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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, NOVEMBER 6, 1889.

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PER YEAR

## ECCLESIASTICAL NOTES.

HULL has been accepted as the town in which the Church Congress of 1890 will meet.

AN innovation in a right direction was made lately in Exeter Cathedral. Eight choristers were admitted with a religious service by the Dean (Dr. Cowie), who is also precentor.

THE Bishop of Carlisle has started a Diocesan Rest Fund for the weary as well as the sick who have no money to spare for holidays. The Bishop has himself given £500 to the fund.

ONE of the speakers who made his mark as a debater at the Cardiff Congress was the Rev. C. Gore, Principal of Pusey House. His readings, clearness, and incisiveness, got him an interested hearing.

LLANDAFF, the diocese in which Cardiff is situated, is the oldest see in Britain, and its "Bishop's Stool" has never been removed from its original position. Some put the foundation as far back as A.D. 180.

LEGACIES, in all amounting to nearly £8 000, have been left to the Representative Body of the Church of Ireland and to various church agencies by the late John Rawden Berwick, Esq., of Coolfadda House, Bandon.

THE first donation to missions in English Protestant Annals was the gift of £100 by Sir Walter Raleigh in 1588, in aid of a society formed to convert the Indians in Virginia. This was the year of the Armada, and the Protestant mind was aflame with zeal.

IN New Mexico people go out in procession with an image of a Virgin at their head asking for rain, and if the rain does not come they beat the image as the Africans do their fetiches. All this in the *United States* in 1889!!—*Irish Ecclesiastical Gazette*.

THE appearance of ladies not merely as contributors of papers, but as readers and speakers at the Cardiff Church Congress, was a novelty which was not altogether acceptable to those who take the Pauline view of the proper position of women in public assemblies.

AT the Bishop of Gloucester and Bristol's recent Ordination, amongst those admitted to the diaconate was the Hon. Reginald John Yarde Buller, brother of Lord Churton. Mr. Yarde, who was licensed to St. Mark's, New Swindon, had previously worked as a lay-reader in Probans under Canon C. F. Harvey.

CARDIFF, originally Caerdaf, means the fort of the river Taff, as Llandaff means the Church of the Taff. In 1801 the population was 1 200, now it approaches 150 000. St. Mary's Parish dates from 1102. The present vicar, "Father Jones," who treated his visitors to the now historical High Celebration, has restored his church, built three new school houses, and two new class rooms, daily celebrations (except on Good Friday). He has nine day-school departments, nine Sunday-schools, Sunday and week-

night Bible Classes, Mother's Meetings, Guilds for men, women, young girls, Church of England Working Men's Society, and a Confraternity of the Blessed Sacrament. He works with four curates assistant and seven sisters.

ORDINATIONS were held on St. Matthew's Day by the Archbishop of York and sixteen Bishops, those by the Northern Primate and the Bishop of Durham, Chester, Peterborough and St. Alban's being only for deacons. The deacons admitted numbered 115, and the priests 67. Of these 65 were Oxford, 57 Cambridge 16 Lampeter, 11 Durham, 8 London, 2 Edinburgh, and 2 Dublin graduates. Of the remainder two only were literates, the rest having been educated at Queen's College, Birmingham, St. Aidan's, Birkenhead, St. Bos' Liebfield, Gloucester, and Lincoln Theological Colleges, and one at St. Nicholas, Dayton.

AT a special service in Salisbury Cathedral the statue to Bishop Ken, subscribed for by the Sunday-school teachers of the diocese, which has just been added to the great screen, was unveiled. The figure, three feet in height has been executed in Caen stone by Miss Grant, of Chelsea, and represents the Bishop in his robes in the act of pronouncing the Benediction. An address on Bishop Ken, who was closely connected with the cathedral and the college, for the students of which he composed his well known morning and evening hymns, was given by Dr. Plumpton, Dean of Wells.

A carefully worded presentation to the Bishop of Ely on the subject of the Archbishop's jurisdiction has been drawn up by some of the more prominent Cambridge clergy. It has been signed without the slightest respect to party among the clergy of the University town, and will in all probability be widely circulated throughout England. The memorial to the Bishop of Ely states that the claim of the Archbishop as Metropolitan to cite, try, and sentence any Bishop in his province is contrary to the primitive discipline of the Church; that any mediæval usage which may be alleged in support of such claim is one of the many corruptions which centre round the Papacy. The memorialists, believing that the Church of England's mission is to return to primitive and Catholic faith and practice, submit that a Bishop should be tried by the synod of the province alone, the Metropolitan presiding as *Primus inter pares*. In this the memorialists take very much the same line as that adopted by the Bishop of Gloucester and Bristol, and there is no doubt that this course is the only one by which to avoid a return to mediæval corruption.

THE DEAN OF RIPON ON THE PRAYER-BOOK.—Dr. Fremantle has delivered very interesting addresses in the Cathedral, Ripon, on the Book of Common Prayer. In the course of his remarks he insisted particularly on the true catholicity of the Prayer-Book. There was nothing in it of a denominational spirit. The doctrine and experience were primitive, admitting of course, liberty of difference of interpretation on certain points, yet there was prayer for all conditions of men and for all who

professed and called themselves Christians. There was prayer for the government and for the good of society, for the spread of the Gospel throughout the world, for the peace of all nations, and for the speedy accomplishment of the number of the elect and the coming of Christ. In conclusion the Dean said that here was the Book of Common Prayer, eliminated from superstition and all idolatrous error, and containing no invocation of saints, no idolatrous worship of the Blessed Virgin, or anything which was unscriptural. He had nothing to do with opinions or theories, he had only to deal with facts, and he made his appeal to history when he repeated statements already made, viz., that auricular confession was made absolutely necessary before anyone could be admitted to Communion with the Church of Rome, and referred to the decree of the Council of Trent, in support of that; the priest was to stand between the soul and Christ; no one could come to Christ without first confessing to the priest. He also said that the confessional was fruitful in bringing much evil into the Church, and so it had. A Bishop of our Church once held that "the confessional was a bane to the confessor, a bane to the penitent, and a bane to the Church," and there could not be a stronger proof of this than in the directions which were given for confession, warning not only the confessor but the penitent as to what might be the consequence of making secret confession to the priest. Why was there necessity for these cautions unless the evil was not only anticipated but had already been realized? It was the same with the sale of indulgences, which arose out of the doctrine of purgatory, and the distinction between mortal and venial sins, which, if he was not mistaken, was not until the twelfth century. Therefore the Church only then awoke to the fact that souls were in purgatory and could be delivered by prayers and indulgences, so that souls in purgatory prior to that period had neither been prayed for nor delivered by the action of the Church. The Church of England repudiated all that, and stood upon the ground of a pure and scriptural service, and it was to this that he would urge them more and more to give prayerful attention, believing it was a form of worship which was not only acceptable to God, but acceptable to all faithful people in all parts of the world of whatever denomination, for it was an interesting fact that sometimes the prayers and portions of the Liturgy were used by Presbyterians, Congregationalists, Baptists, Wesleyans, and others, which was a further proof that the Liturgy was scriptural and faithful.

A wealthy gentleman, who had given \$20,000 to build a church for a poor congregation, lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to ——— Church, it would set you up in business." "Sir," was the reply, "that is the only money I have saved, and it yields me a rich and unfailling interest"—*Selected*.

THE sublimity of wisdom is to do those things living which are to be desired when dying.—*Bishop Taylor*.

## CANADA AND THE JESUITS.

By GOLDWIN SMITH, IN MACMILLAN'S MAGAZINE FOR OCTOBER.

(Continued.)

The French Revolution for the time estranged Quebec with its clergy from Old France. But the estrangement is now at an end, and France is recognized as the mother country. France on her part welcomes the returning affection of her daughter, and the old relations, saving the political connection, are renewed.

The history of Canada used in the French schools is a history of French Canada alone. Scarcely does it notice the existence of the British Provinces. In a perfectly national spirit it magnifies the victories of the French in Canada over the British, belittles those of the British, and presents the British in an odious light. It accuses the English of wishing to treat French Canada as they treated Ireland, and ascribes the deliverance of the French to their own patriotic efforts, animated by their religious faith, and seconded by fear of the United States which drove England to concession. It is evidently intended to implant in the heart of the young French Canadian allegiance to French Canada as a separate nation, love of France, and antagonism to the British conqueror.

But the aspirations of the French are not confined to the Province of Quebec. "La Verite" as we have seen, boasts that they have conquered the eastern townships of Ontario. Politicians of Ontario styling themselves Liberals, but under the influence of the Catholic vote, have helped to open the gate; the French have not only introduced their language into the schools but their ecclesiastical system into the localities, and resistance to them now comes late. Their advance is probably helped by a Protectionist policy, which, applied to a country like Canada, produces commercial atrophy, and sends many of the best of our British farmers out of the country, thus making room for the Frenchman, who is content with pease-sonp while the English man requires beef. But into the North-Eastern States of the Union also the French have passed by hundreds of thousands. There are said to be one hundred and fifty thousand in Massachusetts alone. The French priesthood of Quebec scent a danger to faith from this connection, and "repatriation" has been attempted, it is needless to say, in vain. Apparently the lingual and intellectual unity of the continent, on which the unity of its civilization depends, is in jeopardy from the intrusive growth of a French nation. It will not be saved by the statesmanship of American politicians, whose treatment of the Canadian question vies in feebleness, inconsistency and vacillation with the treatment of the Irish question by their British counterparts. Thus strangely the struggle between the rival races for ascendancy in the New World, which seemed to have been settled for ever on the Plains of Abraham, is now renewed in a different form.

The ambition of French nationalism is extended to the Canadian North-West, where there is a population of French Half-breeds under clerical rule, the political power of which during the infancy of the settlement has been sufficient to force bilingualism on the Legislature of Manitoba. But in that quarter there is little hope for the Nationalists. The half-breed population does not increase, and if immigration takes place on a large scale it will soon be overwhelmed.

Till now there have been two political parties in Quebec, the *Bleus* or Tories and the *Rouges* or Liberals, connected with the Tory and Liberal parties of Ontario, though in a loose way, and,

especially in the case of the *Bleus*, with more of interest than of principle in the connection. But now, in the person of Mr. Mercier, a Nationalist and Ultramontane leader, independent of any Dominion party, has arisen. He calls all good Frenchmen to union on the ground of nationality. "Cessons nos luttes fratricides, unissons-nous." He says it is time that the Blue and the Red should be blended in the Tricolour. Apparently the people answer to his appeal. He has at all events got power into his hands, and seems likely to hold it.

No one can blame the French for their aspirations, which are natural, or for their attachment to their own mother country, which is natural also. An English colony placed in their circumstances would do as they do except that it would not put itself under priestly leadership and rule. But this does not alter the situation. Imperialism in the case of Canada has two things to accomplish. It has to separate this line of Provinces permanently from the English-speaking continent of which they are the northern fringe, and it has to fuse British Canada and New France into a nation. What chance is there of thus fusing a French Ultramontane theocracy with a community of British Protestants? If, as "La Verite" says, the ideal of the French Canadian people is not the ideal of the British Canadian, and he is making towards a totally different goal, how is it possible that the two elements should really become partners in the foundation and development of a nation? Where, it may further be asked, is the use of constraining them to make the attempt? What is gained for Canada, for the mother country, or for humanity, by thus forcing or bribing two antagonistic civilizations to remain in quarrelsome wedlock within the same political pale?

The conflict was sure to come, and it has come. On what field battle will be joined it is not easy to say. The Government, while its organs challenge the people to try the question in the courts of law, itself bars access to the Supreme Court, and has even had recourse in Parliament to most questionable strategy for that purpose. The Equal Rights Association is to have an interview in a few days with the Governor-General, but the Governor-General is a Constitutional puppet in the hands of his Ministers, with whom, moreover, his own sympathies as an extreme Tory are known to be, and nobody expects the interview to have any practical result. Its chief fruit will probably be exhortations to peace, which, is an excellent thing, but cannot be permanently established without justice. The only lists apparently open for the combatants are the courts of Quebec, in which the Jesuits have brought a libel suit against "The Toronto Mail" for admitting to its columns a document called the Jesuits' Oath. Out of this suit appeals may arise which will bring the question of principle with regard to the incorporation of the Jesuits before superior and impartial courts. The verdict of a Quebec jury in such a case could obviously settle nothing. It would be the verdict of the Jesuits themselves.

In the meantime reflections suggest themselves.

1. Imperial Federationists must surely be sanguine if they think that the difficulty of this French nationality will disappear in Federation. To the French Canadians Imperial Federation or anything that would tighten the tie to Great Britain is an object of abhorrence. They were at first disposed to give the present Governor-General a cool reception because they had been told that he was an Imperial Federationist. In a war with French the hearts of the French Canadians, if not their arms, would be on the enemy's side. Distance is not the greatest of obstacles with which the Federationists have to contend. Australia is inhabited by a single race, and lies in an ocean by herself. How can the same treatment be applied to her and to Canada, divided as she is

between two rival races, and at the same time joined to a great continent inhabited by the kinsmen of one of them?

2. Reformers who propose to cut the United Kingdom in pieces and pass it through the wonder-working caldron of Federation will perhaps hesitate for the future to appeal to the triumphant success of Federation in Canada as a proof of the safeness of their experiment: not that there would be the slightest analogy in any respect between a union of the North American Colonies under Imperial tutelage and a dissolution of the legislative unity of the British Islands.

3. Those who think that nothing is easier than the creation and operation of a federal union, no matter what the materials may be, or what may be the prevailing tendencies at the time of federation, have also a lesson here set before them. British and French Canada were divided from each other by race and religion; but there was not on the part of the French Canadians towards British Canada anything like the active hatred which has been stirred up among the Irish towards Great Britain. The circumstances in which a political arrangement is made, and the tendencies prevailing at the time of its introduction, require consideration at the hands of statesmen as well as the arrangement itself.

4. We have an inkling in the case of Quebec of the treatment which a Protestant minority would receive at the hands of a Roman Catholic and Celtic Legislature in Ireland. The Jesuits' Estates Act endows out of the public funds, to which Protestants as taxpayers contribute, not only a religious body opposed to Protestantism, but a Society the special and avowed object of which is to destroy Protestantism and to subvert Protestant institutions, as well as to put civil rights and liberties under the feet of the Pope.

5. The fourth reflection is one to which the attention of British Home Rulers is specially called. Their instrument for keeping an Irish Parliament in the traces, and preventing divisions of Legislatures from being followed by dissolution of national unity, is an Imperial veto on Irish legislation. Now this very expedient was tried by the framers of Canadian Confederation. The veto given to the Dominion Government upon Provincial legislation is perfectly general, no limitation of any kind being suggested by the British North America Act; nor can there be any doubt that it was intended to keep the action of the local Legislature in harmony with the general policy of the country, and at the same time to protect minorities of race and religion in the several Provinces. That such was understood to be its object plainly appears from the debates on Confederation in the Canadian Legislature. Mr. Mackenzie, afterwards Premier of the Dominion, adverting to the possibility of injustice being done by a Provincial majority of race, said, "I admit that it is reasonable and just to insert a provision in the scheme that will put it out of the power of any party to act unjustly. If the power that the central authority is to have of vetoing the doings of the local Legislature is used, it will be ample, I think, to prevent anything of that kind." "The want of such a power", Mr. Mackenzie observed, "was a great source of weakness in the United States, and it was a want that would be remedied in the Constitution before very long." The disruption of the American Union by Southern secession was vividly present to the minds of the architects of Canadian Federation, and led them to fear and avoid above all things weakness in the central power. Mr., afterwards Sir John, Rose said, "Now, Sir, I believe this power of negative, this power of veto, this controlling power on the part of the Central Government, is the best protection and safeguard of the system; and if it had not been provided, I would have felt it very difficult to reconcile it to my sense of duty to vote for the resolutions."

Opponents of the measure, such as Mr. Dorion and Mr. Joly, in criticizing it took the same view of the power of veto.

One of the ablest and most eminent among the fathers of Confederation was Sir Alexander Galt. Everything relating to the framing of the Constitution was fresh in memory when, in 1876, Sir Alexander published the pamphlet on Church and State, already mentioned, as a warning blast against the danger with which the civil rights of Protestants and of the laity generally were threatened by ecclesiastical encroachment in Quebec. With regard to the veto he says:

The veto by the Federal Government is the real palladium of our Protestant liberties in Lower Canada. I have already shown that our educational rights are only safe under its shelter, and that our representation guarantee will, some day, "dissolve into thin air" without its exercise. Let me now point out that in the firm but moderate use of this vast power safety may yet be found from the undue encroachments to which both Protestants and Catholics are exposed. But it is negative only, and if the opportunity for its exercise be lost, it is impossible to remedy the evil.

Now mark the result. The Jesuits' Estates Act, by which Protestantism and Civil Right are compelled by an Ultramontane majority to pay for their own subversion, is about as clear and as strong a case as could have been devised for exercising this "veto power" and invoking the protection of this palladium. What follows? The grand safeguard totally fails. Both the political parties alike, in dread of the Catholic vote, shrink from the application of the veto. Not only so, but they in effect give up the political veto altogether. They proclaim that the veto cannot without violating the principle of self-government be exercised except in cases where the Provincial Legislature has exceeded the legal jurisdiction, and when the veto in fact would be superfluous, since the Act would be declared void by a court of law. "Quebec must be allowed to do what she likes with her own." She is at liberty to tax her Protestants if she pleases for the destruction of their own religion. So much for the "vast power", the grand "guarantee", and the "real palladium"!

Would not the very same thing take place so soon as the Irish Parliament did anything calling for the exercise of the Imperial veto, either in the way of oppression of the Protestant minority or of departure from the policy of the Empire? Would not British parties, dreading the Irish and each other, shrink, as Canadian parties have shrunk from the use of the power, and under the name of respect for self-government allow timid counsels to prevail? There can be little doubt as to the answer to that question if the party system continues to exist, especially as the Irish vote in Great Britain is large and would of course be arrayed on the Home Rule side. The veto power would prove a nullity, and the separation of Ireland from Great Britain would be virtually complete.

GOLDWIN SMITH.

P. S. August 2nd.—The reception of the petitions against the Jesuits' Estates Act by the Governor General has now taken place at Quebec. The result was what it was sure to be. His Excellency repeated in substance the speech of the Roman Catholic Minister of Justice, Sir John Thompson, including the somewhat hazardous assertion that the Jesuits in the nineteenth century have always been loyal and quiet citizens. The people might as well have presented their petitions to Apis as to a Governor-General bound to act and speak as he is directed by his constitutional advisers. Apis indeed would have been neutral, whereas His Excellency's personal sympathies have not been concealed. This interview has settled nothing. It was confidently reported that the opinion of the British Law Officers had been taken. This would not have settled much

either, even as to the purely legal question which is the least part of the matter. The people would hardly have been satisfied without the judgment of their own Supreme Court.

G. S.

A NOBLE AND ELOQUENT APPEAL BY THE BISHOP OF ROCHESTER.

The charge of the Right Rev. Dr. Thorold at his last Quadrennial visitation, Oct. 15th, concluded with the following eloquent and broad-spirited passage:—

'My brethren, great is our trust and magnificent our opportunity. We are servants of a Church which, in a unique position between the Communion of the East and West, is stretching out her arms over the civilized world, and is rapidly gaining a vantage-ground for good, which, in our children's time if not in ours, may give her a noble, because spiritual, empire, and which on all sides, as I have had occasion to observe from Winnipeg and Barbados, and from Brisbane to Vancouver, is full of robust and energetic life. But this Church is one. Its solidarity is a patent fact, though it be an unwelcome truism, which we must not evade. With our eyes and minds open we have all of us equally accepted its history, its formularies, its discipline. We are, as much as outside organization can effect it, members one on another. Let us walk in love, as Christ also loved us, and gave Himself for us. The corrosive sublimate in all hostile criticism is not truth but injustice. Mere hard hitting is of no consequence, and a man of sense and self-respect, when the quick pain to his self-love is over, accepts readily, if he may not welcome thankfully, the penetrating if somewhat rough judgment which has convicted him of error. I advise you not to care too much about being thought narrow; it is but a word of proportion and relation, and if not applicable in the sense of contracted or reserved sympathies is in course of time honourably true of all who prefer truth to voliteness; nay, it may often be a charge of which we need not be in the least ashamed. But to be cold-hearted and self-sufficient, to be unreal or insincere, to run away from our principles as soon as we find it inconvenient to hold them, or to hide ourselves behind the straw shield of dead phrases, suspecting that they are dead but not daring to inquire, to desire victory for self rather than for Christ, and to borrow the world's weapons for the Church's service—this let us dread, from this let us ask to be delivered, for it is the snare of the devil and the denial of God. My brethren, let us utterly scorn to be either ungenerous or unjust. It is possible for even good men to be both these, and with the best motives, and without knowing it. By being ungenerous, I mean, the coldly and stiffly declining to give others credit for the place they are filling, and the work they are doing, and the mischief they are combating, and the liberties they are vindicating, and the truths they are defending, and the sacrifices they are offering, and the devotion they are inspiring, and the triumphs they are preparing, because in some things, and those it may be supremely important, they may not see with our eyes, nor borrow our phrases, nor value our company, nor appreciate our esteem. By being unjust I mean deliberately and repeatedly attributing to others motives, doctrines, or purposes, which they have distinctly and even indignantly repudiated again and again.

'It is a stinging injustice to say of Evangelical clergymen as a whole that they undervalue Sacramental privileges, or ignore the claims and authority of the Historic Episcopate, or are indifferent to the seemliness, even the majesty of Divine worship, or have a secret contempt for learning; and it is an equal injustice to an

Anglican to say that he denies the necessity of conversion, or ignores the doctrine of justification by faith, or shuns a Dissenter as a natural enemy, or rejects the priesthood of the laity; and it is almost a ludicrous injustice to the so-called Liberal Churchman to say that he does not value dogma because he feels uneasy at some expression in the Athanasian Creed, and does not think it suitable for public recitation in church, or that he is so incessantly occupied with the material and social and intellectual necessities of his people that the starving of their souls has been permitted inensibly to descend into the region of selfish if not puerile vulgarities. Once more: it is, I am persuaded, a real injustice to many of those whom most Churchmen, without meaning offence, described as Ritualists, to say that all they want is to return to Rome, and bring us back with them. As a matter of fact, most of them would be quite satisfied with the optional use of King Edward's First Prayer-book, and none of them would consent to surrender Anglican independence for a hollow and artificial unity. It is also simply false to say that all they care about is a dramatic and sensuous ritual, when some of them, I may say many, have spent their strength in the blessed duty of evangelising the poor and tempted in the lowest parts of great towns, and when others are offering their lives, whether at home or in foreign heathendom, in a passionate and beautiful devotion, which to imitate is much better than to disown. I know better, you know better, we are all of us coming to know better; only let us not fear to say so, and to transfigure our differences with charity. Some day we hope to meet in the unclouded light, and perfect sympathy, and spotless holiness, and majestic worship of the life within the veil; let us anticipate it now, and keeping what we have, sharing what we know, and hoping where we cannot see, we will leave it to our Master to be our Judge.'—Church Bells.

NEWS FROM THE HOME FIELD.

ALBION MINES.—The Rev. Canon Partridge, D.D., Diocesan Secretary, was here on the Feast of St. Simon and St. Jude, and made a most powerful appeal for the Board of Home Missions. The Rector said shortened evening prayer; the Lesson being read by Rev. H. A. Harley, Rector of Pictou, who also spoke briefly to the same point as Dr. Partridge. In spite of a wet evening the attendance and offertory were fairly good.

WESTVILLE.—The workmen of the Intercolonial Co's mine have given \$113 dollars last pay day to St. Bae's Church building fund, and there is more to come. W. E. McLellan, Esq., Inspector of Schools, subscribed \$2 to the same fund.

Messrs. Mark Connors and Thos. Hall have been active in obtaining the workmen's subscriptions. The church will soon be opened.

BRIDGETOWN.—A large number of the parishioners of both sexes, connected with St. James' Church, assembled at the Rectory on Wednesday evening, preceding the departure of the Rev. L. M. Wilkins for his new field of labor in Fairfield, Me., to present him with a numerous signed address. The ladies of the congregation also availed themselves of the opportunity to present Mrs. Wilkins with a beautiful purse containing the handsome sum of \$61.50, also accompanied with a kind address. The address to Mr. Wilkins was signed by Messrs. Knight and Lockett, churchwardens, Albert Moore, vestry clerk, and 89 others. Mr. Wilkins has been connected with the parish sixteen years or more; and the address referred to the progress made during his incumbency, notably the redemption of the large and commodious Rectory from a burdensome debt; the building of the new and beautiful parish Church of St.



James', and new interior of St. Mary's Church, at Belleisle, in all of which good work he had ably and materially assisted as their priest and minister.

The address also noted the improvement made in the services, and Mr. Wilkin's ability as a preacher, expressed the good wishes of the parishioners for himself and estimable lady in the future.

The address to Mrs. Wilkins referred to her untiring labours in the general work of the parish, and as leader of the choir, and was signed by over thirty of the parishioners.

**RIVER PHILIP.**—A meeting of the Amherst Deanery was held on Oct. 22nd and 23rd, at Collingwood. On the evening of the 22nd, the new church erected under the supervision of Rev. V. E. Harris, our indefatigable labourer in the vineyard of Christ, was formally opened for the service and to the glory of God. The Rev. W. C. Wilson presided at the organ; and the clergy entered the west door to the strains of that old favorite, "Onward Christian Soldiers." Upon reaching the chancel steps the procession opened; and proceeded in regular order; Rural Dean Moore leading. Evensong was said by Rev. G. R. Martoll, and Revs. A. M. Bent and A. E. Wilkins read the special Lessons for the occasion. A most appropriate sermon was preached by Rev. D. C. Moore, from I Cor. v. 5-7: "For we walk by Faith: not by sight," after which Rev. V. E. Harris made a few *apropos* remarks—very heartily thanked the good people of the district for their universal kindness and substantial assistance; and concluded by introducing the Rev. S. Gibbons and Rev. J. R. S. Parkinson, who followed with excellent addresses on the subject of "Church furniture, &c.," and "Worship," respectively. After the blessing, "Through the night of doubt and sorrow," was sung as a Recessional. The offertory was asked to aid in providing seats for the new church, which are to be free.

On the morning of the 23rd, service was again held, and the Blessed Sacrament administered. Morning prayer was said by Rev. C. French, who has only recently come amongst us to take charge of Bay Verte and Tideish Mission. The sermon—a very able and eloquent one—was preached by the Rev. J. R. S. Parkinson.

In the afternoon the business meeting of the Chapter was held in the church, when the subject of Missions in general was freely discussed, and the urgent need of enlisting a travelling Missionary for the Deanery; as well as other important business transacted. Evensong was said at 7 o'clock, after which Revs. Wilson and Parkinson spoke at length upon the "History of the Church," the former undertaking to prove Her identity and continuity up to and beyond the Reformation—the latter dealing with the "Oxford Movement," the wonderful progress which could be attributed to that important event; and the great success which is to-day attending the noble efforts of Churchmen in every quarter. Rev. H. H. Pittman acted as organist. All the above services were well attended, and were most impressive and hearty. Too much cannot be said in praise of the people of that part of the Mission, who so greatly assisted and exhibited such a deep interest in the welfare of the Church and Her work.

The Mission is at present in charge of Rev. H. H. Pittman, under the direction of Rev. V. E. Harris.

**PORT MULGRAVE.**—Harvest Thanksgiving services have been held in the three churches of the above parish, viz.: in St. Andrew's on Sunday evening, Oct. 20th; St. John's, Middle Melford, on Wednesday evening, Oct. 33rd, and in Holy Trinity, Oyster Ponds, on Sunday, Oct. 27th. All the above were well attended. The decorations were very beautiful, consisting of fruits, corn and flowers, for which thanks are

due to the ladies. The singing was very hearty, reflecting great credit on the Rev. Mr. Lloyd, who has devoted a good deal of his time to the improvement of the musical portion of God's service in each of his Missions. The sermons were all very appropriate to the occasion, and the offertories will be forwarded to B. H. M. Fand. Miss Lloyd presided at the organ in the churches of St. Andrew's and St. John's; and Miss Adeline Carr at the Church of Holy Trinity, Oyster Ponds.

#### DIOCESE OF FREDERICTON.

No report

#### DIOCESE OF QUEBEC.

No Report.

#### DIOCESE OF ONTARIO.

**ORDINATION.**—The Lord Bishop of Ontario directs me to give notice of a general ordination to be held in Kingston, on December 21st. Candidates are requested to communicate with me as to the papers required, and the date of examinations, &c., &c. Yours, &c.,  
T. BEDFORD JONES, LL.D.,  
Archdeacon and Chaplain.  
The Rectory, Napanee, Oct. 30th, 1889.

**APPOINTMENTS.**—The Rev. Mr. Hague, lately ordained has been sent by the Bishop to Navan, the Rev. F. B. Norrie to Clarendon, and the Rev. Mr. Clay to Combermere. The Rev. G. W. White, Rector of Iroquois, has been appointed to the Incumbency at Trenton, and the Rev. F. W. Armstrong, Curate at Trenton, to Iroquois.

**ODESSA AND THORPE.**—The parishes of Odessa and Thorpe celebrated their Harvest Festivals recently. Several of the choir boys of All Saints', Kingston, went out and joined forces with the local choirs (which are now surpliced), and were most heartily welcomed. Several of the boys at both villages have excellent voices.

**GANANOQUE.**—The services at Christ Church are both musical and hearty. The altar is richly carved and the brass altar cross and vases are very handsome. The rood screen and pipe organ are also much admired. The large surpliced choir, enables the rector to have all services choral. The seats are free and the parish prosperous.

#### DIOCESE OF TORONTO.

**SUNDAY-SCHOOL EXAMINATION.**—The Sunday School Committee of the Diocese of Toronto beg once more to call the attention of the clergy and superintendents to the annual examination for Sunday School teachers and scholars to be held on Saturday, the 7th day of December, next, upon the "Institute Lesson" for the past year, on the Collects and the "Life of our Lord."

The value of these Annual Examinations is so strongly felt in the Church at home that every year adds to the number of teachers and scholars who go in for them. It is hoped that in time it may be the same in our Canadian Church.

The Committee feel that much depends upon the personal influence and interest of the clergy and lay superintendents; and they would most respectfully urge the importance of bringing some little pressure to bear upon the teachers and scholars in our Sunday Schools to induce them to send in their names for enrollment.

Examination questions upon the "Institute Lessons" for the past year have been prepared in two grades, one for teachers and one for scholars, and will be forwarded on request. The examinations on these papers are to be

conducted by local examiners at every local centre where six candidates in either of these grades are willing to present themselves.

Several applications for enrollment have been already received and others will be received up to the 16th of November inst., by the Secretary Treasurer of the Synod, David Kemp, Esq., Synod officer, Wellington Street East, Toronto.

No fees charged for enrollment; but candidate who present themselves for examination are required to pay a nominal fee of 25 cents to cover the expense of printing, &c.

The papers will be examined in Toronto and the result published in "The Teachers' Assistant."

Candidates who succeed in obtaining 50 per cent. on each paper will be ranked in the first class in honors; those who secure less than 50 but not less than 35 per cent. on each paper, will be placed in the second class in honors. The names and marks of the successful candidates will be published in the "Teachers' Assistant."

The form of application for enrollment is as follows:—

Please enroll my name for the Diocesan S. S. Examination to be held on December 7th, 1889. (Yours, name in full). P. O. address, Teacher (or scholar) in St. ——— S. S. parish (or mission) of J. FIELDING SWEENEY, D.D., Chairman S. S. Committee Diocese of Toronto.

**MINISTERING CHILDRENS' LEAGUE.**—Mrs. Allan Macdougall, Central Secretary for Canada of the Ministering Childrens' League will be grateful if every lady in charge of a branch in Canada will kindly communicate with her, as she wishes to keep a record of all branches and to be able to publish a full report in December. Address 98 Rusholme road, Toronto.

#### DIOCESE OF NIAGARA.

**MILTON AND HORNBY.**—This old steady going parish has of late been shewing some laudable zeal and enterprise in the improvement of its churches and parsonage. The congregation of Grace Church, Milton, besides having erected, furnished and paid for a commodious vestry room, suitable for Bible and Confirmation classes and vestry meetings; have also changed the one story parsonage into one of two stories, and otherwise improved it at a cost of about \$1,600, which, with some assistance from Hornby, is very nearly all paid. The next improvement spoken of is the repairing of the church, or the building of a new one.

The congregation of St. Stephen's Church, Hornby, have also, and quite recently, been shewing a proper regard for the decency and adornment of the house of God. The expense incurred being nearly if not quite already met.

**BRAMSVILLE.**—The laying of the corner stone of the Church of St. Alban the Martyr, the first Church of England edifice ever erected in Bramsville, (which was referred to in the last number of the CHURCH GUARDIAN), took place in the presence of an immense congregation on Thursday, Oct. 24th, at 2 p.m.; but these further particulars are of interest:—The clergy present were: Rev. Rural Dean Gribble, of Port Dalhousie, Rev. Canon George Bull, M.A., of Grimsby; Rev. P. L. Spencer, of Thorold; Rev. Thomas Crooghegan, of St. Matthew's, Hamilton; and Rev. F. C. Piper, the indefatigable Mission Priest. It is to his exertions, aided by the energetic efforts of the building committee, and of the congregation, that matters stand as they do at present. Rev. C. R. Lee, M.A., Rector of Holy Trinity parish, Barton, owing to detention of the train from Hamilton, arrived late on the ground and took his seat with the choir.

At about 2 p.m. the clergy, properly vested, proceeded to the platform and took places

thereon. The Mission Priest then invited the building Committee to the platform, together with the Treasurer of the Church, Mr. William Gibson, and the contractor, Mr. John Beatty. The Rural Dean then began the services for the occasion, the responses being heartily given by the clergy, the large choir and the congregation. The hymn, "Christ is our corner stone," having been enthusiastically sung, the stone—the gift of Mr. William Gibson, owner of the quarries, was unveiled by removing the Union Jack; the trowel was presented by the Reeve to the Mission priest, who by unanimous vote of the vestry had been requested to perform the ceremony. A box containing the history of the Church of England in Beamsville, the coins of the realm, copies of the *Dominion Churchman*, the *Church Guardian*, and the *Living Church*, the organ of the Mission of Smithville and Beamsville, was deposited in the cavity, and the stone lowered. The solemn invocation was then pronounced, the stone was deposited in its place and adjusted, and the hymn "O Lord of Hosts, whose Glory fills," followed. The final prayers were then said, and "The Church's One Foundation" was sung as an offertory hymn. Brief, yet very excellent addresses were then delivered by the clergy present. The Rev. the Rural Dean speaking upon the necessity of self-sacrifice on the part of the congregation of the new church; the Rev. Canon Reed upon the need felt by man in all ages for places of public assembly for worship, and the need especially in the Christian Church; Rev. Canon Bull, after referring to the life of St. Alban the Martyr, spoke upon the History, the Creeds and the Liturgy of the Church of England; Rev. P. L. Spencer, upon the necessity of a Church of England edifice to the community in general, both in regard to use and to ornament, and referred at length to the movement for the union of Christendom now agitating every one, and the efforts of the Church of England and her sister Episcopal churches towards this end; and Rev. Thomas Geoghagan gave a most excellent address upon the need of erecting not merely an imitable church edifice, but also a Christ-like structure in the daily life and conduct. The hymn, "Through the night of doubt and sorrow" was then sung. The Reeve, Mr. Gibson, and Mr. Beatty, gave a few brief words of congratulation, followed by the Doxology and the Benediction.

In the evening a most successful social was held at the house of Mr. William Kew, one of the building committee. A large number were present and all enjoyed themselves greatly.

It may be added that during the past year the congregation have bought and paid for an organ and the lot whereon the church stands; also that with a small membership of by no means wealthy people, over \$900 towards the new church has been subscribed.

The Building Committee are: Rev. F. C. Piper, Chairman ex-officio; Joseph H. Zimmerman, Chairman. D. F. H. Wilkins, Secretary; George Rogers, William Kew.

#### DIOCESE OF HURON.

WINGHAM.—The Rev. Canon Davis preached Thanksgiving sermons in St. Paul's Church on Sunday, the 20th, to large congregations. The sacred edifice being crowded, especially in the evening, with a congregation which listened with much interest to the earnest and interesting discourses.

The church was neatly decorated for the occasion, and the singing particularly good. The Rector, Rev. H. Moorehouse, conducted the services.

On Monday evening the Rev. Canon Davis delivered a lecture on "Travels," which attracted a good attendance and elicited a most warm and cordial vote of thanks. The proceeds are towards a fund for the proposed new church, and netted a nice sum.

RIDGEMOUNT.—The Rev. Canon Richardson, of London, preached here on Sunday, 27th, to large congregations, on the subject of Harvest Thanksgiving. In the afternoon he addressed a large gathering of Sunday School workers of all denominations who assembled in the church.

Rev. Mr. Bart read prayers and conducted the services. There is a good work going on here, although the Church is not so strong as in many other places in the county.

LONDON.—Christ Church was crowded to the doors last night with a deeply interested congregation, who listened to a powerful sermon by Bishop Baldwin. The preacher chose for his text Matt. xxi., 11, 12 and 13, and drew many lessons from the dealings of the King with the "man who had not a wedding garment," and closed with an invitation to all to provide for themselves by putting on the robe of Christ's righteousness, and thus prepare themselves for the marriage feast.

MITCHELL.—The Rector some time since thought it well that the C. E. T. S. meetings should be discontinued in the Temperance Hall, and that services, with the shortened form of Evening prayer and a Gospel Temperance sermon or address, in the church, should take their place. The first of these gatherings was held recently, when the Rev. D. A. Mockridge preached. Last Monday evening the second service of a like character was held, when the Rev. Canon Davis preached an excellent sermon from the text, "Woe to the Drunkards." Miss Mabel Dent sang very sweetly, during the taking up of the offertory, a solo, "The Ninety and nine." There was a good congregation. It is believed that these services will be productive of much good.

The members of the Women's Missionary Association have lately sent out two large bales of clothing and toys to the Northwest and another is to follow.

The Rector has issued the plan of work for the winter months. There will be service every Wednesday in the church, with lectures upon special subjects, after which the Teacher's Preparation class will be held. There will be a short additional prayer meeting once a month after evening service on Sunday, and another after Sunday school. A series of socials will be held once a month, and prayer meetings from house to house every fortnight. Prayer meetings will also be held in the country. An occasional Gospel Temperance service, C. E. T. S., will be held in the church, and confirmation classes will shortly be commenced. The Women's Missionary Association will meet once a fortnight.

#### DIOCESE OF ALGOMA.

SIR,—Will you kindly allow me space in your columns to acknowledge, very gratefully, the receipt, through Mrs. Crawford, (the Rector, Church of the Ascension, Hamilton) of the sum of \$100, (collected by her while still resident in Brockville) of which, according to instructions given, \$75 is to be refunded in the purchase of modern theological works to be placed on the shelves of our Diocesan Clerical Library, and the balance applied to incidental expense, such as the printing of catalogues, &c. In no more practical or permanent form could the friends of the Diocese confer a benefit on it than by thus replenishing our Infant Circulating Library, and so supplementing the necessarily scanty stock of literary and theological love already in the possession of our missionaries. I may add that in order to secure, in the outlay of this contribution a variety of theology fairly reflecting various schools of thought to be found in the diocese, I have requested each of the clergy to suggest the names of three works which he would like to see added to the Library. All monies contributed to its support in the future will be ex-

pendent in the same principle. Books desirable for this purpose, will be thankfully received, prepaid, by the Librarian, Rev. Rural Dean Lloyd, Huntsville. E. ALGOMA. J

Sault St. Marie, Oct. 30th, 1889.

The Bishop of Algoma begs to lay the following letter before the friends of his diocese. It tells its own sad tale and needs no comment:

RED ROCK, October 20th, 1889.

My Dear Bishop.—I am grieved at heart to have to send you the sad tidings that our new Mission House at Negwonenang with all the property which we possessed there is in ashes, the stoves only excepted.

Two weeks ago I wrote to you telling your lordship that the Indians had come down to take us up, but when the canoes were loaded, the Indians had so much stuff for themselves that there was no room for Mrs. Renison or May to enter, and so Georgie and myself went up in order that we might take out the potatoes before freezing, and also lay in a supply of fish for our dogs, intending after this work was accomplished to come down again after Mrs. Renison and May.

On Thursday morning, the 17th October, we had all our fish and potatoes safe—21 bags of beautiful potatoes in our cellar, and 1400 fish hanging for winter use—breakfast preparing and a strong west wind blowing, and had been blowing for 15 hours before. I went over to Thomson's house advising, if possible, that the nets should be taken in, or else they would soon be destroyed. Georgie was still in bed up stairs sleeping; when I returned I found him sitting at the kitchen stove; he came down stairs during my absence, being awakened and half stupefied by the smoke, but of course he knew nothing of whence it came, and did not notice it much. I soon detected the burning, went up into the attic and found to my horror, that the flames had made so much headway, that I was obliged to return at once or else I should be suffocated. I gave the alarm and all the Indians assembled as quickly as possible, but it was too late. The house was dry and a strong wind fanning the flames. We managed to save a few windows, and a few doors, and some flour that was in the cellar. I had to borrow a hat, a pair of shoes, and a blanket to return, and what food we used. An Indian woman took off her moccasins for Georgie, as he had nothing but the stockings which were on his feet. All our clothes and bedding except the few things that we had here are all gone. All Mrs. Renison's trunks and jewelry, a good part of a chest of tea, feather pillows, bedding, moccasins, quilts, blankets, two clocks, and all our furniture (except chairs) knives, forks, cups, and plates, all gone. All the potatoes roasted in the cellar. I hope the Lord will enable us not to murmur. I believe the cause of the burning was this: The strong wind shook and loosened the stove pipes that projected outside over the roof and disjoined them within. I had mended them so secure a day or two before, that I never thought of a wind shaking them, and besides they stood so many storms before. This is a very great loss both to the Diocese and to the Missionary. Of course we must now live at Red Rock in the old house for the winter, but we thank God even for this. If Mrs. Renison had been at the Mission she would have been even worse; she would have to stop with the Indians. I brought down Thomson with me, who will now stop here for a time to fix the house, and finish the church when the grant comes from the S. P. C. K.

If a north wind had blown during the burning the church as well as the mission would have been consumed; so matters might have been much worse than they are. Thank God no lives are lost, and the Lord will surely enable us to bear any personal loss we have sustained.

Mrs. Renison is a sad state of mind, as the Mission house at Negwenang was the only comfortable dwelling we ever had, since we came to Canada, and God only knows the hardships and worry of mind that the building of that house entailed.

A few of the men working on the railroad are coming on Tuesday to fix the old house so as to keep out the wind and snow. Mrs. Renison and the children will stop at the hotel for a few days till it is made comfortable.

I remain, Dear Bishop, your obedient serv't,  
R. RENISON.

The Bishop would suggest to any friend, who may desire to aid the Mission in this great emergency, that contributions in money (for the rebuilding of the Mission house,) or of clothing, etc., be sent direct to Rev. R. Renison, Neepigon, Ont.

DIOCESE OF MONTREAL.

MONTREAL.—*Lay Helper's Association.*—On All Saints' Day the first annual celebration of the Holy Communion for the Diocesan Lay Helper's Association as a Body took place in Christ Church Cathedral at 8 a.m. There was a large attendance of the members of the Association. The Lord Bishop of the Diocese, the Rector of the Cathedral, (Rev. Dr. Norton), the Very Rev. the Dean of Montreal, and the Revs. E. A. W. King and W. Abbott Smith entered in procession from the Chapter House, preceded by seven members of the Association clad in surplices, and who under the direction of Mr. Corbett, the organist, acted as a choir. The music for Kyrie, Gloria and Sanctus, was "Helmere," and the service throughout was monotoned; Hymn 3rd A. & M. was sung kneeling, whilst the Bishop administered to the priests present. As a Recessional the *Nunc Dimittis* was used. A very earnest and most practical address was delivered by the Dean on "The Priesthood of the Laity," in which he pointed out in what that priesthood consisted, and how it differed from the ordained ministry of the Church, and he called upon the Lay Helpers to realize their responsibility: recognize the gift special to each one; be ready and willing to exercise that gift and not seek to do duty in spheres for which the gift did not fit them, and in closing he expressed his strong interest in and hopes for the work of the Association. The service throughout was hearty and most reverent, and the thanks of the members are due to Mr. A. D. Nicolls, who made the arrangements and acted as choir-master. The Bishop acted as celebrant, with Mr. King and Mr. Smith as Epistoler and Gospeler. Several of the clergy of the city were present in the church, though taking no part in the service; amongst them Canons Ellegood and Muloch, and Rev. James Walker.

ALL SAINTS' DAY was marked in the city by services in the various churches, Anglican and Roman. Evensong was also said at the Church of the Redeemer, Cote St. Paul.

For further *Home Field News* see pp. 41 & 14

DIOCESE OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S.

The Harvest Festival for the above parish was held on Thursday, Oct. 10th. During the preceding day willing hearts had most beautifully provided fruit of almost every tropical variety—flowers and vegetables of all kinds, which had been artistically placed on the screen and in the chancel by loving hands; choice offerings of flowers, fruit and vegetables were arranged around the dais of the altar by the Rector, who also offered the choicest of all specially on the altar, grapes, corn and flowers.

The new banners of the Guilds of St. Stephen and St. Mary were used for the first time; six of them on the walls of the transept, and the

two violet Episcopal banners filled niches in the reredos on either side of the altar cross. Naturally special care was bestowed upon the font, pulpit, lectern and rood screen; all of which were exquisitely garlanded and decorated; the crosses of white flowers on the font and pulpit were simply beautiful, but even these were surpassed by the grand cross which was laid on the rood over the chancel screen; this was made of white orchids. The palm branches, bananas, date palm and poke boy palm added beauty to all, as they were everywhere with their fresh green color and grace of foliage. The altar and ratable were radiant and lovely with bouquets of flowers in pots, the choicest being in the vases. Two sheaves of barley were on either side of the altar, whilst a larger one, surmounted by a bunch of grapes stood at the foot of the Calvary under the shadow of the cross: speaking of the sacramental veils whereby the Body and Blood of Christ were conveyed to the faithful in the Sacrament of the altar. So early on the Festival morning the Eucharistic service of Thanksgiving was duly celebrated at 7 a.m.

The Rector officiated, and the service was semi-choral. About one hundred and thirty then partook of the precious Manna from Heaven. In every way all had much cause for thankfulness; no epidemic, very little sickness during the year; seasonable rains, glorious sunshine, refreshing breezes, and good fruit crops up the river; the river flooded so that the mahogany and logwood cuttings of the past two or three years could be floated to the coast. A new church opened, increased number of communicants, increased congregation, increased attendance of men; Sunday-school now being considerably augmented; works appreciated; life and vitality in the Guilds; greater peace, better feeling, less litigation; altogether a happier and better tone prevailing one and all, made all hearts tuned in full harmony with the voice of thanksgiving. During the day new offerings arrived, fresh flowers added to the decorations, so that by the time for the ringing of the first Evensong bell everything seemed to be bright and fresh again.

The lighting on this occasion was good, very good; but alas it was borrowed, that is, it was only temporary. Long before the appointed hour for service every available part of the new chancel was filled and hundreds were outside; so that after the voluntary had ceased and the choir began to wend its way from the vestry, on reaching the centre aisle only in single file could the choristers reach the chancel, singing "Come ye thankful people come." The service was full choral, Tallis' being very well rendered indeed with a promptness and decision which added much to the heartiness of the service. The anthem "Blessed be Thou Lord God of Israel" was well sung, the chorus parts especially. After the second part of the prayers had been said, the hymn "Praise the Lord, ye Heavens adore Him" was very well sung to the grand tune of "See the Conqueror" by Wiseman. Unfortunately, through illness the Rev. H. Nethercote, Rector of St. John's, was prevented from preaching the annual Harvest service, so the Rector gave a practical sermon from the Psalmist's words, "That Thou givest them, they gather."

The next Anthem was a solo setting of Rook of Ages, which was devoutly and sweetly rendered by Miss Armor, a visitor from Alabama, who having been entirely deprived of her eyesight during the last few years, has been most wonderfully endowed by Providence with a sweet, rich and full voice—a voice which by God's help she is consecrating in the most humble and devout manner to the service and worship of Almighty God. On this occasion the efficient rendering of the old hymn made the power of the human voice wonderfully felt and realised by all the congregation, who were much impressed during every part of the anthem. This was followed im-

mediately by the Offertory hymn, "We plow the fields and scatter." At its conclusion, during the offering of the alms, &c., the Doxology was sung. After the Benediction by the Rector, a solemn Te Deum of Thanksgiving was sung, the choir being grouped with their faces eastward round the altar, and the hymn, "Praise, Oh Praise our God and King," was the retrocessional. Mr. J. A. R. Swalley, Lay reader for St. John's and a candidate for Holy Orders read the first lesson, and the Lay reader for St. Mary's, Mr. Westerton Blockley read the second.

The offerings amounted to about \$48 which are to be sent to the S.P.C.K. in grateful recognition of its bountiful help and needed succour, daily tendered to the Colonial Church at large, and specially of late to this parish.

On the Saturday the offerings in kind were carefully packed and sent to the Public Hospital, Poor House and Asylum, and also to the sick and needy.

This ended a very happy and hearty, devout and earnest Harvest Festival. When almost all, especially many of the poor, offered freely of their time, strength, substance and devotion, special references cannot be made, but one can only pray that the recurrence of these earthly Harvest gatherings may not only find us ready for the gathering round the Board of God and the altar of love day by day here, but for the final ingathering, that we may be partakers of all the bounties prepared for the faithful at the Feast of the Lamb.

(To be Continued.)

CHILDREN'S SERVICES.

*Church Life*, Cleveland, Ohio, referring to a sermon at St. Mary's Church says:

On Sunday afternoon of the twentieth inst., (October) was inaugurated the first of a series of special services for the Sunday-school, to be continued on the third Sunday in the month throughout the winter. The order of service was as follows:

- Processional hymn, "Children of the Heavenly King." . . . . . Pleyel.
- Litany—choral . . . . . Har. by J. Barnby.
- Catechising by the rector.
- Anthem, "Behold how Good and Joyful," . . . . . Dr. Clarke-Whitfield.
- Recessional hymn, "Jesus, Meek and Gentle," . . . . . Wm. Hy. Monk.

The service was very sweet and impressive; and the close attention of the large number of children present a most noticeable. It was peculiarly appropriated to begin these services with the litany. Of the litany, the saintly Hooker speaks of its "absolute perfection." Bishop Cosin, in his "Devotions," calls it "this principal and excellent prayer." Dr. Jebb, in his great work, "The Choral Service," describes it as "a most careful, luminous and comprehensive collection of the scattered treasures of the universal Church," and Blunt's "Annotated Prayer-book" says, "Such a fulness of supplications, combined with the comparative familiarity and homeliness of its subjects, makes the litany welcome to the lips of every age; and it is none the less so in that it speaks a language of prayer which has been substantially that of our forefathers for twelve centuries."

When it is said that the responses were all sung—a feature so attractive to the young, the world over—the close attention of the children cause no surprise. The action of the Sunday-school superintendent and the teachers in venturing upon the series of services, is, undoubtedly, a very wise one. To some teachers, no doubt, who have been, unfortunately, deprived of, or have never had the opportunity of participating in, many of the beautiful forms of worship in which the Church is so rich, the service may seem unnecessary, and may not,

at first, give unalloyed pleasure. But what do such services mean to the precious young souls under their care? They mean another powerful agency to draw them to Church and to love her services; to get them to look upon the Church as the abode of their heavenly Father in their midst, where they may always draw near to Him, telling their infant griefs and wrong-doings, seeking for His grace and guidance in all their daily trials, and loving to sing His praises in hymn and canticle, blending their infant voices with angel choirs on high.

The Rev. T. Johnson, in a paper entitled "A plea for children's services," says: "Great good will ensue from these services, if properly conducted, not only in training the children to love the Church and its teaching, but in gathering together the thoughtless and wayward youths of the parish to spend a short time in the house of God. . . . They will probably attend with no higher motive than curiosity at first; the novelty of the service will attract them, but if properly managed many of them will remain and learn to love those things which once they scoffed at and deemed unworthy of notice. Some few may be lost as the novelty wears off, but impressions made often take effect, although years may elapse before any change is perceptible." (Rev. Mr. Johnson here cites cases in proof of his assertion.)

"Again, the parents are greatly influenced by the attention and loving care bestowed upon their little ones. I have seen mothers attend these services with the younger children who are not old enough to be present with their brothers and sisters. In this way an early love for the Church is formed in the infant mind. . . . If we look round us we shall see that many dissenting bodies have introduced special services for children into their systems. They have carefully watched the result of such means of holding the young people together, and they know well how powerful is that agency which in any way tends to incite a feeling of love and earnestness for holy things. Shall not the Church, then, provide services for the little ones of her flock, I ask, while all around her are seeking to draw away her children from her keeping? Yes! let clergy and laity unite in giving our children a bright, happy service every Sunday afternoon."

Such is the testimony, in part, of a clergyman of long and varied experience in such matters. What was true of the places wherein he worked is true of Cleveland and, doubtless, of the whole diocese of Ohio; and we have, therefore, ventured to extend a report of what was really a local item, in the hope that what has been said might be of service to many who are desirous of attracting the young to their Churches, and of keeping them there until they become good members of Christ's Body. The writer is but one of many who feels there is no more certain way of bringing the young to Jesus Christ than by bright, cheerful, and well conducted children's services.

**CORRESPONDENCE.**

To the Editor of the Church Guardian:

SIR,—With your kind consent, I should like first to acknowledge the donations which have come my way on behalf of the first candidate for adoption as the daughter of our Huron W. A. M. A.; secondly to make a few remarks upon the subject of our Auxiliary having, thank God, adopted as one of their contemplated good works, the occasional education of the children of our Algoma and Northwest Missionaries; and lastly, to invite an expression of opinion, if not in your columns, at our several Board meetings upon one or two matters which cannot fail to be of interest to all the members of our Associations.

I give my list first as it now stands:—The Right Rev. the Bishop of Huron \$1; In memoriam, the late Dean Boomer \$10; first instalments of profits of 'in earthen vessels,' W. A.

B. \$15; sale of work, H. A. B. \$2; do. Mrs. F. G. Johnson \$6.25; do Mrs. Mills \$7.10; Mrs. Cleghorn \$5; Mrs. Harnett \$14.50; Miss C. Macklem \$5; Mrs. Niven \$2; Mrs. Buckley \$2; Miss Meredith \$1; Miss G. Hamilton \$1; Mrs. Marcus Smith \$5; friends at Wees Beach \$1.70; Mrs. Smallman \$10; Mrs. Innes \$5; Mrs. John Labatt \$10; Ven. Archdeacon Marsh \$5; Mrs. H. Beecher \$5; Mrs. Blinn \$1; Mrs. Meredith \$1.—Total \$175.55.

Whilst gratefully acknowledging the above I would like to say, that although I will promise faithfully to remit any sums not expressly mentioned for my own special candidate "J. R.," to the Treasurer of the Diocese from which they may come, it would be better for friends of this educational movement, who will, I trust, be "legion," to forward these gifts direct to the Treasurer themselves. The interest in the success of this movement will, God helping it, be very widespread and far-reaching, touching the hearts of Churchmen as well as Churchwomen, and perhaps appealing to the sympathies of many who have hitherto not taken any especial part in the work of our Auxiliary. There are others who might take a kindly interest at holiday time in these little adopted guests of ours, remembering them at Christmas and New Year's and including them amongst the playfellows of their own children when school rules set them free from lessons. Indeed there are many ways in which friends within and without the ranks of our W. A. M. A. can find expression for their good will towards these little strangers within our gates; for the information of such intending friends I would tell them that according to the decision of our Board at our Huron annual meeting it was decided to postpone taking action until the meeting of the Central Board in Montreal, with a view to eliciting information and devising some plan by which the work might be extended instead of as at its first inception, limiting its benefits to one child only. The question has been brought before the Central Board at our Triennial meeting in Montreal, heartily and unanimously adopted there as work fitted to our hands, and also it has been endorsed at the Board of Foreign and Domestic Missions by their especial acceptance of it at our hands as an Auxiliary to the Board.

It now remains for us as wisely and as speedily as we can to carry it out in detail.

If, my dear Auxiliary sisters, I was even for one moment in doubt whether the way would be made clear for us to meet what was so firmly impressed upon my own mind as a very great need indeed, one which God could grant us the power to grapple with if He should desire to choose us as His instruments; if I was depressed or anxious about results, faithless or faint hearted, I have learnt another beautiful lesson from the Hand of the great teacher Himself, and I know, as perhaps I should never have so fully known before that His delays are not denials. Even if nothing more had come of the effort, by the mere ventilation of the subject, by telling of the need and its opportunity we may say that virtually four children have been provided for already, besides such certain promise of other help that it will be a matter of a very short time and with very little of special appeal that more little ones can become the adopted daughters of our Auxiliary. The offers in two cases come from the Diocese of Toronto. One to take a child out and out, letting her share a mother's love and prayers, with everything else in common with her child. The second from two ladies to board and educate another for the school year. The representatives of the Diocese of Niagara came to the Triennial pledged to take one child at least. Quebec is taking into consideration whether with its limited means and numerical weakness it dare go beyond its first prompt and spontaneous offer of allotting \$30 yearly to the fund, thus joining Huron or any other Diocese in providing for its candidates, or whether it will

have a little daughter of its own. My list shows how nearly the first years of our Huron child are provided for. Money devoted to this cause is none the less "consecrated," in that it is to meet the material necessities of one of God's little ones. Exactly in what shape, or on what lines each diocese will choose to work out in detail its division of the new branch of work so heartily undertaken by the united dioceses in Montreal, I do not know. I am but one amongst many, and I trust that a very large number will weigh well and ponder over this question, so that their representatives may be in a position to give a careful and fearless expression of their real views, when their Board of Management meet to discuss it amongst other subjects of import to us all.

There are many ways of looking at it, and though, with my usual tenacity, (I nearly said obstinacy, which is much the same thing), I still think in the main, that my idea of the child being "mothered" by a dear Christian woman, who would love thus to work for Christ with the additional advantages of a free education at the public schools afforded her, in companionship with, in common, her foster-sisters, under the same roof; I still think that this plan with the proposed after training to fit her for self support, or better still for work in the Mission Field, the best which occurs to me. Yet I am not so wedded to that opinion as not to yield to wiser heads than my own, so long as at heart they recognize the need for this work, and manifest a disposition to further it in the best way they can. Some may prefer to give grants from the funds to meet the expenses out and out of the child. Some may vote for private schools, &c., but all that, we can afford to leave, only thanking God for His having so manifestly owned the work, and for having put it into the hearts of the representatives at the Triennial meeting to accept it as His, and to be ready to accept as His own bidding the command, "Take this child and nurse it for me."

[To be continued.]

**REQUESTS.**

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P. O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly unsolicited—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

Address Correspondence and Communications to  
the Editor, P.O. Box 502. Exchanges to P.O.  
Box 1968. For Business Announcements  
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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.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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.

## CALENDAR FOR NOVEMBER.

Nov. 1st—All Saints' Day.

" 3rd—20th Sunday after Trinity.

" 10th—21st Sunday after Trinity.

" 17th—22nd Sunday after Trinity.

" 24th—Sunday next before Advent.

23rd Sunday after Trinity. (Notice of St. Andrew, Coll. Ep & Gosp for 25th Sunday after Trinity.)

30th—ST. ANDREW. A. & M. (Athanasian Creed).

## THE MAKING OF THE NEW TESTAMENT.

By the Rev. S. D. McConnell, D. D., in the American Church Sunday School Magazine for November.

(Continued.)

The next task was to make the S.S. available among those who spoke none of the tongues in which they were written. The languages of the superscription over the Saviour's cross were then the only ones of the western world which had a written form. All the rest were either barbarous jargons or fluctuating dialects. With the exception of Greek and Latin, every language of the western world owes its alphabet, grammar and dictionary to the Christian missionary! Let the men of letters and men of science meditate upon that.

Beginning at the East, the earliest monument of the Slavonic tongue, spoken now in Russia and Hungary by 100,000,000 of people, is the translation of the New Testament by the missionaries Cyril and Methodius.

Of the Teutonic family, the oldest written example is the Gospels, for which Bishop Ulfilas, in the 4th century, made the alphabet. In German, Bishop Otfried's "Krist" and Natter's translation of the Psalms were the first books ever written.

Of Old Saxon, the mother of our English, the only specimen surviving is the "Heland" (Saviour)—a metrical narration of the Gospel history. The same patient devotion has been at work from the 2d century, and is now. The guttural mutterings of the savages within the Arctic circle, and the soft and formless vocals

of the islanders under the Southern Cross have been caught and fixed by the watchful missionary in order that he might leave on record for these people the story of Redemption. Now the Bible has been translated not only into every language but into every considerable dialect of the world!

But now, after all these transmigrations of form, what security have we of the identity of matter? How do I know that the Bible which I see before me in English dress is the same Bible which Polycarp and Athanasius read? The original copies have disappeared ages ago. No one who ever saw them has left any record which has come down to us.

This is true; nevertheless there is no other book which can at all compare with the Bible for the fulness of the evidence to its authenticity.

Let us see. Homer wrote about 900 B.C., yet the oldest copy of Homer known to-day was made in the 16th century! That is to say, there is a gap of 2,500 years between the date of the writing and the oldest copy now extant. The oldest copies of Plato and Herodotus were made in the 9th century, A.D. In profane literature one MS. alone, solitary, and conspicuous for its antiquity, is treasured up in the Vatican Library. It was made in the 4th century. There are more than 1,000 MSS. of the Bible older than any other book with the exception of this last. Of these old MSS. about 250 are in England, 7 in Scot and, 3 in Ireland, 320 in Italy, 140 in France. The others are scattered widely. There are none in America.

Among all this number there are three which stand pre-eminent and are so interesting as to merit some account. These are the ones which the Committee chiefly used in making the Revised Version of the New Testament.

The first is "The Alexandrian Manuscript." It was presented to Charles I of England by Cyril Lucar, the Patriarch of Constantinople, in 1628, and is now in the British Museum. The Patriarch, in an autograph letter which accompanied it, stated that the MS. came from Egypt, where the tradition concerning it was that it had been made 1,300 years before, that would be about A.D. 330. An inscription in Arabic upon the reverse of the first leaf says that it was made by Thekla the martyr. Until late years it had been the great authority in all questions touching the authenticity of the S.S. It has been studied until every smallest point of it is known, and if it were to be destroyed there is more than one scholar who would be able to reproduce it from memory.

But there is a still older book. It is in the Vatican Library at Rome, and is known, therefore, as the "Vatican Manuscript." It was placed in that great library by its founder, Pope Nicholas V, in the year 1448. Where it had lain hid for the centuries preceding is not known. By its own internal evidence it is clearly as old as the 14th century, and Tregelles, probably the most competent of all judges, believed it to have been in existence at the time of the Council of Nice, A. D. 325. It is contained in a leather-bound volume ten inches square and five inches thick, of very thin and delicate leaves of vellum. The whole appearance of the writing is like that of the rolls discovered at Herculaneum. It has been guarded by the Papal authorities with the most rigid care. No accurate copy of it has ever been made. For centuries scholars from all parts of the world have tried to obtain access to it for the purpose of comparing it with other copies—but in vain. Something, purporting to be a copy of it, was published by Cardinal Mai in 1854, but it was so palpably inaccurate as to be of no value. In 1845 Dr. Tregelles, the foremost scholar in England, went to Rome, one errand to get a sight of this precious volume. He carried a letter from Cardinal Wiseman. Before being permitted to see the book at all he was carefully searched to make sure that he concealed no pencil or paper

about his person. If he stopped to examine more particularly any particular portion the book was at once taken away. Two monks stood by him all the while to see that he copied nothing. The best he could do was to bring away a few notes which he managed to make upon his cuffs and finger-nails. About the same time Tischendorf, whose reputation for scholarship was world-wide, made a similar attempt. Armed with introductions from Prince John of Saxony to personal friends in Rome, from Guizot to the French Ambassador, and with an autograph letter from the Emperor of Russia to the Pope, he tried to get hold of the precious MS. After infinite difficulty he was allowed six hours to examine it, and to transcribe half a dozen lines! Twenty-three years later he tried once more. As a crowning favor he was allowed to take the book into a private room in the library to examine. A Prussian Jesuit, in the guise of a servant, kept about him and caught him in the act of copying portions of it. The book was at once taken away and since that has not been accessible to anybody.

There is still one other manuscript, probably the oldest book in the world. Its story reads like a romance. Long ago, Helena, the mother of Constance, the first Christian Emperor, devoted the later years of her life to identifying the various sacred places in the Holy Land. Upon these spots she builded churches or otherwise marked them. She erected monument pillars at the place where the Lord appeared to Moses at the burning bush on Mount Sinai. Just how she located the spot does not appear. But probably one spot in the vicinity was as good as another—at any rate she was satisfied. Two centuries later a monastery was founded on the spot and exists to this day, known as St. Catherine's, inhabited by monks of the Eastern Church. In 1844 Tischendorf, the same great scholar already referred to, was busily at work upon a comparison of the ancient MSS. of the New Testament. It occurred to him that it might pay to make an exploration of the tombs and monasteries scattered over the East. He thought such a search might bring to light literary treasures long hid away.

In the early days of printing in Europe, when paper was scarce and poor, old parchments had been sacrificed by the hundred thousand for book binding. Indeed it was only by chance that any escaped. In the sluggish East, however, this had not befallen. Following this idea Tischendorf started on a prospecting tour. After researches in Egypt which produced little of value, he found himself, on the 24th of May, 1844, before the walls of the Convent of St. Catherine, at Mount Sinai. It was literally before the walls, for the only means of entrance to the place was to be drawn up to the parapet in a basket by a rope. After the suspicious monks had inspected him and catechised him and heard his letters of introduction read, they lowered the basket and hauled him up. The jolly German made himself so agreeable to the good monks that they allowed him to remain many days, examining the old parchments with which the old place was littered. He found many things old and curious, but nothing of great value. One day, as he stood by the fireplace in the refectory, he idly picked a scrap of parchment from a basketful with which one of the brothers was about to kindle a fire. To his amazement and joy he recognized in it a leaf from a copy of the Bible evidently older than any he had ever seen. Making some excuse to send the monk out of the room he seized upon the basket and rescued therefrom 43 such leaves, which he was about to pocket when the monk came in and caught him. His triumph was so palpable that the ignorant brothers began to suspect that they possessed a treasure. The basketful of worthless scraps was carefully put away. They allowed him to retain the stray leaves, but no inducement would persuade them to say

where they had come from, or whether there were any more. The truth was they did not know. So he was compelled to content himself with what he had secured. He bade the monks adieu and bore the fragments back with him to Europe. But the conviction never left his mind that there must be more where that came from. Nine years after, in 1853, he visited the monastery again. This time he took with him a written request from the Viceroy of Egypt (equivalent to a command) to the Abbot to show to Tischendorf the precious documents. He was courteously received, but was informed that the MSS. could not be found. He believed the monks were lying, but all the same he had to turn home again empty-handed. In 1859 he made a third attempt. This time he was fortified with letters from the Emperor of Russia and the Patriarch of the Eastern Church. Again he was met by the same story. The book was lost! For three months he stayed examining the contents of the library and always hoping to get his hand on the coveted book. He suspected, as was afterwards proved to be the case, that the monks did not know whether the book was there or not, for the reason that they were too ignorant to know it if they saw it. But wearied out at last he gave it up in despair, and ordered his camels and servants to start back next morning toward Europe. He was so cut up by his failure that one of the good brothers—a sort of scholar after his fat witted fashion—asked him to sup with him in his own cell. After supper he pompously took from his closet a volume and handed it to Tischendorf saying, "I, too, am a scholar. I have found a book." Tischendorf took it good-humoredly, and—*lo it was the Book!*

But it was far more than Tischendorf had dreamed of. Beside the Old Testament it contained the whole New Testament! Not a word was wanting. The document was evidently the oldest known to be in existence.

After much persuasion the fraternity were induced to allow it to be carried away as a present to the Emperor Alexander of Russia, their patron and defender of the faith.

And so this volume, in a sense the original title deed of the Church, was brought to Europe, and is lodged to-day in the Imperial Library at St. Petersburg.

### THE BISHOP OF ROCHESTER ON VOWS, POVERTY, CELIBACY.

'What is there in vows, abstractedly considered, inconsistent with the precept or doctrine of Holy Scripture, or at variance with the best interests of society, or in opposition to the needs of human nature, or out of harmony with the ordinances of the Church, or foreign to the spiritual history of great saints, whether of Old or New Testament times?

'As a matter of fact, the Bible record is full of vows of all kinds, and instead of deprecating or forbidding them, it recognises, sanctions, and regulates them. Civil society, under the analogous form of oath, insists on them as obligatory for the graver affairs of life. So far from only hurting or maiming human nature, they are again and again found to be a prop and help to its infirmities, because a support against the inevitable reactions of generous emotion. Indeed, if they were found of no value, they would disappear. At Baptism, and Confirmation, and Holy Matrimony, and Ordination, the Church in the most distinct and public manner possible recognises the importance of vows for life, and refuse to admit to her greatest ordinance without them. The great Apostle of the Gentiles, St. Paul himself, did not think it inconsistent, even with his liberty in Christ and his freedom from the yoke of the law, to

make a vow, and to keep it. It was that vow which sent him to bear witness at Rome.

'Here another question occurs. If Christian people really feel that vows help them to great and lasting sacrifices, and that they keep the flame of enthusiasm burning in the heart, what right have we to interfere with their personal liberty, or sternly to tell them that they wish to bring back Romanism? "Promise" is also a liturgical word, and, if not thought feeble, might be an acceptable substitute for "vow." Sorrowfully we admit that in past times vows have been shamefully and scandalously abused. To anticipate and prevent such troubles, the Church will claim her right of dispensation from them. Should a vow, thus dispensable, seem a new thing, both to the Church and to the personal conscience, and presently come to be looked at as something easily to be taken up or laid down, just as the feelings or circumstances of the moment change, like an extra garment for a cold day or a cordial to be taken when required, the difficulty, though real, for a independent and living Church like ours, need not be fatal. It must be faced. Those who remember what St. Augustine thought of vows may be encouraged. He did not live in the middle ages, nor was he a Roman; and most of us quote him when he is on our side.

As to *poverty* and *celibacy* the Bishop says:—

'Our Lord has said, "Whosoever forsaketh not all that he hath cannot be My disciple." Does that still hold good? You say yes, and you say well. But in case the Lord whispers to a soul (He often does so whisper), "Live a single life for a while for My sake and the Gospel's," is not such a sacrifice of the highest and most beautiful kind, acceptable to God and lovely with men? Are wife and children and a refined home essential to a life of devotion? Certainly St. Paul did not think so. Are there not circumstances and localities in which a man can do his work more freely and completely without them? Is not it conceivable that there may be plague-spots in all great cities where it would be a base selfishness to take wife and children to breathe the foul air; behold corrupting sights, become familiarised with horrible and loathsome language; yet also the places where it must be a shame for some men not to go, and where for a few of their midsummer years eager and brave youths might be glad to go, for a time, to work for their Master, surrendering much that flesh and heart desire for His Name's sake. We want enthusiasm; then do not gratuitously chill it. You cannot expect enthusiasm without a little eccentricity. Condono the eccentricity for the sake of the enthusiasm; and let good sense have a hearing, touched with the justice and love. What possible harm can there be in a life of celibacy, limited or life-long, if God be more glorified by it? It is a kind of life which multitudes of saintly and devoted men every day prefer and maintain for themselves, taking no great credit for it. Let us be free, with vows or without them, in striving "by all means to save some" for whom Christ died.

"The Church of England has lost time," writes an eminent professor. It is true, and she must lose no more. Nor must she be either too timid in considering new methods, or too hasty in rejecting old ones. A plan is not necessarily bad because it is new, nor good because it is old, nor to be rejected as impracticable and hopeless, because in past times, as different as possible from our own, unwise men used it unwisely. We must not be too much scared by the ghosts of past mistakes. Prudent Churchmen are not likely to be eager to scare and irritate the public temper by a caricature of an obsolete monasticism. But why is the great Church of England to be forever debarred the right of resuscitating and improving methods and practices, which in wise hands might be fraught with countless blessing, merely because, hundreds of years ago, our fathers found

them spoiled and corrupted, and in a just displeasure flung them away.—*Church Bells.*

### CHOIR GUILDS.

(From *Church Review*, New York.)

One of the best possible means of disseminating the knowledge of Church Music and of inculcating a love for the highest and truest style in Church Music, is the formation of Choir Guilds, either local or Diocesan. These already exist in many cities, but no city should be without one. The annual Choir Festival, of the United Choirs of Trinity Parish, which takes place in New York City, has done a remarkable work in making known a style of Church Music which was very little practised before this Guild—for such it really is—was established. In Brooklyn this same good work is being done by the Long Island Church Guild, which will hold its second annual festival in St. Ann's Church, on November 21. A Choir Guild has existed in New Jersey for a decade, and one in Vermont about the same time. Within two or three years past one has been organized in Chicago, and in Massachusetts a choir festival has been given for a number of years past.

In addition to producing the best compositions of well-known English and American Church musicians, these festivals have also in many instances been productive of valuable new compositions. The Trinity Choir Festival, indeed, has a rule which requires an original composition of each one from the pen of one of the parish organists, and as a result of this rule, several meritorious anthems have been composed by Messrs Henry Carter, Charles E. Horsley, W. B. Gilbert, and G. F. Le Jeune. In Boston, Mr. S. B. Whitney has brought out some new works at the festivals there, which have won favor, and in other places, if nothing else has been done, new hymn tunes have resulted from these gatherings.

To organise the vested choir of a district into a Guild, requires considerable hard work, but this work is fully compensated for by the good results obtained. The rapid and enormous increase in vested choirs is due to many causes, but one of the most potent of these causes is, that such choirs are able to sing the true Cathedral Service of the Church of England, which cannot be sung with good effect by a quartet or volunteer chorus. And the more this style of Service Music is known, the better it is appreciated. If every diocese or large city had its Choir Guild with its annual festival, one result would be that churches which had not vested choirs would soon obtain them, and surely it should be the duty of every one who desiderates a reverent and churchly musical service, to do all in his power to hasten the day when the unchurchly solo quartet will be forever abolished.—*D. E. Hervey in The Church Review.*

He who has learned the secret of a happy life will bow his head before life's storms, but will gladly raise it again to welcome the returning sunlight. Many of the troubles men suffer are imaginary and born of their fears; many of them are trifles unworthy to dwell in their own thoughts; many more might be avoided by care on their own part; and very many contain within them the seeds of good to themselves and benefit to others that could be produced in no other way.

MANY a man would like to begin the Christian life if he could only turn about when nobody was looking. It is the turning over of the leaf when everybody is reading it—it is the right-about-face on the crowded street when everybody will see the act and what it means—that it is which makes it easier to put off till to-morrow the supreme duty which ought to be done to-day.—*Selected.*

## FAMILY DEPARTMENT.

## GOING HOME.

BY FRANCES BROWN.

We said that the days were evil,  
We feel that they might be few,  
For low was our fortune's level,  
And heavy the winters grew;  
But one who had no possession  
Looked up to the azure dome,  
And said, in his simple fashion,  
"Dear friends, we are going home!"

"This world is the same dull market  
That wearied its earliest sage;  
The times to the wise are dark yet,  
But so hath been many an age,  
And rich grow the toiling nations,  
And red grow the battle spears  
And dreary with desolations  
Roll onward the laden years.

"What need of the changeless story  
Which time hath so often told,  
The spectre that follows glory,  
The canker that comes with gold?  
That wisdom and strength and honor  
Must fade like the far sea foam,  
And Death is the only winner;  
But, friends, we are going home!"

"The homes we naught noped to rest in  
Were open to sin and strife,  
The dreams that our youth was blest in  
Wore not for the wear of life;  
For care can darken the cottage,  
As well as the palace hearth,  
And birthrights are sold for pottage  
But never redeemed on earth.

"The springs have gone by in sorrow,  
The summers were grieved away,  
And ever we feared to-morrow,  
And ever we blamed to-day.  
In depths which the searcher sounded,  
On hills, which the high heart clomb,  
Have trouble and toiled abounded,  
But, friends, we are going home!"

"Our faith was the bravest bulwark,  
But found not a stone of trust;  
Our love was the fairest gilder,  
But lavished its wealth on dust.  
And time hath the fabric shaken  
And fortune the clay hath shown,  
For much have they changed and taken,  
But nothing that was our own.

"The light which to us made baser  
The paths which so many choose,  
The gifts there was found no place for,  
The riches we could not use;  
The heart that when life was wintry  
Found summer in strain and tome,  
With these to our kin and country,  
Dear friends, are going home!"

## Daddy's Boy.

(By L. T. MEAD.)

## CHAPTER XXIX.

"How nice I feel in my shepherdess' dress," said Violet Frere, as she bobbed up and down and turned herself to the right and left before the long glass in her mother's bedroom.— "Don't you like me in this dress, mamma?"

"Yes, dear; very nice, very nice indeed," answered Mrs. Frere, who was looking extremely pretty and young herself in black velvet, magnificent Brussels lace and diamonds. "Don't stand staring at yourself any more, Violet; take up your little crook and run downstairs. I think everything is now quite ready, and your guests will arrive in a moment or two. Go down and be ready to receive them,

Violet. I only wish Mary was here to-night; she could enjoy your pretty fancy ball.

"I must look for Ronald," said Violet as she tripped out of the room. "I expect he'll look rather a show as a little wounded drummer boy. Isn't it silly of Ronnie to want to be a wounded drummer boy, mamma?"

"My dear, I have no time to discuss this question at present. Tap at your cousin's door, and if he is ready ask him to go downstairs with you. Ronald is the right person to receive his little guests, and you may help him if you like."

A few moments later Mrs. Frere was standing in the magnificent hall, which was looking gay and bright now with blazing firelight, and the soft lustre of innumerable wax candles. A gay crowd of children, dressed in all kinds of picturesque costumes, surrounded her. The hall was filling fast, and the bright and pretty children flitted about and made the old place echo with their laughter and mirth.

Suddenly Mrs. Frere called Violet to her side.

"Where is your cousin, dear? I don't see him anywhere about?"

"Oh, I don't know, mamma?—Please don't keep me, for our first waltz is to begin directly, and Charley Staniland wants me as his partner.—He's the tallest boy in the room, and I do like to dance with him. Please let me run away, mamma; I really don't know where Ronald is."

"But stay one moment, Violet. Was he not in his room when you went to fetch him?"

"No, mother dear, he wasn't. I went right into the room, and he wasn't there; but it's all right, for I looked into the wardrobe, and his little drummer's suit was gone, and his old velvet clothes were tossed in a little pile on the shelves. Ronnie's all right; he has only got one of his funny notions in his head, and he'll be in the ball directly. May I run away now, mamma?"

Mrs. Frere gave permission, and soon the little shepherdess was flying round in the giddy mazes of the waltz. Mrs. Frere did not feel quite satisfied; she suddenly remembered that Ronald had not been present at the early dinner; this had given her no uneasiness at the time, for the little boy in his holidays was very fond of snatching a hasty meal under Dorothy's wing. At tea time Mrs. Frere was not present; she was very tired, and had desired her maid to bring her some tea to her bedroom. Now, however, she began to have a foreboding; Ronald, with all his vagaries, was not likely to absent himself from the hall. Certainly his having put on the little drummer boy's dress was some consolation, and made her at one moment inclined to laugh at her fears; but they returned more strongly the next, and she found that she could not remain quietly in the hall. She found herself getting quite nervous as she watched in vain for the appearance of the Waterloo drummer boy.

Walter passed her and she caught his arm.

"My dear, have you seen anything of Ronald?"

"No, mother; I have not seen the little chap all day."

"What? My dear son, Ronald was surely present at tea time?"

"No, mother; Guy and Violet and I were all alone."

Mrs. Frere felt her comely face turn pale. She gave some directions to Walter, and went a little more quickly than her wont out of the hall.

Meanwhile a little rumor began to spread among the young dancers that some one was missing. They heard reports of the very curious dress which Ronald had chosen to wear, and the little girls expressed themselves anxious to see him, and said that his was a delightful idea, and even the boys that the little drummer might as well put in an appearance.

Mrs. Frere walked quickly into a passage

and rang a certain bell which communicated with the children's part of the house. In a moment or two old Dorothy came downstairs.

"Dorothy," said Mrs. Frere, "I wish you would hurry Sir Ronald; he is most likely in his room, and the children are waiting for him and expecting him. You know he is master of the ceremonies, and he ought to be present. Just ask him to come downstairs at once Dor—"

"He's not in his room, ma'am," said Dorothy. "I went there but a minute or two back, thinking he'd want me to buckle on his belt or something, but the little darling had put on those blessed regimentals all by himself, and I expect he's figuring away now in the ball room, ma'am. Sir Ronald would scorn to ask any one to help him when he could do the thing himself."

"You gave him his dinner, didn't you, to-day, Dorothy?" asked Mrs. Frere.

"No, that I didn't ma'am; I have not seen my dear little master not for the whole live-long day."

Mrs. Frere felt her heart growing fainter; she turned into her husband's study. The Major had long ago determined not to be present at the children's ball, and he was now lying back in the depths of his easy chair with his feet encased in comfortable slippers, and a newspaper, which, however, he was not reading, in his hand.

"Ben," said his wife, coming in and standing before him in her magnificent dress, with the diamonds, which would be Ronald's some day, sparkling and shining on her white neck and in her dark hair, "Ben, I am a little anxious about Ronald; he is not in the ball room, and I have made inquiries and no one seems to have seen anything of him all day." "Good Lord!" said the Major; he sprang to his feet, his weakness and rheumatism forgotten; "good gracious, Eleanor!" going up to his wife and clutching her soft, white arm, "the boy must be in the ball room, he must. Why, he was perfectly wild about it. You don't recognize the little chap in the drummer's dress, that's all.

"No, Ben, he's not there; he has not been seen since the morning; he was not present either at dinner or at tea. Oh, my dear, what is the matter?"

"Then he's in the copse," said the Major; I know it; I am sure of it; he is in the copse, and it's my fault. The dearest, the bravest little chap! Let me go to him; he has got hurt in some way, and he is in the copse."

Scarcely knowing what he was saying or doing, for the most horrible dread had overtaken Major Frere, he rushed past his wife, and hatless and in his slippers burst open a side door, and was running in the direction of the place where he had asked Ronald to wait for him. Mrs. Frere waited one instant to call a man-servant to accompany her, and then she too, in her beautiful evening dress, and with her head uncovered, went out into the damp, dark winter's night.

The dance went on right merrily; the children were all in capital spirits, and Walter made a very good impromptu master of ceremonies.—Now and then a little voice said: "I wonder when the drummer boy is coming;" and now and then bright eyes were turning expectantly in the direction from whence a small figure in regimentals might be expected to enter.

Suddenly, for no reason that the children could ever understand, the music ceased, the little dancers stopped and looked at each other inquiringly; a servant came up and whispered something to Walter, who turned white, uttered a groan, and rushed from the hall.

"What is wrong?" asked a boy of Violet. "Oh, nothing!" she answered, for she had not seen her brother's face.

"Perhaps the drummer is coming at last," said another child with a laugh.

"I wish the music would begin again," remarked a third.

But the music did not begin again, and the happy children felt themselves growing grave, and they collected in knots and whispered together, and their hearts began to beat.

Suddenly there was a sharp cry from one or two, absolute and breathless silence from the rest; the great doors of the wide hall were thrown open, and into their very midst a little drummer boy was carried. He was carried through the hall and through the midst of the wondering children, simply because it was the most direct and nearest way. Two people carried him, and the one who held his head on his shoulder was the Major. Mrs. Frere followed immediately after with her handkerchief pressed to her eyes.

"Stop, Uncle Ben," whispered a faint little voice, and at the words the Major stopped perfectly still. "Isn't it fine! I've got a real wound after all," said Ronald, trying to raise himself and look at the terrified children. It's a bad wound, and perhaps it's dangerous. I'd like to be taken to father's room, please."

Then the little voice died away and became inaudible, and the two men carried the wounded child up the broad staircases and out of the children's sight.

(To be continued.)

DIOCESE OF MONTREAL.

**BROME**—There are many evidences of activity in Church work in the Rural Deanery of Brome. The unusually large number of Harvest Thanksgiving Services held testified to the vigour of Church life. Most gratifying indeed are these signs of a common manifestation of gratitude to Almighty God for the plenty vouchsafed through the harvest. The Church of England hereabouts has nobly led her people on in this regard. Knowlton, Brome Corner, Iron Hill and West Brome, Adamsville and East Farnham, Mansonville, West Shefford, Danham—all seized their first opportunity to show their thankfulness to our Heavenly Father for many mercies renewed. Without exception the services were most hearty, and the sermons, by special preachers, most appropriate and telling. The churches were becomingly decorated with the fruits of farm, garden and orchard; and the great lesson, we hope, was taken home by the large congregations which assembled on each occasion. The spirit of unity and co-operation shewn by the clergy was refreshing. All did their utmost to assist their brethren in rendering hearty and praiseful services and in guiding the thoughts of their people upward to God's throne. It is generally felt that to delay Thanksgiving day until the weather forbid the more general assembling of our country people in our churches is a sad mistake. If the country's chief ruler commit an error in this regard it certainly is not necessary for our Bishops to follow suit.

It is to be hoped that, ere long, the nation's Thanksgiving-day will come at a season more appropriate than it has been in the recent past.

Rev. H. A. Meek has left Glen Sutton to take up work at Backingham. Bolton is still vacant. A good man is required here.

Rev. R. L. Macfarlane, of Brome, has received a call to Brantford, Ont. He has not yet decided to accept.

Rev. W. P. Chambers, of Knowlton, is doing a grand work for the Church, in the use he is making of the magic lantern placed in his charge by the S.P.C.K. His illustrated lectures on Church history, from the day of Pentecost down to our time, is most interesting and instructive, as well as exceptionally able. Notwithstanding his activity in his large parish, he finds time to teach the people of other parishes in regard to the great heritage God has vouchsafed them as one "Catholic and Apostolic Church." All who have heard him express great satisfaction with his noble words uttered so manfully on the Church's behalf.

**SUTTON**—The District of Bedford Clerical Union assembled at Sutton on Tuesday, 29th Oct. Notwithstanding the unfavorable state of the weather there was a good attendance. Holy Communion was celebrated at 10:30 a.m. in Grace Church, with Rev. Chas. Bancroft as celebrant, and Rev. W. P. Chambers assisting.

The topics appointed for consideration were most interesting, and were discussed in a satisfactory and able manner. St. James iv. 5, furnished material for a very profitable exercise in exegesis. A paper was read by one of the brethren as an introduction to a lively debate on the merits respectively of M.S., and extemporaneous preaching. Several other points of interest also came up. The members were most royally entertained to dinner and tea by Rev. and Mrs. Bancroft. The November meeting will be held at Farnham.

DIOCESE OF ALGOMA.

**St. JOSEPH'S ISLAND**.—Bishop Sullivan paid a visit to this Mission on Sunday, Oct. 27th. He arrived from Sault Ste. Marie on board his yacht 'Evangeline' on Saturday afternoon. On Sunday he preached at Jocelyn, Richard's Landing and Hilton, and held Confirmations at two last named points. On Monday morning he administered the Apostolic rite privately to a woman who is lame and unable to get to church. The congregations were good, and, as usual, great interest evinced in His Lordship's sermons. The need of a church at Richard's Landing is greatly felt by the Missionary, Rev. Chas. Pieroy, who would be pleased to acknowledge the contributions of any of Algoma's friends towards its erection.

**ACKNOWLEDGMENTS**.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks a box of clothing from Mrs. Lefroy, of Toronto, for distribution in the

Mission. My own following her kind example will help many needy poor.

MARRIED.

**RUSSELL-JONES**—At Christ Church, New Ross, N.S., October 21st, by Rev. E. T. Woodard, Rector, George Russell to Endavilla Jones.

**TWINING-SEAMAN**—On Oct. 18th, in St. James' Church, Kentville, by the Rev. Canon Brock, D.D., Rector of Horton, John Tremaine Twining, of Halifax, and Bessie Chapman Seaman, of New Minas, Kentville.

DIED.

**COOKE**—On Friday, Oct. 25th, at Pictou, N. S., Robert, son of the late William E. Cooke, M.D., aged 88 years.

**HILTZ**—On Oct. 8th, at Kentville, William Amsey Hiltz, late sexton of St. James' Church, Kentville, aged 41 years and 6 months.

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**MISSION FIELD.**

**S. P. G. NOTES FOR OCTOBER**

Hampshire has had some more of its successful garden meetings. One was held by the invitation of Sir William and Lady Parker, of Blackbrook House, which was marred somewhat by bad weather. Another was held at Malshanger on the invitation of Mrs. Wyndham Portal, which was addressed by Sir Charles Turner, K.C.L.E., late Chief Justice of Madras, who begged his hearers to recollect how big India was.

"It was as large as Europe, excepting Russia, and the population was 200 000 000 under British rule, and 50 000 under native rule. Down near Bengal and the Ganges the population was 750 per square mile, being the densest rural population of any country in the world. Sir Charles proceeded to give a sketch of the origin of Aryan race and an account of their principal religious notions, from which it appeared that they had a system of natural religion, which was afterwards corrupted by their priests. A conspicuous feature of Hindoo society was the strong family ties which bound them together, and those ties constituted a difficulty which the Missionary had to deal with."

The Hon. Egerton Hubbard, M. P., who has since succeeded to the peerage on the lamented death of his father, as Lord Addington, said:—

"I think everybody will allow that the object of all philosophy and all religion is happiness, and that every person of sense and feeling ought to try and share his happiness with other people. If we care for a thing, we are willing to pay in purse or person for it. We boast of our Christianity; but do we pay in purse or person for it? In 1887 the income of this Society was £109,000. Last year it was £138,000, but the increase was due to the fact that one person gave £25,000 and another £2,500. We are face to face with the sad conclusion that among a population of 38,000,000 we do not raise for this purpose a shilling per family all the year round. One man won £60 000 last year in stakes in horse racing alone, and the exports of beer and spirits alone amounted to £2,200 000, which was sent to Africa and India and other parts of the world, where the use of spirits was known to drive the people nearly mad, while only £130,000 was sent to the Society for the Propagation of the Gospel for the purpose of teaching these poor creatures to be sober and temperate. There are other societies doing the same work. This Society is in want of £25,000 a year more."

On August 19th another meeting was held at the Wakes, Selborne, on the invitation of General and Mrs. W. Chase Parr. The Earl of Selborne presided. His lordship spoke of the duty incumbent upon all to take their share in the conversion of the heathen.

"Everyone should be a Mission-

ary, at least in will, and should do all that is possible to promote the cause of Missions by prayer and almsgiving if in no other way. It was a Divine command to preach the Gospel to every creature. The only power that can make good men, good women, and good children too, was the power of Christianity." His lordship then reviewed the progress of the Missions of the Church, showing that by them the United States of America, Canada, Australia, and New Zealand were, at any rate in profession, Christian. He spoke of the Mission work in the Islands of the Pacific, and of the late Bishop Selwyn's wise method of preaching the Gospel.

"Japan and even China are breaking through the old traditions of hostility to Europeans, and thus openings exist in those countries for teaching the Faith, and opportunities are afforded us now which we ought not to be slow to seize. By helping with our prayers and our alms the Society for the Propagation of the Gospel we shall be doing much to carry on the work of the Church and to bring the nations of the world to the knowledge of our Lord and Saviour Jesus Christ."

**INDIA.**

The ten days' Mission at Poona, at the end of last August was a great success.

On August 21st, the Bishop of Lahore held a Confirmation in Christ Church, Simla. There were 25 candidates presented by the Archdeacon, and four by the Chaplain of Jutogh, making total of 29 in all—thirteen males and sixteen females.

On Sunday, August 25th, the Bishop of Lahore held a Confirmation in the School Chapel of Bishop Cotton's School, at Simla, when 23 of the boys (including nine of the choir) were presented.

The Bishop of Lahore left Simla on August 30th, arriving at Sabahn on the following day. His Lordship held a Confirmation there on September 1st (11th Sunday after Trinity), and left early in the week for Lahore, en route for Murree, returning thence to Lahore on September 14th.

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DIocese of NIAGARA.

MOUNT FOREST.—W. C. Perry's commodious residence was well filled by the people of the English Church congregation and a liberal sprinkling of members of other denominations on the evening of 29th Oct., when the English Church Ladies' Aid gave a chicken pie social to afford an opportunity to all who desired, to say farewell to Mr. Agar, the retiring manager of the Ontario Bank, Mount Forest. The evening was pleasantly spent in a social way, and just before the company sat down to discuss the delicious chicken pies, the guest of the evening was presented with an address by Mr. Perry on behalf of the church officials, Ladies' Aid and Sunday School of St. Paul's.

The address was signed by C Edwin S. Radcliffe, B.C.L., Rector; W. C. Perry, Thos. Wood, Churchwardens; Hattie A. Wilkes, President Ladies' Aid; M. Roddick, M. W. Perry, Vice Presidents; Geo. L. Allen, Superintendent Sunday School.

Rev. Mr. Radcliffe followed the reading of the address with a few well chosen and highly complimentary remarks after which Mr. Agar replied in a most happy manner. Mr. A. C. Osborne, then, on behalf of the Young Men's Guild of the Church, read an address accompanied by presentation of a photograph of the Guild. All regretted Mr. Agar's departure. He left for Toronto on the 30th, bearing with him the high esteem of all Mount Forest and of the Church people in particular.

TEMPERANCE COLUMN.

ORILLIA O. E. T. S.

The October meeting of the Church of England Temperance Society was held lately. The Rev. R. W. E. Green presided. The annual report of the Executive Committee showed that nine public meetings had been held and a fair amount of business transacted. Special mention was made of the services of the Rev. R. W. E. Greene, President. A considerable amount of Temperance literature had been distributed during the year. The report was adopted on motion of Messrs. F. Evans and N. Baker. The following office bearers were elected for the ensuing year: Honorary President, the Rev. Rural Dean Stewart; President, the Rev. R. W. E. Greene; Vice Presidents the Rev. J. Jones, Messrs. G. J. Booth, S. S. Robinson, F. Evans; Treasurer and Librarian Mr. G. H. Hale; Secretary, Mr. C. Smitheringale; Executive Committee, Mesdames McNabb, Greene, Goffatt, and Baker; Misses M.A. Evans, A. Stewart, McMullen, and Farrer; Messrs. N. Baker, H. Greenland, C. McNabb, William Marston, B.H. Rowe, and Knox. Hymns were sung at intervals, led by the choir, and Misses Stewart and McMullen presiding at the organ. There were also a quintette, and solos by Messrs H. French and C. Smitheringale. The Rev. G. E. Lloyd, Chaplain to the Provincial Reformatory for



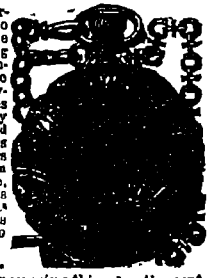
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boy's, gave an interesting and instructive lecture on "Crime" and our Juvenile Criminals." When he pointed out the results of not enforcing the compulsory school law, one wished that his audience had been largely of Public School Trustees. When he very forcibly showed the duty of the Church, and urged some such system as they have in Quebec, one could not but regret that the ministers of other denominations had not accepted the invitation to be present. The evils at present existing were not the fault of the officials, but of the system, and a thorough reform could not be looked for until the people became aroused. Mr. Lloyd suggested that, instead of sending young lads to a convict establishment for little or no greater fault than being friendless, these unfortunates be handed over to the churches with which they were nominally connected, the Government paying \$100 each per annum, and the Church undertaking the duty of educating and training them.

The education and care of these unfortunate lads was the duty of the Church, and "would pay" in the long run. In this matter, the Mother Country, had far outstripped us, and when what had been accomplished there was described, it was impossible not to recall the absurd blander which was made by the Ottawa Government in yielding to ignorant clamour and returning the training ship which the Imperial Government gave for beginning a system of manly training of the waif population. No other calling better fits a youth for the duties of life and good citizenship than that of a sailor, especially when acquired under the safeguards of a properly regulated training ship.

But that is past, and the speaker on this occasion confined himself

to what is now taking place, and the remedies which present themselves in this inland province. The herding system, euphemistically designated "want of classification," certainly is well calculated to sow and develop the seeds of vice and crime, and everyone who studies the subject must, if imbued with the feelings of humanity, echo the cry that something must be done to remove this blot upon the civilization and Christianity of Ontario. Before according a hearty vote of thanks to the lecturer, the Executive Committee was directed to memorialize the Governments at Ottawa and Toronto upon the subject, and the President requested to endeavor to interest the East Simcoe Ministerial Association in the matter. The Chairman said that they should not be discouraged by the statement that such reforms were impossible. He had read in that day's Mail that alterations in Toronto gaol which he had urged for seventeen years, and had been told repeatedly by the Governor were quite impracticable, had at last been made, and were now regarded with as much pride as they had formerly been scouted as absurd. The Rev. Rural Dean Stewart pronounced the Benediction. The collection was \$5 50. Three pledges were taken.—Orillia Packet.

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