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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII.
No. 25.

MONTREAL, WEDNESDAY, OCTOBER 7, 1885.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

AMERICAN CHURCH CONGRESS.—The programme of the Tenth Church Congress, to be held in New Haven beginning Tuesday, Oct. 20, is published as corrected to the present date. Holy Communion will be celebrated at Trinity Church at 10:30 a.m. Address by Bishop Whipple. At 12 m., inaugural address by Bishop Williams at Carll's Opera House; Memorials of deceased members, by Rev. Dr. Wildes, the General Secretary. Discussions will be in the following order:—

First topic: "Christian Doctrine of the Atonement." Writers—The Rev. C. A. L. Richards, D.D.; the Rev. Wm. R. Huntington, D.D.; the Ven. Archdeacon Farrar. Speakers—The Right Rev. A. M. Randolph, M.D.; the Rev. A. C. A. Hall; the Rev. D. R. Goodwin, D.D., LL.D.; the Rev. R. H. McKim, D.D.; the Rev. Prof. Wm. Clark, A.M.

Second topic: "Grounds of Church Unity." Writers—The Right Rev. A. Cleveland Cox, D.D., LL.D.; the Ven. Archdeacon Farrar. Speakers—The Rev. Prof. Thomas Richey, D.D., LL.D.; the Rev. W. W. Newton; the Rev. Julius H. Ward; the Rev. Davis Sessums.

Third topic: "Ethics of the Tariff Question." Writers—Gen. Henry E. Tremaine; the Rev. Francis A. Henry. Speakers—The Right Rev. T. U. Dudley, D.D.; Chas. Heber Clark, Esq.

Fourth topic: "Aestheticism in Worship." Writers—The Rev. W. A. Snively, D.D.; the Rev. Percy Browne; Joseph Packard, Esq. Speakers—The Rev. G. R. Vandewater; the Rev. C. W. Ward.

Fifth topic: "Free Churches." Writers—John A. Beall, Esq.; R. Fulton Cutting, Esq. Speakers—The Rev. J. C. Brooks; Causton Brown, Esq.; Francis Welles, Esq.

Sixth topic: "Deaconesses and Sisterhoods." Writers—The Right Rev. G. F. Seymour, D.D., LL.D.; the Rev. T. M. Peters, D.D. Speakers—The Right Rev. Wm. Crosswell Doane, D.D., LL.D.; the Rev. C. B. Perry; the Rev. A. St. John Chambre, D.D.

Seventh topic: "Place and Methods of Bible Study in the Christian Life." Writers—The Rev. G. W. Douglas, D.D.; the Rev. C. H. Babcock. Speakers—The Rev. E. S. Thomas; the Rev. B. W. Maturin; Russel Sturgis, Esq.; the Rev. W. Hay Aitkin; the Rev. G. Z. Gray, D.D.

BISHOP OXENDEN.—We have already announced that Bishop Oxenden has been compelled by ill-health to resign the incumbency of St. Stephen's, Canterbury, together with the Rural Deanery. His Lordship will leave in October, and a valedictory gathering of parishioners was recently held at the rectory. The attendance was numerous. Following an address by the Bishop, Colonel Horsley gave expression to the deep regret which would be caused by the departure of the most rev. prelate. The cause of that departure was also sincerely lamented, but he could, on behalf of those present and the whole parish, express a sincere wish that Bishop Oxenden might long be spared to continue the good work he had done in

writing such excellent books, more than two million copies of which are now in circulation. He hoped that at Biarritz the Bishop would find health and happiness, and that he would long be spared to shine as an ornament of the English Church. Three hearty cheers were subsequently given for the Bishop, and a merry peal was rung upon the bells of the parish church.

IN MEMORIAM.—Five stained glass windows have been placed in the chancel of All Saints' Church, Cairo, in memory of the soldiers who fell in the Egyptian campaign of 1882. The windows represents the Lord of Hosts attended by various Saints.

THE SACRAMENT OF MUSIC.—At the 'Tenth Sunday Afternoon for the People' at St. Michael's, Folkestone, the Rev. E. Husband, the vicar, after playing upon the organ a selection from Gounod's new oratorio, *Mors et Vita*, gave the following address on the 'Sacrament of Music:—

Music is a sacrament. Not a sacrament in the sense in which Holy Communion and Baptism are Sacraments, not to be confused with these, or compared with these, but altogether distinct from the Sacraments of the Gospel. Still, at the same time a sacrament, if that word is used in its wide general meaning. The word sacrament in its original meaning had a far more general meaning than is now given to it by the ecclesiastic. All I mean is that music, like a great number of other things which I might name, has an outward visible sign, and an inward spiritual grace. The outward visible sign is the singer, or the player upon an instrument; the chorus stretching far back to the farthest limits of the great platform; and the orchestra with its strings and wind instruments, and the great organ towering above them all. The inward spiritual grace is the effect which that music has upon the soul; at one time awing it into a spirit of solemn, reverential worship, at other times into a spirit yearning for a greater knowledge of God and Heaven, at other times into a spirit of supreme joy and gladness. Music can do this! for it not only can touch the emotions, which would be but superficial, but it touches the heart, and the soul, and all that is noble and pure and refined in man's inner nature, so that few can listen to good music without being the better for it.

LEO XIII.—At a meeting recently held in London, England, in behalf of the Reform movement in the Italian Church, the Rev. Dr. Nevin, rector of St. Paul's Church, Rome, an authority whom none will question, said emphatically that it was a mistake to regard Pope Leo as a liberal Pope. His violence against Protestants had been greater, and his support of such fables as *Loreto* had been warmer, than Pius XI's. His present strife with some of the higher ecclesiastics, only meant that he was asserting his position as Lord of the Church, in accordance with the Vatican decree.

THE BISHOP OF EAST CAROLINA ON CHURCH MUSIC.—Bishop Watson, in the course of a sermon lately preached devoted to an exposition of what was the true worship of God, expressed

himself very forcibly in favor of congregational singing in the churches. The organ and the choir, said the distinguished divine, are very valuable adjuncts in the singing of praises, but when they served to silence the voices of the congregation, they became, not only not canonical, but an offence, an insult to the church, and an unmitigated nuisance. There was an emphasis in the Bishop's remarks in this particular which caused them to take hold of the entire congregation. Every one present seemed to be strongly impressed, and all who heard the sermon are now doubtless well convinced that true worship, in the way of singing praise, should not be left alone to the organ and the choir.

SWEEPING OUT.—"I say, Pat, what are you about? sweeping out the room?" "No," says Pat, "I'm sweeping out the dirt, and leaving the room. The popular notion of sweeping is just the reverse of Pat's. Sweep out the Church is the cry. Sweep out everything that is divine or apostolic or primitive, and leave everything that is human and recent. Away with a constituted ministry, primitive liturgies, ancient creeds, sacred festivals and fests, but leave the platforms, the quartettes, and private pews, the extempore prayers. Sweep out the room and leave the dirt.—*Weekly Churchman.*

SUNDAY-SCHOOL TEACHING.—The Rev. Canon Venables writes:—The work of the Church of God must be done in the ways ordained or suggested in His Word, and therefore the Church cannot yield the point of a three-fold and rightly ordained ministry. It is not a question of expediency or of policy, but of principle and she cannot yield it. With this there must be, as there used to be, a clear and hearty recognition of lay work, and in few things can this, for years to come, be better displayed and used than in real, hearty Sunday-school teaching. But let us determine that teaching shall not be "goody goody," "namby-pamby," or the reading of a story-book, or the mere teaching of Scripture and religion as a science. That the teaching may be systematic, and good, and sound, and true, let us ask our great societies, and our college of bishops, to take counsel together, and to secure the labours of one or more men, gifted, and skilled, and learned, to furnish the graduated books, which are so greatly needed, on the Bible, on the Prayer Book, on Church History, and on Church Principles, as well as work for candidates for Confirmation. I believe that such a store of manuals would prove of unspeakable aid to teach themselves and of usefulness for their scholars.

A NOTABLE CONVERSION.—One of the latest Paris sensations is the conversion of the notorious atheist and blasphemer Leo Taxil. The man's real name is Gabriel Jogand Pages, and he was the founder of the Anti-Clerical League. He is but 33, and previous to his conversion to Christianity was first and foremost among the leaders in modern French attacks upon the faith. He is a journalist by profession. It is of course his prominence among that fraternity which gives importance to his change of heart. It is to be hoped that his conversion may be the means of undoing some of the evil of which he was certainly guilty.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Personal*.—Mr. C. F. Lowe, who has just arrived from St. Augustine's College, Canterbury, and expects to be ordained at the ensuing ordination by the Lord Bishop of Nova Scotia, is now taking duty for the Rev. F. Axford, at Cornwallis. Mr. Axford expects to make an extended visit to the Old Country, and he fully deserves the needed change and rest.

Rev. J. Spencer is in town, pleading the claims of a new church in his large parish. Mr. Spencer has been very successful at Petite Riviere, and has put up, in the short period he has been among his people, one beautiful little church.

The Rev. J. R. S. Parkinson, Rector of Port Medway, has been elected Rector of Londonderry Mines. The choice is a good one. Mr. Parkinson is well known as a hard and enthusiastic worker.

The Rev. J. Lowry, formerly Rector of Jeddore, soon sails for the West Indies. The trying work at Jeddore has told on the health of the reverend gentleman, and now he seeks rest and recuperation in a milder clime. Mr. Lowry has nine months' leave of absence.

FLOWER SERVICES.—A very interesting flower service was held at St. George's last week, when a huge cross was covered with little bunches of flowers, the offerings of the Sunday-school children. The Rev. Dr. Partridge gave an address, drawing lessons from the flowers and from the cross.

A similar service was held at St. Matthias' Mission last Sunday. The flowers were distributed among the sick and the poor.

ST. PAUL'S.—*Resignation of the Rector*.—The many friends of Rev. Dr. Hill will regret to hear that the officials of St. Paul's Church have received an intimation from the Doctor that he purposes resigning the position which he has held for over a quarter of a century. He proposes to accept the offer of a chaplaincy, in Switzerland, of the Colonial and Continental Church Society. All sections and classes of the community will regret to hear this news. The Reverend Doctor was the foremost man in Nova Scotia. A polished preacher, rare historian, profound lecturer, highly cultured man, and a perfect gentleman, his position in the diocese was unique, and cannot readily be filled. The diocese has been remarkably unfortunate during the past year in the loss of first-rate men, and the number of leading parishes which have become vacant has been quite phenomenal.

ST. JAMES' MISSION, NORTHWEST ARM.—A most interesting children's service was held last Sunday afternoon. Mr. Shreve, the former superintendent of the Sunday-school, conducted the service, and addressed the scholars. Mr. Shreve's talk to the children was an earnest, simple and practical one, and the school showed its appreciation of it and of the whole service by a most devout and attentive demeanor. In addition to the scholars, a number of the congregation were present. Miss Laura Draper kindly took charge of the musical portion of the service, which was rendered in a very hearty and impressive manner.

PORT HILL, P.E.I.—The new church of this place was opened for Divine service on Sunday, 20th Sept. The services for the day were conducted by the Venerable Archdeacon Read, the

Rev. T. B. Reagh, and the incumbent. The Venerable Archdeacon preached in the morning from the words, "My house shall be called of all nations the house of prayer," and the Rev. T. B. Reagh in the evening from the words, "The Church which is His body." Both sermons were able, and very suitable for the occasion. The church was well filled at each service, and the collections were good. In the morning both sacraments were solemnized. Two received Holy Baptism, and about thirty partook of the sacrament of the Body and Blood of Christ. The services of the day were hearty, and of such a nature as not to be soon forgotten by those who took part in them. The church, commenced in the summer of 1882, has been built at a cost of about \$2,500 to the parish. The style of architecture is Gothic. The main building is 46 x 23 feet, the chancel 18 x 20 feet, and the tower, which stands on the south-west corner, is about 90 feet high. The windows are of stained and cut glass, and are very handsome, especially the one in the chancel, which is a memorial window presented by the family of the late Hon. James Yeo. It bears the following inscriptions: "I am the Good Shepherd." "To the glory of God and the memory of Damaris and James Yeo." The ceiling is panelled and grained, and the arches are filled in with fret-work. The furniture is of ash and walnut, and finished in oil. The cloth for the communion table was presented by Mrs. T. P. Richards, of Swansea, G.B. The Service books, presented by the Society for the Propagation of the Gospel, are very nice ones, being bound in Russian leather. Other small gifts were received from parties outside the parish. The organ, a very beautiful as well as powerful one, purchased from Messrs. Miller Bros., of Charlottetown, was ably presided over by Miss Richards, of Bideford. This little church is indeed one of the prettiest and best on the island, and is a credit to the people of the parish. Much praise is due the builders, and also the committees, for the manner in which they have performed their work. It is very much regretted that the building could not have been got ready for consecration before his Lordship had taken his departure for England.

SEAFORTH.—The sermon preached before the Tangier Rural Deanery, by Rev. J. A. Richey, and published by request, has just been issued from the press, and is a masterly and useful production on the honor due to God's house as the house of prayer. It is worthy of a very wide circulation.

DIOCESE OF QUEBEC.

From the number of verbal errors, my writing last week must have been uncommonly bad, for printers are never careless now-a-days.

The nomination of the Rev. Mr. Thornloe, of Stanstead, to the Rectory of Sherbrooke, is said to have been confirmed. This rising city is the railway centre of the Eastern Townships. Along the Quebec Central we come to the Mission of Ascot Corner and Westbury, where a third church is about to be built at East Angus. Next the old Mission of Dudswell with churches at Marbleton and South Dudswell, both short distances from the station. From this point to Levis there is not an Anglican Church to be seen. There is one in the Township of Broughton, visited every three weeks by the Missionary from Leeds, and the Missions of East and West Frampton are easiest reached by this railway, but not in close proximity. No doubt as the extensive Asbestos and other mines are further developed, and the farming lands settled, it will be a fine field for work which the Church seems alive to in every part of the Diocese.

LEVIS.—At the close of six years work as Rector of Levis and South Quebec, the Rev.

Ernest A. Willoughby King was presented with the following address:—

To the Rev. E. A. W. King, M.A.:

REVEREND AND DEAR SIR,—As officers of the congregation of Holy Trinity Church, Levis, we have been commissioned to ask your acceptance of a purse of money, presented as a token of the affection and esteem in which you are held by the members of the Church of England residing in Levis and its vicinity.

It is well known that far higher interests than the interest in pecuniary gain have ruled your conduct during the six years through which you have laboured so assiduously in this parish.

The monetary return that has been made to you has been felt to be inadequate by those whom you have served so well, and so, also, is the gift felt to be that is now presented to you—inadequate both as regards your own deserts and also as regards the love for you that is entertained by those who have contributed to it.

In the order of things in which man "never continueth in one stay," the dearest ties must sooner or later be broken. One such tie is that which binds priest and people together.

We grieve that the time of parting between yourself and the church members in Levis has come. We pray to Almighty God that the change may be directed for good both to your own soul and to the souls of others.

And, with sincere good wishes for your happiness and success, we remain, dear sir,

Yours truly,

L. C. HAMEL, } Church-
J. THOMPSON, } Wardens.

LEVIS, P.Q., Sept. 19th, 1885.

The address was read by Major Hamel, and the purse presented by Mr. Joshua Thompson. It contained seventy-five dollars.

In reply Mr. King said, amongst other things, that he was much gratified in heart, and very thankful to God that what he had been enabled to do in the parish had been appreciated. His removal had not been of his own seeking, and he hoped he was right in believing it to be a providential call to other duties. He valued the generous gift of his parishioners, the more because he knew a real sacrifice was represented by it.

The Wardens also handed Mr. King a copy of the resolutions passed at a recent vestry meeting expressing "regret at the termination of his long and faithful services," and wishing him "God speed" in his new position.

After the mustering of the Sunday School another address (from the scholars) was read by Harry Tofield, and was accompanied by a purse of six dollars.

Mr. King thanked the children heartily for their presentation, and took his farewell of them and the teachers.

DIOCESE OF MONTREAL.

DEANERY OF BEDFORD.—*Missionary Meetings*.—On Monday, Sept. 21, Deputation No. 2 began work at Clarenceville. Canon Davidson, a member of the Deputation was unavoidably absent, but his place was supplied by the able services of Rural Dean Nye and the Rev. F. A. Allen, Rector of Philipsburg. The evening was beautifully clear, and the elegantly decorated Church was fairly filled with an audience of about one hundred. The addresses were all to the point, and the collection \$7.80. The following day, which proved excessively windy—windy even for a locality noted for its exposure to this element—was passed in the agreeable hospitality of the Rector's amiable family. During the day visits were paid to some of the residents of the place by members of the Deputation, and old friendships were thus again cemented. Towards evening the sky became completely and heavily covered, and it was in a drenching rain that the journey was made to St. Thomas, about four miles distant, when at 7 p.m. another meeting was held. The

Church here has been recently renovated, and reflects great credit on the taste and zeal of its faithful congregation. Every thing was in most excellent order, and a large choir did their part with a skill that indicated considerable care and preparation. The fair hands of some of the young ladies had provided beautiful bouquets in part of the sacred edifice. The rain prevented the attendance of many, but there was still a fair audience, (34) and a collection of \$3.59. The meeting was regarded as being under the circumstances a great success, and each address was evidently much inspired by the evident zeal of the members of the congregation present, and the decent and churchly character of the building.

On the following day, Sept. 23, Rural Dean Nye was obliged to return to Bedford, and the Rev. A. A. Allen, and Canon Mussen in company with the Rev. F. A. Allen, rector of Philipsburg, proceeded to that place for a meeting to be held in the evening. About four miles from Clarenceville the shores of the beautiful Missisquoi Bay are reached. Here the Rev. F. A. Allen had left his boat in which he had crossed to attend the meeting at Clarenceville, and as the water looked invitingly, and every eye promised a delightful row across the five miles of expanse which intervened between this point and the just discernible village of Philipsburg on the other side of the bay, Canon Mussen undertook to accompany Mr. Allen. For a while everything went well, but when about a mile out and off Jamieson's point, a sudden squall came down, and in a very brief period the whole bay was in a ferment, and the waves became exceedingly rough and angry. Happily the wind was favourable, and under the careful and experienced seamanship of Mr. Allen, the voyage was safely accomplished. Some difficulty was experienced on landing as the waves broke heavily on the bark, and great care was necessary to avoid injury to the boat, and a ducking to its crew. It was a matter of surprise to the quiet residents of Philipsburg to see their rector and a member of the Deputation appear among them suddenly out of such a wild scene of watery tumult. It was distinctly asserted by several well acquainted with the Bay, that there was not a man in the place would have ventured out in such danger. The meeting in the evening was attended by thirty-four persons, and the collection amounted to \$4.52.

The following day an easy journey was made to Pigeon Hill. Here the deputation was joined, to the satisfaction of all, by Canon Davidson, the rector of Frelighsburg, who up to this meeting had been unable to attend to the duty assigned him by the Bishop, of forming a part of the Deputation. The meeting was largely attended (sixty-six persons). Collection \$3.87 a fact that clearly exhibited the wisdom of deviating from the former practice of holding it in the afternoon. The congregation here seems wide-awake, and it is with pleasure it was heard that some improvements are about to be undertaken on the Church, which even in its present condition is a very respectable edifice. At the close of the meeting the Deputation was hospitably entertained at the house of Mr. W. H. Smith, and afterwards in the beautiful moonlight, reached Philipsburg again some time after 1 a.m. on the morning of the 25th., where the Deputation broke up, each member returning to his own parish to be ready for his Sunday's work.

Collections and subscriptions received at the Synod office, Montreal, during the months of August and September:—

For the Mission Fund.—Bristol, \$6.70; Clarendon, \$99.50; North Wakefield, \$11.65; Aylwin, \$21.40; Mascouche, \$4.35; Terrebonne, \$2.25; Buckingham, \$10.54; Sorel, \$16.46; Coteau du Lac, \$6.25; W. H. Robinson, Esq., \$20; per the Bishop, \$5; St. Pauls, Lachine,

\$10.55; Sabrevois, \$3.08; Rawdon, \$4.25; Abercorn, \$5; Granby, \$11.24.

For the City Missionary Fund.—St. Thomas' Church, Montreal, \$5.

For the Widows and Orphans' Fund.—St. Matthias', \$20; St. James' Church, St. Johns, \$17.61; Rev. J. H. Dixon, \$5.

For the Superannuation Fund.—John Magor, Esq., \$25; Dr. R. P. Howard, \$25; Miles Williams, Esq., \$25; Wm. Hannan, Esq., \$50; Dr. Godfrey, \$25; A. J. Brice, Esqrs., \$50.

For Domestic Missions.—St. Matthias', \$29; St. James' Church, St. Johns, \$20; Clarendon, \$9.71.

For Algoma.—St. Matthias', \$25 towards the support of an Indian child.

For Algoma Bishopric.—Aylwin, \$6.

For the Theological College.—Hull, \$11; per the Bishop, \$22.50.

For Parochial Endowments.—Mills Isles and Morin, \$2.25; North Wakefield, \$10.60; Abbotsford, \$300.

COTE ST. PAUL.—The harvest festival services at the Church of the Redeemer were held on Sunday, the 27th ult., and were attended by large congregations. The church was most beautifully decorated with fruits from the garden, orchard and field, and with flowers, ferns and lovely fall leaves, surpassing, some consider, the decorations of former years, though to do that would be difficult indeed. The young ladies of the congregation had the work in hand, and did it lovingly and well. It was matter of regret that the services of one in orders were not obtainable. The recurrence of these festivals recalls those who have been taken from us by death, and also by change of home; and in the latter connection the Mission this year missed the presence of those most faithful and untiring workers in the past, Mrs. Townsley, Sr., and Mr. James Townsley, Jr., who ever since the formation of the Mission until this year have taken part in and chiefly had charge of all Church matters, under Dr. Davidson. Mr. Townsley has been called to new work in British Columbia, and his mother has also left the Mission. Both are daily missed; but we trust that wherever they may go, in God's providence, they may be found, as we have found them, earnest, loving workers in the one Holy Catholic Church. Mr. Rondell and Mr. Dickinson, both of whom formerly acted as organists, and who remain in loving memory, were also specially missed.—*Com.*

PERSONAL.—The Rev. James Fulton has resigned the office of Rural Dean of the Rural Deanery of Iberville.

The Lord Bishop of Montreal has appointed the Rev. James Fulton, Hon. Canon of Christ Church Cathedral.

The Rev. H. D. Bridge, rector of Cowansville, who has been visiting his friends in England, expected to sail for Canada on the 1st. of October.

DIOCESE OF ONTARIO.

OXFORD MILLS.—It is now some time since our columns contained any items from this small rural parish. Church work has been carried on in a quiet way not apt to excite much interest in those not acquainted with the vicinity. Last winter a spacious driving shed was erected at the rear of St. John's Church, and this summer a beautiful iron fence was put across the front of the church lot, so that the exterior of the whole property evinces the interest of the congregation in their place of worship. Last Christmas the interior of the building received a notable embellishment in the shape of a magnificent jewelled altar cross of brass, thirty inches high, given by a member of the congregation, and bearing the inscription, "A thank-offering from M. F. Christmas, 1884." This past month of September has

been a season of much interest. On the first Sunday in the month the Rev. E. C. S. Radcliffe pleaded the cause of his arduous Mission, and the interest he excited was shown by the people giving \$60 towards his proposed Church of St. Albans at Maberley. Some time ago the churchwardens found it necessary to raise funds towards church repairs, and it was resolved to ask the people to give directly as a thank-offering, instead of resorting to irregular modes of raising money. Accordingly, Tuesday, Sept. 24th, was selected as the parochial thanksgiving day, and envelopes distributed among the congregation. On that day a fair congregation assembled at the Holy Eucharist, at which the Rev. C. P. Emery, Kemptville, was celebrant, Rev. W. J. Muckleston, Ottawa, deacon, and Rev. A. W. Mackay, Ottawa, sub-deacon, the preacher being Rev. R. L. M. Houston, of Merrickville. There were 35 communicants. At Evensong, when the church was filled, the preacher was Rev. S. Daw, of North Gower. The offerings during the day amounted to \$50. On Tuesday, Sept. 29th, the Bishop of the Diocese visited the parish to administer the Apostolic Rite of Confirmation. The candidates entered the church in procession, with the clergy, all the females (in obedience to St. Paul's directions) having caps upon their heads. Immediately after the processional hymn was ended, two men were baptized by the Vicar, after which eighteen persons were confirmed. There were 77 communicants. In spite of the very hurried time, the church was filled by a devout congregation, while too much praise cannot be given to the choir for the manner in which the musical parts of all these special services were rendered. The next day a candidate who was not confirmed at his own parish church walked twelve miles to receive the Bishop's blessing at Merrickville. With a church population of 400, the parish of Oxford Mills has now 170 communicants. *Laus Deo.*

OTTAWA.—*Christ Church.*—On Wednesday, the 30th ult., the annual Harvest Thanksgiving Services were held, at 8 and 11 a.m., and 7.30 p.m., in Christ Church. The interior was appropriately and seasonably decorated—corn, herbs, fruit and vegetables were placed so as to catch the eyes, and through them impress the soul with a sense of thankful dependence on the Creator of all. The decorations were the loving work of the Women's Aid Association, assisted by those model Churchwardens, the Messrs. Rowley and Mothersill.

The evening service was a full choral one, well rendered and enjoyed by all, the large congregation joining in everything. The clergy present were the Ven. Archdeacon Laudor, Revs. Pollard, Canon Holland, P. O. Jones, L. C. Lee, A. C. Jones, F. R. Smith, Bogert, Muckleston and Phillips, of Hawkesbury. The latter preached the sermon, and most favorably impressed his hearers, his enunciation being clear and distinct, his voice powerful, and his delivery good. The text was taken from St. John xii. 24. Mr. Phillips' graphic illustrations all went to show that in every condition of life and form of society, it was only from death, hard work or sacrifice in some shape that the fruit and blessings of success were brought forth and matured. In commerce, profit was gained by enterprise and the re-investing of moneys. In the case of the intellect, our gifts and talents were made practically useful by self-denial and industry. The fruits were not always yielded in our lifetime. But God is faithful; His law is sure. We are commanded to pour out our energies into the world; to quicken it, and make it bring forth moral and spiritual life. The address was an excellent one throughout.

After the service, Spohr's cantata, "God, Thou art Great," was sung in complete form. It was well rendered, the Misses Code and Denzil and Mr. Rowan-Legg taking the solos, sustained by a chorus of forty voices. The

organ was taken charge of by Messrs. Harrison, Dingley-Brown and Jenkins, in turn.

A very handsome wooden reredos had been placed in position, and was viewed entire in its beauty for the first time at this harvest festival. Reredos simply means "behind the back," and is applied to the screen or wall at the back of an altar, seat, fireplace, &c. It not unfrequently extends across the whole breadth of the church, and is carried up to the ceiling. The subject of this notice is made of framed and carved work in yellow pine. The arches, niches, pillars and panellings correspond most accurately with the architecture of the main building, and will greatly enrich the handsome chancel in which it is placed. This reredos is a gift from Mr. G. W. Wicksteed, Q.C., Law Clerk of the House of Commons, in memory of Anna, his late much-loved wife.

The internal structure of the Anglican's House of God, with its chancel and prominent altar and font, grows out of and expresses the sacramental aspect of Christianity, rather than that aspect under which Christianity presents itself as a preaching system, or that other aspect under which it is neither a sacramental nor a preaching, but a meditating system. And all the Churchman's grand liturgies and offices, his litanies and songs and vestments, and ritual generally, cluster not around a mere preacher, but around the preacher's Master. They do not go to Dr. John's church, or to the Rev. Blank's church. They do not ask each other, "Whom did you go to hear this morning?" but rather, "At what church did you attend Divine service?" The Anglo-Catholic's house of worship is therefore not arranged for the purpose of an audience which is to listen to a speaker, but is made glorious, and with the Holy Altar, most glorious of all, as its nucleus. Many will say that if the heart be right with God, we can worship Him anywhere—on the wild mountain side, in the poorest cottage, in the rudest barn, in the plainest and loudest church-like church that ever existed. We grant it all—if the heart be right with God. But is not that the very thing we so often fail to find, and should do everything to secure? And though pillars and arches, and windows and fonts, and choirs and altars and organs, will not convert the unconverted, and the elevation of thought and feeling which they produce is not necessarily in itself religion, still are they not hallowed means of access, through the senses He has made so cunningly, to the hearts which lie within them? If the heart be right, it will worship God anywhere; but the heart is not right, and therefore it is desirable to bring every influence to bear upon it, to help it, under the Divine blessing, to be holy.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. C. J. James has been spending a few days at Lake Couchiching, near Orillia.

The Rev. J. J. Kitto, rector of St. Peter's, London, England, passed through Toronto, while on a tour in Canada last week.

Professor Boys, of Trinity College, preached at St. Philip's Church, Toronto, on Sunday last. The pulpit was filled in the evening by the Rev. H. P. Hobson.

The Rev. Bayly-Jones visited Lindsay recently, and delivered a very interesting lecture on the islands in the South Pacific, and his stay there for six years in H. M. S. "Vixen."

The Rev. F. H. Du Vernet delivered two excellent sermons in St. Paul's Church, Lindsay, on Sunday last. Mr. Du Vernet is about to take up his residence in Toronto.

MISSIONARY MEETINGS.—A return to the old system of holding Missionary meetings has been made, and the following gentlemen have been invited to act as deputations at the various meetings throughout the Deaneries, viz:—Revs. R. A. Bilkey, C. H. Short, W. C. Bradshaw, W. F. Swallow, S. Jones, T. W. Paterson, R. H. Starr, John Jones, C. H. Marsh, Dr.

Carry, C. E. Thomson, C. E. Whitcombe, A. Spragge and S. Weston-Jones. The meetings in the Deanery of East Simcoe, Haliburton and Peterborough will, it is expected, be held in the autumn. The other deaneries prefer to hold their meetings in the month of January, and are making arrangements accordingly. The plan thus adopted will save that Diocese the excessive expense of a Mission Secretary, who received \$2,000 and travelling expenses last year for announcing numerous meetings, many of which he never attended. In this case again "the old plan is better."

CRAIGHURST AND VESPRN.—This Mission is in a prosperous condition, under the care of the Rev. Mr. Daniel, who will shortly leave to help at Wycliffe College. At the recent Confirmation Services in St. Paul's, Midhurst and St. John's, Craighurst, 39 candidates received the Laying on of Hands. There was a large attendance at each place, and the Bishop delivered two excellent and earnest addresses.

MEDONTE.—Special services are being held here by the Rev. W. J. Armitage, Curate of Orillia. They have been well attended, and seem a production of good results. At a special Harvest Thanksgiving Service held on Friday last, the sermon was delivered by the Rev. W. H. French, of the Mission of Coldwater.

BEAVERTON.—Harvest Thanksgiving Services were held here on Sunday last. The Rev. G. S. Lloyd, late chaplain of Col. Otter's brigade, North West Field-Force, delivered two admirable sermons on the occasion. He also gave a lecture on the following Monday, which was well attended and very interesting.

DEANERY OF EAST SIMCOE.—As we have previously stated arrangements are completed for the holding of Missionary Meetings in this Deanery. The following comprise the deputation: Revs. S. W. Jones, C. H. Marsh and W. J. Armitage. The dates and places fixed are as follows:—Barrie, October 12th; Shanty Bay, 13th; East Oro, 14th; Orillia, 15th; Price's Corners, 16th; Midhurst, 19th; Craighurst, 20th; Waverley, 21st; Pententanguisheno, 22nd; Midland, 23rd.

ORILLIA.—A garden party was recently held at the residence of Mr. Henry Pellatt, Southwood, in aid of the organ fund of St. James' Church. There was a large attendance, the proceeds amounting to over \$80. Unfortunately a gentleman named Grant Dalton met with a painful accident while assisting in putting off the fireworks.

MISSION SERVICES.—The Orillia Packet, speaking of the recent Mission services held in that parish, says:—The Mission held in St. James' Church attracted very fair congregations during the week. The Missioner, the Rev. Wm. Haslam, is a man of marked ability, and has a thorough grasp of Christian truth. He delivers the Gospel message plainly, lovingly, and uses many quaint illustrations to bring it home to the hearts of his hearers. His style is somewhat strange to an Orillia congregation, but those who took offence at it on Sunday, and remained away, lost a great privilege, while those who have attended regularly feel at such service an increasing interest, and as they become imbued with the spirit of the services forget the man in his mission. The addresses on the Christian life are held in the afternoon, when he takes the pilgrimage of the children of Israel as an allegory of the life of man. Mrs. Haslam's addresses to women are exciting deep interest.

PETERBORO'.—St. John's.—On the 23rd inst. a concert was held in St. John's school-room, in aid of the Girls' Friendly Society. There was a large attendance. The following ladies and gentlemen assisted in the programme:—

Mrs. Chambers, Miss Gilmour, Miss Cottingham, Miss A. Delaney and Miss Tate; Messrs. W. H. Budden, T. Dunn and J. E. Hammond. Mrs. Dunsford played the accompaniments in a very creditable manner.

DIOCESE OF NIAGARA.

HAMILTON.—The Rev. Canon Mulholland, of Owen Sound, Huron Diocese, and E. N. Weber, of the Church of the Evangelist, Philadelphia, U.S., are visiting their relatives and friends in this city.

The Revs. Canon Curran, of St. Thomas Church, and Hartley Carmichael, of the Church of the Ascension, have large Confirmation classes in progress.

The Rev. D. DesBrisay, of All Saints' Church, has accepted the prosperous living of Strathroy. He will shortly make preparations to leave Hamilton. We wish him every success in his future field of labor. It is as yet undecided who will be appointed to the incumbency of All Saints'.

ST. CATHARINES.—St. Thomas' Church, the Rev. O. J. Booth, incumbent, is at present on a visit to Omaha, but will return to his parish shortly.

CHIPPAWA.—The Rev. R. D. Freeman, who has for the past year had charge of this parish, will shortly leave for the Diocese of Huron, where he will be immediately appointed to a living.

The Rev. Mr. Caswall, who about a year ago left the Diocese to take charge of the parish of Lunenburg, N.S., has returned, and will manage the affairs of this parish (*pro tem.*) until the return of the Rector, Rev. E. J. Fessenden, from England.

DUNDAS.—The Rev. Geo. Forneret, B.A., has recently been offered the parish of Hastings by the Bishop of Nebraska. The offer has not been accepted.

Christ Church Cathedral.—The Wednesday evening services of this church will be resumed this week, and continued until next April.

Next week the Ladies' Aid Society begin their monthly meetings; also the Young Men's Literary Society of this church will hold their first meeting of the season on the evening of Tuesday, Oct. 6th, at the school, the Rev. Geo. A. Harvey, President of the Society, presiding. It is expected that the Society will this coming winter give a series of monthly open meetings.

HAGERSVILLE.—A harvest service and festival was held in this place on Tuesday last, when the church was tastefully decorated with grain, fruit and flowers. The service was held at 3 o'clock, when the following clergymen were present and took part in the service:—The Rev. R. Starr, B.D., Trinity College, Toronto; Rev. Seaman, Nanticooke, Carswall, B.D., Anthony and Armstrong, from the Indian Reserve, Johnson, the incumbent, and Clark, of Ancaster, who was the preacher. In the evening tea was served in the Drill Shed, after which the village band gave a concert, and the clergy present gave short addresses. The Church seems to be holding her own in this place, although not very strong, and the incumbent has the respect and esteem of all.

GLANDFORD.—St. George's Church.—This little church, built near Rymal Station, was closed for three weeks, undergoing repairs. The walls have been painted, appropriate texts painted over each window, and over the chancel arch, and a handsome carpet placed on the floor of the chancel. On Sunday last re-opening services were held, when the Revs. Massey, of

Hamilton, Howitt, of Stoney Creek, and Clark, of Ancaster, were the preachers. In the evening the church, including the aisles, porch and vestry, was literally packed. The services were bright and hearty. The Rev. T. Smith is a most faithful priest, and is doing a grand work for his Master in the parish of Saltfleet and Binbrooke.

The Church in this Diocese is full of life. There is scarcely a parish in which progress is not being made—churches built, enlarged or restored, more frequent services and celebrations of the Holy Communion, and greater attention given to the musical part of the services. The highest service is not now the coldest and dullest and most lifeless. Our new Bishop will soon have gone over his Diocese, and in his quiet, happy way is encouraging and strengthening the hands of each clergyman. In almost every parish he asks for and visits the sick and aged who are not able to go to the House of God. *Deo Gratias.*

HALTON AND NORTH WENTWORTH RURAL DEANERY.—A Confirmation service was held in St. John's Church, Nelson, on Wednesday, Sept. 30th, at 3 p.m. The Bishop of Niagara and Rev. Messrs. Worrell and Mackenzie, came by way of Burlington, and Rev. Messrs. Motherwell and Fletcher direct from their respective parishes. All of these, with the incumbent, took part in the service, and the Bishop delivered an impressive address to the candidates and the congregation. The church was well filled, and the new pigget fence along the front of the churchyard, and other signs, testified to the church life of the congregation. An excellent supper was provided after the service, by those hospitable church members, Mr. and Mrs. John Ireland, and was done justice to by the clergy and a large number of invited guests. It was a day of interest and profit to all present.

The Rev. J. H. Fletcher has entered on the charge of Palermo and Omagh under good auspices.

DIOCESE OF HURON.

STRATFORD.—The re-opening of St. James' Church, Stratford, took place on Sunday, Sept. 27th. The Lord Bishop of the Diocese preached on the occasion. The sacred edifice was crowded to its utmost capacity. Bishop Baldwin's sermons were much appreciated; in them there is always food for believers—Christ being pre-eminently held up as the sinners' friend, the Saviour of souls. About \$1,200 has been laid out in beautifying the chancel and otherwise improving the church. The Rev. Rural Dean Patterson, the Rector, assisted at the services.

HENFRYN.—A harvest thanksgiving festival was held at St. John's Church on the 25th. The church was suitably decorated. Revs. Ridley, Cluff, Turnbull and other clergymen took part in the services. The Church work is most encouraging in this Mission.

GEATHAM.—A harvest thanksgiving service was held in Christ Church on Sunday, the 27th ult. The Rev. Mr. McGahay, of Lucan, preached at both services.

LONDON.—The Ven. Archdeacon Farrar arrived in London on Saturday evening, Sept. 27th, and lectured in the Grand Opera House the same evening to one of the largest gatherings ever assembled within its walls. The subject was "Dante." Judge Elliott presided, and the clergy were seated on the platform. The lecturer was frequently applauded during the delivery of what may justly be called one of the finest lectures ever delivered in London. He preached in St. Paul's on Sunday morning, from Luke xix. 41, 42, and in the Memorial Church in the evening, from Matthew v. 11. The congregation at each service was very

large, and hundreds were unable to gain admittance.

WARDSVILLE.—A series of special services, lasting thirteen days, was held in St. James' Church, Wardsville, Sept. 9th to 22nd. The Mission preacher was the Rev. J. H. Moorehouse, of Gorrie, assisted by the Rev. W. J. Taylor, the incumbent. The services were commenced under unfavorable circumstances, owing to the very inclement weather and the attraction of the London Fair, &c. The attendance, which was at first but small, increased steadily until the large church was well filled with deeply interested congregations, who gave every evidence that they were seekers after and lovers of "the truth as it is in Jesus." The systematic, earnest and powerful presentation of the truths of man's need of salvation, God's provision for that need, and the pressing home of the importance of immediate decision for Christ, was attended by the blessing which God has promised to the faithful preaching of His word. There were Bible readings every afternoon, and three celebrations of Holy Communion. One of these services (in the afternoon) was a memorable one, owing to the fact that the incumbent had gathered together all the old people in this part of his charge to partake of the emblems of Christ's broken body and shed blood. To see several approaching the Holy Table, who had to be supported there, and to know that they would never meet together again in this life, was a truly touching sight. The children were also remembered. A children's service was held on Saturday, Sept. 19th, at which there was a good attendance of adults and children. The Rev. F. G. Newton, incumbent of Grace Church, Bothwell, who assisted in many of the services, preached an instructive and interesting sermon. Several letters were received and read during the last two meetings, bearing testimony to blessings received during the Mission. The earnest and zealous servant of God who is incumbent here has much cause to thank Him for the evident presence and power of His Holy Spirit in the midst of this people. N.

CLINTON.—*St. Paul's Sunday School.*—The Sunday-school house of St. Paul's Church was opened on Sunday, Sept. 13, by the Bishop of Huron. There was a children's service and a sermon by the Bishop, and at the close of the sermon he in an appropriate prayer dedicated the building to the honor and glory of God, and for Sunday-school and congregational purposes.

The school-house is generally spoken of as very complete in its internal arrangement. It can, by means of windows hung on pulleys, be shut into three rooms—main room, Bible class, and, in the gallery, infant class room.

Externally the school-house is in harmony with the architecture of the church, a difference being made by having square, mullioned windows in the sides, instead of Gothic windows. This style of building is beginning to be in vogue; a church in New York, planned by a leading architect, has these characteristics, Gothic ends and old English sides.

The Bishop preached in St. Paul's Church morning and evening. There were large congregations at both services, and the singing of well-known chants and hymns was pronounced by Bishop Baldwin very sweet and well ordered.

The ground on which is situated St. Paul's Church is one of the prettiest sites for a church in Ontario. The new fence now in course of construction around it will add much to its appearance, and the pruning of the superfluous branches off the trees which ornament it is also another step toward making "God's acre" bear outward and visible mark of the order and loveliness of the worship to which the building on it has been consecrated. There are still a few ghostly reminders of the departed studding the ground, which would be better in the cemetery.

BRUSSELS.—St. John's Church in this place has been much improved, as follows:—The walls have been painted with a new shade of green, with a neatly painted border of brown. Running the full length of the walls are the following Scriptural quotations, on either side: "I will pay my vows unto the Lord now in the presence of all His people," and "Exalt ye the Lord our God, and worship at His footstool, for He is holy." On the front wall may be read: "Feed my sheep," and "Feed my lambs." Over the chancel is inscribed, "In this place will I give peace, saith the Lord of hosts." The pulpit has been done away with, and the reading desk brought out in front of the chancel. The choir is placed in the chancel. The Communion table is covered with purple, and the arm chairs, desk, &c., are upholstered with material of the same color. Just above the Communion table is the familiar inscription, "This do in remembrance of Me," in elegant gilt letters; while over the chancel window is "Holy! Holy! Holy!" There are also three satin banners with gold fringe bearing the texts, "The Lord reigneth," "God is love," "Trust in God." The painting was done by Mr. Clucas, of Goderich, who is well known for his artistic ability. Ex-Reeve Rogers took a very active part in raising the wherewithal to meet the expense of the work done.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

The departure from Collins' Inlet on the morning of Tuesday, the 16th of July was not effected without difficulty, owing to the intricacy of the channel, and the fact, that not one on board having ever before visited these waters, we had to feel our way very cautiously, sounding every now and then, and keeping a sharp look out for the shoals which abounded at the western mouth of the Inlet, for fully a mile from the shore. Grømrkye, however, fully vindicated his reputation here as a wary vigilant pilot, by taking us out safely into deep water, where six hours run brought us to one of the mouths of French River, from which we worked our way slowly and carefully up the main channel, moving beside the Walkerton Mill. What remained of the afternoon was devoted to a visitation of the lumbermen's houses. Each family being notified of the services to be held, and notices being posted in several conspicuous positions. At 7.30 p.m. a rather motley assemblage gathered in the dining-room of the Walkerton Mill boarding house, which the caretaker had most kindly placed at our disposal, but owing to the mixed character of the congregation which numbered about fifty, many of them being French Canadians, the service was not as hearty as it had been elsewhere. One gratifying result of it, however, was a request by a young woman that she should be baptised—she had already been partially instructed before coming to the settlement, and now wished to make a public profession of her faith. Accordingly the Rev. Mr. J. at the bishop's request, took her, and "expounded unto her the way of the Lord more perfectly." This was followed by her baptism the next morning, and none who were witnesses of the devout earnestness with which she took part in the service could question the sincerity of purpose which actuated her. Indeed she had already given proof of it the night before, in the fact that she was one of seven or eight persons who, in response to the bishop's enquiry as to their possession of Bibles, and his offer to supply their wants, of any who wished for one, followed him down to the "Evangeline" after the service, and sat quietly in the cabin, while their names were being inscribed on the fly leaves. Surely the bread there "cast upon the waters will be found again," though it be "after many days."

Next morning, the 15th., we started for Byng Inlet, taking the precaution of giving a free pass to a volunteer pilot, a French Canadian, who offered to take us there safely in consideration of the favor, which he did, with only one slight "bump" against a rock, which however did the boat no damage. Here we found a little village nestling by the water side, which presented a scene of liveliest bustle and activity. Thanks to the fact that Messrs. Dodge and Co. are running their extensive mill, with a full compliment of hands, while the neat dwelling house, the large hotel, as beautifully clean as it is commodious, the well stocked store, and tastefully furnished offices attached, all crowned by the tasteful church perched on the loftiest point in the village, and literally "founded on a rock," combined to make a picture which we had not seen surpassed or indeed equalled in any point in our travels. Despite the fact that here, as elsewhere, there had been no means of advertising the service beyond notices put up on the wall and store after our arrival. A congregation of about 60 persons gathered in the church, and though nearly all of them unfamiliar with our Prayer Book, took their part in the responses very generally, with the assistance of the little pamphlets already referred to. Only two or three members of the Church of England could be found in the whole settlement. That our church had been much more numerously represented in former years, was evident from the fact that a clergyman, the Rev. R. W. Green (now of Wiston) had resided here. But what between deaths and removals, and, worse and more fatal than either, the apathy of the Church is caring for her children, their number had steadily dwindled down, till now it has all but reached the vanishing point. Can it be wondered at, that with a process like this going on silently, but surely, in scores of places, scattered all over the Dominion, she should to-day be lying under the deep reproach and humiliation of ranking only a fourth among the religious communities that divide the land between them?

(To be continued.)

DIOCESE OF RUPERT'S LAND.

PERSONAL.—Ven. Archdeacon McDonald, of McKenzie River, has returned to Winnipeg with his family.

The Rev. Mr. Baring, son of the late Bishop of Durham, has been visiting Winnipeg and the Northwest.

The Diocesan Synod of Rupert's Land meets on October 28th.

The Governor-General, in the course of his tour among the public institutions of Winnipeg, visited St. John's College, where he was received by the Bishop and College Council, and presented with the following address:—

May it please Your Excellency:

We, the Chancellor and Council of St. John's College, desire to take advantage of the opportunity given by Your Excellency's visit to Manitoba to assure you of the hearty pleasure with which, in common with the other inhabitants of the Province, we welcome Your Excellency amongst us.

We would, at the same time, express our loyalty for Her Most Gracious Majesty, whom Your Excellency has the honour of representing.

St. John's College has grown out of a school that may be said to have extended the benefits of education to this community from almost the beginning of English settlement along the Red River.

We have endeavored to advance with the growth of the country. St. John's College is one of the colleges of the University of Mani-

toba, and affords an education both in theology and arts.

There is also a grammar school on the foundation of the college preparing boys for the University, for professional examinations, or for commercial life.

We appreciate highly the interest Your Excellency has shown in higher education by the medals which you have given to so many institutions, and we assure you that we prize greatly those which you have been pleased to give to St. John's College School and St. John's College Ladies' School, an institution closely connected with this college.

We trust the visit of Your Excellency to the Northwest may afford you much pleasure, and that you may carry away with you a favorable impression of this portion of the Dominion.

In the name of the Chancellor and Council of St. John's College.

R. RUPERT'S LAND,
Chancellor.

His Excellency, in the course of his reply, after referring to his appreciation of the efforts in the Province towards higher education, said:

There are no circumstances under which such education is more needed than those which are present where a comparatively scanty population finds itself in possession of a country large enough to afford a home to one which might be numbered by millions instead of by thousands. Just as a man in mature life does not recover the mistakes which he has made as a lad, so in a country like this the mistakes made in the infancy of your provincial life may bring the sternest retribution in after years. It is for that reason that I am glad to see that owing to your action and that of other educational institutions co-operating with you, a good liberal education is being placed within the reach of the youth of this province. I feel no doubt that amongst the lessons which your students are learning here, they will learn to grow up as loyal and attached subjects of the British Empire. (Applause.)

It gives me great pleasure to learn that you have in connection with the college a grammar school and a school for young ladies. These institutions, taken in connection with the university to which you are affiliated, give you a very complete piece of educational machinery, capable of expansion hereafter, and possessing all the elements necessary to success.

When His Excellency had concluded his reply, he was shown over the college, and afterwards driven to the Ladies' College, where he was met by the lady principal, Mrs. Cowley, and welcomed to the institution. The young ladies sang a song, which was most appropriate to the occasion.

DIOCESE OF FREDERICTON.

LUDLOW.—Hudson Memorial Church.—The treasurer acknowledges the receipt of the following sums:—Mrs. Montgomery Campbell, \$10; Rev. Canon Neales, \$5; some members of the Girls' Friendly Society, Fredericton, \$5.

MAUGERVILLE.—Harvest Festival.—The harvest festival at Maugerville was held this year on the Feast of St. Michael and All Angels. Bright, warm sunshine and the glory of the autumnal leaves clothed the land in fitting thanksgiving attire. The pretty church, decked by reverent and loving hands with a tasteful profusion of exquisite flowers and fruit and grain, looked, if possible, more beautiful even than at former festivals. The morning service was a very hearty one, eight of the clergy taking part in it. The Metropolitan celebrated the Holy Eucharist, and there were fifty-six communicants. The sermon was preached by Rev. C. H. Hatheway. After service the whole congregation adjourned to the Rectory and its pleasant, elm-shaded grounds, where long rows of table-cloths, spread upon the grass beside the flower-beds, were speedily covered with such

an abundance of good things that the merry crowd of parishioners and visitors, with excellent appetites and the best of wills, were quite unable to dispose of all of them. The presence and genial kindness of our dear Bishop added greatly to the general enjoyment. The happy day ended with a bright and impressive evening service. The energetic Rector of Maugerville is much to be congratulated on the harmony which seems to pervade his flock, and which such parochial gatherings as this tend greatly to promote.—Com.

CAPE BRETON.

SYDNEY.—A handsome stained glass window has been placed in St. George's Church, Sydney, in memory of the late Hon. J. Bourinot, Senator and French Consul. The centre illustrates the scene described in St. Luke's Gospel, when the just and devout Simeon came by the Spirit into the Temple, "when the parents brought in the child Jesus to do for Him after the custom of the law." Simeon is shown at the moment when he took the infant Saviour in his arms and blessed God. The words, "Now lettest Thou Thy servant depart in peace, according to Thy word," are inscribed above and below the illustration. The coloring of the whole design is exceedingly rich and chaste. The artistic execution of the work reflects much credit on the well-known establishment of Spence & Sons, Montreal.

DIOCESE OF NEWFOUNDLAND.

We are favored by a special correspondent with the following particulars, beyond those already given, as to the consecration of the Cathedral at St. John's, Nfld.:—

After five years' work, the transepts and choir of the Cathedral in this city have been completed, so far as the committee in charge of the undertaking have been able to proceed with it, and the new part was consecrated on the 1st September by the Lord Bishop of the Diocese, assisted by the Bishop of Nova Scotia and a large number of the clergy. An account of the ceremony is forwarded with this; if room can be found for it, it will be read with much interest by many Newfoundlanders in Canada.

The proposal to erect in St. John's a new Parish Church and Cathedral combined, to replace a wooden church there forty years old, originated about the year 1840, in the early years of the episcopate of the first Bishop of Newfoundland, the late Dr. Spencer. The proposed building was to be of stone, of a plain style of architecture, but sufficiently pretentious and amply large, as it was thought, for the wants not only of the congregation of that day, but for many years to come. Nearly £4,000 was subscribed in St. John's for its erection; £1,000 stg. was contributed by the two great English Church Societies; and an amount nearly as large was collected in England by the late Archdeacon Bridge. With these funds the cut limestone for the exterior of the entire building was prepared in Ireland, and landed on the site of the proposed church by 1844, and on the 21st August in that year the foundation stone was laid by Bishop Spencer. Further means being required, little more was done towards proceeding with the work until 1846, when the terrible fire of that year reduced the Parish Church to ashes; and the means of the parishioners being so reduced by the same calamity that they were unable to help in the work, Bishop Field went to England to seek for assistance in the emergency, in which he was so successful that, with the addition of the money raised for the purpose under the Queen's letter, he determined on abandoning the old design and commencing, at any rate, a larger and handsomer church. For this purpose he procured plans from the late Sir Gilbert Scott for a building which, both in size and beauty, should be worthy of the name of a Cathedral.

The work was re-commenced—it might almost be said commenced—the following year, and on the 21st September, 1850, the nave, with a temporary east end, was consecrated. In this state it remained until 1880, when the erection of the transepts and choir was commenced as a memorial to Bishop Field, who had labored so long and so faithfully in this Diocese.

His Lordship Bishop Jones has now had both the honor and gratification of completing the work his three predecessors labored in, and consecrating a Cathedral finished in all essentials, and unsurpassed in size and beauty as a specimen of Gothic architecture in British North America.

The biennial session of the Synod commenced on the 2nd Sept., and closed on the 10th.

CONTEMPORARY CHURCH OPINION.

The *Church Helper* says:—"There is a good deal of confusion in the minds of our 'sectarian' friends about the meaning and force of the word 'sect.' It is not a little curious to note the complacency and matter of course way in which they speak of this or that as 'our sect,' and yet wince when Churchmen use the word, as they sometimes do, in regard to them. In ecclesiastical language the word is not the equivalent of 'section,' or part of any thing, but means a part which has, as a branch of a tree, been cut or lopped off, whose continuity has been severed, which is no longer a part organically connected with the parent tree. Of course if the idea of continuity of organic life has been lost, the word will have lost its force, and such evidently is the case in the minds of our 'sectarian' brethren."

The *Church Times* (Eng.) has had several articles on the Revised American Prayer Book. "The judgment," it says, "that must be pronounced on the work as a whole, is precisely that which has been passed on the Revised New Testament, that there are, doubtless, some few changes for the better, but that the set-off in the way of petty and meddlesome changes for the worse has entirely outweighed the merits of this work that it cannot possibly be adopted by the Church, and must be dismissed, as a dismal fiasco, to be dealt with anew in some more adequate fashion. It falls so very far short of what might fairly have been expected, its faults of omission and commission are so serious, that it would be a grave calamity to the American Church were it adopted as it stands."

The *Parish Visitor* (Mobile) says: "We are an Episcopal Church, that is, we are not Congregational. No single Parish is independent; the Parish is part of a national Church; a national Church a portion of the Catholic body which Christ himself established. We preach this and we ought to practice this. Our Bishop is the head of the Diocese, and our Parish but one of the many members which together form the Diocese. Once in each year we have a Diocesan Convention over which the Bishop presides, to which delegates from the Parishes are sent; in which Church matters concerning the Diocese are discussed and settled. Every parish is interested. Every Churchman should take an interest in its actions, and, if possible, attend its deliberations. Episcopacy is a most excellent cure for selfishness. It broadens one's ideas, enlarges sympathies, and produces a Catholic spirit so consistent with Christianity. If we were only interested in our own Parishes we should soon become dwarfed and stunted in ideas and practice. But feeling we are only a part of a great whole, only a member of a body, then becoming interested in charities and good works which are Diocesan and general in character, we find we are strengthened by the mutual sympathy the organic compact gives, and vastly benefitted by the Catholic idea such

solidarity inspires. This is a thing greatly coveted by those who are trying to satisfy themselves with modern methods for preaching the Gospel.

AMERICAN BUDGET.

According to the Treasurer's books, the receipts of the Domestic Missionary Committee, aggregate offerings (in all cases excluding specials which form no part of the revenue) for Domestic Missions was \$218,888-27. This is largely in excess of any previous year, the largest amount in any year previous reaching \$197,000. Not counting legacies, this sum has been excelled only three times. Excluding everything but offerings credited to the various dioceses and missionary jurisdictions, those for this year have been exceeded but once before. Last year over five hundred parishes contributed that did not contribute the year previous. Half of the dioceses and three-fourths of the jurisdictions have given more than last year.

The Bishops of New York, Albany, Connecticut and Pennsylvania have signified their willingness or desire that the clergy in their dioceses might preach sermons on temperance, and in the interest of the Church Temperance Society, on Sunday, Nov. 8th.

One liberal-hearted layman, says the *Gospel Messenger*, has just sent his check for \$2,000 toward the raising of \$25,000 for the increase of the Episcopal Fund of Central New York.

The Nonconformist *Christian at Wo* fesses: "At the present rate of growth it will not require many years to see the Episcopal Church leading all others in Massachusetts. The outlook for Episcopacy in the 'Old Bay State' is certainly very auspicious."

S. Mark's Home, at Augusta, Me., for aged and indigent women, has been enlarged; its endowment is \$7,000.

The contract for the erection of the new S. Mark's Church, at Augusta, has been entered into. The church will be built of granite. The extreme length and breadth of the building, 110 by 70 feet. The tower will be 92 feet high. And all to be completed by the first of July, 1886.

THE death of the Earl of Shaftesbury has removed one who for more than half a century has filled a very prominent place in the religious and philanthropic life of England. A man of earnest piety and of intense, if somewhat narrow, convictions, he threw all his energies into every work which commended itself to his judgment; and his high social position and considerable abilities made him the leader of every cause which he espoused. He will be especially missed by the poor of London, in whose welfare he took a life-long interest, personally visiting them in their abodes of misery, and seeking by every possible means to ameliorate their hard lot. The Church Missionary Society, the Religious Tract Society, the British and Foreign Bible Society, and other kindred organizations, will feel that in Lord Shaftesbury they have lost a tower of strength. His son, Lord Ashley, who now succeeds to the title, is, we are informed, a man of equally strong religious convictions, but of a much higher school of Churchmanship.

Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—*Dr. Guthrie.*

BOOK NOTICES, &C.

THE CATERER.—E. C. Whitton, publisher, Philadelphia, \$2.00 per annum:

We have referred from time to time to this monthly in terms of high appreciation; but the September number calls for more hearty commendation still, as being "extra good." The oyster season having again returned the opening article treats historically of this delicious bivalve, and ere concluding several excellent recipes for serving these same oysters are given.

THE LIVING CHURCH ANNUAL and Clergy List Quarterly, August, 1855.—The Young Churchman Co., Milwaukee, 25c:

This is an attempt to keep the Church supplied with a correct Clergy List by printing such list quarterly rather than yearly, thus meeting the difficulty heretofore experienced in the "Annual," of frequent and numerous changes. The August number contains a general alphabetical List of the Clergy of the P. E. Church of the United States; whilst the next issue will contain the matter customary to the annual alone. This new departure, in accordance with the well-known enterprise of this company, will prove highly advantageous to churchmen—furnishing an *easy method of reference* for names and addresses of clergy.

RELIGION: INSTRUCTION FOR CHILDREN AND YOUTH. By John W. Kramer, Presbyterian.—Thomas Whittaker, Bible House, New York; 20c.

This is a small tract intended as a help for intelligent teachers, to the interpretation of the Catechism of the Book of Common Prayer in harmony with modern Christian thought.

THE VALUE OF THE PULPIT AS A TEACHER OF THE PEOPLE. By John Wilson, M.A., Archdeacon of Peterborough.—Rowell & Hutchinson, Toronto.

Under this title is published in tract form a most excellent paper read before the Sunday-school Conference of the Archdeaconry of York, Toronto, marked, however, "Printed for private circulation only." We cannot understand why this should be; for the more extensively such tracts can be circulated the better.

TREASURE TROVE AND PUPILS' COMPANION.—E. L. Kellogg & Co., New York; \$1 per annum in advance.

The September number of this attractive magazine for the young is the first of Vol. IX., and sustains the character acquired in the past. It is full of useful information, pleasantly expressed, and besides is good and true in tone. We commend it to our readers.

EVOLUTION IN HISTORY, LANGUAGE AND SCIENCE.—J. Fitzgerald, Publisher, 393 Pearl street, New York; 15c., post free.

This pamphlet contains four addresses on the above subject, delivered by Dr. G. G. Zerefi, F.R.S., Rev. W. A. Hales, M.A., Henry Elliott Malden, M.A., and Rev. R. Thornton, D.D., at the London Crystal Palace School of Art, Science and Literature, and forms a valuable addition to the series of popular scientific works known as the "Humboldt Library." The number of works published in that series now amounts to seventy.

EMPTY PROFESSION.—What is the sin which most destroys all men and all nations? High religious profession, with an ungodly selfish life. It is the worst and most dangerous of all sins, for it is like a disease which eats out the heart and life without giving pain; so that the sick man never suspects that anything is the matter with him till he finds himself to his astonishment at the point of death.—*Kingsley.*

The Church Guardian

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SPECIAL NOTICE.

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

Will subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR OCTOBER.

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

"EPISCOPAL NOTES."

In several of our exchanges from the States we find a much closer connection existing between the Bishop of the Diocese and the Church Newspaper than is the case in Canada. There, not unfrequently, the Bishop not only directly endorses the paper, but has also his own peculiar column or columns, through which he exercises a continuous influence as chief Pastor, not alone upon the clergy, but also upon the laity of his Diocese. And we find from time to time not only wise and practical suggestions, but exceedingly plain and direct speaking. Take, for example, the following, under the above title, in our valued exchange, *The Church Guardian*, of Nebraska, and which are not without their application to the Church in Canada:—

On Support of the Clergy and Parochial Organization.

The Bishop has decided that there can be no more parochial organization in the Diocese, unless the people are willing to pay at least *three-fourths* of the salary of the clergyman. Until such time as numerical and pecuniary strength justify the change, the work will remain under the care of the Mission Committee, and will have such officers as the Canons require the Bishop to appoint for organized missions. * * * * *

The Bishop is convinced that it is unwise to perfect the parochial organization, until a station is able to pay the *entire* salary of the clergyman, and meet all its expenses. Until such time the work should be under the direction of the Bishop or Missionary Committee. * * * * *

Those parishes receiving Missionary aid should wish their Rector to take special duty in the Mission field near at hand. * *

Every Canonical collection *must* be made; but there is a special necessity that in every parish the appeal for Diocesan Missions should be a very earnest one.

Each and every communicant in the Diocese of Nebraska is required to contribute at least one dollar a year to meet the current expenses of the Diocese. This assessment is made in order to pay the salary of the Bishop, the Secretary of Convention, the Registrar of the

Diocese, the printing of the Journal, and other necessary expenses as ordered by the Diocesan Council. Communicants should regard this duty as a very sacred one, and to be systematically discharged. It requires no argument to enforce it.

On the Duty of the Clergy.

The Bishop is convinced that it would be wise if *all* the clergy who are engaged in Missionary work would take five or ten minutes at every service to explain the use of the Prayer Book, the customs of the Church, and those words or phrases with which many of those who worship with us are unfamiliar. We take too much for granted. It is precept upon precept, line upon line, here a little and there a little of Churchly instruction which makes the Church known. Simple, short explanations in a kindly spirit will speedily bring results. Let the clergy try it. Have a *plan* or *system*, and *persistently* carry it out in the way of "familiar talks about the Church." * * *

It is useless for the clergy to expect the people to be devoted to the Church and the extension of her hallowed influence, unless they are themselves leading devoted lives. We must be as unwearied in our blessed western cause as the business man is in the acquisition of worldly wealth. We are of very little consequence, but the Church is the body of Christ, and for Him we must be willing to sacrifice *ease, convenience, self*. If we are priests we must first sacrifice ourselves for Jesus's sake. The world judges the Church by the lives of those who are her members. Whether this is correct or not, matters little; we know the fact that this is so. The failure of a clergyman in any place to do good work, is sure to follow him. The prayerful, loving spirit will always win in the end, and the success will be crowned even in the Church militant by the benediction of the Master. "Thou hast been faithful over a few things," come up higher. In a sense more real than we suppose, the clergy are the arbiters of their own fortunes. * * *

Pastoral visits, regularly and lovingly made, and with an appreciation of ministerial responsibility, are a *necessity* in the successful work of a Mission or Parish. The calls should not be too long, or ill-timed. In every Parish or Mission, those who are sick should have the *daily* visit, even if it is only the assurance of remembrance. * * * * *

The Bishop desires every clergyman, whether Rector or Missionary, to report to him quarterly the Missionary work done by him, of whatever kind. * * * * *

It will be a wise plan for each Rector or Missionary in the Diocese to have always a class in preparation for Confirmation. A free use of tracts and reading matter is suggested. To give information regarding the Church is the great thing, and to loan books and tracts is an effective way to do this.

On the Too Common Fashion of Parish Seeking.

No clergyman who is willing to preach as a candidate for a vacant parish will be welcomed to the Diocese by the Bishop. The most influential parishes will not ask it; and the desirable men will not do it. There is a better way for clergymen to secure work, and a wiser method by which a Parish may secure Rectors.

On the Obligations of the Vestry.

The Vestry of every parish is *required* to maintain the Church property in good repair, and also to see that the place of worship is *neatly* kept, and is provided with such things as are necessary for an orderly service. The same responsibility rests upon the officers of a mission. In many places in the Diocese these duties are shamefully neglected. It takes but little time or money to cut the grass and remove the weeds in church grounds, or to sweep and dust and arrange with care the interior of the church. This latter duty might be *regularly* attended to by a committee appointed for that purpose by the Rector or Missionary.

A GOOD EXAMPLE.

We have at different times asked the aid of the clergy and of parochial officers towards increasing the circulation of the GUARDIAN, feeling assured that in helping us in this respect they would also be furthering their own interests and those of the Church at large. We cannot say that we have met with anything like a *general* response to these suggestions; but there have been notable exceptions. What might be done is evident from what has been accomplished by one clergyman in a small parish in Ontario. He writes: "I went out just for an hour this afternoon, and obtained a few subscriptions to the GUARDIAN. I did not meet with one refusal. I append a list of six new subscribers." We should be thankful were there many imitators of this good example. And we hope there may be, because we believe, on testimony such as the following from many quarters, that the GUARDIAN is worthy of such aid. Six new names from every clergyman in the Ecclesiastical Province would add to our list of subscribers fully 3,000 names.

A lady of title in England, who has kindly forwarded several new names, in doing so, writes "she only wishes she could get more subscribers to it (the GUARDIAN,) as she considers the paper *most valuable to the cause of the Church*."

Another lady in England writes "she thinks it such a valuable publication; she is much pleased at having it brought to her notice." Whilst a layman in this Province writes: "I am very much pleased with the GUARDIAN, and would not be without it."

We return our sincere thanks to all who have helped our work, either in this way or by forwarding subscriptions from parishioners.

CONVOCATION ON THE SPIRITUAL NEEDS OF THE MASSES.

A short time ago we drew the attention of our readers to the value and interest of the publications of the Convocation of Canterbury. We have now before us a very interesting Report, presented to and published by that body, on the "Spiritual Needs of the Masses of the People." It contains much information and many valuable suggestions, some of which may be pondered with advantage by ourselves.

The origin of this Report is to be found in a discussion that arose in the Upper House of Convocation three years ago, on the subject of the working of the Salvation Army. A Committee of the Bishops was appointed to consider the question. The more they considered it, the more they were convinced that it was part of a much larger question that could not be fairly dealt with unless account were taken of all efforts, ordinary and extraordinary, that were being used to arouse the indifferent and ignorant. The original Committee was consequently discharged, and a new and larger Committee strengthened by members of the Lower House, was appointed in its stead, "to consider if the Church ought to take any, and if so what, special action to meet the spiritual need of the great masses of the population, especially in large towns." The Committee sent queries to all the Archdeacons of the Province, seeking information through them, from the parochial clergy and others.

The points of inquiry were—(1) whether there were many whom the Church had failed to reach, and what were the causes of that failure; (2), what special efforts had been made to reach them, and with what success; (3), what the Dissenters, especially the Salvation Army had done in this direction, and with what results; (4), what suggestions could be offered.

The first head of inquiry brought out many illustrations of what was only too well known, that there is a wide-spread indifference to religion, rather than positive hostility. There is one short sentence in this part of the Report that is only too applicable to many of our Canadian parishes, and suggests much matter for thought. "When details are given, we find a sadly low percentage of Church-goers among the whole body of the parishioners; and a still more sadly low percentage of regular Communicants among the whole body of the Church-goers." Non-communicant Churchmen are a fruitful source of weakness to the Church, the world over.

But the general tone of the returns is not despondent. The Church is advancing all along the line; and many encouraging instances are given of success where she has fairly put forth her power. Adult Baptisms increasing 75 per cent., candidates for Confirmation, 45 per cent., Communicants, 50 per cent., in three years, show that the Gospel message has not lost its old power if earnestly and faithfully delivered, and that the Church's system, loyally followed and wisely adopted, is still the best instrument for doing Christ's work.

As to the causes of alienation from the Church and from religion, the following are mentioned among others:—Want of Mission Chapels; pernicious literature, especially Sunday newspapers; the appropriation of pews in Churches; the difficulty of following the Prayer Book, the uninteresting and uninteresting character of sermons; the want of sympathy too often existing between clergy and people; the inefficiency and perfunctoriness of some of the Clergy, and their neglect of their cures. The witnesses, be it remembered, are for the most part clergymen.

On the second question, as to the success of special efforts as distinguished from ordinary ministrations, to reach the irreligious, we hear, of course, of Parochial Missions; but as to their success, it is emphatically stated that two conditions are found essentially necessary—careful preparation, and "the subsequent vigilance of unremitting attention." In many cases the chief success of a Mission has been that it has stirred up the parish priest himself to new diligence and earnestness.

One feature of modern Mission work in England deserves special attention; the employment of laymen and of working men as Missioners. The employment of lay preachers assumes a grotesque and irreverent form in the Salvation Army; but the Church Army, though professedly imitating some of its methods, appears to avoid its worst features. Its leaders are thoroughly loyal Churchmen, and under good guidance, it may be a great instrument for good. The same may be said of the Church of England Working Men's Society.

The special Mission work of Dissenters is not spoken of in the Report as having great

success. That it has had in some cases considerable temporary effect cannot be doubted. The work of Moody and Sankey has left its mark in many individual conversions, but does not seem to have touched any class of men; and the influence of Dissent generally does not appear to be felt by the poorest. There is much earnest work connected with the Dissenting chapels, but as Mission agencies they have not had great success.

As regards the Salvation Army the Committee received much information, the general purport of which is distinctly unfavorable. The opinion expressed cannot be better summed up than in the words of one of the returns: "If they have done any good, they have done a great deal of harm in doing it."

The Committee offer several suggestions as to the way in which the Church may best meet the spiritual needs of the masses, being guided in these suggestions by the returns received and the methods therein advocated.

First and foremost, the Committee insist upon a greater thoroughness of professional character upon the part of the clergy, who "can win souls only by toil, self-sacrifice, unworldly living, continual prayer for each and for all, by being constant in season and out of season, by putting their profession before aught else, and suffering nothing to hinder them from carrying out the duties of their calling."

As parts of this professional labor, they point to the value of maintaining in their perfection the regular order and services of the Church; of careful and assiduous house-to-house visiting; of sympathy with their flocks in all that pertains to their temporal welfare; of increased personal attention of the clergy to their schools; of greater care and pains in the preparation and delivery of sermons.

Under this head occurs a suggestion to which, in the interest of both preachers and hearers, it is desirable to direct attention, viz., that the pulpit offers opportunity for every kind of spiritual address, not only for what are ordinarily called "Sermons." Short week-day addresses, catechetical lectures, especially on dogmatic subjects, expositions of Holy Scripture, all in their turn should find a place.

The Committee suggest the formation of parochial guilds, and especially advocate the employment of earnest laymen and women in the work of the Church, referring particularly to the valuable labors of Sisterhoods and Deaconesses.

On the subject of Parochial Missions the Committee speak with a deep sense of the absolute necessity, as a condition of their success, of the very earnest labor of the parish priest and his staff; and they say of them on the whole, that "they cannot be relied upon for more than an occasional kindling of interest in those things which concern salvation." This is, doubtless, true; but what if the flame of interest once kindled continue to burn? What if a Mission leave on pastor and people, and on the whole spiritual life of the parish, an indelible impression?

It has not been possible, in this article, to do more than indicate the salient points of the Committee's report on this most important subject—a report which by its comprehensive scope and ability of treatment well marks the

last year of the expiring Convocation of Canterbury.

A MISTAKEN POLICY.

We have been advised from time to time of efforts being intended or made to start local Church papers, either Diocesan or Parochial, the latest being an intimation from a friend in Fredericton that a scheme was in progress for establishing a local paper, but which (he assured us) it was believed would not in any way interfere with the circulation of the GUARDIAN, which has been accepted as the organ of that Diocese. Whilst we have nothing but the most hearty desire for the success of this or any other well devised effort for increasing the influence of the Church and for disseminating Church information, we cannot but feel that this policy is a mistaken one, and that any such effort cannot be permanently successful. If the Provincial paper, drawing its support from the whole of Canada, does not meet with the success that might be expected, how can a mere Diocesan organ succeed? And whilst the experiment is being tried, it must affect the larger Provincial papers. Experience has shown that sufficient support cannot be obtained to sustain a purely Diocesan paper; and those making it in the past have paid dearly for their temerity. We would therefore venture to suggest that instead of trying vainly to carry on a satisfactory local paper, it would be the part of wisdom to throw every influence in favor of the Provincial organ, both because of the greater prospect of success, and also because of the much wider field from which information is drawn, and the correspondingly greater benefit. If there be one thing more than another which is to be deprecated and avoided, it is the prevalent tendency in the present day towards parochialism or "diocesanism," forgetting that these divisions are but parts of a great whole, whose interests ought to be paramount.

Instead of increasing the number of Church papers in the Dominion, we would advocate an amalgamation of those already in the field, in order that there might be but one recognized and accepted organ for the whole Ecclesiastical Province, and which, like the *Presbyterian* and the *Christian Guardian* (Methodist,) might command the support of every member of the Church.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Will you please allow me space to mention to the readers of the CHURCH GUARDIAN that I am trying to form a Lending Library in connection with our Church at Gore Bay, on the Manitoulin Island. The R. T. S. has kindly donated some seventy-five vols, to this object, but it is very desirable, and necessary to the permanent success of the scheme, to add largely to this number. I might say that we are entirely shut out from the rest of the world during the winter, and this effort is being made with the view of placing in the hands of the young people chiefly wholesome reading, in the shape of interesting, amusing and instructive books. I earnestly ask the readers of this paper for assistance by gifts of books of travel, history, adventures and standard novels.

Well preserved second-hand books will be gladly and gratefully acknowledged by yours very truly,
REV. W. MACAULAY TOOKE,
Gore Bay, Manitoulin.

FAMILY DEPARTMENT.

Fearst sometimes that thy Father,
Hath forgot?
When the clouds around thee gather,
Doubt Him not,
Always hath the daylight broken.
Always hath He comfort spoken,
Better hath He been for years
Than thy fears.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER V.

The afternoon sun was shining gloriously on the limes and into the darkest corners of the hugo grey and brown stone porch which for generations had seen the comings and goings of the Squire's race. Beneath its high, arched roof brides had entered, gaily blushing; and the dead had been carried, with slow and solemn care, to their long, last home. Here, too, had been the trysting place where, with the birds twittering in the ivy-leaves above, lovers' vows had been whispered, and life's covenants been sealed. Here little children's voices had rung merrily; startling the bats and birds, and sounding like glad words set to the music of the winds that harped upon the trees, words and music that had long been hushed, lost in the solemn silence which Death's finger had imposed. Perhaps that porch had never been the silent witness of a prettier little scene than that of this afternoon. The Squire, with his handsome face all smiles, Mr. Campbell, thoughtful looking as usual, but with an expression of animated interest as he watched Minnie, holding a white kitten in her arms to protect it from the too playful gambols of Roy, the collie, and Black Ben, a retriever, favourites with the Squire and always privileged to be with him.

Here comes Madam, exclaimed the Squire, lifting his cap, and standing bareheaded to welcome his—if stately—loving and much-loved wife.

Minnie's little heart was beating fast. I do hope Gertrude will be good, she thought to herself; but in an instant it was followed by, *She isn't Gertrude*, as a rather tall, elegant child, apparently about twelve years old, stepped from the carriage, looking with a somewhat timid, yet self-possessed expression into the Squire's face, who, bending his head, said, in his kindest tone, Welcome to your grandfather's house; your father's old home, my dear.

The Squire's voice faltered, and he stooped to kiss her.

Thank you, grandpapa, she answered, in a low voice, with a dignified gravity that scarcely seemed in accordance with her age.

Not like my little Minnie, he thought. Believe the little maid was right in her opinion; but the thought was a transient flash.

Right glad to see you, my dear! said the Squire to his wife; the old place will look like itself again now. Never let you go away again, I can tell you! Out of the way, you rascals; you can paw your mistress afterwards. Look how glad they are to see you, my dear!

Well, Madam, she said, smiling upon everyone and everything, are you well?

Quite well, Madam, I thank you, and rejoiced to see you home again.

Thank you, said his mistress; I think I never saw the old place look so beautiful. I don't think, my dear, turning to the Squire, I shall ever leave it again.

There was a slightly mournful cadence in her tone, which the Squire was quick to perceive.

Tut, tut! my dear! I mean to take you up to London next season;—have the old diamonds rubbed up!—Harold's girls you know now! &c., &c.

Madam smiled, seeing at once his kindly intonation and meaning.

The Squire talked fast and almost hurried her across the hall into the drawing-room.

Mr. Campbell had stepped on one side during the bustle and confusion of the dogs' boisterous gambols, the servants taking wraps and unfastening the boxes strapped on the carriage; and, as he happened to see Minnie's very surprised stare at the girl who had accompanied Madam, he took her hand, and, unperceived by the others, went into the drawing-room, with, in another moment, the others followed.

Douglas!—Mr. Campbell exclaimed Madam, why, how is this? I did not know you were here! I am delighted! What a surprise!

Eh, what! said the Squire, didn't I tell you in my letters? Are you sure, my dear?

Letters, indeed! she answered, laughingly; I wonder if I had to cross the ocean, whether I should ever hear anything of you again until I came back! He is worse than ever about his correspondence, Mr.——

Douglas, he interrupted, with a smile so bright, so glorious, Minnie thought; it quite startled her, it so irradiated his face, and she had not seen Mr. Campbell look like that before.

And who is this little girl? she inquired in a surprised tone; then, with a sudden start, are you married, Douglas? Is she yours?

A smile of kindly welcome lit up her fine eyes, and stole round the lips that were as crimson—albeit her years—as the petals of a rose. For Gwendoline de Grey, Mistress of Rubon Towers, was as beautiful in her stately elder years as she had been in the bloom of her girlhood's loveliness, when she had crossed the threshold as a bride.

Are you married?

I am not married, Madam, and this little girl——

Why, bless my soul! cried the Squire, this is our little Minnie, my little Minnie, he added hastily, and with a loving intonation that seemed to strike his wife greatly, Harold's little girl, and sent in such a way that really, Madam, was a disgrace—a perfect disgrace to them! Have you brought that nurse? he suddenly asked.

Nurse! exclaimed his wife. What nurse? Gertrude does not require one. Somers can attend to her. What do you mean, Squire?

Mean! Why, when you went to the Vicarage we talked of your bringing back with you one of the children.

Certainly we did, and I have brought one.

Well, I went, a few days after you had gone, to the station, and I found this child there waiting for me, with a label on her shoulder—*actually ticketed*, Gwen!—just think of that! To be called for! and then the poor little thing spoke to me, told me she had been sent to her grandpapa's, and they knew she would be called for, and so they put a piece of pasteboard on her, as if she had been a crate of eggs, or a basket of fowls,—or—a—anything! and sent her without luggage—only a trumpery parcel,—without any money! and she was as hungry, aye, as any starving beggar in the world. What d'ye think of that, Madam? and the poor little thing sticks up for that nurse as if she were an angel!

But my dear Squire, said his wife, I think you are very much to blame for not writing.

I to blame! Eh, what? Don't think so? The Squire ran his fingers through his hair, then putting his hands in his pockets, marched up and down the room; if they could act like that they deserved to be left in ignorance and suspense,—if they were capable of such a feeling, which I doubt. *Of course*, I didn't write!

Mr. Campbell could not repress a smile, knowing how the Squire, in his aversion to letter writing, would have put off that to the farthest limit. Didn't deserve to know whether the child was safe, or lost. And, what's more, you should just hear the child talk of what that nurse even says of Harold. She told me that the curate comes to read prayers for him, night and morning; and when I remarked, in my as-

tonishment, that he might be a bishop, she told me—actually told me—as coolly as possible—Oh, no! he wouldn't ever be that, for nurse said he was but a poor stick at his best, and he had no influence. Now, my dear! What do you think of that?

I will tell you one thing that I think, Squire, said his wife, very decidedly, and that is, that you have made about the most ridiculous, and, for aught we can tell, one of the most serious blunders you ever made in your life—and you have made some in your impulsiveness. Whom this child is, I know not, but she certainly is not Harold's little daughter; she has not come from his Vicarage nor do I suppose they know anything of her at all.

Look here, Minnie, said the Squire, this is Gertrude, that you talked of so much—and——

No, no, grandpapa! said the child, in such a sweet but trembling voice that Madam looked at her with instinctive, almost maternal kindness.

Come here, my dear, she said; do not be afraid. There is a little mistake somewhere, that we can soon set right, no doubt. Tell me, did you come from home, or from school, dear?

It was my home, grandmamma, she said, her large, dark eyes, moist with unshed tears, looking with fearless innocence into the lady's, who slightly winced as the child addressed her by that title, and I was coming to spend my holidays with grandpapa and you; I had never been here before, you know.

But when you call it your home, do you mean it was your father's house?

Before Minnie could reply Mr. Campbell interrupted: I think if you will allow me, Madam, I can perhaps unravel the mystery sooner, and with less trouble to all. Suppose my little friend and I have a quiet chat by ourselves, and then we will come to you. He took Minnie's hand, and led her from the room. Now, Minnie, he said, when they had entered a summer-house on the terrace, drawing her to his side, tell me all about yourself—who you are, and where you come from. Don't be afraid, dear. I love you very much, very much, child, and will always be your friend. Can you trust me, dear?

Oh, yes, Mr. Campbell! she said earnestly, as her cheeks flushed to a brilliant scarlet.

Then let us begin at the beginning. Do you go to school from your father's house?

No, papa is dead.

Then, my dear, said her friend, repressing an involuntary start, how is it that your grandpapa has got the idea about the curate coming to read prayers for him, every night and morning, and your grandfather saying he might be a bishop?—because bishops have what are called chaplains. For a few moments Minnie remained in puzzled silence.

Then, your grandfather told me, that your nurse said that your father was a poor, weak thing.

Oh, Mr. Campbell, she exclaimed, with energy, that was grandpa's mistake. Nurse said that of the curate, who came to read prayers to us. I am being educated at Carbon School, which is for clergymen's orphans. Nurse was very kind to me, because she lived with papa and mamma for a little time. And she often talked to me of a dear friend of papa's, who went abroad. She said that Papa had told her he would very likely come back to England, and that if he did, he would be sure to find out where I was; and would take some care of me. Nurse did not know mamma's friends at all, but she said she knew that papa's were living somewhere; but that she thought perhaps they were either poor, or didn't want to have me. I never went anywhere for the holidays, until one day a letter came, and then I was told that I was going to my grandpapa's—and then I came here. Oh, Mr. Campbell! isn't the Squire my own grandpa? Her little breast heaved, her lips quivered, and with a burst of tears she laid her head upon his shoulder, and sobbed convulsively. He let her weep unrestrainedly,

stroking her hair with a very tender hand. After a time, he said, "Have you any likeness of your father, Minnie!"

"No, Mr. Campbell. But I remember him quite well. He was tall, and very, very nice-looking; he had such a beautiful smile. He was delicate, because once he fell into a river, and was nearly drowned; but he was saved by that friend I told you of. He had a long illness after the accident, and never quite got over the effects of it. I know it, because nurse has told me. I knew he must often feel ill, when I was quite a child."

Mr. Campbell smiled, and held her closer in his arm. "Quite a child!" What was she still!

"I used to notice how pale he was, and how often he put his hand to his side, when he went into the pulpit. But, Mr. Campbell," here Minnie's eyes grew darker, in her earnest feeling, "even when I was so little, I noticed how all the people sat so still, and listened as if they would not lose anything he said; but it wasn't long before he got much weaker, and one Sunday night, after service, mamma and I waited in the porch for him; but he did not come; and we were called into the vestry. Oh, I do remember it, for it was such a beautiful evening, the sun was shining on papa's face; he was so pale, I was frightened; and then they took him home for the last time."

The child stopped; for a few moments she was silent, and covered her face with her two little hands. "After that," she went on presently, "Papa was ill for a long time; I don't know how long; but the roses in the garden had all died, except one. I was so pleased to find it, and I gathered it, and took it to papa. He smiled, and told nurse to lift me on to his bed, and he said, 'Minnie, I am going to a garden where the roses never fade. Will you try to be a white rose, always a very white rose, until God gathers you to bloom in that garden, pure and white for ever?' I wonder what papa meant, for I did not understand him at all; but he kissed me, and put his hand on my head, and blessed me. Mamma was crying so dreadfully that I cried,—and then papa said to her, 'Gladys dear, you must not weep so; God will still care for you, and when Douglas comes back you will have a true, good friend.' I remember that quite well, Mr. Campbell. Then they put me to bed; indeed, I think I must have gone to sleep in papa's arms, for I don't seem to remember anything after papa spoke, until the next morning, when I awoke and nurse told me I had no papa, for he had gone to heaven. Oh, it was so sad!

Mr. Campbell did not speak, but pressed his lips on her little head with great tenderness.

It wasn't very long before poor mamma grew very pale, and weak; her eyes seemed to get so big, and her voice was so faint; but she was so sweet, and tried to make me so happy, I never thought she would die. But one day, oh, dear! the child shuddered, "when I went to her room she was lying quite still,

and there were scarlet drops on her dress, and handkerchief, and—and—" Minnie stopped, again covering her face.

Don't tell me more, my darling! said Mr. Campbell, feeling her little frame to be trembling.

She paused, but a little while, in a low whisper, said, Mamma died, and was buried with papa. I walked behind her coffin quite by myself, but the Vicar was very kind; he had liked papa; and nurse, was, oh! so kind, though she had not been with us long; but my heart did so ache—it was quite a pain, Mr. Campbell, a real pain.

The tears started to his eyes; he could not speak.

Poor little mite! he thought, these are the saddest words I ever heard from a wee child's lips; but, God helping me, she shall never feel that pain again!

(To be continued.)

Through ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die.—F. W. Robinson.

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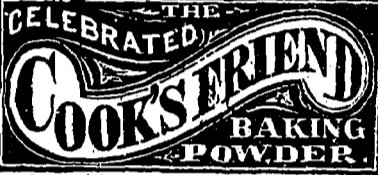
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THE THIRD CANADIAN CHURCH CONGRESS

WILL BE HELD IN THE City of Montreal, ON OCTOBER 20TH, 21ST & 22ND.

The Congress will commence on Tuesday 20th, at 10 a.m., in the Cathedral, with Litany, Sermon, and Holy Communion. Preacher Right Rev. Bishop Harris, of Detroit.

The Business Meetings will be held in the St. George's Church Schoolroom, and commence on Tuesday Afternoon, at 2:30 o'clock.

1. Deaconesses, Sisterhoods and other forms of Women's Work: Right Rev. Bishop Littlejohn, of Long Island; Rev. J. Langtry, of Toronto.
 2. Church and Immigration: John Lowe, Esq., Ottawa; Rev. T. W. Fyles, Quebec. TUESDAY EVENING, 8 P.M.
 3. Unity of Christendom: Right Rev. Bishop H. M. Thompson, of Mississippi, and Right Rev. Lord Bishop of Huron. WEDNESDAY MORNING 10 A.M.
 4. Use and Abuse of Music with Church Services: R. R. Stevenson, Esq.; Rev. E. P. Crawford, and Rev. Dr. Hawels, of England.
 5. Unfulfilled Prophecy in relation to the Second Advent: Right Rev. Lord Bishop of Huron, and Canon Dumoulin, of Toronto. WEDNESDAY AFTERNOON.
 6. Treasury of God Society: Address Rev. E. P. Pococke. WEDNESDAY EVENING. To be held in St. George's Church.
 7. Domestic and Foreign Missions: Right Rev. Lord Bishop of Algoma; Lord Bishop of Saskatchewan; Right Rev. Bishop Harris, and S. H. Blake, Esq., of Toronto. THURSDAY MORNING.
 8. Neglect of Public Worship, its causes and remedies: Right Rev. Lord Bishop of Niagara; S. H. Blake, Esq. THURSDAY AFTERNOON.
 9. Personal Religion: Rev. J. Thompson, of Melbourne; Rev. Dr. Courtney, of Boston.
 10. Office of the Holy Spirit in the Church: THURSDAY EVENING.
 11. Power and Influence of the Pulpit: Dr. Courtney, of Boston; Right Rev. Lord Bishop of Saskatchewan.
- Arrangements have been made with the various Steamboat and Railway Companies for reduced fares.

MISSION FIELD.

ISLANDS OF THE PACIFIC.

The Rev. W. Floyd, our virtual Ordinary in the Fiji Islands, sets forth the needs of the Anglican Communion in that British colony: 'The youngest branch of our Church there is just struggling into life. The aboriginal inhabitants have been converted from heathenism and cannibalism by Wesleyan and Romanist missionaries. With that work we have no intention of interfering; of the 4000 white people the majority belong to the Church of England, and now, for the first time, very much against my wishes, I must make an appeal to England. The church building, erected thirteen years ago, has been eaten by white ants, and is ready to fall; a new church is also needed at Suva, the recently formed capital. Mr. Floyd speaks also of the Coolies in Fiji. They are mostly from Northern India, and number about 4000. The S. P. G. has not been able to help him in placing among them a very suitable missionary—of Brahminical caste—whom he had engaged for the purpose. There are also 7000 Polynesians from different domestic servants and labourers; among these Captain Olive, a hearty Churchman, has effected a good deal. Mr. Floyd represents that this class of people greatly need a school-chapel, and he himself offers a site for it, if the money for building were found. Few calls on the liberality of our readers appear to us louder than this. Of course the S. P. G. will receive donations—for the Fiji Mission—in the usual way.

Tidings from Norfolk Island announce the safe return from Auckland of the *Southern Cross*, its passengers arriving in time for Easter Day. On Easter Monday the vessel started for the 'Island voyage,' having on board the Revs. A. Penny, R. B. Comins, and J. H. Plant, Messrs. Liser-Kaye and Coleridge Harpor. After four days Mr. Brittain's village at Raga was sighted—800 miles from Norfolk Island; then the island of Maewo. Next the Banks' Islands were visited—where new stone churches had been built under the direction of the Rev. Henry Tagalana. At St. Cruz (why not call it, in plain English, St. Cross?), the scene of Bishop Patteson's death, Christianity has now obtained a firm footing. This island is about twenty miles long by fourteen broad. After the massacre in 1864 it was not visited by missionaries until 1880, when Bishop Selwyn the younger landed—near the spot where the good Commodore Goodenough was shot. Applications for teachers were now made from no less than six more villages.

INDIA.

The *Indian Churchman* notes with satisfaction the S. P. C. K.'s vote of 5000 towards the education of Christian children, made at the instance of the Metropolitan. 'One

of the first objects should be to strengthen the institutions in Calcutta, and then to secure efficient schools in the "hills," at which our children may be fitted for such posts as are open to them in this country.'

The same journal, in referring to paltry attacks on Anglican Missions made by the Romanist *Indo-European*, observes: 'In Madras our angry brethren, by their own account, do a great deal of poaching instead of real mission work. Here, in Bengal, they have no really organized mission, but live on the reputation of the past, while their efforts are almost entirely confined to trying to draw away from other Christian bodies the converts they have made. Among the ranks of their clergy they have no natives of the country, unless they be "East Indians" or Portuguese. We have never met with a Roman priest of pure Indian blood. Go through the Roman Catholic Directory of all their clergy and Brothers, and you cannot find four names among the whole which indicate natives. How different is the case with the Anglican Church! She has a real hold on the country itself, and shows that hold by the very large body of really Indian clergy which she possesses—men, some of them, of remarkable ability, able to hold their own with their European brethren, and giving the best promise for the future of the Church in India. It appears that the present attacks of the Romish press have been largely incited by a calumnious article in the *Dublin Review*. Mr. Billing in replying to one of them, declares, "All my time and energy are required to check the efforts now being made by the Jesuits in Lower Bengal to win over to Rome the people who have been baptized by the agency of the S. P. G.'"

The growing feeling against enforced widowhood is being curiously shown in the Punjab. Some native gentlemen have started a kind of *Matrimonial News*, devoted to the advertisements of widows and those willing to marry widows.

The Moravian *Periodical Accounts* make mention of the Salvationists having attempted to enter Tibet:—'In the beginning of August two "officers" of the Salvation Army spent six days with us at Kyelang. They visited the Goupa Convent, but the monks would brook no interruption in the chanting of their litanies, though they were hospitable enough to offer them refreshments. The same lack of success attended their efforts in several villages where they tried to draw an audience by beating drums; the people remained unmoved. Their dress of saffron yellow—the sacred colour of Buddhism—made no impression.'

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PARAGRAPHIC.

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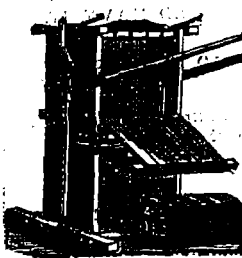
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FRET NOT.—Fret not, neither be anxious. What God intends to do He will do; and what we ask, be-

lieving, we shall receive. Never let us get into the common trick of calling *unbelief* resignation; of asking, and then, because we have not faith to believe, putting in a "Thy will be done" at the end. Let us make God's will our will, and so say "Thy will be done." Peace! Why those fears? Life is too short for mean anxieties. Soul! thou must work, though blindfold.—*Kingsley.*



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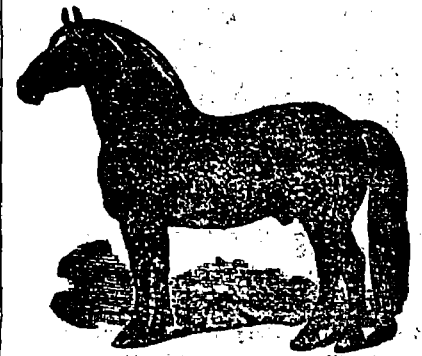
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