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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**A ROMAN CATHOLIC INNOVATION.**—The Roman Catholic Bishop of Salford, England, announces that he is about to publish, with the approval of his superiors, a "Compilation for use in the Chapels and Churches of his Diocese." This manual supplies the people a service in the English tongue. It is a move of importance, and an indirect tribute to the Reformation and the Church of England. Latin vespers for English uses have thus confessedly failed, at any rate in one diocese.

**THE CHURCH COMPREHENSIVE.**—"Many men of many minds," have so long been a motto that to call it in question would be to invoke general censure. It is only when it is to be practised that it appears to be forgotten, or at least unheeded. The Church is, to-day, trying the experiment of comprehensiveness. She includes, not excludes. It may not be understood by those without, but were it, she would be better regarded as the one nucleus for a restoration of unity and brotherly love among all sorts and conditions of men.

**THE LITURGY.**—The value of a Liturgy is that it makes sure of always praying for the right thing, in the right way, and at the right time. The extemporary prayer of one man in the congregation may perchance at times hit the needs of everyone present, but it is only a chance; whereas it is a certainty with a Liturgy and a Christian Year.

**YET ANOTHER.**—Among those who were recently ordained deacons by the Bishop of Ripon was the Rev. Jabez Moden, formerly for many years Unitarian minister at Birmingham, Canterbury, Ashford, and Leicester. The Bishop of Ripon has licensed Mr. Moden to the chaplaincy of Snape Castle, near Bedale. Mr. Moden, is said to be a good linguist, and recently translated Count Goblet d'Alviella's *Contemporaneous Religious Evolution amongst the English, the Americans, and the Hindoos.*

**GALLICAN CHURCH.**—From a letter of Bishop Titcomb's it appears that the Gallican Church in Paris—which is identified and is indeed identical with M. Loyson, better known as Pere Hyacinthe—is in a deplorably bad way. The little Church in the *Rue d'Arras* is rented at 4,000 francs per annum, and it seems that unless help is soon given the services will have to be given up at Christmas. This is to be regretted, although the reasons of the failure are not abstruse. Bishop Titcomb makes a strong appeal for sympathy and subscriptions.

**A CHALLENGE ACCEPTED.**—A letter in a late *Buffalo Express*, referring to Bishop Cox's remarks on the Jesuits in his charge at his Diocesan Convention, offered a reward of \$1,000 "if the Bishop can show from the authentic works of any one of the thousand authors of the Society of Jesus, that the Jesuits teach the principle that *the end justifies the means.*" Whereupon the Bishop shows from the *Encyclopaedia Britannica*, xiii. 651, that the "lax casuistry" censured by Pascal "has been formally produced in the most modern and po-

pular Jesuit text-book of F. Gury;" that the three principles that make up what educated men term Jesuitry are *recognized maxims of the Society*, i. e. probabilism, mental reservation, and justification of means by ends;" in proof of which last charge *three leading Jesuit theologians are cited textually and by name*, one of whom lays down the "sharply defined rule," "*Finis determinate probitatem actus;*" i. e. "The end determines the morality of the act." The Bishop declined the reward as too easily earned, but intimated that it might be given to the Church Home.

**AN EVANGELICAL ORGAN ON THE SALVATION ARMY.**—The *Evangelical Churchman* of Toronto says: The grotesque paraphernalia of the Army has appealed strongly to their very ignorance, and has been the means of bringing them within its organization. But there is another and more serious aspect. It cannot be doubted that the whole aim and method of the Salvation Army is to make an immense impression. Their parades, their music, their barrack harangues are all intended to excite the emotional nature. The more intense the excitement the greater the estimated success. *There is little or no teaching from the Scriptures, and those high in authority among them follow the same method as the newly-converted drunkard who is taken from the gutter and put upon the platform to relate his experience of the grace and mercy of God.* Of course we are not denouncing this phase of the Army's work in unmeasured terms; it may be effective in its place; but when the whole system of the preaching is based upon the principal of strong emotional excitement, and for the most part by men who have but little knowledge of the Scriptures, and who make still less use of strictly Scriptural teaching we cannot but think that the Salvation Army contains within it the seeds of grievous error that must sooner or later come to the surface.

**PARISH DISPUTES.**—In parish contentions, nothing is truer than the sentiment expressed by Wellington in one of his famous despatches: "Nothing," says he, "except a battle lost is half so melancholy as a battle won." How much better to live in love, and even to waive and surrender rights than contend for them in a way in which, if they be gained even, they become a Cadmean victory, and as much harm is done as good. A battle is melancholy either way, or Wellington mistook.

**CONSECRATION OF THE ASST.-BISHOP OF MINNESOTA.**—The consecration of the Rev. Mahlon Norris Gilbert, S. T. D., as Assistant Bishop of Minnesota, took place on Sunday 17th ult., at St. James Church, Chicago, the presiding bishop, the Bishop of Delaware, officiated as consecrator, the presenters being the Bishops of Indiana and the Assistant-Bishop of New York. There were also present and assisting, the Bishops of Ohio, Minnesota, Albany, Western New York, Iowa, Montana, Northern Dakota, and the Assistant of Central Pennsylvania.

**ANOTHER RETURNED COLONIAL BISHOP.**—Dr. Pearson, who has been Bishop of Newcastle,

Australia, since 1880, has accepted the offer of the valuable living of Blackburn, made to him by the Bishop of Manchester, to whom he will also act in the capacity of condjutor-bishop.

**PRESENTATION.**—The Bishop of Gloucester and Bristol has been presented with his portrait as an expression of the esteem with which he is regarded by the clergy and laity throughout the diocese.

**TEDIOUS DELAYS.**—The departure of the new Bishop of Melbourne Mr. Goe, to his distant diocese is not likely to take place for some months, owing to the formalities, legal and ecclesiastical, which have to be gone through. The five nominating Bishops in England having made their selection, it has to be reported by the Archbishop of Canterbury to the Bishop of Sydney as Metropolitan of Australia, and the Bishop of Sydney in turn has to notify the Bishops of Australia, and Tasmania. When the Australia, and Tasmanian Bishops have approved of the choice, a request is made to the Archbishop of Canterbury to consecrate Mr. Goe, and then they are certain legal forms to be gone through with before the new Bishop can start on his voyage 'to the other side.'

**HEAVIER WORK FOR THE CLERGY.**—A correspondent of the *Spectator* recently drew attention to the interesting fact that in the time of Queen Elizabeth, when the population was under 6,000,000, there were in England and Wales about 9000 parish churches and places of worship, 9400 beneficed clergy, and about 12,000 clergy altogether. In 1875, with a population of over 22,000,000, there were only 13,477 benefices and 19,237 clergy. Their numbers have, therefore, increased at a much slower rate than the population of the country.

**A PRECEDENT.**—"As a precedent perhaps worthy of imitation," (says the *Guardian*) our attention has been called to the fact that at the consecration of Dr. Dowden as Bishop of Edinburgh, five out of the seven consecrating Bishops recited *simultaneously* the form of consecration from "Receive the Holy Ghost" down to the first Amen—viz., the Bishops of St. Andrews, Durham, Aberdeen, Moray (Dr. Kelly), and Argyll.

**CONSECRATION OF THE BISHOP OF EDINBURGH.**—"St. Matthew's Day witnessed the first consecration of a Scottish Bishop in his own Cathedral since the Reformation. The day began with Matins at 7.30, followed by Celebration at 8 a.m. The Consecration Service began at 11 a.m., and long before that hour the Cathedral was crammed to the very doors. Tickets had been sent to every congregation in the diocese, according to *per-centage of communicants*; thus, instead of the Cathedral being crowded with *sightseers*, it was filled with *communicants* of the diocese to the number of nearly 2,000. The altar was vested in a gorgeous white frontal presented last year by liberal benefactors to the Cathedral. Hymn 216, 'A. and M.,' was sung as the processional. The two Cathedral choirs, voluntary and regular, were led by the precentor; then followed the Clergy of the

diocese and Scottish Church to the number of 103. The Cathedral clergy came next, followed by the Dean and Chapter, who accompanied the Bishop-elect, vested in a rochet properly made. Lastly came the six Scottish Bishops, viz., Argyll and the Isles, Aberdeen, Brechin, Moray and Ross, Glasgow, and St. Andrews, west, the Bishop of Durham who came expressly to join in the laying on of hands. Each Bishop has his pastoral staff, and two chaplains were in attendance upon each. The Bishop of St. Andrews acted as presiding Bishop, and began the Celebration. The whole office was beautifully sung, the music being Collinson in B flat. The sermon was preached by the Rev. Dr. George Salmon, Regius Professor of Divinity in the University of Dublin. Parts of the Sermon were most powerful, the preacher dwelling upon the Episcopal Commission and the need of Unity. We are glad to hear the sermon is to be printed, and Churchpeople will do well to obtain it and weigh the striking appeal for Unity. During the Offertory the Sentences were sung by the choir, and then the Bishop of St. Andrews, sitting in a chair before the altar, examined the Bishop-elect. Two of the Bishops conducted the elect to the Cathedral sacristy, where he was vested with Chimere, the choir singing meanwhile, 'How lovely upon the mountains,' from Gounod's *Redemption*. The scene at the consecration was wonderfully impressive, and the height of the altar above the level of the church enabled everyone to see clearly the laying on of hands. The Bible and Pastor Staff were placed in the hands of the new Bishop, and he was then led to his chair on the north side of the Sanctuary. During the Communion several hymns were sung by the choir and the 'O Salutaris' followed the Consecration Prayer. The *Nunc Dimittis* was sung as the procession left the altar. Such a service has never taken place in Edinburgh for ages, and those who remember the last consecration in the church of St. Paul, York Place, twenty years ago, could not but mark the contrast. Then, about twenty people and a few clergy were present, the service being all read; this time, worshippers came by hundreds, and there was a solemn choral celebration of Holy Eucharist. Those who know the difference can but pray that these things may be the foreshadowing of better things and brighter days for the poor and the despoiled Church of Scotland. During the afternoon the Bishops met, and Bishop Hugh Jermya, of Brechin, was elected Primus of Scotland, in place of the late Robert Eden, laid to rest a fortnight ago at Inverness.

**DR. SALMON ON THE MINISTRY AND THE CHURCH.**—With respect to the theory of the Christian ministry the pastoral epistles were particularly valuable, because they were the latest of St. Paul's epistles. The aspect which they presented of a fully organized Church, with gradations of officers, was enough to dispel the dreams of those who would have it believed that the whole institution of the Christian ministry was an unscriptural invasion of the rights of the laity, everyone of whom was entitled to be a preacher of righteousness, and entitled to regard himself as a priest un'o God, without the intervention of any human mediator to present his supplications before the mercy-seat of God. When they once understood that the Scriptural conception of the Church was not that of an aggregate of particles, identical in nature like grains of sand or flowers in a bed, but that of an organized body, the parts of which had differentiated functions, there was no difficulty in receiving the doctrine that the Church was a corporate body, having its rulers or officers, and that there were some of its members to whom the special function was assigned of teaching and directing others. In conformity with this was the whole Scripture history of the early Church, and there was full justification for what their own Church asserted in the preface to the Ordinal, that it is

evident unto all men diligently reading the Scriptures and ancient authors, and from the Apostolic times there have been three orders of ministers in Christ's Church—bishops, priests, and deacons.

**ERRONEOUS NOTIONS.**—No light grounds could justify the breaking of the unity of the Church. The idea prevalent at the present day, that the unity of the Church was no more than that of fellow-travellers on the same road, who sufficiently showed their community of interest by an occasional kindly word or friendly act now and then, was certainly not the Scriptural conception of the Church; and the popular notion, that outward divisions did the Church no harm, was thoroughly refuted by experience. A machine was known to be a bad one if, instead of its whole power going to do the work for which it was intended, the greater part of the power was spent in generating heat by friction between the component parts of the machine. Was not that a true picture of the actual history of the divided Church? How much of the energy that ought to have been spent in dispelling the ignorance and vice that was in the world had been expended by Christians on their mutual conflicts, one body of Christians as well pleased to make a convert from another body of Christians as if they had made the truth come home to the heart of a heathen or an infidel? The exaggeration of the importance of points of difference arose from a secret consciousness of the sinfulness of schism. Supposing, then, completely to fail that Episcopacy was Apostolic, or that it was binding on the Church for all time, it no more followed that what was for so many years the established constitution of the Church could at pleasure be overthrown than it followed that if they had abandoned the doctrine of the divine right of kings they asserted the right of rebellion against their present Sovereign.

**HOPEFUL AUGURIES.**—The increasing desire of thoughtful men for greater unity among Christians and their unwillingness to own obstacles to be insurmountable which were once thought to be so are hopeful auguries for the future; and with the increasing pressure of unbelief producing assaults on every form of Christianity, men of what were now different denominations, forced to fight side by side against a common enemy, would, as they were brought to see how much more were the things they had in common than those on which they differed, be likely to feel increasing anxiety to put an end to existing separations. The giving up of their Episcopal form of government would constitute but a very short step towards unity. But were there grave and weighty reasons for parting with the Apostolic form of government? Was it the case that that form of government by single persons which was natural in the days of Imperial Rome had proved itself unsuited to their democratic times? Experience has proved the contrary; there never was a time when the institution was more vigorous and more successful than the present.

**UNREALITY IN RELIGION.**—Unreality in religion, in worship, in profession, is as dangerous to the soul as it is distasteful to the sight. It repels and discourages others. The unreal, insincere man is an impediment in his Church and parish—a religious obstructionist. Above all things let Church people be genuine, real, deeply in earnest, and purely sincere. No veil will hide anything. None is needed if we be true to ourselves and our profession. The last person on all the earth who need "put on" anything is the true Prayer-book Churchman. All that he seems he is, and all that he is he seems.

A New Brunswick Clergyman writes: "I highly approve of it (THE GUARDIAN).

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**LUNENBURG.**—The XLVI. Chapter of the Rural Deanery of Lunenburg met in New Ross, Oct. 13th and 14th. As the storm came late Friday p.m., 15th, the weather during those days was all that could be desired. But the absence of fully six clergymen of the Deanery detained unavoidably at home, (except our worthy Secretary, Rev. W. E. Getting, of Bridgewater, who had gone to New York city), was most sincerely regretted; yet they were not forgotten in our prayers and sympathies. On Wednesday, 13th, Rev. P. H. Brown sang the Evening office; Messrs. G. H. Butler and E. A. Harris reading the Lessons. Addresses were then delivered as follows: 'The Church of England, the ancient Church of the Land,' Rev. W. H. Snyder, R.D.; 'When and how to become Members thereof,' G. D. Harris; 'Frequent Communion,' E. A. Harris. The congregation was rather small, and the collection for King's College, Windsor, \$1.19. On Thursday the 14th, E. A. Harris sang Mattins; Messrs. G. D. Harris and Butler reading the Lessons. The Rural Dean celebrated, there being (though over a dozen regular communicants have left the parish) fully 70 partaking Communion; E. A. Harris reading the Epistle, and P. H. Brown preaching from I Tim. iii. 14, an interesting and instructive sermon; there was a large congregation, many having to travel from five to nine miles; the collection \$2.66 for Deanery expenses. The Chapter met in the Rectory at 3.30 p.m., Rev. G. D. Harris appointed Secretary *pro tem*. St. John ii. 1-7, was read in the original, also a poem on "Aug. 12th, 1887," by Mr. Groser, and a letter was framed expressing our sincerest sympathy, with Mr. Caswall, of Lunenburg, upon the departure of his mother for we trust brighter and more enduring joys than earth can give. The Chapter adjourned to meet, D.V., February, 1887, in Chester. At 7.30 p.m. E. A. Harris sang the Evening Office, and addresses followed, viz.: "Plan and system in supporting the Church," G. D. Harris; "Christian influence mutually exercised," G. H. Butler; "The Life beyond the Grave," P. H. Brown. After some earnest loving, parting words from our venerable and respected Dean the services came to a close. There was a full congregation, and the collection, \$3.31, was for King's College, Windsor. The music, both instrumental and vocal, was excellent and hearty, and the earnest congregation paid unwearied attention to the able edifying addresses, which we trust may leave a deep and lasting impression upon all who heard them.

**JORDAN FALLS.**—A harvest thanksgiving service was held at the Church of the Holy Trinity on Sunday, Oct. 3rd. The old building was decorated with vegetables, fruits and flowers, and was so crowded that even the pulpit was filled. A suitable sermon was preached from S. Matt. XIII., 3-8.

The Sunday Schools of Lockeport, Green Harbor West and Jordan Falls have each had their treats in September. The new church at Jordan will not be ready for use this winter, owing to want of funds to complete it.

**LOCKEPORT.**—A lady whom the church at Lockeport has good reason to remember, has lately entered into the rest of Paradise.—Mrs. Michael Brown. For many years a resident in Lockeport, she took a great interest in getting the present ecclesiastical building in this place, when churchmen and women were fewer than they are now. She suffered terribly with rheumatism for 14 years, and during her long and painful illness was tenderly cared for by loving relatives. She died of pneumonia, at the residence of her brother, A. P. Leeton, Esq., Goffstown, New Hampshire, on Saturday, October 2nd, aged 42. She leaves a husband, brother of

the Rev. Philip Brown, the rector of St. Margaret's Bay, and one only daughter, now resident at Lockeport. She leaves also father and mother, and five brothers and four sisters, two of whom Mrs. James E. Richardson and Mrs. Stanley, are resident in Lockeport.

On Christmas Day, 1884, she presented Holy Cross Church, Lockeport, with a beautiful brass altar cross, with the inscription, "To the Glory of GOD, for use in His Church of the Holy Cross, Lockeport, presented by Mrs. Elizabeth Brown, Xmas, 1884."

Having served His Church with faithful love here, she has been called to the rest of Paradise.

CLEMENTSPORT.—A meeting of the Annapolis Rural Deanery was held in this parish on Wednesday, October 13th. The most noteworthy feature of the meeting was a paper read by Rev. J. Ambrose, rector of Digby, on "The Election of Rectors to Parishes." The gist of this most interesting paper is contained in the following resolutions, which were passed after due discussion, with a view to obtaining the opinions of other rural-deanery chapters in the diocese on the subject,—

Resolved,—That, in the opinion of the members of the Annapolis Rural-Deanery Chapter, now convened, it would be best for (1st) the due discharge of the Bishop's inalienable responsibility, (2nd) the peace and prosperity of a parish in the choice of a rector, and (3rd) the success, comfort and good name, of not the parishes only, but the clergy also, if in the exercise of patronage, the rectors be thus chosen:—

I. In self-supporting parishes the names of suitable clergymen shall be presented to the electors by the Bishop, as also from the parish corporation, and from such names a selection shall be made by the parish, but only with the Bishop's concurrence and approbation.

II. In parishes partially self-supporting the names of suitable clergymen shall be supplied to the electors by the Bishop, and from such names the selection shall be made by the parish.

If the electors be unable to make a selection from the names first supplied by the Bishop, they may request him to suggest further names until a choice be made.

III. In parishes or missions not self-supporting to the extent of providing one-half of the salary of the rector or missionary, the patronage shall be in the hands of the Bishop alone.

#### PRINCE EDWARD ISLAND.

SUMMERSIDE AND ST. ELEANOR'S.—Mr. Selwyn Shrove, lay reader, of Halifax, who was on the Island on business during the early part of October, was in this parish on the 15th and 16th Sundays after Trinity, taking services three times each Sunday. He was much liked by the people, who are most thankful to him for his kindness in giving service to those who would otherwise be without it. On the 17th Sunday after Trinity the Rev. J. W. Johnston, rector of Crapaud, was here and took four services, giving us a celebration of the Holy Communion in both St. Eleanor's and Summerside, besides an afternoon and an evening service. In the evening he spoke very earnestly against the extravagances which, under the name of religion, are becoming so common in our day.

#### DIOCESE OF QUEBEC.

QUEBEC CITY.—There is a movement amongst the members of the Cathedral congregation to invite the Rev. Dr. Lobley to assume the position of co-rector.

Mr. E. A. Bishop, organist of the Cathedral, will give the first of his series of organ recitals in the Church, on Friday, the 5th inst.

Rev. Robt. Ker has left the city to assume the duties of his new charge at Mitchell, Ont. On the eve of his departure Mr. Ker was presented with a purse of \$100 by a number of his Quebec friends, and with a silver-headed cane

and farewell address by the congregation of Trinity Church.

No successor has yet been appointed to Mr. Ker. Rev. F. E. J. Lloyd writes to the *Chronicle* that his name was mentioned in connection with the charge, at a vestry meeting of the Trinity Church congregation, without either his knowledge or consent.

There was a very large congregation in St. Peter's Church on Sunday morning last, and more than the usual number of communicants at the celebration service. The occasion was an interesting one—the 20th anniversary of the Rev. M. M. Fothergill's induction as rector of the church. The reverend gentleman has ministered nearly 22 years in all to the congregation of St. Peter's, but for the first two years he was *locum tenens* for the rector of the parish, the present Lord Bishop of Niagara. The service was specially hearty, and the singing of the choir, which has recently received some valuable additions, was much admired. The rector preached a feeling and impressive sermon from Rev. XI., 15—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The preacher dwelt upon the privileges as well as the duty of all who profess and call themselves Christians, of laboring for the extension of Christ's Kingdom. Referring to his own ministrations at St. Peter's, he said that 440 infants and adults had been baptized at the font during the past 20 years, 291 who had arrived at years of discretion had been confirmed, 90 couples had been married, and the bodies of 111 members of the congregation had been committed to the earth. The rector continued "I need scarcely refer to the many changes in our congregation. Members who have been with us are still, we trust, with us in spirit, awaiting us in the Paradise of God. Many, too, have gone out from among us to other parts of the country. The church building itself has been changed. From a pewed church it has become free and unappropriated. To God be all the praise! A parsonage has been provided, also a lot of land secured on which to erect a suitable parish building for school and other purposes, as well as providing rooms for our sexton." The preacher proceeded to refer to the immense increase of parochial work and organization in St. Peter's within the last few years, to the special increase in the work of the Church Society in the parish, to its Guild, its temperance organization, its Ladies' Auxiliary, &c., and said that these spoke of anything but the general decadence which we sometimes have sounded in our ears.

RICHMOND.—The parsonage at Melbourne, belonging to St. Ann's Church, Richmond, and occupied by Rev. J. Fuller (officiating for the rector, Rev. A. J. Balfour, absent in England), was burned down on Monday morning, the 25th ult. The house was valued at \$1500 and insured for \$625, and the furniture for \$1000, in the Royal of England.

PORTNEUF.—A harvest social was held in the schoolhouse at Portneuf, the Rev. Mr. Colston presiding. The room was gaily decorated with flags and a very interesting programme of readings, recitations, songs, etc., was performed by the local talent, assisted by a few friends from town. The entertainment was opened with a chorus from the children of the school, who also during the evening amused the audience with comic dialogues for juvenile performers; a pleasant evening was spent, and at its termination tea, coffee and cakes were dispensed *ad libitum*.

BLACK LAKE.—A growing field for the missionary work of the church is opening up in the asbestos mining district of the Eastern Townships among the miners. Several claims are already being mined in the neighborhood of Black Lake, and there is a rapidly increasing influx of English and French-Canadian operatives. The nearest clergyman is resident 10 miles distant, and his calls are so numerous that

he is only able to visit Black Lake once in 6 months. Meanwhile Mr. T. R. Johnston, owner of Black Lake Mill, is conducting the services.

#### DIOCESE OF MONTREAL.

PRESENTATION TO THE CHANCELLOR OF THE DIOCESE.—It has been known for some time past that it was intended to present to S. Bethune, Esq., Q.C., D.C.L., Chancellor of the Diocese, a tangible token of the esteem in which he is held, and the appreciation entertained by Clergy and Laity alike of his now long continued services—over thirty-five years—in behalf of the Church in the Diocese of Montreal. It was thought by many that the presentation would have been made during the meeting of Synod; but this not having been done, owing, perhaps, to Mr. Bethune's absence in England the important event did not transpire until the evening of the 22nd ult., when a certain number of the subscribers to the testimonial received cards of invitation to Bishop's Court. A goodly number being present the Lord Bishop of the Diocese in making the presentation of the very handsome and costly solid silver tea-service, read the address, which was signed by himself on behalf of the subscribers, and added some well merited words of warm appreciation and approval on his own part. The address referred to the appointment of Mr. Bethune as Chancellor by Bishop Fulford, and to his highly prized and valuable services since in the several departments of Diocesan work, and also to the valuable legal assistance and advice, always and most promptly given, "with the unvarying courtesy of a Christian gentleman, and with the soundness of the experienced lawyer" to the various Churches and Missions of the Diocese, concluded: "We request the acceptance of the accompanying Testimonial, not as in any degree commensurate with your lengthened and valuable services, but as a slight memorial and witness in your family of the grateful love and of the high regard cherished by the Bishop and members of the Clergy and Laity of the Diocese of Montreal, for their first and honored Chancellor."

Dr. Bethune replied:

*My Dear Lord Bishop.*—It is with feelings of profound emotion and warmest gratitude that I accept at your hands this valuable Testimonial as a token of the kind appreciation by the Bishop, Clergy and Laity of this important Diocese, of my humble services as its Chancellor and of their grateful love and high regard. And in doing so I beg to offer my most heartfelt thanks to you and all those other dear friends who have so generously contributed to this beautiful and costly gift which I trust may remain in my family from generation to generation in memory of this eventful occasion.

Very respectfully yours,

STRACHAN BETHUNE.

The silverware is neatly engraved; each piece bears the family escutcheon—a griffin's head rampant, and the motto "Debonnaire," in addition to the monogram in Roman capitals, "S.B." The centre piece bears the following inscription:—

Presented to

Strachan Bethune, Esq., Q.C., D.C.L.,  
Chancellor of the Diocese of Montreal,

By the

Bishop and many of the Clergy and Laity of  
the Diocese,

In grateful recognition of

Valuable services rendered during 35 years,  
Montreal, 1886.

Perhaps no one in the Diocese, the Bishop himself excepted, is as capable as ourselves of appreciating the Chancellor's services, or how thoroughly well merited was the formal recognition of them by the Diocese at large. For years we have worked side by side with Dr. Bethune in the Synod and out of it, and we beg most heartily to add our congratulations on this event.



## DIOCESE OF TORONTO.

**DEANERY OF SIMCOE.**—At the Fall Chapter of this Deanery, held in Penetanguishene, the following motion was passed: "That whereas there are in this Rural Deanery of East Simcoe no less than seven parishes out of nine receiving grants from the Mission Board, and whereas there is only one clergyman in the whole Deanery wholly supported by the voluntary contributions of his own people; and whereas this Rural Deanery drew from the Mission Fund of the Diocese last year the large sum of \$2,080; and whereas such a state of things tends to encourage indifference, and militates against a proper and scriptural feeling of independence and helps to impoverish the Church at large. Therefore: We the clergy of this Rural Deanery deeply deplore the existing state of things and think that some energetic line of action must be adopted to remedy this disgrace and bring the Clergy and Laity of the several parishes to a proper sense of the duties and obligations resting upon them.

Be it therefore resolved: "That a deputation of one Clergyman and one Layman be appointed by this meeting at the nomination of the respective incumbents to visit each Mission, Parish and congregation, and as far as possible each individual family and lay the matter before them. It was also resolved: "That the Missions of Shanty Bay, Penetanguishene, North Orillia and Medonte should be visited before the next Chapter in January; and the following were appointed as the deputation:—To Shanty Bay, Rev. G. E. Lloyd and Mayor Keating; to Penetanguishene, Rev. F. White and Lieut.-Col. O'Brien; to North Orillia, Rev. C. H. Marsh and Arthur Craig, Esq. Reports of the above to be presented at the Chapter in January, to be held at Coldwater.

**WEST YORK.**—A meeting of the West York Rural Deanery was held at Thornhill on Thursday and Friday, October 14th and 15th, beginning with Choral Evensong at Trinity Church, when three addresses upon "Frequent services," "Behaviour in Church," and "God's House," were given by the Rev. Rural Dean Osler, C. R. Bell, Mus. Bach., and C. H. Shortt, respectively. Next morning there was a musical celebration of the Holy Communion, when the Rev. O. P. Ford gave a beautiful and helpful address upon the priesthood and kingship of God's people. The portion of the Greek Testament read and discussed was I Timothy iv., and the subject of the afternoon meeting was "Church Finance," upon which the Rev. Mr. Bell read a most interesting and instructive paper. At the last meeting, July, Canon Osler was nominated for re-appointment as Rural Dean, having announced his resignation of the office on account of the Canon passed at the last Synod.

**TORONTO.**—*St. George's.*—On Wednesday evening, Oct. 20th, a meeting was held in the School-room for the purpose of extending a welcome to Capts. Eccleston and Robertson, the two officers of the Church Army who have recently arrived from England. Several Clergymen from adjoining parishes were present, also a large attendance of The Church of England Workingmen's Association. At 8:15 all sat down to a substantial repast, which was graciously presided over by several ladies of the parish, who take a deep interest in the new work about to be entered upon. After justice had been done to the good things provided the meeting was opened with a stirring hymn, followed by prayer, by the Rev. J. D. Cayley, who briefly explained the difference between the Salvation Army and the Church Army. The Salvation Army being simply a sect which endeavours by any possible means to draw its followers from the Church, but which lacks any principle of definite teaching in itself. The Church Army seeks out from the

haunts of vice those who have been estranged from the Church and paths of rectitude, and by their systematic labours endeavour to induce the prodigal and wanderer to return to the fold of the Church and the instruction of the Clergy of the parish to which they may belong.

Capt. Eccleston and Robertson each gave short addresses, in which they related some of their experiences; they also read testimonials from a large number of the English Bishops, who testify to the vast amount of good work which has been accomplished in England through the instrumentality of the Church Army; vast numbers of souls having been reclaimed and now regular communicants in their respective parishes.

The regular work of the Army was commenced on Monday, 25th Oct., by an open air meeting in Soho street, at 7:30 p.m., after which there was a procession to Mission Hall in Phoebe street, where the officers addressed those assembled. This will continue through the week. On Sunday at 3:30 p.m. open air meeting, and at 4 o'clock procession to Church, where service will be held: at 7 p.m. open air meeting, after which a procession to Mission Hall, where addresses will be given by officers of Army, &c.

**COBOURG.**—*Dedication of Chancel in Memory of late Bishop Bethune.*—On Sunday, October 3rd, the Chancel of St. Peter's Church which has been lately renovated and beautifully decorated, was solemnly dedicated by the Lord Bishop of Toronto in presence of a large congregation, and of the following clergy who occupied stalls in the Chancel: The Bishop in an elevated sedile; and four Presbyters, the Ven. Archdeacon of Peterboro'; the Rev. Dr. Bethune, Head Master of Trinity College School, Port Hope; the Rector of the Parish, the Ass't. Canon Stennett, and his Curate the Rev. Dr. Roy, who occupied the sedilia on either side of the Chancel. Above the Altar is a very handsomely carved Reredos, which with the wall-screen on either side, both in butler-nut wood, covers the entire end of the Chancel, and is a special offering from the Bethune family.

The walls of both Choir and Chancel are elaborately frescoed in excellent ecclesiastical taste; and, on a back-ground of rich Tuscan red below, an exquisitely graved brass, surmounted by the Episcopal arms, bears the following inscription:—"The Parishioners of "of St. Peter's Church, Cobourg, have completed this Chancel to the Glory of God, and "in loving memory of the devoted services near "ly forty years of their venerated Rector, the "Right Reverend A. N. Bethune, D.D., who "was removed from this Parish to be Second "Bishop of Toronto, MDCCCLXVI, (1866)."

After Matins and Special Dedicatory prayers by the Bishop, the Ven. Archdeacon Wilson, (one of the late Bishop's oldest clerical friends) delivered this address, based on the text: Prov. x. 7. "The memory of the just is blessed."—

You are aware my Christian brethren that we are assembled here this morning on a very interesting and solemn occasion, to mingle with our customary worship of Almighty God, the dedication of the newly decorated Chancel of this Church, in loving memory of your late, and highly-esteemed Pastor and Bishop. And, as one of his oldest surviving friends, I have received a very kind and urgent invitation, from the Rector of this parish to be present, and to deliver a brief address, on the life and labours of the late Bishop Bethune.

I very deeply regret my own inability to do justice to the memory of one, whom I dearly loved, and whose unvarying friendship often served to soothe and sweeten the trials and sorrows of life.

From very ancient times, it has been the custom to erect memorials in honour of illustrious men, with a view to keep alive the memory of their labours and achievements.

The lofty columns, and the pyramids, hoary

with age, bear witness to this. From the ancient heathen, the custom of celebrating the dead, has been handed down to Christian times as the numerous pious and affecting memorials of the early Christians, to be found in the Catacombs of Rome, abundantly testify. And as we come to more recent times, we find that, in England and other countries, our Abbeys and Cathedrals, as well as many of our parish Churches, contain numerous splendid and costly memorials of the departed dead. Westminster Abbey and St. Paul's Cathedral in London, are familiar examples. And in this new, and rapidly improving country, the practice is becoming very general, of erecting memorials in our Churches, such as Mural Tablets, painted windows, and decorated chancels, to the memory of departed benefactors, relatives or friends. This is very proper and becoming, and very much better than spending money upon expensive funerals, and the trappings of mourning, or in erecting costly monuments—often more heathen than Christian—in our churchyards and cemeteries, with money which oftentimes can be but ill-spaced by the surviving relatives and friends. Far better it is to beautify and adorn the Sanctuary of God in affectionate remembrance of the departed.

The members of this congregation have, therefore, been engaged in a good work in beautifying and greatly improving the chancel of this Church, as an affectionate tribute to the memory of their late beloved Pastor and Bishop; and which is now to be dedicated by his successor, the present Bishop of Toronto. And I feel assured that it affords his Lordship very sincere pleasure to be present here to-day to dedicate this fitting memorial to his esteemed predecessor. And to the Rector of this parish, and the members of the congregation of St. Peter's Church, who have been engaged in this pious work, it must be highly gratifying to see it completed, and brought to a happy conclusion. And this, I have no doubt, will be a day long to be remembered by the young people, who are about to ratify their baptismal vows and obligations, to teach them, that they too, may become instruments, in God's hands, for extending the benefits of His Church to others, and of doing good in their day and generation.

The deceased Prelate, whose memory we this day honour, was ordained to the ministry in the year 1823, by the Right Reverend Jacob Mountain, D. D., the first Bishop of Quebec, and appointed to the mission of Grimsby, as his first charge. About the year 1827, he came, with his young bride, to this parish, of which he was appointed Rector, when this town was but a small village. There being no Church at that time between this and Little York, (now Toronto), his duties were very laborious, and so continued for many years. His labours were not confined to his own parish, but extended over the whole of the Newcastle District, comprising the counties of Northumberland and Peterborough, Durham and Victoria, so that he may be truly said to be the father of the Church in those localities.

The Diocese of Toronto was erected in the year 1839, and the Venerable John Strachan, D. D. then Archdeacon of York, was consecrated as its first Bishop. As there was then no college or institution in the Diocese where our young men could be properly trained and educated for the sacred ministry of the Church, the Bishop established a Theological College or Institute in this town, and appointed the Reverend A. N. Bethune as Theological Professor. This institution was opened in the spring of 1842, and continued in successful operation until its close in 1851, when it was merged in Trinity College. During the eight or nine years of its existence, fifty gentlemen were prepared and subsequently took holy orders. And it is an interesting fact that among those who attended the Professor's lectures, two subsequently became Bishops. Two Presbyterian ministers also, who had recently come over to

our Church, resided here for some time, and attended lectures, one of whom is now an Archdeacon. I may also mention in this connection—and it gives me very great pleasure to do so,—that the town of Cobourg alone has given in addition, seven of her sons to the ministry, viz. Ede, Ruttan, Broughal, two Bethunes, Wilson and Fennell, making the whole number who had been more or less trained under his Pastoral care, amount to 50. These all took orders in the Church, of whom some are now dead, and the survivors are widely scattered, some have been doing duty in England, some in the United States, some in the Diocese of Ontario, some in Huron, some in Niagara, and some in our own Diocese of Toronto, among the latter of whom may be mentioned, one of the Bishop's surviving sons, the Rev. Dr. Charles Bethune, the Headmaster of Trinity College School, Port Hope.

The Professor's lectures were very carefully prepared, being characterized by great perspicuity and elegance, and were remarkable for the easy and graceful flow of language in which they were written, so that in this respect they might be said to be model compositions. As such they were easily understood and remembered by the students.

In addition to these labours, he wrote and published "Sermons on the Liturgy," "Lectures on Historical Portions of the Old Testament," together with various other pamphlets and sermons on special occasions. And after the death of the Right Reverend Bishop Strachan, he published a "Memoir" of his life and writings, which comprises a large portion of the history of Upper Canada at that time.

It may well be supposed that with the pastoral care of this large and important parish, and the duties arising from the Theological Institute, together with the editing of a Church paper—the best we have ever had—his labours were often very trying and anxious. Yet they were all duly and faithfully discharged, without ostentation or display, in a quiet, orderly and strictly methodical manner, little calculated to win applause, or to attract public admiration. This love of order and strict punctuality was, I imagine, the secret of his success in life. He might, with truth, be said, "to redeem the time." For besides the duties of his own parish, he found time to attend Missionary meetings, throughout the country, in such places as Port Hope, Cavan, Newcastle, Bowmanville, Peterborough, Seymour, Percy, Brighton, Colborne and Grafton; and when all these places were visited, and meetings held, a General Missionary meeting for the whole district was annually held in this parish, attended by most of the neighboring clergy.

About this time he was appointed Archdeacon of York, which added materially to his duties, as it involved some very extensive journeys, together with various commissions of enquiry, sometimes not of a very pleasant nature.

Thus his life was passed from day to day for nearly forty years, "spending and being spent" in his Master's service, in the quiet routine of Parochial work, going in and out among his people, visiting the sick, comforting the sorrowful, and administering pastoral counsel and advice where it was needed. The happiest years of his life were spent here in the bosom of his family, and in the regular ministrations of the parish. But his Divine Master had still other and more responsible work for him to do, and he was now to be called to fill a higher position in the Church of God—a position of great responsibility,—and surrounded by many peculiar trials and difficulties.

The aged and venerable Bishop of Toronto, now feeling the weight of years, and the heavy burden of duties, which he could not adequately discharge, desired a Coadjutor, who should assist him in his duties, and eventually succeed him in his office. Accordingly on the 19th of September, 1866, a special meeting of the Synod was held in St. James' Church, Toronto, for the election of a Coadjutor Bishop, and after a pro-

tracted struggle of three days the Venerable Archdeacon Bethune was declared duly elected. His Lordship the Bishop of Toronto, as chairman, in proclaiming the election of his friend and former pupil, said, "With great gladness of heart I now declare, in all your hearing, that the Venerable Archdeacon Alexander Neil Bethune has been elected Coadjutor Bishop of the Diocese of Toronto, and I hope that his future life will be, what his past has been—just and holy, and upright, and in every respect worthy of the high station to which he has been called.

This was a noble tribute from one who knew him from his earliest youth, and who had largely assisted in developing those good and excellent qualities, which distinguished him through life. Upon his consecration as Coadjutor, the new Bishop took the title of Bishop of Niagara, and upon the death of Bishop Strachan, in 1867, succeeded him as Bishop of Toronto. For upwards of twelve years he continued to discharge the very arduous and trying duties of his new position with the same assiduity and diligence which characterized him as a Parish Priest. But from various causes then existing in the Diocese, his Episcopate cannot be said to have been a happy one, and his gentle spirit was broken, and finally sank under the pressure of troubles which then afflicted the Church, and which he felt himself unable to prevent.

He entered into rest on the third of February, 1879, in the seventy-ninth year of his age.

These troubles, thanks be to God, have now in a great measure passed away, and let us hope that with the blessing of God upon his labours, a long era of peace and prosperity, may mark the Episcopate of his successor, the presentable and excellent Bishop of Toronto.

I have thus, my brethren, endeavoured briefly—but very feebly and imperfectly, I fear—to bring before you a faint outline of the life and labours of your late Pastor and Bishop. And I trust that the tribute of affection, which you have so generously and lovingly paid to his memory, may serve to perpetuate in the hearts and minds of the people of this parish, and especially of the flock which he so long and faithfully served, the recollection of the many excellent qualities for which he was so distinguished.

#### DIOCESE OF HURON.

LONDON.—The second monthly meeting of the Woman's Auxiliary Missionary Association for the winter season was held at Bishopstowe, the new residence of the Bishop of Huron, on Saturday, 25th Oct. This association was formed in February 1885, and although comparatively in its infancy promises to attain a prosperous maturity.

At the meeting on the 25th, 45 ladies were present and his Lordship the Bishop presided. A list was read of 23 parishes in which branch Associations had been formed, in response to a circular addressed by the Bishop to the different parishes in the Diocese last Easter.

The Treasurer of the Memorial Church Branch, (London,) (which although united with the parent society in London, is in reality much older than its parents, having been in existence some six or eight years,) stated that they had \$100 ready to give to the Emmanuel College, Saskatchewan, being their half yearly contribution to it.

Another interesting report of a new Branch, that of St. James Church, London, South, was read. This Branch formed last June has already made great progress, having working parties every fortnight to support a native female Missionary to the Zenana Mission. Each member of this Branch takes Monday in every week for special prayer for Missions.

It seems singularly appropriate that this Church should interest itself specially in Mission work, St. James being the first of the

Apostles who went out to preach the religion of Christ.

The Bishop advised that the Woman's Auxiliary Missionary Association of Huron, should be affiliated with the parent Society in Canada of which the Metropolitan is the head. This suggestion of the Bishop's was at once complied with.

Unity is strength, and the Church of England Missionary Society in Canada has an enormous field for its labors, and has the need of the help of all its members from the Bishops down to the Sunday-school children.

We shall hope soon to hear an account of the other Branches in the Diocese.

#### DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

(Continued.)

Mr. Younge, in an able and somewhat lengthy speech, brought out a point much needing our attention, the ratio of the average attendance to the whole number on the roll of our S.S. scholars. They could not at the Magnetawan do things at all upon the scale possible in the Sound. He had only 30 scholars on his list, but he was proud to be able to tell them that some of those children had to walk four miles to school and then four back, and yet the average attendance was as high as 25 out of 30, a far higher percentage, he thought, than most could show.

Mr. Gaviller, in following, said that Mr. Younge was one of our real missionaries, for he had given up a comfortable English home to come out here and occupy a shell, not to be called a house, not plastered, which could not as yet even boast of a chimney. He felt some confidence in appealing to them, and expressing the hope that they would be willing to do something to help Mr. Younge.

Mr. Gaviller (uncle to the Incumbent), thought they should not leave all to be done by the clergy, and therefore would offer a few remarks in support of what had been said. He knew a case of a little boy, who once told his mother that he much wished to help the missionaries, but he had no money. "If you like," the mother answered, "to do without butter at your meals, Johnny, I will give you the money that would cost." The condition seemed for the moment somewhat hard, but after a few seconds of reflection he accepted it, and he found such pleasure in the sacrifice that he added money from one similar source after another, till thus was laid the foundation of a long life of self-sacrificing labor.

Mr. Chowne had returned to Rosseau, and as therefore we have no word of his to offer, a characteristic incident may be allowed instead. A few years ago, a very malignant fever having broken out in a portion of his mission, such was the panic in the immediate neighbourhood that no one outside the families attacked could be found to nurse the patients, which sometimes meant that the sick should nurse the sick. Mr. Chowne tended the parents and children in one family, made the coffin for the first corpse, dug the grave, carried the remains, read the service and alone performed all the offices for the dead; and so when the next child died. We often hear of self-sacrificing labours. We believe the best of them remain untold. Of Mr. Osborne, it was said by some who made his acquaintance during this visit to Parry Sound, that they had never parted from any man with more regret. There is considerable ambition about the congregation of Trinity if I may be allowed a term which very inadequately describes the fact, for in private conversation some of the members expressed the hope that ere long their commodious church may be turned into a Sunday-School house, and a more elegant and ecclesiastical structure erected in front (which hope accounts doubtless for the present state of the foundation, to which the Bishop referred), and also to stimulate Port Arthur in its noble ex-

ample of pecuniary independence. To a superficial observer, the future of the long-neglected Algoma may still appear dark; but that in all human probability a career of brilliant and great usefulness is before the diocese, should God in His infinite wisdom spare to her her present ruler, becomes palpable as we look at the direction diocesan events are taking; and even in the brief record of the last ordination there is sufficient evidence, we believe, in which to found so hopeful an opinion.

Algoma, August, 1886. J. C.

DIOCESE OF QUEBEC.

Mr. Fyles, Prince of Wales medalist, and son of the Rev. Mr. Fyles, of Levis, has been appointed to succeed Rev. Mr. Ker as one of the masters of the Quebec High School.

DIOCESE OF HURON.

SARNIA.—There is some idea of building a Church in the South end of the Town, as that neighborhood is growing rapidly. An offer of a lot and about \$500 is promised, if the work be undertaken at once. The intention is not to divide the parish, but leave the proposed Church under the care of the Rector of St. George's—when it may be necessary for him to have an assistant.

DELAWARE.—The Bishop of Huron held Confirmation services here in the Burwell Memorial Church, on Sunday, the 24th, when forty-two persons received the rite. The congregations were large, and His Lordship's visit was much appreciated, and will doubtless be productive of much good.

LONDON.—The Rev. Principal Fowell has been requested to assume charge of the Chapter House Congregation, in connection with His College duties, for the present. The intention is that he secure an assistant for both the Collegiate and Parish work. The Bishop has sanctioned the arrangement, and Mr. Fowell officiated on Sunday last.

LONDON WEST.—The Rev. Canon Newman has sent in his resignation of St. George's, London West, owing to ill-health. He continues the services, however, with assistance until Christmas.

LONDON SOUTH.—The congregation of St. James', London South, presented Miss Finmore, with a very handsome Tea Service and illuminated address last week, on the occasion of her marriage. She has been a faithful member of the choir for twelve years, and is now leaving for Fort McLeod.

EXETER.—Christ Church.—The first Harvest Thanksgiving Service in Exeter was held on the 17th Sunday after Trinity, Oct. 17th. The Church was very tastefully decorated for the occasion by the ladies of the congregation. The incumbent of the parish exchanged for the day with Rev. R. McCosh, of Wingham, who preached powerful and instructive sermons, and addressed the children of the Sunday-school in the afternoon. The day was very wet and the congregation small in the morning, but in the evening the sitting capacity of the Church was fully utilized. The day's offertory amounted to \$46. The singing of the choir and the responding of the congregation were both excellent. It is intended to make this service an annual one, and the success of this initial attempt certainly reflects credit upon the ladies who organized and carried it to such a happy issue. The Churchwardens have recently purchased a fine bell from the Meneely Co., of Baltimore, and placed it in the tower of the Church built fully twenty-five years ago. The present incumbent, Rev. S. F. Robinson, was sent by the Bishop of Huron to this parish, then composed of Exeter

and Hensull, in July, 1885. Then the united Missions were receiving financial aid to the extent of \$200 per annum. Since Easter of the present year Hensull has been made the centre of a new mission, and Exeter alone supports its own clergyman.

THE FOLLOWING DECLARATION IN REFERENCE TO "UNITY" HAS BEEN GIVEN BY THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN COUNCIL ASSEMBLED, OCT. 20, 1886.

WHEREAS, in the year 1853 in response to a Memorial signed by many presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in council assembled did appoint a commission of bishops empowered to confer with the several Christian bodies in our land who were desirous of promoting godly union and concord among all who loved the Lord Jesus Christ in sincerity and truth; and

WHEREAS, This commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view; and

WHEREAS, In the year 1880, the Bishops of the American Church, assembled in council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that in virtue of the solidarity of the Catholic episcopate in which we have part, it was the right and duty of the episcopates of all national Churches holding the primitive faith and order, and of the several bishops of the same, to protect in the holding of that faith and the recovering of that order those who have been wrongfully deprived of both, and this without demanding a rigid uniformity of the sacrifice of their national traditions of worship and discipline or of their rightful autonomy.

And, WHEREAS, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom:

Now, therefore, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience; we, Bishops of the Protestant Episcopal Church in the United States of America in council assembled as bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ:

(1.) Our earnest desire that the Saviour's prayer "that we may be one" may, in the deepest and truest sense, be speedily fulfilled:

(2.) That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church:

(3.) That in all things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own:

(4.) That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian

graces and the visible manifestation of Christ to the world.

But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and, therefore, as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:

(I.) The Holy Scriptures of the Old and New Testament of the revealed word of God:

(II.) The Nicene Creed as the sufficient statement of the Christian Faith:

(III.) The two sacraments—Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him:

(IV.) The Historic Episcopate locally adapted in the methods of administration to the varying needs of the nations and people called of God into the unity of His Church.

Furthermore: Deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic Unity of the Church, with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass.

RESPONSIVE SERVICES.

There is no question that the hearts of those who have heretofore been bitterly opposed to anything like a Liturgy are quite generally longing for something which will give them more active part in the services of public worship. Many non-Liturgic Churches introduced very cautiously, the responsive reading of the Psalms, and found such increase of interest that they began to study how to proceed further in that direction without being liable to the charge of "seeking to foist a Liturgy upon our Church."

The subject was lately up for discussion in one of the ministerial conferences of Boston, the advantages of responsive services being admirably set forth by an earnest and somewhat independent D.D. who likes to think himself and then say what he thinks. It was evident that a large portion of his audience were with him in sentiment, though some would not deem it quite wise to avow their belief on account of the tenacity with which some good people cling to the "traditions of the elders."

One minister, however, was deeply pained that any such heretical notions had ever been advocated in that conference, and thought nothing was permissible for which we could not find a "Thus saith the Lord, chapter and verse." Perhaps the reverend stickler can show a "Thus saith the Lord" for a steeple on a church edifice, or for cushions in the pews, or a hymn and tune book, or a Methodist class meeting, or a Baptist covenant meeting, or Congregationalist "preparatory lecture," preceding Communion, or a hundred other things that Christians believe to be helpful to their spiritual growth.—*Musical Herald.*

In Eastern lands, it was only the few who were allowed to stand in the presence of the king to gaze into the face of royalty. In the presence of the King of kings it is the little children that stand, it is the Spirit of childhood that lifts up its face to God.—*Matheson.*



**CORRESPONDENCE.**

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is apparent to all thoughtful members of the Church that there is a wide spread feeling of uneasiness throughout the Diocese, a feeling that there is a tendency to conduct Church matters on principles contrary to those which we have been accustomed to view with feelings of pride as being those characteristic of our Church:—Freedom of opinion on new essentials, provided the land mark was obscured. That such freedom was not permitted to be exercised at the last meeting of the Diocesan Synod was too apparent to require more than to draw attention to it. It was the feature of the meeting. It is felt that there is no place in the Diocese for men of moderate Churchmanship, not to mention for those whose views may be those which for want of a more fitting designation we can term high Church.

By moderate Churchmen, we mean those who desire an adhesion to the rubric and old-fashioned Church of England teaching. We think that if the opinion of the whole Diocese were taken the majority of Churchmen would be of this moderate class, and in the hands of this moderate class, we consider, has always lain the true strength of the Church, who, while respecting the feeling of all Churches and denominations, preserve the true means in Churchmanship ready, to join in all good works with other Christian bodies and at the same time preserve the distinctive character of the Church of England, and are not fearful to wear its colors and assert that they are Churchmen. We have been sensible of late that there has been a growing feeling to conduct matters on narrower lines; lines not calculated to preserve their Church character, but rather to discriminate against all those not holding even liberal views of a narrower party nature, in fact that the Diocese is assuming not so much a Church as a party character. That this is the opinion of the Ecclesiastical Province as a whole is apparent by the support recently given to the views of the minority in this Diocese by the Provincial Synod, a support which was accorded not alone on the similarity of opinion on Church matters, but it may be also taken as an expression of opinion by the whole Church of Canada to mark its disapproval of the illiberal course of the majority in the Diocesan Synod. Those whose views are in the apparent minority in the Diocese, it is well known, are neither a small nor an unimportant body. They count among their ranks some of the largest contributors to Church funds, and many of the most earnest workers, and also express the opinions of a large body of Churchmen and Churchwomen, the former of whom are not members of Synod, but who are anxiously watching the course of Church events in the Diocese.

We most respectfully contend that the remedy for much of this lies with the Bishop. The quiet, powerful influence of a Bishop, often indirect, and thereby more powerful, as being expressed in his whole life and views, will do more than perhaps any other means to produce that liberality towards the opinions of others, and thereby the wide Church character of a Diocese as distinguished from that of a party, be it low or high. The Bishop is brought in daily contact with his clergy, and his views will be felt through them on the laity and his character imperceptibly transmitted.

Our Bishop was elected unanimately or almost unanimately, and had recorded in his favor at his election the suffrages of many of the clergy and laity, whose Church views were more sympathetic with the whole Church than those of the Bishop whom they elected. He, therefore, was invested with the noblest and highest trust, in the gift, under God, of his fel-

low men and fellow Churchmen. He was not elected as the representative of a party to the disappointment of a large section of those who thought differently from him.

May we not, therefore, respectfully place these our views before our Diocesan, the Diocesan of every parish and cure in this Diocese, of Churchmen alike, high and low, and earnestly request that his influence may be given in the broadest lines, that his action in Synod and out of Synod may be in sympathy alike with the different views of different Presbyters or congregations within the landmarks, and thus the noble liberality of our Church—wider than any party, broad as the Church itself, may become the distinctive character of the Diocese. What nobler mission can claim the attention of any Diocesan, than working on the lines of Christian Church membership as distinguished from Church politics.

AN OLD-TIME CHURCHMAN OF MONTREAL.

SIR,—Will you permit me to announce to the Reverend Clergy through your columns, that I have received from their lordships, the Bishops of Montreal and Quebec the list of selected works and subjects for examination for Degrees in Divinity in this University, for the years 1886 to 1890 inclusive, and that the complete scheme of Proceedings in Divinity may now be had on application to me.

HENRY ROE, D.D.

Dean of the Faculty of Divinity.  
Bishop's College, 23rd October, 1886.

SIR,—I am pleased to notice the attitude which you have taken in regard to "Christian Unity." It is a subject worthy the consideration of the ablest pens. The sermon by the Right Rev. H. M. Thompson, which you published in the CHURCH GUARDIAN of Oct. 20th, is much to the point. It seems to hit the nail on the head, so to speak. The discourse, too, of the Bishop of Algoma, at the Provincial Synod, was also an admirable production in reference to that subject. There can be no doubt or dispute concerning the facts stated by the Assistant Bishop of Mississippi, in discussing of the condition of Christ's Church in the early ages of the Christian era. The Church, as he says, going forth from the upper chamber in Jerusalem, spread from land to land, the branches were casting their grateful shadows wide over the dreary world, the little lump of leaven was fast leavening the great mass. With a prescience little less than Divine, the men of that day were enabled to look down the vista of future centuries and foresee the schisms which this day prevail. The same troubles with which the Apostles had to contend in that day, they knew would be magnified and perpetuated from age to age. There would be those who loved to have the pre-eminence and divisions would be as common as the setting forth the true faith of Christ. Yet, the whole Christian world is now, we are glad to notice, seemingly awake to the importance of doing something towards the great end proposed. Every one of whatever name, seems anxious to advance the Cause of Christ in this way, Christian unity is eventually the watchword of many, and I would to God that there might be a thorough investigation of the subject, and that many devoted and earnest Christians, might be led to see that these "unhappy divisions," are not for the promotion of God's honour and glory. It would seem that if people were willing to cast aside their prejudices and go to history for facts, in this matter, as they do on other subjects, there need not be so much blundering.

It certainly is a plain fact that in the beginning, there was, as Bishop Thompson says, "one body known as the Church, over the whole world. It was the Roman Church at Rome, the British Church in Britain, the Gallican Church in Gaul, &c., &c. They were all Catholic as well as National, were parts of the vast Church universal, all had communion

"and fellowship together." "See how these Christians love one another," was the remark of the heathen, as he looked on and wondered at the power of the Gospel. Not as now, each claiming some superiority over the other. Some following one way and some another, according as each one is inclined.

Much more might be said on this subject, but we forbear.

SENEC.

**A Word to Subscribers.**

Many—far too many—of our subscribers are IN ARREAR: and we respectfully urge them to remit at once. We endeavor to carry on this work on a cash basis: and payment of subscriptions promptly in advance is necessary to enable us to do this. The weekly outlay in cash is heavy: and we must ask our friends not to add to our care and labor in this work for the Church, by delay in remitting the small annual subscription. We have learned that July and August are always "poor" months: but this should not continue through the year. With a subscription list rapidly increasing, if old subscribers will only pay up without necessitating further expenditure in commission to collectors, and will also not only continue themselves, but aid in securing additional subscribers, we will be able to improve the paper still more and make it worthy of the Church in Canada. Though we have received assurances from all quarters—(England, the U. S. and Canada) that the paper has improved immensely and much satisfaction has been expressed, encouraging us to go on—we ourselves are not yet satisfied: but aim at making the CHURCH GUARDIAN a still greater power for good and for the upbuilding of the Church: but we cannot do this unless our subscribers will support us heartily and promptly. We have also suffered much loss through discontinuing of subscriptions without payment of arrears; and by unnecessary expense in renewed canvas after a year or two from date of first visit of our agent. Surely this should not be so in face of the unsolicited expressions of approval received from all parts of the Ecclesiastical Province. Why should Churchmen be less in earnest in supporting their Church paper than are dissenters? That they are so is undeniable.

We have to ask the indulgence of our subscribers for any defects which may be found in this week's number, as owing to serious illness of the Editor for some days his usual personal supervision has been impracticable.

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

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

AN Ontario Subscriber writes: "I have been taking it [THE GUARDIAN] for the last three years and like it well: it is a good paper and should be taken by every Churchman.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS' DAY.  
 " 7th—20th Sunday after Trinity.  
 " 14th—21st Sunday after Trinity.  
 " 21st—22nd Sunday after Trinity.  
 " 28th—1st Sunday in ADVENT.—Notice of St. Andrew.  
 " 30th—ST. ANDREW, A. & M.

### ALL SAINTS' DAY,

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. xiv: 13.

From Earth's wide bounds, from Ocean's farthest coast,

Through gates of pearl streams in the countless host:

Singing to Father, Son and Holy Ghost,  
 Alleluia, Amen.

—Rev. W. W. How.

### FOR UNITY.

Head of The Church beneath,  
 The Catholic, the True,  
 On all her members breathe:  
 Her broken frame renew!

Then shall Thy perfect will be done,  
 When Christians love and live as One.

—Robert Robinson, 1780.

### MISSIONARY BROTHERHOODS.

(Continued.)

It must, I think, be candidly admitted at the outset that the rule of compulsory celibacy of the clergy has acted, on the whole, badly in the past, is a grievous evil in the church which retains it in the present, and has afflicted the Church with many scandals. This fact, of course, makes it difficult for any one to plead in favor of even that voluntary celibacy which Brotherhood life involves; but still the difficulty must not deter those who realize the importance of such agency from espousing its cause. I may here perhaps be allowed to say that I devoutly wish its advocacy had fallen into other hands than my own. As a delegate taking his seat for the first time in the last session of the Provincial Synod, it was not my intention to speak on that occasion; but when, after listening attentively to several Missionary addresses and reports, both in and out of Synod,

I found that, while many valuable suggestions for increasing the Church's usefulness were presented, no reference whatever was made to what I consider the most valuable of all Missionary machinery, I then felt that a necessity was laid upon me to break silence and plead the cause of Missionary Brotherhoods.

My motion is as follows:

"That whereas it has been shown by members of both of the Upper and Lower Houses of this Province, that great difficulties exist in securing sufficient funds and men for missionary enterprise in new fields of labour, and, *Whereas*, it has been proved by the past experience of the Church, that the most efficacious, fruitful and economical method of bringing under cultivation, new fields of labour, is by missionary Brotherhoods, and, *Whereas*, such organizations call forth in an especial manner, that Christian enthusiasm for which our Bishops often plead: *Resolved*, that this Provincial Synod encourage by all means in its power, the formation of such Missionary Brotherhoods for the pioneer work of the Church of England in Canada."

With regard to the first statement of the preamble, I need but remind those who were present at the last session, of the laments which resounded on all sides, over the dearth of men and funds for new work. The Rev. O. Fortin, one of our delegation from the Northwest Territory, rivetted our attention as he painted in glowing colours the splendid temporal prospects of that vast land, but he made our spirits burn within us as he depicted its spiritual destitution and its still gloomier outlook, in this respect, for the future, unless the older dioceses bestirred themselves more vigorously in its behalf. This Synod replied to his fervent appeal by a resolution worthy of the occasion, and eagerly (may I not say) pledged itself "to use every endeavour to further its growth and development."

In response to the eloquent laments and appeal of the Bishop of Algoma, the Synod made ample promises to do all in its power, and was stirred up to energetic action. The reports of the "Central Board of both Domestic and Foreign missions" (now printed in the Journal for 1883) showed that there had already been a considerable increase in the subscriptions from the several dioceses during the past three years.

We have just seen how far the fair pledges we then gave have influenced the funds, and what is far more important, the supply of energetic missionaries. The funds have somewhat increased, but not so the supply of missionaries. So far as I can learn from the reports of past Synods, and also from the suggestions proffered at our last session, the idea seems to prevail that if only we can raise enough funds to offer good stipends, we shall be able to secure as many as we require of the best missionaries. At all events the Journal of last session, shows that up to that time, our Provincial and Diocesan promises and efforts resolved themselves merely into a scheme (an able one it is indeed) for raising funds. Now, although it is right for us to raise money, and good for the spiritual welfare of our people, that they should contribute liberally to the support of missions, I believe we are guilty of a fundamental error if we depend upon our funds, as the inducement which shall attract men to labour as missionaries.

I remember to have heard one Bishop say (in other words of course) that his diocese was unjustly handicapped, because he had no widows' and orphans' fund at his disposal, or any provision for incapacitated clergy, so that men would not pass into his diocese from another for fear of losing their interest in such funds as were already stored for their use. I adduce this as one sign among many, that we are trusting to money to secure devoted servants of the Lord. And if I am right in this conclusion, then I say we can expect little or no blessing upon our missionary efforts, or any manifestation of Apostolic fervour or power in our midst.

Can we imagine St. Paul, or any of the Apostles or great Missionaries to the heathen world of old, taking stipends and emergency funds into consideration before starting upon their Evangelizing tours? Can we picture them as inducing men to become their companions in labour, by the promise of a comfortable provision for their wants and assistance for their families in the future? Nay, nay, we know well that they had but one offer to make to those who would share with their missionary toils, even the same offer which they themselves had already gratefully accepted at their Master's hands, the offer "to leave all and follow Him" in poverty, hardship and suffering. It was by the sword of self-sacrifice that Satan's power over men would be broken by Christ's followers, even as it was by the selfsame weapon that Christ Himself, bruised the serpent's head. Are we to suppose then, that the conditions of our warfare with the evil one, have so changed that missionary enterprise can now be undertaken on easier terms? Is it because the Church of England has practically held this to be the case and has misled her children into believing that a very little self-sacrifice goes a long way, that so many of her missions to the heathen have been such dismal failures as they are now seen to be, when compared with those of the early ages? We want men of great self-sacrifice now; great self-sacrifice, I say, not merely the ordinary self sacrifice which most of us priests exhibit in some form or other. We want missionaries who will be content with but food and raiment, content to live from hand to mouth, careless of what befalls them in the future, yea, even on the morrow. Men who will leave all, home, father, mother, wife and all, for Christ's sake and the Gospel, ready like those brave Jesuits who first worked in Canada among the Indians, to become one with the people they are sent to teach, ready to share the roughness of their life and diet, if only they can win them for their Master. Until by God's grace and mercy, we can secure missionaries of this type, consumed with such desire for their Master's sake, our pioneer efforts out here will, I fear, prove as fruitless of solid Christian converts, as our woefully expensive Mission efforts in Africa, India and New Zealand.

The late Bishop Douglas, of Bombay, realized this so strongly in the case of India, that, so long as fourteen years since, he appealed to the earnest Christians of England through the then Archbishop of Canterbury, to find him some men of that character and suggested Missionary Brotherhoods as offering the best nursery for such self devotion, and the most efficient method in giving consistency and an organism to self sacrifice.

He complained and lamented the fact, that the idea of self sacrifice was almost driven out of the English Church. He attributed its loss to the strong revulsion of feeling which arose in men's minds, at the time of the Reformation when their souls were sickened with the abuses of the Monastic system.

"Not content," said he "with correcting abuses and purging out corruption, or even with abolishing the orders, we went on to the limits of the opposite extreme, and so far at any rate as body and outward system is concerned we got rid of self sacrifice." This he looked upon as a terrible disaster to the Church, especially in her missionary efforts and among a people who could not believe in the earnestness of a religion without asceticism or sacrifice. He then implored men to come out, not for what he could give them, but in answer to their Master's call "to leave all and follow Him." These were His memorable words; "I do not ask for monks, but for men who will forsake all for Christ's sake. I ask for a Brotherhood of men who will turn their backs once and forever upon the world, and who, seeking only Christ and His Cause, will go wherever the Church sends them and do whatever the Church bids them, as soldiers obey

"their King, counting not even life dear, if they may run a course, noble while it lasts and leading them in the footsteps of that Lamb whom they will follow whithersoever He goeth."

Other thoughtful devout men of a very different theological school, from the late Bishop just quoted, have recognized the urgent need there is in our Church of more entire dedication to religion. Even Archdeacon Farrar, a Churchman of the broadest type, said in a sermon in Westminster Abbey for the Bishop of London's Fund, July 21st, 1884, when considering the problem how to grapple with the sin and heathenish ignorance of the vast populations of England's large towns, "There is needed a new order of Mission Clergy, consecrated, not by earthly irrevocable vows, but by mighty self sacrifice and by the hands of invisible consecration to celibacy and poverty the celibacy and poverty, not as now compulsorily imposed, which eat into men's souls like fire, but humbly accepted in voluntary response to the call of God." (Church Eclectic, Vol xiii, page 1081.) I am persuaded that all of us here to-day are at one in admitting the need of great sacrifices for Missionary enterprise, but it is the celibacy of which many of us are afraid. The success, therefore, of my appeal to the Synod to-day depends mainly upon my removing prejudice from minds on that score. You are afraid of a snare being laid for men and of any slur being cast upon the Holy Estate of Matrimony and the innocent joys of domestic life. With regard to the first fear it may be replied, that where any are called by God to celibacy, there God supplies them with the needful power to accomplish His purpose and to keep themselves pure and undefiled members of Christ's Body; and with regard to the second, no slur upon marriage is implied in the practice. Both our Lord and His Apostle St. Paul recommended celibacy to those who are able to accept it for the Kingdom of Heaven's sake, as a state in which they can devote themselves more entirely to God, than is possible in domestic life. By so doing can it be justly said that Christ and His Apostle cast any scorn on marriage? Nay, we know that Jesus purified and sanctified that holy estate, as the seed-plot of His Church, and St. Paul tells us it is the type of the union betwixt Christ and His Church.

Is it not rather our tendency to cast a slur on that virginal state which Christ Himself embraced and strongly recommended? Bishop Harold Browne, whom no one can accuse of being an extreme high-churchman, on Article 32, in his well-known work on the Articles, while he ably refutes the principle of the rule of compulsory celibacy for the Clergy, writes thus: "That the tone of popular opinion (amongst English Churchmen) concerning marriage and celibacy is low and unscriptural," and he proves both from the words of our Lord and from those of His Great Apostle, that the unmarried state devoutly embraced is more favourable for religious fervour and enthusiasm than the state of matrimony. I trust you will examine his proof for yourselves (pp. 755-7) as I fear it will make this paper too long if I quote it here at length. If you do so honestly, I feel convinced that none of you will argue from what all recognize as an abuse of a good thing, against its use.

If then it were only on account of the increased fervour and enthusiasm for Christ's work in the Mission field, which Missionary Brotherhoods tend to elicit and sustain, this Synod ought surely to encourage and foster their formation by every means in their power. But there are other weighty considerations. In consequence of this increased fervour and enthusiasm, which are so precious to the spiritual life of the missionaries themselves, their work will be more efficacious and fruitful, since it is quite axiomatic that (supposing nothing but truth be taught) God grants spiritual successes in direct proportion to the self sacrifice and devotion

developed in His agents by the Holy Ghost. An illustration of this will be given directly.

Then we must not forget, what the Bishop of Bombay, already mentioned, dwells upon shortly, viz, that the members of these Brotherhoods are so free to move and go wherever their services are in the Bishop's opinion most required. "We need soldiers" he says, "who have no ties but those which bind them to the work of the Church, and who are steeped in that spirit of ready obedience which when it hears "go" goeth, and when it hears "come" cometh." This state of readiness he contends is impossible for the married, they have taken upon themselves other duties God expects them to fulfil faithfully towards their own. Bishop Harold Browne has similar remarks in his commentary on the 32nd Article: "An unmarried Clergyman" he says "is *expeditior*, more readily moved from place to place, abler to go where "his duty may call him" (by which, I suppose, he means into dangerous situations like infected houses,) "to do what his calling may require of him. He has no children to think about, no wife to carry about with him, no interests, but those of the Church and of the Church's Head. His strength, his wealth, his intellect he may devote all to one end; for he has no need to have anxieties for their sakes. He has no temptation to heap up riches for others; none to form worldly schemes and seek worldly interests for the advancement of his family. He careth only for the things of the Lord, how he may please the Lord."

In addition to these considerations there is another which will carry more weight with some persons than any of the foregoing, and ought of course to be an important one to us all. Financially, Missionary Brotherhoods are the very cheapest machinery the Church can employ. I am glad that this should be the case after the advice and warning given us on the opening day by our Venerable Metropolitan. This scheme will not withdraw a single cent from any of those good works already claiming our support, on the contrary it is one which will conduce greatly to curtail expense. We shall get, so to speak, a stronger and more useful article in larger quantities for the same price. The late Bishop Douglas tells us that the average cost of married Missionaries in India is £500 or £600 (\$2,500 or \$3,000) per annum—a ruinous sum, he says, yet not too large to give a lady and her family the necessary comforts of life in that climate.

This sum would support at least seven men there in community life, and with this further advantage that they might live and die at their posts or make a change for health sake at comparatively small expense, whereas it often happens in the case of the married that on account of sickness in the family great expenses are frequently incurred to send wife or children to England, and then to crown the misfortune, the missionary himself, after mastering the language and becoming really useful, leaves India altogether on account of his family. Canada, of course, is very different from India, but still the relative expenses of family and community life would show greatly in favour of the latter. If the Bishop of Qu'Appelle, who, I rejoice to know, is giving practical expression to the cause I plead, were here he could give us some idea of the cost per head of Brotherhood life in Canada. I think, however, I am making liberal allowance when I say that four self-denying men could live comfortably on \$1,000 a year. By tilling the land for recreation or healthful exercise they might live on less. Let it be, however, \$1,000. What an immense saving this would be; only \$250 per head per annum! This consideration coupled with that just above mentioned as to the greater efficiency of the work, which I, myself, believe would render the missions, where such work was done, in a very short time self-supporting, ought to persuade this Synod to give an unanimous vote in support of my motion. The Mis-

sionary labours of the Apostles afford us striking examples of the readiness and economy with which they could pass from one centre of operation to another. They afford us also the best proof of the fruitfulness of such detachment from the world and devotion to the cause of Christ. They travelled about mostly on foot, or at small cost for journeying by sea and land. They lived partly on the hospitality of their converts, partly on their own earnings, and taxed the Mother Church little or nothing towards their expenses; on the contrary, if all did as St. Paul, they gathered contributions from their converts to pour into the lap of that needy Church as a thank offering for the spiritual good they had received from her sons.

The conversion of the Anglo Saxon race presents another instructive instance of peculiar interest to us Englishmen. That fruitful missionary effort cost the Mother Church of Rome next to nothing but men, a few MSS., and a few requisites for the conduct of decent worship. Augustine and his forty religious brethren tramped on foot to the coast through which they passed, and then, when they landed in Kent, were entertained by the hospitality of a heathen king till such time as they settled among the people and gained their good will. They were devout men of simple habits and few wants, wholly dedicated to God's work. They taught the people such preliminary truths as would lead to their conversion, but the most convincing sermon or instruction was that which all had a share in delivering. I mean the calm, cheerful, restful simplicity of their godly, detached self-denying lives spent between devotion, teaching and simple agricultural and other pursuits. The power of this sermon was very shortly seen in the conversion of the king and all his subjects, who were admitted by thousands into the fold of Christ through the regenerating waters of Baptism. This was a victory for Christ after the Apostolic fashion. Is it absurd for us to expect such successes now? or do we shrink from begging God to grant ourselves or some of our number a similar spirit of sacrifice and devotion which would secure them? Depend upon it if the Church felt her need of this spirit and humbled herself penitently in the dust for the sin which has for so long deprived her of it, God would restore it to us and we should then realize that "the Lord's arm is not shortened, nor His ear heavy." He would then, I firmly believe, call from our midst in answer to our prayerful desire, many a noble soul craving for fitting opportunity of self sacrifice for the love of Jesus Christ, men who would give themselves and all their possessions to the work of the Lord, like Saul and Barnabas, or as many a wealthy learned devout Christian has done in the past, and as is now often witnessed among our sisters of charity, or like those Roman Catholic Missionaries, to whom the Bishop of Algoma alluded to in his sermon yesterday morning. We may well learn a lesson from the Roman Church here: in spite of her errors in doctrine and practice, she has preserved far better than ourselves an appreciation of the highest forms of self sacrifice, and she would, I believe, if it were not for those errors, carry all before her on account of her faithfulness to Christ in this respect. This is but to say in other words, that if the Church of England with her deposit of uncontaminated truth, would but humbly and heartily pray and labour for this most Christlike characteristic in her midst, she would be simply irresistible everywhere. As a step in this direction, let us set the seal of our approval as publicly as we can, on any attempt or proposal to revive Missionary Brotherhoods in our Church. By God's blessing, the immediate result would be a great gain in spiritual fervour and energetic action, an increased supply of men best fitted for the work, and sufficient means at least to give them support. Let us long and pray for such revival, let us be more self sacrificing ourselves, more liberal in our gifts, more energetic in our

work wherever it may be, so as to prove the earnestness of our desire for it. Let us now begin with, I do not say consent, to tolerate men who will thus give themselves up to Brotherhood life in the Mission field, but beg for their aid, and hold out a hearty welcome to all who may dare, by God's grace to make trial of the same, and let us now say by our vote, in the words of my motion, that "this Provincial Synod is prepared to encourage by all means in its power, the formation of Missionary Brotherhoods for the pioneer work of the Church in Canada."

## FAMILY DEPARTMENT.

### "THE FATHER, THE SON, AND THE HOLY GHOST."

O Father-eye, that hath so truly watched,  
O Father-hand, that hath so gently led;  
O Father-heart, that by my prayer is touched,  
That loved me first when I was cold and dead—  
Still do Thou lead me on with faithful care  
The narrow path to heaven where I would go,  
And train me for the life that waits me there,  
Alike through love and loss, through weal and woe.

Oh my Redeemer, who for me was slain,  
Who bringest me forgiveness and release;  
Whose death has ransomed me to God again,  
That now my heart can rest in perfect peace;  
Still more and more do Thou my soul redeem,  
From every bondage set me wholly free;  
Though evil oft the mightiest power may seem,  
Yet make me more than conqueror, Lord, in Thee.

O Holy Spirit, who with gentlest breath,  
Dost teach us pray, dost comfort or reprove;  
Who givest us all joy and hope and faith,  
Through whom we live at peace with God in love;  
Still do Thou shed Thine influence abroad,  
Let me the Father's image ever wear,  
Make me a holy temple of my God,  
Where dwells forever calm adoring prayer.

—Selection.

## A LUCKY MISTAKE.

### CHAPTER II—A WARM WELCOME.

(Continued.)

Mr. Johnson a tall old gentleman with white hair and kindly face, surveyed his visitors with a puzzled expression. Behind her master stood a woman-servant. She also was old, and had gray hair. The only things noticeable about her were the length of her nose, and the old-fashioned, tight fitting cap of muslin that she wore tied under her chin.

Roy could not speak for a moment, so Lily said, "Sit down, Roy," and pushed him towards a chair: then walking up to Mr. Johnson she said, "How do you do, Mr. Johnson? Our train was stopped, that's why we are so late." She put out her little hand and looked up at him half-shyly. Her poor little face was running down with the fast melting snow, and her long fair hair, blown all over her shoulders and forehead by the wind, was rough and disordered.

"Poor children, poor children! There must be some mistake. What has brought you here?"

"Why, you invited us; at least Mrs. Johnson did—your wife you know."

At this the porter went off into a loud laugh. "He ain't got no wife, missie—at least that we knows of."

Roy had by this time recovered his voice, and said, "I am afraid, sir, there must be some mistake. Mr. and Mrs. Johnson, of the Grange, Whichcote, invited us down to stay with them."

"I see—I see, my boy. I am a Mr. Johnson, too. But you got out at the wrong station. This is not Whichcote."

"The porter said it; I heard him."

"I called out Idgecote, sir. Why, Whichcote is farther on the line."

Roy's face of blank despair was too much for Lily and Joe; they bursted into tears of disappointment and weariness.

"Our station is Edgecote. I can quite understand your mistaking our provincial pronunciation; but now you are here, you are my guests.—Rebecca!"

But Lily's tears were too much for him. He stooped down and lifted her in his arms.

"Don't cry, my dear—don't cry."

Lily put her cold, wet cheek against his, and, winding her arms round his neck, sobbed out, "You won't send us out in the snow and dark, will you? Oh I want mother and home!"

"Poor lamb, poor lamb! Give her to me, master: I'll see to her, and the little gentleman, too. Take off your great coat, my dear, and come with me." And as she spoke she took Lily into her own kind, motherly arms, and marched off to the kitchen, followed by Leo.

As she went, a young girl, who had been eagerly listening, and watching everything in the background, darted off.

"Now, Sarah, make haste and get hot water, the poor dear lost lambs are starved with cold and hunger." Without another word she popped Lily into one chair, and, turning to Leo, popped him on another. "Take off his wet boots, Sarah; and then run and light fires in the best room and dressing rooms."

She took complete possession of the children and they were only to glad to find themselves in warmth and comfort to do anything, but submit gratefully and smile benignly on all her proceedings.

In the meantime, Mr. Johnson took Roy to his study, where a bright fire was burning; and an easy chair drawn up before it showed that Mr. Johnson had been sitting there when the ring at the bell had called him out. An open book was on the chair, and round three sides of the room were well-filled book-shelves.

The porter had decided that there was no use his getting dry and warm; he would be wet through again on his way home. He must hurry back, "his missus would be anxious."

An hour afterwards, Roy, attired in a suit of Mr. Johnson's clothes lay back in an arm-chair, resting quietly after the adventures he had gone through. His face was very pale, and he looked exhausted, so much so that his host cast many an anxious glance towards him.

"You don't look fit for walking in the snow, my boy, or for a journey either."

"Mother hoped the snow would keep off until we arrived. It was all my stupidity, this mistake. Our train was delayed by some accident on the line, and we all fell asleep, I suppose, for I know I was surprised to hear the porter call out 'Whichcote,'—at least, I thought he did; and then when I asked if Mr. Johnson had sent for us, they said, 'His man had been down,' so of course I thought it was all right. If we had stopped at the station all night, what would we have done? And we should if I had found out our mistake."

Roy had told Mr. Johnson who they were, and all about themselves and belongings before this. As he ceased speaking, the door opened, and in walked Lily and Leo. Fortunately, their thick jackets had kept their clothes dry; so only stockings and shoes were required, and these were discovered in the bag. Nurse had placed them there, "to be handy on arrival."

Rebecca followed them with a tray. "I think it's best they should have their tea in here, sir, if you have no objection; it's warmer than the dining room."

Mr. Johnson looked at Rebecca in astonishment. She always professed to think children a great nuisance, and to congratulate herself that there was not much chance of being bothered by any in her master's house. "He's got no children belonging to him; that's a good thing," she had been heard to say. Now here she was upsetting all their arrangements,—for even Mr. Johnson never took meals in the study—and for the sake of those two young people.

Leo insisted upon helping her to lay the cloth, "to hurry the tea," he called it. "Come and help us, Lily!"

Lily shook her head; she was beside Mr. Johnson, looking at him gravely.

Mr. Johnson always wore spectacles, and often when he was not doing anything, he had a habit of pushing them up on his forehead, and he had done so now.

Roy was afraid she was going to make some remark on his manner of wearing them; to his relief she only said—

"Aren't you the real Mr. Johnson?"

"I am a real Mr. Johnson, but not the one you were going to see."

Isn't it funny that mother and the other boys don't know where we are?"

"Mother will know very soon, for Mr. Johnson has sent a telegram to her to say that we are all right, and one to the other Mr. Johnson. Isn't it very kind of him?" said Roy.

"Very. I think he's a very kind man indeed, and I am glad we came here."

"Tea's ready," announced Leo.

Lily quietly walked to the end of the table where the teacups were placed.

"I'd better make the tea, because I'm the only lady," she remarked, as she drew up her chair.

Before tea was ended, the two small children had quite recovered their spirits and fatigue, and talked and laughed away to their hearts' content.

Mr. Johnson said very little, he was not accustomed to children and their ways, but he watched them with an amused and kindly air. The way the bread and jam disappeared was astonishing to one unaccustomed to youthful appetites.

Roy began to apologize for them. "It was the cold air that made them hungry," he said.

"Indeed it isn't," said Leo. "We always eat as much as this."

"Not always, Leo," corrected Lily—"not when we don't have a jam we like."

"Oh. I told Rebecca what we liked, and asked her whether we might not have butter and jam together!"

"Oh," said Lily, and she leant forward and said sweetly, "are you sure you can afford it, Mr. Johnson, because if you can't I won't eat it? We cannot afford it at home, both together, but, when, you know, there are so many of us."

"Lily!" said Roy, in a tone of remonstrance.

"It's quite true, Roy, you know it is, and—"

"Let her speak out what she thinks, Roy; she means kindly. Eat as much butter, and jam, too, as you like. I can afford it quite well."

"I am so glad! Of course you can't be so poor as we are, because you haven't all those boys." After a moment's pause, she said, "May Roy go and sit in the arm-chair, Mr. Johnson? he looks so tired, and I promised mother to take care of him."

"Always keep your promise, Lily dear."

"I always mean to try; besides, I have turned over a new leaf to-day, I am not going to get into mischief any more."

"You are always turning over new leaves, Lily, nurse says," began Leo.

"No, I am not, Leo. I must peep back sometimes, just to see what went before."

Roy was put into his arm-chair. Mr. Johnson proposed his going off to bed as he looked so tired, but Roy preferred remaining where he was, he was so comfortable.

"We have quite done now, Mr. Johnson. Shall Leo say grace, as a treat, because I made the tea?" she exclaimed amiably.

Their host watched the proceedings of his young guests with puzzled amusement; the calm way they took everything, and their friendly manner towards himself, as if they had been friends for years, tickled him. They were not the least boisterous or forward, only perfectly at home.

Roy felt rather nervous. "Perhaps Mr. Johnson may not like it," he thought; and calling Lily to him, said in a low voice, "You and Leo must be quiet; he may not like your talking so much, he's not accustomed to children."



"Poor man, I am sorry for him. How dull he must be!" she answered, turning to look at him with pitying eyes. He was seated in his arm-chair, looking gravely into the fire. She went up to him, and quietly seated herself on his knee. "Put your arm round me, please. Now, that's very comfortable."

Mr. Johnson submitted without one word of remonstrance to her orders.

She nestled her head on his shoulder and said, "Isn't it very dull all by yourself here? Why don't you have some children? Mother says she doesn't know what she would do without all of us."

Mr. Johnson made no answer, but he pressed Lily nearer to him. As he looked round the room, never before had it looked so cosy and homelike; perhaps that was because the wind was howling so mournfully outside through the leafless trees, that the mere sound of it made one shiver and draw nearer the fire; but it was not on the cheerful blaze in the grate that his eye fell, but on the fair little head nestling so lovingly against his shoulder.

Perhaps the thought may have flashed through his mind, that "these little ones" might have filled his heart more fully even than his beloved books. He sighed as he thought how different the room would look to-morrow night, when he would be alone, and "these little ones" would be with the real Mr. Johnson. He felt quite angry with his namesake for his greed in inviting these small visitors of his, when he had plenty of little ones of his own. Then, as they all sat silent, came the remembrance of One "Who had called a little child unto Him." He had not called for them, but they had been sent to him as New Year gifts, to open his heart and fill it with thoughts of love and tenderness.

His thoughts went back to the far-off days, when he, too, was a little child, and played with brothers and sisters in the old home. Now they were all gone, and he was an old bachelor living for, and to himself alone.

Suddenly he said, speaking his thoughts out loud, "Maynard, Maynard! that name is so familiar to me. Surely that was the name of my chum at school, Frank Maynard."

"That was our papa's name," said Lily, softly; she was nearly asleep, but that name roused her for a moment.

Roy leant forward eagerly as he mentioned the name of the school his father had been at.

"Yes, yes; that must have been he. That was the school; I was at. Then I went to India, and lost sight of him; he was younger than I was, and I left him at school."

"Then he went to the university, and it was there he knew the other Mr. Johnson."

"Roy wants to go there, too, and be a clergyman like papa. He's going to get a something at school," said Lily, raising her head.

"A something?"

"Yes, a something; that means money."

"She means a scholarship," explained Roy. "I am going up for one next year, that's why I must get strong," he added earnestly, his pale face flushing with excitement. "Don't work too hard. Your health before everything."

"Yes, I know," he answered sadly.

"When Roy is a clergyman, we'll all go home to our real home in the country, where we were all born; so he must get strong."

"It's only three years since my father died, so we all remember the dear old home."

"And you shall come and stay with us," and she laid her head back on its resting-place, and closed her eyes again.

Leo had slipped out of the room long before; the quietness did not suit his restless little spirit. He had taken refuge with Rebecca, and from time to time the sound of his merry laugh was heard in the distance.

When Roy spoke again, Mr. Johnson raised his hand in warning.

"Hush! speak low, or you will wake her."

"Much better send her to bed; she'll only tire you."

But he was loth to let her go; this stray little bird that had crept into his home for shelter from the cold and storm of the outside world was, somehow, creeping into his heart as well.

When Rebecca appeared, candle in hand, she stared at the unusual sight. Instead of a book, her master held sleeping Lillie, and on the table lay the neglected book.

"Perhaps I had better carry her up," he began timidly; "it might wake her else."

Without waiting for an answer, he got up and walked out of the room, followed by the astonished Rebecca.

(To be Continued.)

**NEW BOOKS.**

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**DIED.**

LEACH—On October 13th, at 10 University street, William Turnbull Leach, D.C.L., LL.D., Archdeacon of Montreal, Vice-Principal and Dean of the Faculty of Arts of McGill University, aged 81 yrs.

MOUNTAIN—At Cambridge, England, on 13th October, Catherine Anne Prevost, daughter of the late Right Rev. G. J. Mountain, Bishop of Quebec.

SWEET—On Friday, the 15th inst., at the Rectory, Newcastle, N. B., fell asleep in Jesus, Mary Anne, relict of the Rev. J. H. Sweet, M. A., incumbent of Kilmacrow, County of Kilkenny, Ireland, and the dearly loved mother of the Rector of Newcastle, N. B., aged 60 years.

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**MISSION FIELD.**

**BOMBAY.**

The following works are being carried on under the All Saints Sisters in Bombay: (1) The "European General Hospital" for Europeans and Eurasians. It holds about 80; one ward is set aside for sailors; here nurses are trained both for hospital work and also for sending out to private cases; (2) "Jamsetjee" a large native hospital for men, women, and children; (3) the Korma Hospital for women and children (native) about 10 minutes' walk from the European; (4) St. Peter's High School for Europeans and Eurasians, a large school of 120 children, of whom 40 are boarders; the most important feature of the work in this school is the training of teachers. Six of the present teachers have been trained in this school, and they are doing remarkably well; a work-room has been added to the building, where girls who have no aptitude for teaching, will be received and taught plain needle-work; this, it is hoped will be a great boon and a help in training the girls in habits of industry and neatness, and many of them, may, in time be nurses or matrons; (5) the Cathedral High School for Europeans and Eurasians; this is another school of the same kind as St. Peter's and is situated about three miles from it, and one mile from the General Hospital; there are 130 children, of whom 20 are boarders. These are the only schools for girls belonging to the English Church in Bombay, and as there is such a large European and Eurasian population it is most important that the children should be thoroughly grounded in the faith.

The Rev. J. H. Lord has continued his lectures to the Beni-Israel in Bombay. His lectures on Genesis were only scantily attended, but some interest was aroused by a little tract he put out in Marathi, translated by the Rev. Cecil Rivington. One of them invited a discussion on a Rabbinical opinion he had taken up, to prove that Christians and Christianity were from the Edomites. This attracted an assembly of 24, and they had a lively discussion for two hours, several Christians present also taking part. The Beni-Israel themselves proposed the Genealogies in St. Matthew and St. Luke as the subject of the next discussion. This Mr Lord introduced by reading a paper on it in Marathi, prepared with the help of his Pundit. The Rev. Nehemiah Goreh, in addition to his labors in giving lectures to the members of the Arya Somaj, has been devoting time to the Roman Controversy, and has addressed a letter to Cardinal Newman, explaining at some length how he has found the difficulties in the dogma of the Immaculate Conception of our Lady insuperable.

**CHINA.**

The Bishop of North China in a

letter to *St. Peter's Parish Magazine* in April says, China, is moving rapidly onwards in such matters as the supply of war materials and the adoption of Western engineering contrivances; and the tendency of all these changes is to increase very largely the intercourse both commercial and political, between China and the nations of the West, mutual prejudices will gradually diminish, and in time many more will evince a desire to know something of the religion which the powerful foreigner professes. We ought to be building up in Peking a powerful Mission, to which we may point when China begins to look around for a Religion, and which may serve as the centre of a large work radiating on all sides. Within the next four or five years we ought to have in working order in Peking, [1] a Christian Boy's School; [2] a Christian Girl's School; [3] a training establishment for Native Clergy; [4] an Industrial School; [5] a Printing Press; [6] a Hospital. Of these, the first only is in existence at the present time. The others might be established without a very large outlay, but would require at least two more clergy, a doctor, and two ladies for teaching purposes. Thus Peking would become the centre of all branches of our work connected with the Chinese: whilst Chefoo is more important as a naval station was a favorite resort of foreigners during the summer. The Bishop has only three clergymen with him at present, the fourth being in England. He refers to the volunteers for the China Inland Mission, some of whom though brought up in our Church have selected another channel than those countenanced by her rules, whilst the work of the Church in Peking is left to languish, though there are openings for new missionary operations on all sides.

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Temperance Column.

TEMPERANCE AND PROSPERITY.

Attention has recently, by the Colonial and Indian Exhibition, been very forcibly directed to the commercial relations between England and her Colonies and dependencies, and the public have now a much better idea of their value and importance than they had a year ago. Our Colonies trade largely with us, but as a people we spend as much on drink in seven months as is equal to the value of all the goods purchased from this country by all the people in our Colonies and Dependencies in a year. London alone, within the area of the School Board district spends nearly £14,000,000 a year on drink. That calculation is based on the assumption that, taking them as a whole, Londoners are neither more nor less sober than the average of other people in the country. London's annual drink bill is more than our national expenditure on our navy.

It is generally understood that the bank-notes issued by the various banks all over the country represent an almost fabulous amount of money. So they do; but if any one could get together every bank-note that is in circulation in the United Kingdom at the present time he would only have sufficient to meet the outlay on drink for four months. The value of our Postal and Telegraphic facilities is well-understood, and an idea of the great cost at which they are provided may be formed when we think of the vast number of post and telegraph offices, and officials, and messengers, of one kind and another there are scattered all over the country. But that cost is a trifle compared with the cost of the nation's drink. We spend more on drink in one month than all our Postal and Telegraph arrangements cost for a year. The question of railway rates and facilities has been much discussed lately. Cheap transit for passengers and goods is a matter of vital importance to a commercial community. We spend as much on drink in seven months as all our railways take for the conveyance of passenger and goods in a year. If the money now expended on liquor were devoted to the purpose, it would be sufficient to pay for throwing upon all the railways to carry without charge all the passengers and goods they now take, and there would remain a sufficient balance in hand to pay for a very large growth of free traffic.

We sometimes hear people talk of the advantages which other countries possess, and the chances there are for men to get on in Australia, or out on the plains of America, but what should we think of a country in which railways were free? Or to put the matter in still another light, and to suggest another use to which the enormous £125,000,000 might be put, who now expend it on drink? It would be a good idea to give every man's drink to provide him with

coals, gas, and water free. Houses, gas, coals and water for nothing! What country could equal that? What should we think of the commercial and social advantages of a people who possess such a boon? Yet our fellow-countrymen every year pour down their throats liquor for which they pay as much as would provide it. This expenditure on drink is about equal to a tax of £17 10s. per annum for every family in the land. During the last twelve years it has amounted to as much as would, if it had been invested year by year at 5 per cent interest, now have reached a capital sum which would have produced enough to have defrayed the whole of our national expenditure without taxing the people a penny. It is, of course, too late to redeem the past. The millions have been squandered and the liquor has been swallowed. But it is possible for us as a nation to avoid repeating the folly if we only have sense enough to do it.

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