at Red Rock on the 6th inst, for the purpose of discussing the Church matters of Thunder Bay district, but after waiting there two days the Rural Dean was compelled to return to Port Arthur for Sunday's duties very much disappointed that the Bishop had not been able to get down from the Indian mission in time to meet him. The Bishop returned to Red Rock on Sunday afternoon, the 9th inst., and in two hours from his landing, after writing a letter to the Rural Dean, was on his way to Schreiber where he held full service that night.

After the Bishop had left Red Rock for Schreiber; on the 9th inst, Mr. Renison, who had come down from Nepigon with the Bishop, held full service in the waiting room of the station. The position of Church matters here is this: The Church site has been partially cleared and preparations have been made with a view to building next summer. The land,

measuring 150 feet frontage by 110 in depth, is admirably situated both for present and future use. The moderate price set upon it by the kindness of Mr. Brydges of the Hudson Bay Co., is furnished by Mr. Flanagan. That gentleman paid the first of the instalments, and has authorized the Rural Dean to draw upon for the other instalments when they fall due. This is very encouraging. The treasurer has about \$100 in hand and thoroughly reliable subscriptions amounting to about the same sum ready when demanded. There are also other pledges given to be paid as soon as Church building is actually begun. Mr. Renison the indefatigable and self-denying missionary to the Indians, has promised to come down as frequently as possible from the Mission to Red Rock so as, possibly with other help, to keep the services going, and the people from being neglected. The good folk at Red Rock must, therefore, exercise patience for a while until, as is earnestly desired, a stronger clerical staff is provided sufficient for the demands of the whole Deanery.—*Port Arthur Home Words.*

DIocese OF RUPERT'S LAND.

LETHBRIDGE.—A handsome colored glass window has lately been put up in the east end of the chancel. The design is a very rich one and the general effect is very handsome. The centre of the three large lights is divided into two panels, the upper one being filled in with a representation of the Supper at Emmaus and the lower one with a group in which the Saviour bearing the Cross is the central figure. The side lights are filled in with single figures, that on the north being St. Matthew, and that on the south St. John the Apostle. The rose-window and other panes are filled in with handsome designs. The rich lighting has a good effect and greatly improves the interior of the Church.

A handsome carpet of an ecclesiastical pattern has been put down in the chancel, and a neat matting leads from the west door to the chancel steps.

The new bell has arrived and is now standing beside the church awaiting the erection of a spire and belfry which is to be its home. The bell itself weighs 415 lbs., and with the hangings complete weighs over 650. The bell is from the celebrated foundry of Meneely & Co., of West Troy, N.Y., and bears the following inscription:

"I to the Church the living, call,
And to the grave, do summon all."

The spire which is in course of erection, will be composed of a belfry six feet high, surmounted by the spire proper, which will spring from four pinnacles to a total height of about twenty feet from the ridge of the roof.

The interior of the church is now the handsomest in the Territories, and when the spire is completed, in its external appearance, will have few rivals in Manitoba or the Northwest.

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.]

CHATHAM CHORAL UNION.

To the Editor of the CHURCH GUARDIAN:

SIR,—Kindly give me space to notice a sentence in the issue of the 3rd inst., in the report of the Chatham (Diocese of Fredericton) Choral Union.

Speaking of the preacher, the good brother who sends the report says: "One golden saying of his discourse was: 'if people would sing the old hundred oftener it would be better.'" I must say I fail myself to see where the special value of that speech lies, even if it had been made. What was said, and what I think has

some point in it was this: "That in parishes where friction exists between congregation and choir in consequence of the too frequent introduction of new music, to the neglect of the old, if more frequent recurrence were had to such old tunes as St. Annes, Rockingham, Dundee, Old Hundred, and many more, the irritation would in many cases entirely disappear."

Many thanks to the brethren for singing Old Hundred in my memory; but I am thankful to say that I am still alive and in good health, although a very slightly

AGGRIEVED PREACHER.

NEW BOOKS.

PAINTING IN OIL.—By Miss M. Louise McLaughlin.—Just published.—A Manual for Students; Sq. 12mo.; Fancy cloth; pp. 111; Price \$1; Robt. Clarke & Co., publishers, Cincinnati.

This work is the fourth in the series of Art Manuals by the same author. Nineteen thousand copies of her books have been sold to art workers in this country and in Europe.

She tells what she has learned from experience—she is thoroughly practical. Everything is described minutely and clearly. Nothing is taken for granted. The limitations of the art and the limitations in the aid which the student should expect to receive from others are stated with great precision.

Her painstaking methods are shown by the fact that experiments extending over a series of years, directed toward every available pigment, were made to determine the question of durability, a matter too often neglected by artists.

A valuable feature of the book is the list of "pigments to be avoided." The extreme simplicity of the palette recommended by Miss McLaughlin will be a surprise to those who have carelessly become habituated to a too comprehensive list of colors.

"WHAT SAITH THE MASTER."—A Daily Text Book in the very words of our Lord. Selected by May Cochrane. W. P. Nimmo, Hay & Mitchell, Edinburgh.

The compiler of this beautiful daily helper is a Canadian, and a descendant of one well known to the Church in the Diocese of Nova Scotia. Her plan has been to take the motto for each day from the sayings of Christ Himself, without mingling other words with His; and she has carried this into effect admirably. The book is handsomely bound, with a blank page for notes or memoranda interleafed, and will be welcomed, we are sure, by many.

THE BIBLICAL ILLUSTRATOR; or Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical and Homiletic.—By Rev. Joseph S. Exell, M.A. A. D. F. Randolph & Co., New York, publishers; cloth, 742 pp. \$2; by mail \$2.50.

These well known publishers have placed within the reach of ministers and students a valuable commentary at an extraordinary low price. Two or three volumes are issued each year, but each is complete in itself. That on St. Matthew's Gospel received warm commendation: one review speaking of it as "Rich in serviceable matter gleaned from all available sources and presented in a remarkably compact form": and the same characteristics mark the second volume on St. Mark. The author does not seem so much to aim at personal exposition, as at adducing from many sources, ancient and modern, the opinions and thoughts of others; and it is astonishing what a number of writers he thus introduces to his readers; and what richness of thought and exposition result. The illustrations and anecdotes are apt, and frequent, and the work as a whole will commend itself, and be thoroughly appreciated.

MAGAZINES.

RECEIVED FOR OCTOBER.

The Church Eclectic.—W. Gibson, D.D., Editor; E. & J. B. Young & Co., and J. Pott & Co., N.Y.; \$3 per an.

The American Church S.S. Magazine.—The American Church S.S. Magazine Co., Philadelphia; \$1 per annum.

The Homiletic Review.—Fank & Wagnall's, New York, \$2; to Clergy \$2.50 per annum.

The Homiletic Magazine.—E. B. Treat, N.Y. *The Treasury*, for Parlor and People.—E. B. Treat, N.Y. \$2.50; clergy \$2 per annum.

The Kindergarten.—A. B. Stockman & Co., \$2 per annum; 20c each. This magazine is fulfilling its claims to give to mothers of young children methods of amusement combined with instruction. "Nursery occupations" and "Typical Lessons" in the October issue give practical hints that alone largely repay the price of subscription.

WHY SHOULD INFANTS BE BAPTISED?

Because God at the establishment of His Church with Abraham, positively enjoined that infants should be consecrated to Him;

Because St. Paul proves, by using the comparison of an Olive Tree, that the Church under the Jewish and Christian dispensations is one and the same Church.

Because that all true believers are as much members of the Church in which infants were consecrated to God as was Abraham:

Because in this Church the consecration of infants has never been forbidden by God;

Because all members of this Church are under the same obligations with Abraham to have themselves and their children admitted into covenant with God;

Because until they are so admitted, they are not in covenant with God; and have not scriptural claims to the benefit of the covenant;

Because as in the Jewish Church circumcision was the seal of God's covenant; so is water in the Christian Church;

Because as faith was required of the Jews in the circumcision of infants; so also is it requisite in their baptism, and, therefore, children of believing parents receive believers baptism;

Because our Lord in His commission to His Apostles enjoined infant baptism;

Because the Christian covenant being a better covenant than the Jewish, it would be inconsistent with reason and scripture to reject them;

Because the believing Jews nowhere objected to the practice of the Apostles, which they certainly would have done, had their infants been rejected;

Because whole households were baptised, which is an evidence much stronger in favour of infant baptism, than against it.—*Selected.*

THE ancient custom of ringing the curfew bell has been resumed at Stratford-on-Avon, the same bell being used as that which was tolled at Shakespeare's funeral.

A CLERGYMAN in Toronto Diocese writes asking for 100 copies of CHURCH GUARDIAN, No. 23, for distribution, and adds: "the last number (23) is the best you have yet issued. THE TONE OF YOUR PAPER IMPROVES, and it seems to me, ALL THE TIME."

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Notice to Subscribers.

A LARGE NUMBER OF SUBSCRIBERS are in ARREAR in Payment of Subscription. The low rate at which the paper is furnished will not allow of our employing a paid agent to collect sums due; nor should this be expected. The label on each paper gives the date to which subscription is paid up; and constitutes a weekly call for payment. We would feel obliged if Subscribers would examine label, and if in arrear remit at the rate of \$1.50 PER ANNUM, accompanying remittance for arrears, (which includes the current year), with RENEWAL ORDER.

Early attention on the part of all is respectfully requested in the interest of all concerned.

CALENDAR FOR OCTOBER.

- Oct. 7th—19th Sunday after Trinity.
 " 14th—20th Sunday after Trinity.
 [Notice of St. Luke.]
 " 18th—St. LUKE. Evangelist.
 " 21st—21st Sunday after Trinity.
 " 28th—22nd Sunday after Trinity.
 St. Simon and St. Jude. A. & M.
 Athanasian Creed. (Notice of
 All Saints.)

CHRIST'S KINGDOM: ITS STRENGTH IN UNITY AND CO-OPERATION.

(CHAPTER XV. "OF THE BEST MODE OF WORKING A PARISH," BY BISHOP SPALDING.)—Continued.

St. Luke xi, 17; Every kingdom divided against itself is brought to desolation.

All the Apostles remained for some years in Jerusalem until this Mother Church was fully constituted, with James as its Bishop, with its Presbyters and Deacons, and its lay workers, its beneficence to the poor, its entire devotion to Christ and His cause, the model Church for the whole world. The Apostolic College was enlarged by S. Paul's admission into the number, and his fellow-helpers, Barnabas, Andronicus, Timothy and Titus, and many others. And

wherever the Church was planted, it was unquestionably the same Church with its Apostolic Bishops, Elders and Deacons, its doctrines, sacraments, ritual and discipline. There was nothing tentative in their methods of organization. They made no mistakes to be afterwards corrected. Proceeding upon a plan which the Lord had given them, and guided by the Holy Spirit in its execution, the Church was the same as planted among Jewish and Gentile Christians, by Apostles to the Jews and to the Gentiles. It is very strange that all do not see the necessary inference to be drawn from what all writers of highest competency and authority admit, that James, the Lord's brother, was Bishop of Jerusalem, and that the Church took Episcopal form under the eyes of the Apostles. Were these Christ's Apostles? Were they inspired? Was, then, the Church, whose earliest development these divinely guided men were guiding, but a human scheme, of such orders of Ministry and such form of polity, as chance circumstances, or the caprice or judgment of men in any place might give it?

Not such was it, as a matter of fact. As modelled by the Apostles, it was a strong Episcopal organization. It was, as adapted to be in its constitution, powerfully aggressive everywhere. Clergy and laity, with perfect loyalty and devotion, worked together for the salvation of souls, for the spread of the Gospel under Apostolic leadership and oversight. The combined efforts of all in whatever was to be done, as decided by those in chief authority, made the Kingdom of Christ resistless in its strength. And so the Word of God grew mightily and prevailed. And no wonder. So it would now, if we could get rid of our congregationalism, if we would realize that we are an host marching and fighting under orders, and work together with the loyalty, earnestness and zeal of the Apostolic age.

You can now see clearly enough why it was that the Church of the second and third centuries was what we found it to be, and everybody knows it to have been. Unity does not grow out of heterogeneity. Variet and discordant forms of government do not easily coalesce. The Church was founded as *One*, and was so constituted that it should be a kingdom, with its regularly appointed officers, rulers, constitution, principles and fundamental laws—a kingdom not divided against itself.

If Jesus Christ did found in the world a kingdom, if His Church was that kingdom, and if, as He declared, it was to be perpetuated in all the essential elements which made it what it was, until it should be, in fact, universal, and the design of the Gospel should be realized in the proclamation of the Gospel everywhere, and to all mankind, then it follows that that same Institution is in the world to-day. It is not difficult to trace it down through history, for its records are by no means obscure. I need not refer to the Greek, Oriental and Russian branches, nor to the Latin or Roman. Christianity was planted in Britain in the Apostolic, or immediately subsequent age. The Church of England has its independent succession not derived from the Roman See. The Roman usurpation maintained itself for a time over Church and State alike, but always against protest. The protest became effectual in the sixteenth century, and the foreign influence was terminated, while the Church, as the State, preserved its identity unbroken, its integrity unimpaired. The Church was the same through all in its Ministry of Bishops, Priests and Deacons, its Scriptures, Creeds and Sacraments, its laws and ritual in all essential features. Nothing that was primitive was destroyed. All that was primitive was restored and preserved. There was no essential change in polity, doctrine, worship or discipline. This identity and unbroken succession and continuity is acknowledged by well informed students and writers

the Greeks, the old Catholics and even Romanists, like Courayer and Lingard, who have given dispassionate examination to the subject. In fact, no Church, Greek, Roman, or Protestant, has ever formally denied the validity of our Orders as preserved through and since the Reformation.

We, brethren, are a branch of this Apostolic Church, planted here in colonial times, organized fully with the Episcopate, after the Revolution, when we became a nation, with a strong foothold in every important centre of influence in all the states and territories, ready everywhere for aggressive warfare against the hosts of sin and Satan, pledged to the accomplishment of the same work for which the Saviour called, and sent, and empowered His Apostles. Never was a branch of the Apostolic Church in a better position to do the Apostolic and catholic work for which the Church was founded.

With a brief statement of some of the requisites for doing that work, we may appropriately conclude this discourse.

First, it is obvious that we must believe in the Church as *divine*. So our Creed compels us. Man did not make it. It is made for him. It is founded by and upon Jesus Christ. It was all first in Him, as sent by the Father. He conferred of His powers upon His Apostles. By them the powers of the Ministry were distributed in the three Orders. But Christ Himself is the King. His Ministers are His ambassadors. He retains to Himself His intransmissible Headships as the Shepherd and Bishop of souls. Our first duty is loyalty to Him. Loyalty involves the most unwavering faith and undivided fealty. We must do whatever He commands us. We must receive those whom He sends to us and obey them as those who are appointed to watch for our souls. The Word, the Faith, the Sacraments, the Worship, are ours from Christ to receive, to use, to profit by, to extend. Everything essential in the Church, everything given it by the first Apostles of Christ, taught of Him personally and by the Holy Ghost, must be believed and acted on by us as a vital part of Christian faith and duty.

The Church being divine, and for the great end of preserving and extending the Faith whereby we are saved, it follows that we must believe in this instrumentality. The Gospel is to be made known by the Church. We ought to have, if we expect success, the most undoubted confidence in the Church as the agency of Christ Himself, His own institution for the conversion, the moral elevation, the sanctification and salvation of men. Let the Church call forth all her latent forces. Let her use her powers. Let her wield aright the sword of the Spirit which is in her hands, and we shall see such results as were witnessed in the early ages. Christ is in her of a truth. Believe this, and let your works accompany and prove your faith.

It is necessary also, for such success as we are taught to pray for, when we rightly say "Thy Kingdom come," that we do what we can that Christ's Kingdom may stand in its integrity. On the one hand, the officers must fulfil the work for which they are responsible; and on the other, the brethren, all, men and women, must sustain them, work for and with them, as faithful soldiers under command, not dictating their policy, not complaining and finding fault, and giving themselves to detraction, not destroying unity of effect, which depends upon headship, not dividing the kingdom against itself, but co-operating, helping to save souls and edify the Body, and thus working out their own salvation. If, when Timothy was sent to Ephesus and Titus to Crete, to set in order the things that were wanting, to ordain Elders and Deacons, and to administer discipline, and whatever else belonged to the Episcopal office, their people had replied, as they would have done had they been Independents or Congregationalists, we can ordain our own Elders, we can set

things in order, we want none of your interference, the Gospel would have had but poor success in these populous communities. Not guided by a head, their action would have been narrow, selfish, individualistic, obstructive. There would have been no unity. The kingdom divided against itself would have been brought to desolation. And so also a like result of failure would have followed all sinful indulgences, conformity to the world in its excesses and its vices, all lack of earnestness in working, liberality in giving, holiness in life, on the part of the members of the Church of Christ.

Finally, my brethren, remember that in your baptism, when you were entered into Christ's Kingdom, you were sworn to fight manfully against the world, the flesh, and the Devil, and to continue Christ's faithful soldiers and servants unto your lives' end. Glorious will be your reward if you fulfil this your oath of allegiance and of loyalty. Your King and Lord needs this service from you. The Church needs it. When all the hosts of Satan are arrayed in deadly hostility against Christ and His Church, and the world and sin are his powerful allies, and every power and every subtlety are used to thwart our King and to overturn, or divide, or prevent the progress of His Kingdom, it is a shame that any should be seen fighting in Satan's ranks, with the sign of the Cross not obliterated from their foreheads! In whose ranks are you marching? Are you with Christ? Do you belong in heart and life to His embattled hosts, fighting manfully against His enemies? Or are you only professedly with Him, really against Him? God grant to us all fidelity in the station appointed for us.

EXTREMES MEET.

IN connection with the Pan-Anglican Conference, and without entering here into any review of the substance of its resolution and recommendations, it may be of some little service to the cause of truth to endeavor to give articulate expression to the principles that determine the measure of authority to be attached to utterances of the Church.

The root principle was, I think, revealed by our Lord, when He taught his disciples the Christian mode of dealing with an offending brother. The power to be brought to bear upon such an one was to be increased by successive gradations from an individual up to "the Church." First there was to be the private re-monstrance "between thee and him alone:" then the weight of one or more neutral persons as "witnesses" or reference was to be thrown into the scale; and lastly, if need were, "the Church" was to be called in. It is not necessary to suppose that, in this case, "the Church" means more than the local community with which the members concerned are immediately connected. But whatever the extent of the reference, a principle is sanctioned which will suffice for the determination of all disputed questions affecting the Church. In matters of controversy the appeal is ever from the less to the greater, from the part to the whole, from the individual member onwards and upwards, through any number of gradations, to the plenary authority of the Universal Church. This is simply the affirmation of the Conciliar principle, to which true Catholics have in all ages appealed as the Church's surest protection against the exaggerated claims of individual members. Self-will and self-exaltation have raised their heads in countless forms; have blossomed in heresy, and fruited in schism; and have found expression wherever the pretensions of personal infallibility, in Pope or in pedlar, have been asserted.

The remedy for all this is to be sought in the free and unfettered application of the Conciliar principle on the lines of true Catholicity. The

axiom of Catholicity is the supremely reasonable position that the whole is greater and wiser than any of its parts. The promise of our Lord that the gates of hell shall not prevail, is not to any individual member of the Church, however humble or however exalted, nor to any part or section of the Church, but simply to the Church as a whole. The powers of destruction shall never, totally and finally, prevail against "the holy Church throughout the world." That is the full amount of the Master's promise, and we have no right to read into it anything other or more.

It is interesting to note how naturally and easily, in days when constitutional government was but imperfectly known, the early Church fell into what we might call constitutional methods of procedure. When differences and difficulties arose, a council or synod was summoned to compose or remove them. The Synod of Jerusalem was the precursor of many a solemn Synod of the Church, ranging in rank and authority from the remotest provincial to the unchallenged Ecumenical. And, perhaps, the most marvellous thing in the whole connection was the divinely simple and natural way in which the Church's ordinary constitution was found to meet the requirements of constitutional action and representative government. The Bishops of the Church were not only, by their Commission, the officers of Jesus Christ, but they were also, by their election, the representatives of their several dioceses. When, therefore, there arose a necessity for hearing the voice, and obtaining the judgment of the Church in any matter, it was found that, without the turmoil and excitement of a popular election, there existed, ready to hand, accredited representatives who could testify to the faith and practice of their respective Churches. Questions of faith resolved themselves into the accurate definition of that which had been accepted from the beginning, and could be finally settled by no authority short of an Ecumenical Council, ratified and supplemented by the general consent of the Christian world. There existed, therefore, a double barrier against any tampering with the Faith, namely,—the representative character of the Bishops, and the necessity for subsequent ratification by the consent of the whole Church; and it is a remarkable fact that, of all the additions that have been made to the Faith in particular portions of the Church, not one has passed the twofold barrier. They remain to this day in the character of local or sectional irregularities, which must be removed or corrected if unity is to be restored. The schisms of the Church, unhappy as they have been in themselves, and mischievous in their results, have yet arrested the possibility of over definition in the matters of faith.

In matters of administration the smaller Synods or Councils of the Church have possessed all the power that was needed. They have been able to pass regulations on matters of administration or detail which are sufficient within the limits of their respective jurisdictions.

It would be impossible for a Universal Church, if we could suppose it modelled on the lines of Presbyterianism, to act in this easy, and, as we might almost say, this automatic way. The questions of precedence and representative authority, which in the Catholic Church, find their natural solution in the Episcopate, would lead to no end of agitation and convulsion, perhaps disruption. With what we inherit as the divinely appointed order of the Church, the Bishops meet, and the representation of the Churches is complete. In this way, while the Pan-Anglican Conference does not lay claim to strict Synodical authority, the moral weight to be attached to its decisions must be commensurate with the variety of thought and interests, and of conditions that are embraced in the Churches that they rule over and represent.

It is curious to note how extremes meet in

the departures that are made from the Conciliar principle. In whatever direction they set out, they end at last in the one man power or usurpation. The most eminent Seceder in Scottish History, the worthy dame who found herself compelled by her doubts of the doctrinal soundness of her fellows to narrow by successive successions her ecclesiastical connection till her "Church" consisted of only two, herself and another, was constrained at last to question the soundness of even that other. And that is the necessary goal of the private judgment which places itself above the authority of the Church. It is the same, with, of course, many differences of detail, in the case of his Holiness the Pope, who, from affecting to be the mouthpiece of a Council representing the Church, has climbed into the position of speaking by his own inherent and personal infallibility. It is, in every such case, the one man usurping the place of the Church, and making himself the supreme and final authority. The only difference is, as to who the one man is to be.—T. T., in *The Scottish Guardian*.

THE BISHOP OF WINCHESTER ON REUNION WITH PROTESTANTS AND WITH ROMAN CATHOLICS.

There are dangers on both sides of the question which must be carefully avoided. On the one side there is the danger into which the Roman Church has fallen of making no concessions, but demanding submission to the dictates of authority. Disunion in the Western Church is due to the Church of Rome. We ought to take warning from this, and being ourselves a great Church and a strong Church, from which concessions may be asked, we ought to make all concessions that can be made, and it is our desire to do so as long as it can be done lawfully and rightly. On the other side there is the danger of losing our own catholicity by making concessions which compromise our own position as the Church of Christ. In asking our brethren to join us we wish to give them all the blessings that belong to us as Churchmen. "Let him that giveth, give with simplicity," or as it more rightly means, with liberality; but if we give up our gifts we cannot offer them to those with whom we should unite. We cannot give up for instance the three Catholic Creeds, or our Orders and Apostolic Succession; if we did we should show ourselves on a parity with those who dissent from us, but should not be able to give the blessings we wish to bestow on them. If we compromised our orders by lapse of future ordinations, or allowed our Creeds to fall into disuse, we should lose the power of conciliating others. With regard to the great Church of Rome, all our Christianity and Church principles have come down to us from this channel, and I would not have any one speak with disrespect of a Church to which our father's owed so much. I do not, however, see how anyone who holds the Catholic faith could join with it when it holds such a heresy, if one may call it a heresy, in Church organization, as the absorbing of all Church order into one man who shall be absolute, but who is really a slave to others. I do not see how a Church which lets Episcopacy merge into the Bishop of Rome can be united to us; or, again, a Church which accepts the doctrine of the Immaculate Conception of the Blessed Virgin Mary; for if they believe that human nature was healed by the Virgin Mary before the birth of Christ, I see no hope of our uniting with them. They will not allow union; it must be unconditional surrender. Still, putting all this aside, we may hope that things may so come about by the grace of God, that union may take place both between us and other bodies, and also with the Church of Rome. We ought to act with perfect generosity, liberally, and kindness of feeling, but also with wisdom and moderation.—*Selected*.

FAMILY DEPARTMENT.

IN MEMORIAM.

RE-PRINTED.

(Written by a Presbyterian Minister.)

"I exhort therefore, that, first of all, prayers be made for all men."—I Timothy ii. 1.

O'er land and sea, love follows with fond prayers
Its dear ones in their troubles, grief and cares:

There is no spot

On which it does not drop this tender dew,
Except the grave, and there it bids adieu,
and prayeth not.

Why should that be the only place uncheered
By prayer, which to our hearts is most endeared,
And sacred grown?

Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead,

And we alone?

Idle? their doom is fixed! Ah! Who can tell?
Yet, were it so, I think no harm could well

Come of my prayer;

And O! the heart o'erburdened with its grief,
This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill

Our dearest, best,

And bring them home, and recompense their pain,

And cleanse their sin, if any sin remain,
And give them rest?

Nor, I will not believe it. I will pray
As for the living, for the dead each day,

They will not grow

Less meet for heaven when followed by a prayer

To speed them home, like summer scented air
From long ago.

Who shall forbid the heart's desires to flow
Beyond the limit of the things we know?

In heaven above

The incense that the golden censers bear
Is the sweet perfume from the saintly prayer
Of trust and love.

Edinburgh, 1887.

WALTER C. SMITH.

THE MAN OF THE HOUSE.

The boy marched straight up to the counter.

"Well, my little man," said the merchant complacently (he had just risen from such a good dinner) "what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it; for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and was small for his age at that. There were a few wisps of hair along the edges of the merchant's temples; and, looking down on the appealing face, the man pulled at them. When he had done this, he gave the ends of his cravat a brush, and then his hand travelled down to his vest pocket.

"Do some work for me, eh? Well, now, about what sort of work might you be able to perform? Why, you can't look over the counter."

"Oh, yes, I can; and I'm growing, please, growing fast; there, see if I can't look over the counter."

"Yes, by standing on your toes.—Are they coppered?"

"What, sir?"

"Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir." And the voice hesitated.

The man took pains to look over the counter. It was too much for him. He couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said, very gravely; "but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I am very small of my age."

"What might your age be, sir?" responded the man with emphasis.

"I am almost seven," said Tommy, with a look calculated to impress even six feet nine.

"You see, my mother hasn't any one but me; and this morning I saw her crying because she couldn't find five cents in her pocketbook, and she thinks the boy who took the ashes stole it—and—we—have—not—had—any—breakfast, sir." The voice again hesitated and the tears came to the blue eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket.—"There, will that quarter do?"

The boy shook his head.

"Mother wouldn't let me beg, sir," was the simple answer.

"Humph! Where is your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer City of Boston."

"Ah, that's bad. But you are a plucky little fellow, anyhow. Let me see." And he pucker ed up his mouth and looked straight down into the boy's eyes, which were looking straight into his. "Saunders," he asked, addressing a clerk who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah! I'm sorry to hear that. Well, here is a youngster that can take his place."

Mr. Saunders looked up slowly, then he put his pen behind his ear, then his glance travelled curiously from Tommy to Mr. Towers.

"Oh, I understand," said the latter. "Yes, he is small, very small indeed; but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astounded clerk.

"Put this boy down at four. There, your name and run home and tell your mother you have a place at four dollars a week. Come back on Monday and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir; work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs that had a twist through the flight, creaked and trembled under the weight of a small boy, or, perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it, mother, mother! I'm took. I'm a cash boy. Don't you know when they take the parcels, the clerks call 'Cash?' Well, I'm that. Four dollars a week! And the man said I had real pluck, courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I'm the man of the house now."

The house was only a little 10x15 room, but how these blue eyes did magnify it. At first the mother looked confounded. Then she looked—well it passes my power to tell how she did look, as she took him in her arms and hugged him and kissed him, the tears streaming down her cheeks; but they were tears of thankfulness.—*English Journal.*

"GREAT I AND LITTLE YOU."

"How do you like that little new neighbor of yours?" asked Herbert Greene's big brother Wallace, who had seen the two little boys playing together in the yard.

"Oh, you mean Georgie Wortham," said Herbie. "Why, I don't know. I like him and I don't like him."

Wallace laughed. Then you quarrel a little sometimes," said he. "Is that it?"

"No, we don't quarrel," said Herbie. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"Oh, he says things," said Herbie.

"Such as what?"

"Well, he looks at my marbles and says, 'Is that all you've got? I have five times as many as that; splendid ones too. They'd knock those all to smash.'"

"Ah, I see," said Wallace. "It is a clear case of 'great I and little you.'"

"What do you mean by that?" said Herbie.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace. This was on Monday.

On Wednesday afternoon Herbie was out at play and presently Georgie Wortham came out. Wallace was in his room reading, with the window open, and could hear all that was said.

George brought his kite with him and asked Herbie if he would go to the common with him to fly his kite.

"Oh, yes, if mother is willing," said Herbie. "But where did you get that kite? Made it yourself, didn't you? I've got one ever so much bigger than that, with yards and yards of tail, and, when we let it out, it goes out of sight quick, now I tell you."

"This isn't the best I can make," said Georgie; "but if I had a bigger one I couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran in to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go too; and so, after a little good-natured hothering, Wallace took his hat, and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first, and went up in fine style. Then Herbie's went off, and soon passed it, for it had a longer string; and both were far up in the sky.

"There now," said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet there isn't another kite in town that will begin to be a match for it."

"How is this? How is this?" said Wallace. "Seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both the little boys.

"Why, when a fellow says that he has got the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town, we say his talk is all 'great I and little you.'"

Herbie looked at Georgie, and both blushed a little: The boys had great fun with their kites; and when they got home, and Wallace and Herbie went up stairs to put away the kite, Herbie said, "Well, my kite beat Georgie's, just as I told him it would."

"That is true," said Wallace, "but you said the other day you liked Georgie, and didn't like him, because he was always telling how much bigger and better his things were than yours; and now, today, you are making yourself disagreeable to him bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind."

So Herbie found out what Wallace meant, and he said to himself, "I don't mean to let the fellows hear me talking 'great I and little you.'"—*Our Dumb Animals.*

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The home prayers followed him. As he went he fell in company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath, one of his fellow-travellers said to him, "Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said, "Right, my boy, I began in that way, I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church; all honor to him in that far away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by this manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—Selected.

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In a church in Baltimore, recently, an amusing instance was that of a well known baritone singer, who inadvertently placed the slur on the wrong note. The composer had adapted the air of "The Jewish Maiden" to a hymn beginning, "Before the Lord we bow," and instead of placing the slur on the first two syllables, he placed it on the last one, and rendered it thus: "Before the Lord we bow-wow-wow." The effect was immense. As he had, and still has, a powerful and beautiful voice, his hearers were thoroughly electrified at this unwonted and unlooked-for canine imitation. He has never entirely recovered from the effect of his ludicrous mistake.



SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on **TUESDAY**, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after **TUESDAY**, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 8th August, 1887. } 16-8

Sault Ste. Marie Canal.

NOTICE TO CONTRACTORS.

THE WORKS for the construction of the Canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:—

Tenders will be received until **Wednesday, the 7th day of Nov. next.**

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the 24th day of Oct. next.

By order, A. P. BRADLEY,
Secretary,

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MISSION FIELD.

MELANESIA.

The Report of the Melanesian Mission for 1887 mentions the evil resulting from the wholesale introduction of arms and ammunition which is tolerated by the French Government. England has stopped this traffic among her people, and the Queensland and Fiji Governments vigorously enforce prohibition; but outside the actual possessions of France, those who trade under the French flag may do what they like, and the result is disastrous. The traffic helps to depopulate the islands where it prevails. In Opa, men, women and children have been shot at night by their own firesides.

The "Southern Cross" is too small for the work in its present dimensions; there is barely room to accommodate the increasing staff and the want of a hold apart from the main cabin is sorely felt. It is proposed to sell her when a favorable opportunity offers.

There are now 78 schools in the Mission, with 165 teachers. The number of baptisms of adults in Florida reached 126; in the Banks' Islands, 112.

In Santa Cruz, the Bishop visited the place where Commodore Goodenough was killed, and made arrangements with the chief to put up a cross similar to that erected by Bishop Paterson at Nukapu. In Mota the schools have suffered from the Rev. G. Sarawia's illness; he was confined to his house for many weeks with rheumatism. This also interrupted the Confirmation classes on the island. In Lakona, the Rev. Maros Tamata, a native of Mota, is doing excellent work; old and young resort to him for advice, and his influence was sufficient to prevent an attack upon the boats of a labour vessel led by a man in revenge for an injury received from the traders.

At Opa, in the New Hebrides, there had been much fighting and evil practices, even to the extent of cannibalism; but the people connected with the Tavolavola school would not be drawn into them, though they were threatened with punishment by the head men. Firearms of all descriptions abound in the island, notwithstanding rules to the contrary.

In St. Barnabas' College, Norfolk Island, there are 200 pupils, the largest number yet reached. They are better taught when they first come up than heretofore. Yet the supply is still insufficient for the ever growing demand for teachers. The crops, especially the yams, suffered from the drought, and the supply of food has been a heavy drain upon the resources of the Mission. On June 21st, 1887, there was a touching fare-well at the departure of Dr. Codrington, who was presented with a parting token of the boys' affection. They were keeping festival in honour of the Queen's Jubilee, but they could hardly eat for sorrow at their impending loss.

The Bishop says: "No pains which can be taken in teaching the



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boys music is thrown away. They delight in it, and readily attain to considerable proficiency on the harmonium. Our organ in Norfolk Island is always now played by a Melanesian. But alas! harmoniums are a failure in the Islands. No harmonium have we yet discovered whose constitution will stand the combined attacks of heat and damp, ants, cockroaches, and mice. Only the other day one of my teachers looked mournfully at a piece of music, and said, "What is the use of this when I have nothing to play it on?" It would be a lasting benefit to us if someone would discover a harmonium, the glue of whose bellows will not melt, and the wood of whose keys will not stick, and can be fortified against cockroaches and mice. I have found a cockroach fraternizing with B flat, and a mouse with her nest in the valve. It seems a hopeless waste of money to import harmoniums; yet the natives like them much, and we want them badly.

On the island of Santa Cruz, the Bishop was much struck by the innate courtesy of the people. Visiting them is a matter of far greater ceremony than in other islands. The day is fixed beforehand, and when you arrive, you are ushered into the Mandai or club house, where a clean mat is spread for

you in the place of honor, outside of which the people sit. Then ensues an exchange of betel nuts, which is a very funny custom. All the home people dive into their bags and produce betel nuts which they throw to their visitors, who gravely return them. After a while the leading men slip out, and presently you find yourself sitting in the midst of a pile of mats, bags, coconuts, betel nuts, &c. These you gravely accept, and make a few presents in exchange. The multitude of small mats obtained in this way was rather embarrassing at first; but we find out that they were great items in the dowry given for wives; so we had a means of disposing of them to our boys as a nest egg for future matrimony.

The Rev. T. C. Cullwick's report is full of curious incidents and descriptions; at one place he was conducted through a Salagoro. This is a road where women, boys, and the uninitiated are not allowed to go. The right of way is acquired for pigs and money. The one about to be initiated has to keep a fire lit for 100 days in the Salagoro. To see that he conforms to the rules six men are told off, who spend the amount charged for admission out of their own pockets, and when this is spent, the initiated one reimburses them, and is allowed a certain amount of liberty till the

expiration of the 100 days. The tradition of the Salagoro appears to be that in the old days a man, who was some distance away, heard a great voice which he found proceeded from a place where a woman was making money with the leaf of a tree to shade her from the sun; he drove the woman away, took away the leaf, and stuck it up to mark the spot. This seems to have appeased the injured Tamate, the noise ceased, and this place remained consecrated ever afterwards as the abode of the spirit.



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TEMPERANCE COLUMN

[We would be glad to receive short reports from the several parishes in Canada of Temperance work in connection with the Church of England Temperance Society, for insertion in this column.—Ed].

PETERBORO.

The annual meeting of St. Luke's Church of England Temperance Society, held in the School-room of the Church; reports of the Secretary and Treasurer were read and adopted, the latter being very satisfactory. The following officers were elected for the ensuing term: President, Rev. W. O. Bradshaw; Vice-Presidents, Messrs. J. J. Rooney, W. Walbrook and H. Nesbitt. Secretary, Mr. E. B. Burt; Treasurer, Mr. W. Manice; Organists, Miss Tivey and Mrs. Jackson.

Committee: The officers and Mrs. Bradshaw, Mrs. Burt, Miss Smith, Messrs. Everett, A. Gaskins, Jos. Chow, sr., F. Saunders and George Cocks.

Short addresses were then given by Mr. Burt on "The Dual Basis," and Mr. Walbrook on "Bands of Hope."

FLOWERS FOR THE WINDOW.

(The Youth's Companion, Boston.)

During the past few months, the writer has had several inquiries from young people, asking for instructions how to make a window garden, which should be pretty and at the same time cost but little. It is to be presumed that an answer to these applications through the columns of the Companion will reach most of the inquirers, and many others who would also like to have such a garden.

We will suppose that the reader has only two or three dollars to spend in flowers, and, of course, wishes to obtain the best varieties possible for the money. On that basis, therefore, we will select varieties,

First, we would buy three varieties of single geraniums, namely: *Prima Donna*, a pure white, *Sunshine*, light red, and *Jean Sisley*, scarlet, with eye. Next three double varieties: *Alba Perfecta*, white, *Amie Hoste*, deep crimson, and *Pocahontas*, deep pink, shaded with violet. This lot of plants would cost not over one dollar.

We would then select three flowering begonias: *Bruanti*, with bright green foliage, flowers large white, tinged with delicate pink flowers, and *Sandersoni*, flowers coral-like, and a very free bloomer. In addition, we would have two or three *Rex*, or ornamental-leaved begonias. This lot also would cost about one dollar.

For the dollar we have yet to spend we would select two fuchsias, variety *Speciosa*, with blue tubes and sepals: bright red corolla. This variety is the best for winter-blooming of any we ever tested. Moreover, we would then have a few bulbs of hyacinth, a rose-bush

or two, a plant of heliotrope and one of verbena. If any money remains, add to the list a few more geraniums.

Here are plants sufficient to make a very pretty window garden, and certainly the expense is not very great. Pots for these plants may be obtained at a very low price, and for a plant-stand, a wide board fastened to the window-sill will do admirably.

A few words regarding culture, and we are done. Light, air, warmth, and water are the essentials for the successful culture of house plants. In a cold climate, it is desirable either to have a double window, or to arrange a heavy curtain which could be let down at night between the plants and the window. Water about twice a week. Ventilate from the top of the window, never allowing the cold air to blow directly upon the plants. Choose a south window for the plants, if possible, for if they are where they can have an abundance of sun, they will thrive nicely. The varieties named are few in number, and cost but little, but their bloom will delight the owner and well repay all the cares given them.—George R. Knapp.

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