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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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NOTICE TO SUBSCRIBERS.

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We have to ask our Subscribers to pardon any irregularity or delay in receipt of their papers for several weeks past. Since the *Herald* fire we have been obliged to get our printing and mailing done by others not as accustomed to their work—and delay in getting the paper off the press has resulted. We hope that in two or three weeks more there will be no ground for complaint.

ECCLESIASTICAL NOTES.

A SPECIMEN OF CHURCH WORK.—A London clergyman, the Rev. Mr. Goulden, thus tells of his parish work with most laudable pride—pride at which only a Voltaire would sneer.

"Last year a neighboring Nonconformist minister, he doesn't like to be called 'Dissenting minister' criticized my statement that I had five hundred members in one of our Bible classes. I wrote to one of our leading Church papers that I had a record not only of the names and addresses of all the members of every class and mission, but also a record of their attendance. I hope my Nonconformist neighbors will not be more irate this year when I say this same class has now 780 members, and that I do not mean to stand still until I get a thousand; and I should not stop then if the church would hold a greater number. I can count my 400 total abstainers and 500 children in the Band of Hope, 1,200 children in schools and a hundred rough coster-mongers assembling night after night in our mission hall. Several costers from the last-named mission were confirmed at our Confirmation, and made their first Communion on Easter Day."

We should like to know what means of raising the masses can be set by the side of this? Mr. Goulden's full staff consists of three priests, three lay-helpers, and ten sisters. The Church costs £1,000 a year, and another £1,000 a year is needed for the corporal works of mercy which the mission has to undertake.

THE OLD CHURCH.—The immense antiquity of the Church of England has, says the *Church Times*, been curiously illustrated by a proposal to build a Church at Chilcomb, a suburb of Winchester, where the Dean stated that there was land that had been held by the Cathedral since the year 644!

Mr. G. S. Pratt, nine years Baptist pastor at St. Alban's, Vermont, has conformed, giving the following reasons: The Baptist denomination is non-liturgical; and it is a sectarian, not a Catholic body.

FINDING AND FOUNDING.—Did Henry the Eighth "found" or "find" the Church of England? If he found it, he could not find it; and he certainly found it, for he did find it, it being there when he came to the throne; and if he found it, this is not that he founded it, for while one may find, he cannot found that which has already an existence. While thus we may be called the finder, he cannot be called the founder of the English Church. The founder he could not be, because he found it. If he had not found it he might have founded it. To say he "did found it" would be bad English as well as false history; we can only say that he "did find it"—found it in England and left it in England—the identical Church of his fathers and his forefathers, a rich "find" for any one to come upon, monarch or subject, prince or peasant and which had he found he never could have founded in all the excellence which she then possessed her heritage from the earliest days, before a Henry was on the throne.—*Church Press*.

THE discovery that there existed in Western Asia from the nineteenth century before the Christian era for a period of 1200 years, the powerful Empire of the Hittites, which for wealth, dominion, power and influence, was at certain epochs of its history unrivalled by either the Egyptian or Assyrian Empire, makes a remarkable addition to ancient history and speaks volumes for the scholarship of the present age. In the last few years monuments and stones and clay tablets bearing Hittite, Assyrian and Egyptian hieroglyphics, have been brought to light, and these inscriptions have been deciphered, and they all tell the same story of the great empire of this ancient people. From the Euphrates on the east to the Mediterranean on the west, from the Black Sea on the north to the Nile at the south, this empire held sway, and for centuries contended with Egypt and Assyria for the supremacy. The fact that this vast and powerful empire, though frequently referred to in the Scriptures, should have been lost to ancient and modern historians alike, and now 3800 years after it began its sway be reclaimed to history through the decipherment of these rude stone inscriptions, is a marvel that incites our admiration and wonder more and more.

Church organists in England (arguing) to combine in a Guild formed to foster and preserve "a high sense of the sacredness and honour belonging to the vocation of organist," and to maintain a high standard of Church music. The Guild is to be no mere "trade union," but an educating, mutual improvement association, formed as well upon a devotional as a utilitarian basis.

It was on Whitsun Tuesday, 1841, says *The Family Churchman*, that the Bishops of England, Scotland, and Ireland assembled in London, at the instance of Bishop Blomfield, and launched the Colonial Bishops Council. The ten Bishops of 1841 have now, in 1887, reached the number of seventy-five and to these must be ad-

ded half a dozen missionary Bishops, together with chorepiscopal sees of Gibraltar and Northern Europe. The Colonial Episcopate, whose centenary we have just been celebrating, is, therefore, already a stupendous instrument of the Anglican Church. This is not all, however, for the American Church, which sprang from the heart of the Church of England, is also a mighty organization, with sixty-eight Bishops, whose dioceses cover the Continent from the Atlantic to the Pacific, (as do the diocese of the Church of England in Canada).

The Methodists are parting company with their traditions. The annual leakage to the Church of England being very great, the development of Methodism from a religious association to a "full Church position" is demanded; and one speaker at the recent Conference in England was greeted with applause on denying "that the class-meeting is still capable of doing for the Methodist Church what it did for the Methodist Society." It is now proposed to reduce the basis of membership in the hope of swelling the ranks—a concession to worldly aspirations totally at variance with the spirit of John Wesley's Society.

Upwards of £12,000 has been obtained towards the sum of £80,000 required for the establishment of the Chester Diocesan Fund for the superannuation of the aged and infirm clergy of the diocese, which was lately formed in honour of the Queen's Jubilee. The Clergy Superannuation Fund for the diocese of Manchester, also founded as a memorial of the Queen's Jubilee, already amounts to over £5,000.

In the course of his address on "A Glimpse of the Early Church History" at Kirkley Church, on Sunday, August 14th, the Rector said there should be no subject more interesting to Christians than the history of the early church. The history of the sub-Apostolic age commenced with the New Testament, and filled up gaps which had been left unsettled by the apostles. The three great heads under the apostolic age were St. Clement (Bishop of Rome), St. Ignatius (Bishop of Antioch), and St. Polycarp (Bishop of Smyrna), each of whom had handed down to us traditions which they had received direct from the Apostles themselves. The Church of England, he said, was Catholic, because it was a branch of the true Church, and taught the doctrines which had been handed down to them from the apostles and fathers of the Church. Dissenters were not Catholic, because they took from those doctrines; neither were those of the Romish Church Catholic, because they added to them. Dissent had sprung up about 350 years ago, and some of it as late as last year. They denied the Apostolic succession, and were, therefore, without the necessary orders of the Church.

Bishop Parker is very desirous of having a Church built at Freretown in memory of Bishop Hannington and the Uganda martyrs. The C. M. S. Committee in London are prepared to receive special offerings for this memorial. The Bishop writes: "I think it is good for us all, whether Europeans or native Christians, to have here a perpetual reminder of such examples as

those of the late Bishop and the Uganda martyrs."

The Bishop of Salisbury has written a letter in which he says: "As regards candidates for election to Parliament, electors should not hesitate to ask them such questions as the following—(1) Will you resist any motion which directly or indirectly leads to the disestablishment of the Church of England? (2) Will you support any Bill in Parliament for the benefit of the Church and the promotion of religion in the country that has the sanction of the Convocation of the Province of Canterbury and of the House of Laymen?"

Bishop Crowther was recently shipwrecked on the coast near Cape Palmas. All escaped safely to shore, but there the Kroomen, who proved to be wreckers, came down on them, and would have even stripped them naked had not some more orderly Kroomen from a neighbouring European factory become aware of the matter and come to their rescue. The Bishop lost over 200*l.* which he had with him for various Church purposes.

The Church Army is at work in New South Wales. Among those religiously impressed is mentioned a Japanese, an elderly man, who has heartily joined in the work. The 'Army' has a 'Rest' at Woolomodo, where a number of very poor people are admitted and evangelised.

It is with surprise that we note (says *The Southern Churchman, Richmond, Virginia*), the election of Rt. Rev. William S. Perry, Bishop of Iowa, to the Bishopric of the Diocese of Nova Scotia. It is stated that he will certainly accept. A like case has never occurred, so far as we know, in the history of this Church in America. Heretofore the Bishop of a regularly organized diocese has been looked on as a fixture. As Bishop Perry has been recently at work on the life of the first Nova Scotia Bishop he makes no leap in the dark at any rate.

WHAT MUST I DO TO BECOME A MEMBER AND A COMMUNICANT OF THE CHURCH?

You must be baptised. The baptism must be administered in the name of the Father, The Son, and The Holy Ghost. No other Baptism is valid. The mode of Baptism is for you to determine. The Church practises both immersion and effusion, or pouring. The more method is the minor part, the fact of Baptism by water is the essential thing. Christ said nothing about the mode, He instructed the disciples merely to Baptise in the name of The Trinity. Baptism, whether performed in infancy or in mature years, makes you a member of the Church.

What must I do to become a COMMUNICANT of the Church? Be confirmed at the hands of the Bishop. In Confirmation you ratify the Baptismal vows wherein you renounce the devil and all his works and promise, to believe the Articles of the Christian Faith, and to keep God's Holy Will and Commandments all your life.

As the next requisite, you should Communicate; that is, partake of the Lord's Supper as soon as possible after Confirmation. Otherwise you do but increase your condemnation.

"Suppose I still have fears and difficulties?" Go to a clergyman of the Church. Open your heart to him, ask direction of him. He will help you to go forward in the line of Christian duty. Then with God's help asked and given press steadily on. Grow in grace. The Christian law of growth is "First the blade, then the ear, after that the full corn in the ear." If you earnestly desire to lead the life of a Christian do not let little difficulties or minor obstacles

stand in the way. Go right forward and they will vanish. God's Holy Spirit will guide and support you always.—*The Churchman's Gazette, New Westminster, B. C.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CENTENNIAL MEMORIAL CATHEDRAL FUND, HALIFAX.

Acknowledgment of subscriptions from the neighboring Dioceses:

Algoma—Garden River, \$1.16; Shiginandah, \$2; Ilfracombe, \$2.65; Manitowaning, \$1.05; Gone Bay, \$1; South River, \$3; North Bay, 2.55; Rosseau, 5.82; Uffington, \$2.25; Parry Sound, \$5.15; Sault Ste. Marie, \$8; Burk's Fall's, \$5.86; Port Carling, \$2; Shingawake, \$2; Turbridge, \$3.

Fredericton.—Mission Chapel, St. John, \$40; Hampton, \$5.

Montreal.—Cathedral, \$36.71; Lachine, \$6.

Quebec.—St. Matthew's, Quebec, \$25; Three Rivers, \$1.

Newfoundland.—Bonne Bay, \$4.

Nova Scotia.—Collected by Miss Jones, \$24; St. Stephen's Chapel, 103.91; St. Luke's Cathedral, \$754.16; St. Stephen's Chapel, \$10; per Miss Jones, \$609.02; Newport, \$10; Lunenburg, \$6.50; Kentville, \$6.17; Liverpool, \$259.81; Sackville, \$10.40; St. Luke's Cathedral, \$100; Tangier, \$28.23; Ship Harbor, \$12.32; Port Medway, \$4; Rawdon, \$4; Digby, \$8.25; Annapolis, \$10; Blandford, \$3.30; St. Luke's Cathedral, \$20; Windsor, \$4; Stellarton, \$5; St. Margaret's Bny, \$10; Chester, \$58; Yarmouth, \$16; Manchester, \$2.43; Truro, \$77.68; St. Luke's Cathedral, \$2.43; St. Luke's Cathedral, diamond ring; Mr. Lyster, \$4; St. Luke's Cathedral, \$20; at laying of corner stone \$169.60.

Cape Breton.—Louisburg, \$11.25; Sydney, \$13.60.

Prince Edward Island.—Summerside, \$11; St. Peter's, Charlottetown, \$44.31.

Sept. 7th, 1887.

FRED. R. MURRAY,
Organizing Secretary.

All offertories and subscriptions will be acknowledged in the CHURCH GUARDIAN under the head of the parish and diocese from which they come, in addition to the personal receipt.

RAWDON.—The Sunday-school picnic and Harvest Thanksgiving, was held in this parish on Tuesday, 6th inst. The day was exceedingly fine, in consequence of which a large number of people from nearly all parts of the parish assembled on the Rectory grounds, where a variety of amusements were provided for the children, many of whom were rendered specially happy by the receipt of prizes. Tea was laid in the new Rectory, now in the course of construction; and those in charge of that department were kept busy until quite late in the evening catering to the creature wants of the large gathering.

Shortly after sunset the children formed in procession, and, headed by their banner, marched to Church singing "Brightly gleams our banner." The service was of a festival character. The re-table was tastefully decorated with flowers, fruit, &c. The front of the chancel and the font, were also adorned with flowers, and on each side of the chancel windows hung a banner with appropriate mottos. The sermon, from the words: "In everything give thanks," was preached by Rev. K. C. Hind, rector of Newport. The service closed with the hymn, "On our way rejoicing," which truly expressed the feeling of all who had taken part in the successful festivities of the day.

On Wednesday, a tea-meeting was held in the Stanley district for the purpose of raising

funds for the new Rectory, and, although the weather proved unfavourable, about 300 people assembled and upwards of \$120 were taken at the tea and fancy tables. On the following day quite a number of those whom the weather had kept at home on Tuesday, gathered, when a considerable sum was added to the above amount.

CHURCH OF ENGLAND S.S.A.—The monthly meeting of the Church of England Sunday school association was held in Dartmouth last week. In the absence of President Partridge, Vice-President A. DeB. Tremaine occupied the chair. Superintendent J. G. Smith, of St. Paul's Sunday school, read an interesting paper on "Sunday school requisites," and Miss Clara James, of St. George's read one on "The duty of parents to the school." Remarks on the subjects discussed in the papers were made by Rev. F. R. Murray, Mr. Thos. S. Brown and Mr. J. G. Foster and a very profitable evening was spent.

PERSONAL.—We regret to learn that the Rev. Dr. Hole was recently called away to Annapolis on account of the serious sickness of one of his daughters.

Rev. Foster Almon has entered upon his duties as Curate of St. Paul's Church, Halifax. The Rev. gentleman, last week took the platform in Halifax against the secularist lecturer Mr. Watts.

The Rev. V. E. Harris, Vicar of Amherst preached in St. Stephen's Chapel, Halifax, last Sunday. The Rev. gentleman is on his way to England.

The Rev. Mr. Le Moine, formerly curate of St. Paul's has been inducted Rector of St. Mark's parish, Halifax. It is a singular fact, silently meditated upon by some observers of ecclesiastical movements and appointments, that in the Cathedral city of Halifax, the centre of the diocese, every Rector is an Englishman who received his education in the old country. Two King's College graduates are curates.

SPRINGHILL.—The children of the Sunday school had a picnic last week on Ridgeway, Dawson and Wallis grounds. A fine tea was provided and the day was passed in racing for toys, swinging, and games of all descriptions. The youngsters made the air re-echo with their three cheers for the dear old Church of England when the waggons reached the Church gates. A basket filled with suitable toys was the gift of Mr. Leckie who is ever shewing his kindly interest, and of Mr. George Wallis one of our veteran standard holders here.

HALIFAX.—The Metropolitan's Sermon at the Centenary celebration, August 12, has been published at 10c. and can be obtained from Wm. Gossip & Son., Granville Street. The proceeds go to the Memorial Cathedral Fund. Prefixed is this well deserved dedication: To the Venerable Edwin Gilpin, D. D., Archdeacon of Nova Scotia. This sermon preached on the Centenary of the Colonial Episcopate and presented by request and dedicated in recognition of his worth. His pious care for the interests of the Church, and his disinterested friendship by John Metropolitan of the Ecclesiastical Province of Canada.

"In all thy ways acknowledge Him and He will direct thy paths."

ST. STEPHENS.—(Bishops' Chapel)—Two excellent windows of Painted Glass have been inserted in this Church, of course they are small—only the side lancets being available are to the memory of Mr. George R. Anderson, a valued member of the congregation, the other to the Right Reverend and justly Revered Founder.

THE MEMORIAL CATHEDRAL.—The Committee have determined to proceed at once with the excavations for the foundations of the Nave and in

treaty for the purchase of a large quantity of excellent granite already square and for use—they have a most suitable Architect in view to superintend the carrying out of Mr. Arthur Street's plans. The Rev. F. R. Murray the Rector of St. Luke's pro-Cathedral has started for the United States for a short Collecting Tour for the Building Fund. He will visit New York, Albany, Newport and other cities and has good promise of substantial help.

VACANCIES.—We regret to state that Rev. John Lockward, of Port Medway and Rev. John Partridge, of Ship Harbour are likely to leave the Diocese.

The article in *Church Bells* on the Diocese of Nova Scotia is announced in the *Halifax Herald* to be from the pen of Miss Cochrane—granddaughter of the late Rev. I. C. Cochrane who was appointed by Bishop Binney many years ago as his Chaplain at Salem—supported at the good Bishop's risk, and afterwards appointed by him to a Canonry in St. Luke's Cathedral.

PETITE RIVIERE.—The past week has been one full of interest in St. Michael's Parish. The Parish Church Sunday school with that of St. Johns, La Have Island, held their annual picnic on an Island belonging to H. Wolff. There were over one hundred scholars present. They had many innocent games and enjoyed a most sumptuous tea of good things. The Parish Sunday school was conveyed by trains and boats and thoroughly enjoyed the pleasure of meeting on such good terms their Sunday school friends. The Sunday schools of St. Mark's Broad Cove Cherry Hill held their annual picnic on the property of Mr. Elkanah Conrad at Broad Cove in a spacious field in which stood the organ of the owner of the property, nearly all the parents of the scholars were present, with scholars, teachers and parents there were upwards of 300 in the field, lively games were indulged in which were enlivened by school songs on the organ. The ancient proverb bears strongly on such gatherings "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

The next meeting of the Rural Deanery of Lunenburg will D. V. be held in the Parish of St. Michael's, Petite Riviere on 28 and 29 September; 28th, evening service—Harvest thanksgiving, 29th, morning service and celebration of H. C.; Choral, evening service Anniversary of St. Michael's Church, St. Michael and All Angels' day.

PRINCE EDWARD ISLAND.

ALBERTON, P. E. I.—Sunday, September 4th, was a red letter day in the calendar of this Parish, because that day the new Church at O'Leary was opened for divine worship. Appropriate services were held in the morning and afternoon by the Incumbent, who was ably assisted in the evening by Rev. H. Harper, Rector of Port Hill. The Sacrament of the Lord's Supper was administered in the morning and the Sacrament of Baptism in the afternoon.

Large numbers engaged in all the services. The offertories toward the building fund amounted to the goodly sum of \$41.00.

This Church has been named in honor of the year, the Church of the Jubilee. It has been put up free of debt, and in very short time through the materials and labor being supplied by different members of the congregation, especial mention being due to the Messrs. Webb, Duval, Jelly and T. Smallman. Liberal assistance was also given by Hon. John Yeo, James Yeo, M.P., and Mr. J.M. Forbes, Lay reader, all of Port Hill parish.

The Church is one of the prettiest on the Island, Gothic in style, with nave, chancel, vestry and side tower. The east window of stained glass of rich and chaste design and the tinted nave windows of leaded glass are the gift of one family of the parish. It is hoped to have a sec-

ond new Church—ready for opening in a few weeks, and to have both ready for Consecration at the first visit of our new Bishop—Perry, it is to be hoped.

DIOCESE OF FREDERICTON.

We have been requested to publish the following report of the Book Depository Committee, Diocese of Fredericton, for the year ending June 1st, 1887:

The Book Depository Committee of the Society for Promoting Christian Knowledge beg to submit their 13th annual report and account.

The sale of publications for the year ending on April 30th, 1887, amounted to \$946.72; for the year ending April 30th, 1886, to \$1,005.90.—showing a decrease of \$59.18.

Fifteen importations of books have been made during the year, including one for the St. Stephen's Branch Depository. The circulation of the *Dawn of Day* has increased from 581 copies in 1886 to 636 in 1887. The price of this 16 page illustrated magazine is now reduced to 75c. per 100 copies, payable in advance.

Your Committee wish to draw attention to the "Churchman's Family Bible" with Commentary, royal quarto, illustrated. Several valuable maps make the geographical references clear. A family register is bound up in this handsome volume, which can be purchased, in cloth, for \$4.25. It is, unquestionably, the cheapest and best Illustrated Family Bible ever published.

An addition has lately been made to the catalogue, which will be of service in churches where "Hymns Ancient and Modern" are in use. The Society now publishes the Book of Common Prayer with Hymns, Ancient and Modern, ruby 32mo. lowest at 1s. The cost here is, therefore, 25c. each copy.

Your Committee are of opinion that it would be a great advantage to employ a colporteur for the sale of publications throughout the Diocese, and recommend that it be an instruction to the Committee for the ensuing year to take this matter into their serious consideration.

Your Committee have requested the Supplemental Religious Catalogue Committee to enlarge their list, and have specially drawn their attention to thirty publications as likely to be useful in this Diocese and the Colonial Church.

With the Parent Society's usual generosity thirteen grants of books have been made of late to the following parishes and missions: Beaconsfield, Chamcook, Chatham, Fairville, Restigouche, Rothesay, Sackville, Salisbury, Springfield, St. Andrews, St. Stephen [Christ Church], Waterford, Woodstock.

Four Churches have also received grants: viz: Cambridge, £25; Little Zion, Sheffield, £30; Ludlow, £50; Magundy, £25.

Mr. Horace E. Dibbler has, during the year, received his sixth and last instalment of the scholarship which the Society granted him during his course at King's College, Windsor.

In conclusion, your Committee wish to endorse the following remarks of Bishop Morehouse, at an S.P.C.K. meeting, last November, in Manchester:

"We must not suppose, that because this Society is old, therefore it is infirm or unprogressive. It is like an oak. It has taken two centuries to come to its vigorous prime. And it is stronger to-day, and throws a grander shadow than it did at any part of its previous history. On every side it has been extending its usefulness. The time was when good Bishop Wilberforce protested against its old-fashioned methods and brown backed tracts. But all that has been altered. He who wants to get the best books, in a concise form, on Biblical science, Church History, Apologetics, and even Ethnology, must not neglect the yearly list of the Christian Knowledge Society. So greatly, indeed, have the interest and usage of its publications increased that many Clergymen find they

can furnish a parochial library out of its catalogue alone.

PERSONAL.—We very much regret to learn that the Rev. T. E. Dowling, M.A., of St. Stephen, and Mrs. Dowling are in extremely poor health, and that the former has been obliged to accept "leave of absence" for several months.

DIOCESE OF QUEBEC.

PERSONALS.—Rev. F. J. B. Allnatt, D.D., left Quebec on Monday 12th inst., for Lennoxville.

Rev. Lennox W. Williams, M. A., Oxon son of the Lord Bishop of the Diocese, and Rector-elect of St. Matthew's Church, Quebec, was inducted on Sunday, September 18th, by the Lord Bishop.

The Rev. R. H. Cole, Curate-elect of St. Matthews, was expected to sail from Liverpool, England, on Thursday, September 15th, per S. S. Parisian to assume his duties.

The Right Rev. A. W. Sillotoe, D. D., Lord Bishop of New Westminster, also sails by the same steamer en route to his Western Diocese. He has been in England since November last in the interests of his Diocese.

DIOCESE OF MONTREAL.

BROME.—On Sunday 11th inst., before the closing exercises of the Sunday school of the Church of St. John here, Miss Butler, who has for the past three years taken a lively interest in Church and Sunday school work in this parish, was presented with a purse (containing the sum of fifty dollars), together with an address expressing high esteem of her labours and self-denying efforts, at a time when there was no clergyman to guide the affairs of this parish; all of which demanded some outward manifestation of the gratitude of the parishioners; and of which the purse was but a slight token. Her continued interest in the Sunday school during the season now past was also thankfully noted, and the prayer expressed that God's blessing might abide with her always wherever she may find work to do for Him.

The address was signed on behalf of the teachers, scholars and friends of St. John's Church S. S., Brome, by the Incumbent the Rev. R. L. Macfarlane.

Miss Butler was taken altogether by surprise by the presentation, and in a few words thanked all present for this kindness in thus remembering her.

Miss Butler returns to Montreal for the winter, and will be much missed by her class in the Sunday school, as well by the congregation at large who have recognized her great interest in Church work here.

The Ladies' Society, having already done yeoman's service in the parish, are about to furnish means for the repainting of the exterior of the Parsonage, which when done will, together with our neat brick Church, render the property of the Church here as picturesque and substantial as can be found in any of our country parishes.

The young people are suggesting the organization of a society to be called the Guild of St. John, the object of which will be to extend the usefulness and influence of the Church throughout this district.

COMPTON.—There will be a Harvest Thanksgiving service in St. James' Church here, on Thursday evening, Sept, 29th. Sermon by the Rev. J. Hooper, of Newport, Vermont, and full choral service.

Some notes of the visitation of the western part of this Diocese by the Lord Bishop of Montreal may not be without interest to your readers.

A somewhat dark and chilly day (Aug. 24), saw a little company gathered at the bank of the Kazuabazua Creek in the Township of

Cawood, high up in the Laurantian Range. The visitation of the Gatineau parishes is completed, and the Rev. Mr. Chambers and his people, and the Rev. Mr. Plaisted are bidding adieu to their Bishop as he starts on a canoe voyage to reach the southern slope of the mountains. A "good safe boat" has been put away so *safely* that it can not be found, and with many misgivings on the part both of Bishop and Missionary a punt, neither so *safe* nor so *elegant* as an Allan Steamer, is chartered to make the voyage. Its crew know both boat and stream and the Bishop lands safely seven miles up the Creek in the Mission of Thorne where he is met by the Rev. Mr. Bourne and driven to Thorne Centre. The rest of the week is occupied with the visitation of this Mission, Thorne Centre on Thursday Leslie on Friday; Thorne West on Saturday North Clarendon, one of the stations is left for the following week. Well attended and hearty services mark the visit. A magnificent work has been done and is being done in this large and mountainous parish; but it is evident that matters ecclesiastical are in a primeval stage. There is no Church at Thorne Centre. A log school house, made cosy with texts, pictures and green leaves, serves the purpose. The communion rail consists of a bench brought from the rear of the room. But the communicants are as truly living souls as those of Christ Church Cathedral or St. George's. It is the same Bread of Life which feeds them and in the same words their doctrines ascend to the Father of spirits; and the delight of these lonely toilers in their Bishop's visit is very great.

The voyage up the Kazuabazua this year has saved the Bishop the journey over the Alps, but it has necessitated a drive through Greenland, Greenland is a wonderful place. Some one said "the Giants have been at play." Rocks, and they are mighty rocks, are piled on rocks. The ice sometimes remains till July. A stream ripples along. There are dark caverns. Many kinds of creeping plants festoon the giants' work and transform the place into a sort of fairyland. Over all towers an immense wall of rock some 300, or 400 feet in height, and great trees cast deep shadows and impart a mysteriousness and an awe to the place not soon forgotten.

The Parsonage, Thorne West, was reached Friday night. Here are evidences of Missionary work and life. Those who knew the place ten years ago can see in the house now comfortably finished,—in the new St. Stephen's Church, so solid and churchly looking, in the large congregation and devout communicants, in the well kept houses of the people—a vast advance upon the old state of things.

Here the Bishop proved himself a true Missionary. The Rev. Mr. Bourne is as yet his own housekeeper, cook, and man of all work. Nevertheless the Bishop insisted upon "*roughing it*" with his missionary, and he seemed thoroughly to enjoy the experience. The whole story shall be left for the Bishop himself to relate.

Portage Du Fort, Parish.—Sunday morning (Aug. 28), found the Bishop at Bryson. Here again is grand scenery: mountains to the right, and mountains to the left. Upon a ledge of one stands the little English Church. Between the mountains runs the Ottawa—at the village deep and dark, but a mile below divided by two islands and broken into magnificent falls, which I could lie on the rocks for a whole day and watch.

The day of rest is for the Bishop a day of labor. The Bryson congregation is visited in the morning. After dinner a drive of four miles brings him to Clarke's where service has to be held in a school-house and where an effort is being made to build a little Church. The Rev. A. A. Allen, of Portage Du Fort, or the Rev. E. McManus, of Chambly, would thankfully receive subscriptions from any one who wishes to help in a good work. After service at Clarke's a drive of twelve miles brings the party to Portage Du Fort where the Bishop has his third service of the day; and where on the following

day a very hearty Sunday School Festival is held,—a gathering of the children in the beautiful village Church, an address by the Bishop, and then the children enjoy themselves as only children can, under the grand trees on the parsonage grounds. The Portage Du Fort Brass Band furnishes music and the ladies provide a feast of good things to refresh the inner man. About five o'clock the Bishop proceeded to Shawville bringing to an end once more his annual visit to this picturesque and interesting Parish of the Portage, and here for the present let us take our leave of him.

BOLTON CENTRE.—Prior to the departure of the Rev. Mr. Clayton for his new field, New Glasgow, the Bedford Clerical Union met in his parish and presented him with an address and accompanied it by several volumes of a most useful theological work. The address expressed the regret of the Clerical Union at the approaching withdrawal of Mr. Clayton from this particular portion of the Diocese, and also bore testimony to the zeal, earnestness and self-denial evinced by him in his work during his prolonged ministry of seventeen years in this locality; and expressed the hope that through the Divine blessing on his labours spiritual and lasting results might be found in after days in this parish of Bolton, as an evidence of his faithfulness and to add lustre to his crown of rejoicing in the day of reward. It also expressed the good wishes for himself and family in their new field of labor, assuring him the Union would miss in him a very genial friend in church gatherings, and many would retain very pleasant memories of the cordial hospitality they had been privileged to enjoy in his cheerful home and in the society of his amiable family.

The address was signed by the Venerable Archdeacon Lindsay, M.A., and the resident Canons, Rev. F. Robinson, J. B. Davidson and T. Mussen, the Clergy of the District and others, and was suitably and happily replied to by the Rev. Mr. Clayton.

BROME.—The last monthly meeting of the District of Bedford Clerical Union assembled at Brome, Rev. R. L. McFarlane, incumbent. There was a large attendance and much interest shown. The session was chiefly occupied in ventilating the topic as to what have been the hindrances to the growth of the Church in Canada. This topic was raised by the reading of the article on the Canadian Church that appeared in the *Philadelphia Church Magazine*, and in which it was said that the Church in Canada frem being the first and foremost in numbers and time was now a long way behind in numbers as to the denomination. The article has caused "great searchings of heart," as no doubt was the intention, and much room there is for such searching, if there is any truth in the charge, and which indeed is admitted as having some just colouring in many and influential quarters. As to the point of the great difference in numbers, it was pointed out by Rural Dean Smith that some years ago the various bodies of Presbyterians and Methodists appeared in the census in separate columns and in consequence the Church of England was first in point of numbers to any one of the other bodies viewed separately; but now these having united, their showing was naturally larger. The Rev. C. Banerott touched upon several features that have tended to retard the Church's spread among the people, as for instance the social idea which considered the Church of England as a Church only for the wealthier and more cultured class, and which was largely and unfortunately seemingly endorsed and acted upon by the clergy and laity both, in days now, thank God, vanishing. Then again the long services of Matins, Litany, Ante-Communion and sermon acted as a deterrent, and yet again the children of the Church had not been catechised as to Church principles; then there was or had been a coldness, a stand offishness on the

part of the clergy to the people, and also to each other. They viewed each other askance, if there happened to be any divergence of opinion on ritual or doctrine; and yet again there arose a difference among the laity, especially those who were brought by business or summer vacations to attend other churches than the one they were identified with. These were too apt to point out, dwell upon and magnify unfavorably whatever varied from their own accustomed "use." Yet again Church papers have acted as a hindrance rather than a help, from the acrimony shown in their columns towards each other and all who differ from them. And finally there had been little attention paid towards throwing the people of the Church more sociably together, and yet again we must not forget that as regards the Church's lessened numbers, that immigration is bringing thousands every year into our Dominion who are not of the Church or at all friendly towards it. Another speaker pointed out that as to the growth of Methodist and Presbyterian churches it was largely helped by the open handed liberality of Churchmen. Still another speaker dwelt upon the fact that the Church element had been rather a high and dry element, content to obey rubrics and laud the Church without showing the bearing of the Church on the daily life of her children; there had, in fact, been but little fervor and spirituality among them, and the sermons in the Church had been dry and essay like, largely owing to the fact that the exercises of the pulpit were not prepared for in college, but left to be gathered by experience. There had been, neither in Lennoxville or Trinity any chair of Pastoral Theology until lately. The power of the pulpit had not been cultivated or used—the spiritual bearing of the Church as a divine organization intended to educate souls for the Church Triumphant had not been grasped, &c.

These and other points were touched upon, and so far showing how much could be said upon it, that it was decided to continue the topic at next meeting, to be held (D.V.) in Waterloo on the 4th October. A resolution of condolence was carried relative to the decease of the Rev. Wm. Jones, formerly rector of Granby, and more lately incumbent in this very parish where the Union was now in session. Such unions, we cannot but observe, will tend and do tend to remove one of the hindrances pointed out, viz.: distrust and differences among the clergy, making them know each other better and enlightening and encouraging each other.

The next meeting of the above Union takes place (D.V.) in St. Luke's Church, Waterloo, on the first Tuesday in October.

DIocese OF ONTARIO.

KINGSTON.—St. George's Cathedral Sunday-school picnic took place on the 7th inst, and although late in the season it was well attended. The usual games were indulged in and prizes given. The day was fine, but the prevalence of a high wind rendered the passage to and from the Island very unpleasant.

Fifty of our citizens including the family of Rev. R. T. Burns, have been living in camp on the banks of the St. Lawrence during the months of July and August. Every Sunday evening Mr. Burns held divine service for the benefit of the campers; the congregation averaged between 30 and 40 persons, and the presence of a good choir and the situation in the open air beneath the trees, made the service interesting.

The Rev. Buxton Smith, of St. George's Cathedral, arrived home on the 10th, after an extended tour in England.

ALMONTE.—The children of St. Paul's Church Sunday-school, with a number of their friends, held a most enjoyable picnic in Lieut.-Colonel Gemmill's grove, 10th line of Ramsay, on Sat

urday, 10th Sept. inst. A number of games, swings and a dancing platform furnished amusement for all present. Well filled baskets of provisions were taken to the grounds, and refreshments were passed around by unsparing hands. The Rev. Mr. Low, incumbent of the church, and his estimable family were also present, and took an active part in all the proceedings. The merry and happy gathering dispersed at six in the evening, all feeling thoroughly satisfied with the afternoon's outing.

DIOCESE OF TORONTO.

TORONTO.—A C. of E. Sunday-school Conference of representatives from the various Diocesan Sunday-school Committees of the Church of England in Ontario and Quebec, was held on the afternoon of the 13th inst, at the Synod offices on Wellington Street, for the purpose of considering the feasibility of adopting a Joint Diocesan scheme of Sunday-school lessons, and also as to united action in the preparation of lesson helps for teachers and scholars, annual examinations, &c. The Conference was private. The following resolution was passed at its close:—Moved by Rev. Canon Innes, M.A., of London, and seconded by Rev. J. F. Sweeny, B.D., of Toronto, "Resolved, that the various Diocesan Sunday-school Committees in this ecclesiastical Province be requested to consider and report as soon as possible to the Lord Bishop of Toronto whether, in their opinion, the publications of the Church of England Sunday-school Institute cannot be adopted as the basis of a joint Diocesan scheme of Sunday-school lessons; and also to appoint delegates to meet representatives from the other Diocesan Committees at the Synod offices, Toronto, on the 9th of November next, at 2 p.m., to take further action in the matter." Immediately afterwards a meeting of the Sunday-school Committees was held to complete arrangements for the Diocesan Sunday-school examination for teachers and scholars, which is to be held in Toronto and various other points throughout the Diocese on December 10th.—*The Mail.*

DIOCESE OF HURON.

WARDSVILLE.—The Annual garden party under the auspices of the Guild of St. James' Church, was held at the Rectory grounds on Monday, and, as usual, was a gratifying success, both in point of attendance and entertainment. There were many present from Rodney, Newbury, Duart, Glencoe, and surrounding country. The Rev. Mr. Shore and Mrs. Shore, were among the guests. At an early hour the Wardsville reed and brass Band, marched up to the grounds, where, by their sweet selections throughout the evening, they added materially to the pleasure of those present. The Rectory, as well as the grounds, which for the size of the place are unsurpassed, if equalled, by any other Church property in the Diocese, were brilliantly illuminated, and in a perfect state of order; in fact, the Rector himself, having a double duty to perform—Mrs. Taylor not being sufficiently recovered from her recent illness to leave her room—seemed almost electrified by the manner in which he got about to greet and welcome his friends. Although having lost many valuable members in recent years through death or removal, the Church has made and is making marked progress in financial as well as spiritual growth, and never before has the parish been in so satisfactory and flourishing a condition, very much due, no doubt, to the efforts of the energetic and indefatigable worker, Rev. W. J. Taylor, combined with the aid of a united people, and that of hard-working Churchwardens. A substantial sum was added to the funds of the Guild.

DIOCESE OF ALGOMA.

ALGOMA CONFERENCE.—The first Conference of all the Algoma clergy ever held since the first formation of the Diocese 14 years ago, was called by the Bishop to meet at Parry Sound, on the 4th of August last. Out of the 22 clergy of the Diocese, 18 attended; some of them coming a distance of nearly 500 miles, and the session lasted five days. The clergy were kindly provided for by the residents of the town during their stay and were most hospitably received. The subjects under discussion were as follows:—

1. The expediency or otherwise of the organization of a Synod.
2. The administration in case of need, and pending the erection of a Synod, of our Widow's and Orphan's Fund.
3. Our representation in the Provincial Synod.
4. The best means of developing the internal resources of the Diocese.
5. The improvement of the "Algoma Missionary News" as a Diocesan organ.

(1.) There was considerable discussion over the first of these subjects. The feeling seemed to be that it was premature to attempt for the present the organization of a Synod, and that at any rate it would be well to ascertain the feeling of the Provincial Synod on the subject before taking such a step. It was felt however that an annual meeting of the Algoma clergy and lay delegates was most desirable; and finally it was decided that every first and second year there should be two Conferences held one in the eastern and the other in the western part of the Diocese, both lay and clerical members attending, and every third year a general conference of the whole Diocese; to be held at such place as the Bishop might appoint. The Bishop was requested also to bring the question of the formation of a Synod for Algoma before the next Provincial Synod.

(2.) The Bishop's scheme for the administration of the Widow's and Orphan's Fund was read, and a Committee appointed to consider and report upon it. It provided that from \$90 to \$150 per annum should be paid to the widow, and \$20 per annum to each child under the age of 15, the sum paid to the widow being regulated by the term of service of her deceased husband. The Bishop's scheme with some few alterations suggested by the Committee, was adopted.

(3.) The subject of representation at the Provincial Synod, was discussed. The Bishop drew attention to the Canon providing for Algoma to be represented, and pointed out that there would be some difficulty in electing the lay delegates owing to the scattered nature of the Diocese; but few laymen in any one mission being acquainted with the laymen in any other mission. Various suggestions were made to overcome the difficulty, but, the Provincial Synod having already directed the manner in which the Algoma delegates were to be elected, it seemed vain to attempt to make any change.

(4.) A Committee was appointed to report on the "best means to develop the internal resources of the Diocese." It was resolved to adopt the envelope system as far as possible; to hold annual missionary meetings wherever practicable; and for a memorandum of agreement covering one year to be entered into by the Bishop, and each organized station guaranteeing their quota towards their clergyman's support.

(5.) There was a long discussion in regard to the "Algoma Missionary News." Rev. Mr. Wilson, having tendered his resignation as editor, the question arose—what was to be done about it? Should the little paper be placed in other hands? Should it be given up altogether? or should space be sought in some other Church paper in which Algoma might be regularly represented? Mr. Wilson, in tender-

ing his resignation, had referred to the difficulties with which he had had to contend, and these were taken up and discussed. The Committee appointed by the Bishop to consider the whole subject and to report upon it, recommended that Mr. Wilson be asked to continue the editorship for at least another year; that the Diocesan receipts should be published as they used to be in the early days of the Diocese, and a balance sheet at the end of each financial year with full information as to where and how the different moneys and funds are invested; and that the paper should be recognized as the official organ of the Diocese, and be supported in every way possible by the Algoma clergy.

The Bishop signified his intention to divide the Diocese into Rural-deaneries, and directed each Rural-deanery to elect its own Rural-dean. The elections resulted as follows:—Port Arthur district, Rev. C. J. Machin; Sault Ste. Marie district, Rev. H. Beer; Parry Sound district, Rev. A. W. H. Chowne; Muskoka district, Rev. Thos. Llwyd.

The Rev. E. F. Wilson resigned his position as Examining Chaplain, retaining that only of Bishop's Commissary. Rev. A. Osborne is now the Examining Chaplain for the whole Diocese.

On the Friday evening a very interesting Missionary meeting was held in Juke's Hall, and on Monday evening there was a well attended Social or Reception to which the clergy and others were invited by the Rev. Mr. Gaviller, his Churchwardens, and Parishioners.

Most of the clergy of the Manitoulin and Lake Superior districts, left by the Bishop's yacht "Evangeline" on the Tuesday morning; the others met for a morning session with the Bishop, and then separated. The Conference throughout was most harmonious, and we believe Bishop and clergy alike all thoroughly enjoyed this first meeting together of far separated brethren.

A full account of the Conference appears in the September number (10 pages) of the *Algoma Missionary News.*

DIOCESE OF NEW WESTMINSTER.

VANCOUVER.—On Wednesday, Aug. 3rd., a Sale of Work was held in the Skating Rink, in aid of the Building Fund of the Church. The stalls were five in number, and were all very tastefully decorated. The sale was superintended by Mrs. Alexander and the stalls were under the charge of the following ladies: Mrs. Tilley, Mrs. Spinks, Mrs. Ferguson, Mrs. Edwardes, Mrs. Twiford, Mrs. Blair, Mrs. Johns, Mrs. Caldwell, Mrs. Charleson, Mrs. C. Johnson, Miss L. Alexander, the Misses Miller and the Misses Cambie. All the workers are to be heartily congratulated on the success of the Sale of Work. We understand that it realized a clear \$500 which puts the Church out of debt and leaves a small balance towards other necessities.

HOLY TRINITY.—The Centenary of the Colonial Episcopate, August 12th, 1887, ought to have been a day dear to, and to be remembered by, all British Colonies, but to us of British North America it bore a peculiar significance, as it was on the soil of what was then, August 12th, 1787, one of Britains North American Colonies, our much loved Church was fully organized by the Consecration of Dr. Inglis, first Bishop of Nova Scotia and first Colonial Bishop sent forth by the Church of England. Planted then in all her vigor she took root, and though at first her growth was slow yet she grew, and has continued to grow, and may we not now say, she flourishes "like a tree planted by the water side that will bring forth fruit in due season." May God give her grace to hold fast till He come. We, here in the Province of British Columbia are invited to closer union with the Dioceses east of the Rockies, and we should take more than a mere passing interest in the Cathedral which now at the completion of one hundred years it is proposed to erect in Halifax, as a me-

morial before the Lord for His goodness toward us and our fathers in the land of our adoption. In Holy Trinity Church, New Westminster, there were special services on the day of the Centenary. In addition to the daily celebration at 8 a. m., there was Choral Celebration at 11 o'clock with an appropriate sermon by the Rev. R. Small, of St. Paul's Mission, and at 8 p. m. Choral Evensong, the sermon being by the Rev. Charles Croucher, Incumbent of Maple Ridge and Trent. Sunday, August 21st, was a day to be remembered by all connected with Holy Trinity Church, New Westminster. At the 11 o'clock service the Rev. A. L. Parker, Rector of St. Mary's Church, Eugene City, Oregon, having read the Lessons, was preacher at the subsequent celebration in which he acted as server, the Rector being celebrant. Evensong was a surprise to many, there being no less than eight priests present besides the Archdeacon. The Rev. H. A. Tudor, M. A., Rector of All Saints, Winnipeg, intoned the service. The first lesson was read by the Rev. Edwin S. W. Pentreath, B. D., Rector of Christ's Church Winnipeg; the second lesson by the Rev. O. Fortin, M. A. Rector of Holy Trinity, Winnipeg, and Rural Dean, the preacher being the Rev. Daniel Lewis, M. A., Incumbent of Fort Qu'Appelle, Assa., while as members of the congregation there were present: the Revs. A. L. Parker, F. Cooper, Incumbent of Grenfell, Assa.; T. N. Wilson, Incumbent of Morden, Manitoba, and the Rev. Stuart Clement Scholefield, who reached New Westminster by the mid-day train, for the purpose of working in conjunction with Archdeacon Woods in the Church and district of Holy Trinity.

LYTTON.—A very handsome brass Altar Cross and Candlesticks have been received by St. Paul's Mission, for the Church at Lytton, from the Church of St. Mary Steps, at Exeter, England. They were first used at Lytton on Sunday the 14th July, and they add much to the dignity of the altar of the Church.

WE learn that the Lord Bishop hopes to arrive in His Diocese near the 1st. of October, and intends administering Confirmation at Kamloops and Lytton, on his way to New Westminster; also at Holy Trinity, sometime between the 20th and 30th of October. The Diocesan Synod will meet sometime in the early part of November.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

The Scholastic year of this the University for the Dioceses of Quebec and Montreal, and representing the Church of England in the Province of Quebec has just been inaugurated by a visit from His Excellency The Governor General, and Lady Lansdowne. A special Convocation was held on the 14th of September, on which the degree of D.C.L., *honoris causa*, was conferred on Lord Lansdowne. The refectory of the College which has for so far served as a Convocation hall, was prettily decorated with growing flowers. On the platform with their Excellencies were the Bishop of Quebec; the Chancellor, (Dr. Henneker,) and Vice-Chancellor, the Rev. Dr. Norman. Of the College Faculties were present, the Principal Rev. Dr. Adams, and Rev. Professor Read, in Arts; The Rev. Dr. Roo, Rev. Dr. Allnatt, and Rev. Professor Scarth, in Divinity; Dr. Campbell, and Dr. Slack, in Medicine; and R. N. Hall, D.C.L., Judge Brooks, and H. B. Brown, in Law. Of the Alumni the Venerable Dr. Reid, R.D. of St. Francis; Revs. L. C. Wurtole, J. Foster, G. H. Parker, G. Thornloe, T. L. Pratt, A. J. Balfour, A. Stevens, A. H. Judge, R. W. Colston, J. Eames, and A. H. Robertson. The Hon. E. Baker, of Bedford district; J. Stewart, D.C.L., King's College, Nova Scotia; the Rev. J.

Hooper, of Columbia College, New York; and several Bachelors of Arts still in attendance at the College. An address from the Corporation setting forth the History and aims of the College was read and presented by the Chancellor, who then pronounced the Convocation open and called upon the Principal to present His Excellency for the Degree, which was conferred with the applause of all present, and notwithstanding the wet morning the Hall was well filled. His Excellency in returning thanks made a very instructive and elegant address acknowledged by all as worthy the position, the occasion, the man and name of Lansdowne.

The Chancellor then called upon the Bishop of Quebec, who in addition to the scholarly colloquial gifts always manifested in His Lordship's speeches gave evidence of his knowledge of Italian in a quotation from Dante confessed to have been read with a crib, though it is the received opinion that the venerable prelate could throw around several of the modern, all the ease and gracefulness with which he scatters the Classics and the English language. He was followed by the Rev. Dr. Norman in one of his energetic and forcible speeches, always neat and to the point. The Rev. Mr. Hooper, of the Diocese of Vermont, expressed his thankfulness in acknowledging the pleasure he derived in testifying to the bond of union between the American and Canadian Churches, and he trusted between the people of the two Countries. Dr. Stewart, of King's College, added a few words, declaring the worthy Chancellor in his warm-hearted way had given him an honor he did not hope for in that he had addressed him as Reverend. The Convocation was then closed by His Excellency asking for a holiday in all departments. The Principal considered if they took in all the wisdom displayed in His Excellency's speech, it would be sufficient instruction for one day, and promised a whole holiday to the boys the first fine day. The Professors, Alumni, and many of the guests then had the honor of being presented to their Excellencies.

A visit was made to the Chapel, Library, Classrooms, Dormitories of the College. The Vice-regal party then crossed the quadrangle and entered the School building by the East door, when they were met by the resident Masters and boys. His Excellency on greeting them referred to his own school-days and that happy period of life. The Masters and some of the older boys were presented, when want of time prevented further presentations, the motherly feeling of Lady Lansdowne led her to cross the Hall and greet several of the smaller boys a kindness always to be remembered as one of the many graceful acts of their Excellencies. A visit was then made to the Matron's room, corridors and dormitories of the school which it is unnecessary to say were the picture of neatness and order, as the well known abilities of the Matron are acknowledged. Passing out on the opposite side after three rousing cheers and a tiger from the boys, the party had opportunity of admiring the exterior of the chapel, and the view down the river. Their Excellencies then entered their carriages and departed around the sweep of the grounds towards the St. Francis amid the waving of adieus from the steps of the College and Chapel.

The clergy and many of the guests from a distance were invited to lunch in the College, and entertained by Mrs. Adams, Miss Adams and Miss Gill in a most hospitable and painstaking manner. It would be difficult to describe the hearty and successful way in which Dr. Adams, the worthy Principal, carried out the arrangements made for the ease and happiness of all present. And it could not fail to strike the mind of the older Alumni that Dr. Nicholls of sainted memory has been followed by successors well fitted to carry on the work, and recall the old days when Lord Monek and other representatives of Her Majesty visited the College.

CONTEMPORARY CHURCH OPINION.

The *Churchman* of N.Y., says:—

One has but to study most cursorily the signs of the times in the religious world about us to realize the untold blessing which accrues to the Church from the prominence given to the Catholic creeds in her public worship. These creeds are no mere device of men. They come to us with the august authority of God Himself, for they are the utterance in her corporate capacity of that Church to which the promise was given that he would be with her till the end of time and guide her into all truth. Their statements are moreover simple, easy to be grasped by the plainest and most unlearned among men; they chronicle divine facts of revelation, not theories,—they tell what God has done for man, not of man's speculations concerning God. Theological opinion varies doubtless within the Church as well as out of it; individual thinkers follow up lines of thought and indulge in teachings widely divergent from one another; but the creeds are repeated still Sunday after Sunday with all the old fervor and faith; they are the anchor which keeps the Church from drifting far into doctrinal error, however individuals and parties may from time to time wander. On the other hand it is an old story how doubtful is the orthodoxy of the sects which have repudiated the old creeds; many are the instances in which religious bodies have in the course of a few generations drifted from their original position into the blankest negation of the faith of their founders. Once cut loose from the creeds, declare that the Bible is all-sufficient for doctrinal statement, bid every man find there the treasure for himself, and the door is opened to every form of unfaithfulness and wild vagary. Mr. Spurgeon, in his monthly organ, "The Sword and Trowel," laments this very fact, though he seems hardly to search very deep for the causes of that doctrinal instability which he deprecates. He denominates it "the down grade" of theology, and in these burning words of rebuke chronicles the fluctuations of teaching which he beholds on every side in avowedly orthodox societies:

No lover of the Gospel can conceal from himself the fact that the days are evil. . . . How much farther could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching."

The *Young Churchman*, Milwaukee, says:

Notwithstanding the high authority which has declared consistency a jewel, its glitter may nevertheless be a very false and delusive one. In fact it bears a strong resemblance to its sister gem, *persistence*, both valuable when wisely chosen, but the worth of each depending wholly upon what their "sistency" consists of.

If, for instance, one has unadvisedly committed himself to an unwise course, or thoughtlessly undertaken an ill-judged task, nothing could be more unwise than for the sake of "persistence" to continue in the path thus marked out.

So, likewise, if one has foolishly committed himself to the expression of ill-founded opinion, or assumed a position unsupported by calmer reflection, nothing could be more foolish than for the sake of "consistency," to endeavor to sustain that position by acting it out. He who repeats the self-willed act, or one in accordance with it merely to be thought consistent, is indeed seeking a very worthless jewel. Both in *persistence* and *consistency*, let us be very sure of our ground, and if not sure it is the right one, let the "sistency" go, for as some one has

wisely said, "admitting one's self wrong to-day, is but acknowledging that he is wiser than he was yesterday."

The *Christian Advocate* forcibly remarks:

"If the Church desires the best preaching, let it liberally support its pastors, not because any good man consciously preaches better because he is better paid, but because when he is properly taken care of, he is left without anxiety. But as the Church never can, as a whole, and perhaps never should, give salaries so large as to admit of ministers economizing upon them as one can in business, let all liberally contribute to the annual collection for the support of worn-out ministers and the widows and orphans of such as have died in the ministry. And let those who have means contribute to the funds referred to, that men may feel that, though they give themselves wholly to the Church and its work, there is a provision made by the beneficence of the Church which shall stand between them and the addition to the infirmities of sickness and old age, of that poverty of which the Scripture saith: 'The destruction of the poor is his poverty.'"

"THE HIRED MAN."

The "hired man" is a very useful and necessary member of Society, and far be it from me to underrate his value, or to detract from the dignity and respect which the faithful performance of his engagements may justly entitle him to assume or to demand. But, for all that, I cannot see that it is just or proper, upon any principle of Christian ethics, or any principle of the gospel and Church of Christ, to place a *priest of God*, in his relations to the people of his charge, in the same attitude towards that people as are those of a "hired man" toward his employer. But, I think, very few—very few clergymen, certainly—will doubt that the feeling is far from uncommon among congregations and parochial vestries, which leads Christian people (Christians in name, at least) to regard their spiritual pastors and teachers in almost exactly the light of the hired man. They say to themselves, in effect, not always consciously, perhaps, but the effect is the same, somewhat as follows: *We are the employers. We know what work ought to be done, and how it should be done. We know what sort of men we want. We are to pay the money. What is the use of our paying out our money unless we are pleased? If the man does not please us, we will pay him up to date and let him go. Or if we think proper, we can leave so much UNPAID as seems to us proper, considering the fact that the work does not suit our views. It is folly to expect us to pay for what we don't want. It is a question of hire—a matter of "business." Everything is done now-a-days on business principles. We are the masters; the priest is our servant. If he will not submit to these conditions, we will stop his pay. We hold the purse and are "masters of the situation!"*

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves."

"Let the elders (presbyters or priests) that rule well, be counted worthy of double honor; especially they who labor in the word and doctrine. For the Scripture saith 'Thou shalt not muzzle the ox that treadeth out the corn;' and 'The laborer is worthy of his reward;'; 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account.'"

Apparently these are the words of some very

"unbusinesslike" person. They do not sound like the words of a "man of business," speaking in a modern vestry-meeting, at any rate.

In fact, all of them, except, possibly, the last few lines, were spoken by one St Paul, who was himself a priest and bishop; and perhaps, like other clergymen, a "poor financier." The last passage may have been St. Paul's, or may have been written by Apollos—"preachers" both. They had no idea of the *hired man* theory. "Esteem them very highly in love, for their works' sake." Who thinks of loving his "hired men?" Let the priests "that rule well be accounted worthy of double honor." Hired men ruling? Honors for hired men? "Obey them?" Obey the hired man! "Submit yourselves" to hired men? Whatever this may be it is not "business." And are we to pay these men also? It seems so: "Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." Are the monstrous notions to be crammed down the throats of "men of business," who pay *their own* money for what they want?

After all, is it not clear that men who put "business" first, and their personal likings second, or *vice versa*; that men who think their priest amenable to themselves, FORGETTING HIS DUTY TO GOD, TO THE CHURCH, to *his own conscience*, and to *their souls*—is it not clear, I say, that such men are but ill fitted to rule the Church of God, usurping the place of its lawful bishops and pastors.—C. A. Apple in the *Church Year*.

ACCORDING to the *Living Church Annual and Clergy List Quarterly* for September, 1887, just to hand from the "Young Churchman Co.", (Milwaukee), there are two Metropolitans and 17 Bishops in the Dominion and Newfoundland, and 1017 clergy. We suppose that notwithstanding the praise given us for our moderation and non-partizan attitude we can hardly hope that all the Clergy will become subscribers to and will aid in increasing the circulation of the GUARDIAN. But we think that about two-thirds of them are on our list. If each of these 678 clergy would do as one of their number in a small town in Ontario did, secure 25 additional subscribers, what an impetus it would give to our work! Nearly 18,000 new subscribers! But, if this is too much to hope for, would five new subscribers each not be possible? Even that small number would add nearly 3,500 additional names to our list. We are expending time, money and health in this work, and feel at times that the strain is too great, and need the sympathy and help to a still greater degree if all who desire to see Church teaching and Church principles disseminated through the land. And is there any surer method of achieving this than the weekly visit to the family of a sound Church paper. We notice that our contemporaries in the States ask and obtain this assistance. May we not hope for like favour? and the formation of a club in every parish and mission? Twenty copies to one address for one year for \$16 is surely low enough.

ACCORDING to the Parochial Statistics furnished in the last Synod Report of the Diocese of Niagara—its Church population numbers 22,712, which means at least 4,000 families. Others of the Dioceses will have probably a still larger number—few less. If, therefore, every Church family subscribed for a copy of the GUARDIAN we would have at least 20,000 subscribers in this Ecclesiastical Province alone. We sincerely wish it were so!

ANOTHER test that might be taken is that of Communicants. In the Diocese of Niagara [we take it because the Report is at hand] these number so far as reported, 4,642. Assuming an equally favorable showing in the other 7 Dioceses, there ought to be over 35,000 subscribers to the Church papers, for every communicant might be supposed to have interest enough in the Church to take a Church paper. We are quite sure that the whole circulation of the three general Church papers published in the Dominion is not one half of this number. It is this lack of interest on the part of the Laity of the Church in this and other matters that impedes her progress.

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.]

AN OBJECT WORTH LIVING FOR.

To the Editor of the CHURCH GUARDIAN:—

SIR,—I was much pleased by reading an article in your paper last week on this subject signed by Mrs. H. Gratton Guinness. In all our large centres of population there are many energetic, kindly cultivated women, whose light if not exactly hidden under a bushel is at all events much obscured through lack of a sphere in which to shine. I am not alluding to those on whose time and attention society lays its engrossing hand. Society women have a field of their own (useful enough in its way) on which it is not my intention to touch, but I am speaking of those who, for various reasons, do not go into society, and whose amusements consist for the most part in church socials, an evening with a friend, with perhaps an occasional concert. These young women are often liberally endowed by nature; they have leisure and sometimes money at their disposal; but unfortunately for themselves they have very little to do. The internal economy of the household occupies only a small portion of the day. Music art, literature and needle work frequently fail to meet the requirements of the case, and I am sure that these young women (who are generally ladies in the best sense of the word) would gladly listen to any one who would really give them an object worth living for. I know there are obstacles, for it has been truly said that "birds of a feather flock together," and educated and well to do people have a tendency to congregate in streets and rooms in precisely the same way that the less fortunate classes almost invariably do.

In the city in which I live, no two residents could be more than three miles apart, and this distance, although it does not seem much to those accustomed to European capitals, becomes a practical difficulty when the ladies are not good walkers, and the street cars do not run conveniently. Still I think that a few women of organizing ability could devise a plan of utilizing the material lying in our midst. The larger the city, the larger would the number of workers be, and the larger the field of work.

In old London, soup kitchens and penny breakfasts are managed almost exclusively by women of leisure, and they are often made partially self-supporting. In this country we have not the masses of poverty and pauperism they have in England, still we have enough to supply an ample sphere of usefulness for Canadian women of leisure, and I believe that all they need is to be told what to do and how to do it, in order for them to show the plentitude of enterprise and resource that Anglo-Saxons on this continent have so splendidly developed.

ENGLISHWOMAN,

The Church Guardian

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See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR SEPTEMBER.

- SEPT. 4th—13th Sunday after Trinity.
 " 18th—14th Sunday after Trinity.
 " 18th—15th Sunday after Trinity. [No-
 tice of St. Matthew and Ember Days.
 " 21st—St. MATTHEW.
 " 21st }
 " 23rd } EMBER DAYS.
 " 24th }
 " 25th—16th Sunday after Trinity. [Notice
 of St. Michael and All Angels.
 " 29th—St. Michael and All Angels.

HISTORICAL SKETCH

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

1784—1884.

By Right Rev'd William Stevens Perry, D.D.,
L.L.D., Bishop of Iowa.—Continued.

In September and October, 1785, there assembled in Philadelphia the first gathering of clergy and laity that might properly be regarded as a general convention. The Church in seven States was represented by sixteen clergymen and twenty-six laymen. The New England churches were not represented. The work of organization and the revision of the Prayer-book were at once undertaken. In fact, the conservative provision of the "fundamental principal," adopted at the preliminary meeting in New York, was lost sight of, and in place of the revision of the liturgy, with a view to provide simply for the alterations required by a change in the civil relations of the Church, it was decided to make "further alterations," the result of which appeared soon after the convention rose, in the "Proposed Book." A plan for obtaining from the English Archbishops and Bishops the consecration of Bishops was adopted, as was also a draft of an ecclesiastical constitution. The liturgical alterations proposed, for they were never adopted, by the American Church, contemplated the omission from the Apostles' Creed of the article, "He descended into Hell," and the rejection of the Nicene and Athanasian symbols. The Articles of Religion were reduced to twenty. A pro-face, chiefly the work of the celebrated Dr. William Smith, was prefixed to the proposed Prayer-book. The offices were abbreviated. A calendar and table of holy days were set forth, a service for the Fourth of July was appointed, and numerous verbal changes were introduced. But the "Proposed Book" proved unsatisfactory, and even its tentative use was confined to a few. The volume almost immediately sunk into obscurity, and it is said that the bulk of

the edition was condemned to the use of the trunk makers.

In June, 1786, the convention assembled in Philadelphia, "under circumstances," to quote the language of Bishop White, "which bore strong appearances of a dissolution of the union." The answer of the English Archbishops and Bishops to the application for the consecration of American Bishops had been cautious, and revealed an apprehension on the part of the prelates of the Mother Church that the American churchmen were verging toward unsoundness in the faith. A jealousy of the Bishop of Connecticut had grown up in the minds of some, and a spirit of unfriendliness toward the Churches and churchmen at the North was apparent by the attempted, as well as the accomplished, action of the convention. But a conservative spirit in other respects was shown in some important changes made in the ecclesiastical constitution, and the Convention was not a little influenced by the wise counsels of a memorial from the Convention of the Church in New Jersey, which had been prepared by the celebrated Thomas Bradbury Chandler. The Convention adjourned, to meet in October, after renewed assurances had been made that there was no purpose of departing from the English Church in doctrine, discipline, or worship, further than the circumstances of the changed civil relations of the Church rendered imperative. At the autumnal meeting, which was held at Wilmington, in Delaware, the reply of the English Archbishops and Bishops was received, and brought with it the assurance that the wish of the American Church for the succession in the English line wanted but a little of full accomplishment. At the instance of the English prelates the omitted article in the Apostles' Creed was restored, the representative of New Jersey and South Carolina voting in the affirmative, and those of New York, Pennsylvania, and Delaware, being divided. The Nicene Creed was unanimously restored. The Athanasian Creed was again rejected, but one clergyman and two laymen voting in its favor. Testimonials of Dr. White and Provost, the Bishops-elect of Pennsylvania and New York, were signed, and the application of the Rev. Dr. William Smith, the Bishop-elect of Maryland, for a similar recommendation, was refused. Shortly after the convention rose, the Bishops-elect sailed for England, and on Sunday, the 4th of February, 1787, received the Episcopate at Lambeth Chapel, at the hands of the two Archbishops, and the Bishops of Bath and Wells, and Peterborough.

In 1789, the convention met on the 28th of July, in Philadelphia. An application from the clergy of Massachusetts and New Hampshire, inspired by the amiable and excellent Parker, subsequently Bishop of Massachusetts, asking for the consecration of Dr. Bass to the Episcopate by the three Bishops now in the country, led to the adoption of measures of union between the Churches of the North under Seabury and those in the Middle and Southern States. The validity of the consecration of Seabury was formally acknowledged, and although the consecration of a third Bishop in the English line was subsequently accomplished, still in an adjourned session, which met on the 29th of September, and continued in session until the 16th of October, 1789, the Church was happily united, and there being three Bishops, agreeably to the Ecclesiastical Constitution, the House of Bishops was organized, Bishop Seabury being the first presiding Bishop. The adoption of a Prayer-book followed, with few variations from the English service-book, and psalms in metre with hymns were set forth. Eight canons were enacted and certain modifications of the Constitution secured. Thus happily the union of the churches, so long at variance, was effected, and from the year 1789, dates both the present Prayer-book and the General Conven-

tion of the Church. Dr. Madison had been consecrated at Lambeth on the 13th of September, 1790, and on the 17th of September, 1792, the first American consecration, that of Dr. Thomas John Claggett, of Maryland, took place, Bishop Provost being the consecrator, assisted by Bishops Seabury, White, and Madison. At the Convention in New York, at which this solemn ceremonial took place, the ordinal was revised and set forth, and measures were inaugurated for providing "missionaries to preach the gospel on the frontiers of the United States." The consideration of the Articles was postponed, and a scheme for the comprehension of the Methodist body was debated. This plan of union, which was specially favored by Bishop Madison, but which, though countenanced by the Bishops, failed of the approval of the House of Deputies, produced no results.

Owing to the presence of epidemic disease in Philadelphia, the convention of 1795 was but thinly attended, and from this cause no convention assembled in 1798. The following year, in July, a convention was held in Philadelphia, the Church in eight States being represented by nineteen clerical and ten lay deputies. A form of consecration of a church or chapel was set forth at this session, and seventeen articles were reported, though not adopted. The Church was thus, at the close of the century, organized and ready for growth and development.

It was but to be expected that the period of organization should be succeeded by a time of depression and retrogression. The death, one by one, of the older clergy, who had to a large extent come from England, found few prepared to take up the ministerial work. The lesson of self-sustentation was to be learned now that the stipends freely dispensed by the venerable Society were withdrawn. Besides, an *anglo-phobia* and a widespread adoption of the manners and disbelief of the French, reduced religion to a low ebb, and made the Church, though no longer by name or dependence of England, yet distrusted and disliked. The historian of the Church in Virginia speaks of the "gloomy darkness" which prevailed at this period of the Church's history, and notices the general absence of spiritual life and zeal. By a strange Providence the act of the Virginia Assembly confiscating the glebes and other Church property, which had been resisted in the courts in consequence of its manifest illegality, became of force, by the death of the Presiding Judge of the Appellate Court the very night before he would have promulgated the decision, already prepared and written out, by which the Church's rights would have been affirmed. The result of this decision was disastrous. There seemed little hope that the Church would ever rise to life again. The episcopate of Madison, whose labors had all along been hindered by his obligations to the Colleges of William and Mary, of which he was the head, closed under circumstances that seemed to render it doubtful if there would be an attempt even to elect a successor. In Maryland and Delaware, the spiritual condition was much the same as in Virginia. The application of New Jersey for the consecration of Dr. Uzal Ogden, as the first Bishop of this See, was refused by the General Convention of 1801, and the unsuccessful aspirant for the episcopate took refuge among the Presbyterians, with whom he had long been in sympathy. In New York, Dr. Provost had voluntarily terminated his episcopate by resignation, and although the House of Bishops refused to regard this act as final, the Bishop retired from the exercise of his function, and the administration of the diocese was intrusted to an assistant or coadjutor, the Rt. Rev. Dr. Benjamin Moore. At the southward the Church made little progress, and at some sections seemed to decrease. In New England there was perhaps a healthier condition, but it was still "the day of small things," so far as

the increase or influence of the Church was concerned. In 1808, but two Bishops were present at the General Convention in Baltimore. Three years later the number was the same, and the consecration of the two Bishops-elect, to whom under God much of the Church's revival was to be due, Hobart and Griswold, was prevented till, after the convention arose, the presence and participation in this rite of the retired Provost could be had to make up the Episcopal College. Even then the report of the Committee on the State of the Church, showed that in Maryland the Church was "still in a deplorable condition," while in Virginia there was "danger of her total ruin." But already there were tokens that God had not deserted the Church of His planting. In 1814, the Rev. Richard Channing Moore, D.D., was elected to the Bishopric of Virginia, and although this initial act of a reviving Church was effected under God by a convention numbering but seven clergymen and less than a score of the laity, the coming of Bishop Moore to his See was almost immediately followed by the outpouring of the Spirit of God, quickening to a new life the dry bones on every side. It was to no enviable position that the saintly Channing Moore was called. "Deplorable" indeed was the condition of the Church over which he had been made an overseer. "In many places her ministers" had "thrown off their sacred profession;" her liturgy "was either condemned or unknown;" "her sanctuaries desolate," and "spacious temples, venerable even in their dilapidation and ruins," were "now the habitations of the wild beasts of the forests." In Maryland the Church continued, even so late as 1814, "in a state of depression," while in Delaware the condition was represented as "truly distressing and the prospect gloomy."

The Episcopate of John Henry Hobart, in New York, marked a new era of development and growth. Bold and unflinching in the avowal and defence of his Church principles, he stamped the impress of a resolute and vigorous mind upon the Church, in whose behalf he lived and died. In New England the amiable and apostolic Griswold, though less pronounced in his advocacy of distinctively Church views, was almost equally successful in winning men of various beliefs and professions to the Church which his saintliness adorned and his devotion to his arduous work fostered through a long and honored episcopate.

Among the evidences of a revival of life and zeal were the measures dating back their beginning to 1814, and resulting in the establishment, first in New Haven, and then in New York, of "The General Theological Seminary of the Protestant Episcopal Church in the United States." The arrangements for the founding and subsequent transfer of this school of theology from its first home in Connecticut to New York, where both landed property and endowments were provided, occupied the greater part of the session of the General Convention of 1820, and occasioned the assembling of a Special Convention in 1821, to enable the institution to secure the . . . legacy. At the same time these efforts for the supply of an educated clergy were being made, the Church awoke to a sense of its duty to the heathen abroad as well as the heathen at our doors, and at the General Convention of 1821, the constitution of the Domestic and Foreign Missionary Society of the Church was perfected. It was recommended by this convention "to every member of this Society, to pray to Almighty God for His blessing upon its designs, under the full conviction that unless He direct us in all our doings with His most gracious favor, and farther us with His continued help, we cannot reasonably hope either to procure suitable persons to act as missionaries, or expect that their endeavors will be successful." Work entered into in such a spirit could not fail of a measure of success, and from this time

the advance of the Church has been marked and uniform.

In 1826, Bishop Hobart proposed, with a view of securing uniformity in the use of what is known as the ante-communion service, a slight abbreviation of portions of the daily prayers, and also the adoption of alternate forms in the office of confirmation. Though not adopted,—it is doubtful if they were ever intended by the mover to be adopted,—the result of the discussion was the declaration of both Houses of the General Convention in favor of the use of the ante-communion office "on all Sundays and other holy days." The Church was now rapidly increasing, and in the States west of the Alleghenies the faithful labors of missionaries and evangelists resulted in the formation of dioceses, the establishment of Church institutions, and the increase in the number of parishes and congregations. In Ohio, Bishop Philander Chase founded Kenyon College and the theological seminary at Gambier, receiving in the prosecution of his efforts both sympathy and material aid from England. Circumstances arising that led the Bishop to resign his see, in a new field, he established a second institution of learning and became the first Bishop of Illinois. In 1835, the epoch of the great development of the missionary spirit in the Church, the apostolic Jackson Kemper was sent forth to his missionary episcopate, comprising the "North West," and offering to this single-hearted laborer an empire to conquer for Christ and His Church. It was at this time that the constitution of the Church's missionary organization was adopted declaring every baptized member of the Church a member of this organization.

On the 17th of July, 1836, the venerable William White, in the fiftieth year of his episcopate, "fell asleep." His half century of episcopal labors covers the first fifty years of our Church's history as an independent branch of the Church of Christ. The episcopate of the present venerable Presiding Bishop, Benjamin Bosworth Smith, consecrated by White and excelling him in the length of time he has exercised his office, covers the remainder of the century of Church life and being which is now so nearly complete.

The story of these last fifty years can be briefly told. The successful labors of Kemper in the great North West encouraged the committal in 1838 of the South West to Dr. Leonidas Polk. Later, in 1844, this work was assigned to Dr. Freeman, and Horatio Southgate was consecrated as Missionary Bishop to Constantinople, and William J. Boone for China.

The "Oxford movement" occupied no little attention at the convention when these and other measures for the extension of the Church at home and abroad were taken. But after much discussion the Lower House put on record its statement that "the Liturgy, Offices, and Articles of the Church" were "sufficient exponents" of "the essential doctrines of Holy Scripture, and that the Canons of the Church afford ample means of discipline and correction for all who depart from her standards," and that the Church was not "responsible for the errors of individuals." The House of Bishops gave expression to their views of the matter in debate in the pastoral issued at the close of the convention. The resignation and submission of the Bishop of Pennsylvania and the trial and condemnation of the Bishop of New York made this period of our Church's history memorable; and the discussions and dissensions growing out of these troubles, by which the Church, like her Lord, was wounded in the house of her friends, left their trace upon the Church's history for years. In 1859 the legislation of the Church was codified, and the "Digest of the Canons" was set forth. The excitement of the Civil War followed, involving a temporary suspension of the friendly relations existing between the Northern and Southern Dioceses. But with the return of peace there came a glad return to unity, and since the Church was reunited its advance has

been more rapid than before. Its missions at home and abroad has been multiplied. Its literary institutions have taken root and grown on every side. Its dioceses have increased by the creation of new sees and the division of the older and larger one. Its charities have reached a magnitude and importance claiming and receiving the praise of all philanthropists, and the Church enters upon its second century with a vigor and a promise excelled by none. Its future bids fair to be as its past, only more abounding in influences for good. It already begins to give proof of its adaption to all classes and conditions of men. It will, with God's blessing, be indeed "the Church of the future."

THE LORD BISHOP OF QU'APPELLE
ON THE UNION OF THE ECCLESIASTICAL PROVINCES OF CANADA, AND RUPERT'S LAND,
AND THE DIOCESES OF
THE PACIFIC COAST

(From the Bishop's charge to the 4th Synod of the Diocese of Qu'Appelle).

At the Provincial Synod of Canada held last year, a special committee was appointed "to consider and advise what legislation may be necessary in the several Dioceses to bring about the beneficial result of an entire and United Church in the Dominion." It was further resolved by both Houses, "that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's Land, and their readiness to consider and adopt any measures which may promote the same.

There are two ways in which this union might be effected: either by a kind of confederation of the existing Provinces, representatives from each meeting together between the times of the Provincial Synods, or by a reconstitution of all the Dioceses of the Dominion into one Province. I have thought over the subject very long and earnestly as I consider its grave importance demanded. I wish to take this opportunity of stating publicly that I believe the only union really adequate for the needs of our Church will be found in the creation of one Province for the whole. The difficulties of collecting representatives even once in three or four years from the different parts of such a vast country as Canada are, I know, very great, and for this reason I was for some time inclined to think that some kind of confederation which would need a smaller representation would be best; but more mature consideration has convinced me that this would be a mistake. Quite as great difficulties of distance as we should have to contend with are successfully overcome by the Church of the States; while, on the other hand, the creation of a legislative body above the Provincial Synod would, it seems to me, most unnecessarily complicate the machinery of the Church, while, at the same time, it would fail to give that real substantial unity that is so much to be desired. It would be very difficult, almost impossible, I believe, to define the subjects that should come under the cognizance of this supreme body over the Provincial Synods without making one or the other practically a useless body. We want unity, but we do not want too complicated machinery. One legislative body over the Diocesan Synod is amply sufficient for all practical purposes until we can have the much wider sphere and fuller authority of a Patriarchal or Ecumenical Synod.

When our present much respected Metropolitan formed this Province circumstances were altogether different to what they are now. This part of the country was separated by an almost practical impassable barrier from the rest of Can-

ada, and it was an act of great wisdom, especially in those days when the combined action of different Dioceses was so much less thought of than it is now, to seek to gather together into one Province of those Dioceses that had been formed out of Rupert's Land. I earnestly trust that nothing I now say may be thought in the least degree to impugn the wisdom of that act. But the whole circumstances of the country have so changed—as it would have been impossible to have imagined, thirteen years ago they could have changed—that it is certainly no disparagement of what was the best and wisest policy at that time, and under those circumstances, to urge that other arrangements may best conduce to the welfare of the Church at the present time.

And I believe that could the Church in this Dominion be ONE not only, as of course it is even now, in all *spiritual* essentials, but in *outward organization*, its power for good would be immeasurably increased. We in this far-off land need the sympathy and the support of our brethren in the older and more settled parts of the Dominion; and I believe we should have it to a far greater extent than I fear we have it now, if we were felt to be more entirely one with them, and representatives from our Dioceses had to go down amongst them to take counsel with them. And though we may be but a comparatively weak and feeble people compared to them, I trust it will not be thought presumption if I venture to think that the *nine* Dioceses of Rupert's Land and British Columbia, if added to their ten, might add even to them some little weight and power when questions that are of *national importance* have to be considered. I am sure of this, that *one such assembly* speaking the mind of the members of the Church from the Atlantic to the Pacific, would have far greater moral influence than the utterances of *three* bodies even though their decisions might be the same. But it is in the *internal organization* and *practical working* of the Church that the benefit of a united body throughout the Dominion would of course be chiefly felt. In such matters as Widows' and Orphans' funds, Pension of Clergy, Mutual insurance (if thought well), Publication of literature for the instruction of people; and in still more important matters, such as Canons of Discipline, framing of additional Occasional Services, and, may I venture to say, even the adaptation of our Prayer Book in some of its parts to the more special wants of our country; the larger the legislative area, and the more Dioceses are comprised within it, the more likely is the work to be well done.

Would it not be, indeed, a most fitting commemoration of the one hundredth anniversary of the first consecration of a Bishop of our Church in this country if the first step could be taken this year towards the union of the Dioceses in this Dominion, and thus an impetus be given, as I am sure would be given by such a step, to the influence and the power of our beloved Church.

FAMILY DEPARTMENT.

PROCESSIONAL HYMN FOR A HARVEST FESTIVAL.

O God, we lift our voices,
To heaven our songs we raise;
Thee, Father, Son, and Spirit,
We glorify and praise:
Before Thine altar bending,
For harvest gifts once more,
With mute and deep thanksgiving,
We worship and adore.

Then bear our banner onwards,
The cross we lift on high,
While prayers, like wreaths of incense,
Rise upward to the sky:
Thy yearly gifts abounding,
Thy daily graces new,
Great Giver and Withholder
Of sunshine and of dew.

For these our hearts are grateful,
Our strain for these upswells,
We lift the lighted taper
And peal the joyous bells:
The spring Thy dew distilleth
O'er valley, hill, and plain;
In summer-time Thy sunshine
Is shed o'er ripening grain.

And now the mowing sickle
Has passed through golden corn,
While sheaves and fruit are garnered
For many a winter morn:
Proclaiming that no dearth-touch
Shall mildew or destroy,
For Thou hast blessed our harvest,
And crowned the year with joy.

We take Thine hallowed chalice,
Our food the Bread of Life,
And in its strength go forward
For many a bitter strife,
Until the morning breaketh—
Until the shadows flee,
And Thine elect are gathered
Where they shall be with Thee.

So peal our loud thanksgiving
Through choir and nave and aisle,
Or tread Thine Acre's pathway
Where beams Thy gracious smile:
Thy praise, with unseen angels
Around His earthly shrine,
Sing, Sire and Son and Spirit,
In Unity Divine. AMEN.

THE WAY TO PARADISE.

A STORY IN ONE CHAPTER.

"Oh, Paradise! Oh, Paradise!
Who doth not crave for rest?
Who would not seek that happy land
Where they that love are blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and through—"

There the door shut to with a sudden gust, and shut-in the singing. The ragged listeners outside looked at each other blankly.

"Oh, Dick, what a pity! it sounded so warm and comfortable!"

"It didn't feel warm, Dot; my feet sting as if they'd come off with cold. We can't hang about here any longer."

They crept away together, close to the wall, for shelter from the bleak wind. "Where is Paradise? How do you get there?" queried Dot, with some anxiety. She was a singer herself, and the words and air had taken hold of her.

"We don't get there at all, or anywhere else where it's comfortable, you may be quite sure," laughed Dick grimly. "There's always some policeman hanging about to block the road up."

Dick did not speak without experience; but Dot kept to her point. "I wish we knew which was the road to it, anyway, and perhaps we might get a chance to dodge in some time when no one was looking. Oh, Dick!—"

It was the red glow of a watchman's fire in the distance, beside a perfect mountain of rubbish and refuse. They were not long in taking up a position as close to the blaze as they could get. Showers of sparks would break over them every now and again, and Dot's eyes smarted with the smoke; but these were only details in comparison with the blissful warmth. Better than the draughty doorway, better even than the strains of that far-away Paradise, was it to sit there in the strong firelight, while they munched their supper, picnic fashion—only neither of them knew anything about picnics—instead of taking it in cold respectability in the seclusion of their attic.

Dick was an eminently practical person, and

speedily forgot all about the Paradise they had only casually learned the existence of; but Dot pondered over the matter many a time as she wandered about the grimy streets and docks. She had gone back to the little church once or twice again, but the door had always been shut and locked, and she was as far from finding that unknown road as ever.

She was standing on the edge of the kerbstone one bleak afternoon singing "Annie Laurie" in shrill, cracked tones that the composer himself would have had some difficulty in recognizing, when a carriage drove slowly past. There were two ladies in feathery white dresses inside, and one looked out curiously at the childish singer. Dot broke off in the middle of her highest note, stricken dumb with admiration, and amazement. No such vision had ever crossed her path before. The next moment the vision let down the window and tossed out a pure white rose right at Dot's feet. "It's almost a pity," she said laughingly to the lady beside her; "but I have not my purse with me, and it is not every day one receives a compliment like that."

"She will only throw it away, and you have quite spoiled the look of your bonnet, my dear," was the placid response.

"Throw it away!" would she? If it had been a veritable white plume from some passing angel's wing Dot could not have gathered it up more reverently. She held it against her dirty cheek for an instant to feel the velvety softness, the next it was hidden in the breast of her frock, and Dot was away like the wind after the vanishing carriage.

Up one street, down another; what it was doing in that quarter at all Dot did not understand. They were more accustomed to heavy carrier and coal waggons. Some vague idea had entered her brain that it must be on its way to her unfound, unforgotten Paradise. Her chance of learning the road rested on keeping up with it now, and keep up with it she did.

It drove in at a big school-house gate, one Dot had not often passed in her wanderings. It lay beyond her boat, but she knew perfectly well what it was—a private charity school—and the knowledge cast no light on the present. She squeezed her face between the iron bars of the gate, and looked in.

The place was brilliantly lighted. There was a great bank of greenery partly visible through the doorway, and gaily dressed people passing in, and beside her at the gate, alas! the inevitable policeman.

Dot drew back with a puzzled sigh. "I don't know if it's the place now or not," she said to herself. "It used to be only a school; but, anyway, I'll go and fetch Dick first; I couldn't go in by myself if it is, and never let him get a chance."

Clearly not, Paradise would hardly have been Paradise to Dot without Dick. She trudged back along the muddy, sloppy streets; a very long way it seemed now that there was no flashing carriage for a guide, and when she got back to their regular haunts there was a longer search for Dick. The evening was far on before she did finally come upon him, and Dick did not receive her statement with anything like confidence.

"It's just some wild-goose chase you have been after, Dot, and you needn't think you're going to get inside if it wasn't, but I believe you've just been asleep and dreamt it."

"I didn't, indeed, Dick. Why, here's the flower she gave me herself." Dot held it out under a gas-lamp. There was no gainsaying its genuineness, and Dick unbent a little.

"Well, I'll go back with you and take a look at the place. There's little enough to stop about here for; but we'll get nothing there, you'll see."

Back again. The way was darker and quieter now, and Dot had Dick, and was content, though he grumbled now and again at the distance.

"There!" she cried triumphantly, as they came

in sight of the school and its lighted windows look at the carriages and the flowers inside the door; and there's music too. Oh!

Yes, there was music, the time-honoured but suggestive strains of "God save the Queen," and it wound up with one final burst from the fiddies. As they listened, the carriages were driving rapidly away through the gate; lights were getting fewer. Evidently Dot's Paradise was on the point of shutting up.

"Stand ever in the light, All rapture through and through"

Dot choked down a sob; there was a mistake somewhere. This could not be the place they had sung about. Dick who had strayed into the crowd, came back to her.

"I've found out what it is. Just a concert some fine ladies and gentlemen got up to get money for the hospitals. A nice walk you've given me for nothing, Dot. Next time you come upon a Paradise, just go in by yourself—don't bother about me."

Dot was too cast down for any answer. She pattered home beside him in absolute silence, too tired to fancy any "next time" then.

And for long afterwards there seemed no likelihood of any "next time." The bleak March days lengthened into spring. There came warm flushes of sunset light into the sky away down the river; a softer feeling in the air; the docks were more than equal to other people's parks and gardens, and Dot was sublimely indifferent to the charms of the watchman's fire behind the rubbish heap, and exalted the charms of "Bonnie Annie Laurie" in a shriller key than ever.

She was giving it this afternoon with great emphasis, and sundry flourishes and variations that had never been thought of in the original version, in front of a restaurant much frequented by strangers landing from the docks. There was one at the window now, a gaunt American captain. He had listened to every note attentively with a curious twinkle in his eyes. When she finished, with a prolonged jerky quaver on the last word, he flung her out a half a crown.

The look on Dot's face as she pounced upon it was well worth the money—the first time in her life she had owned a coin of such magnitude. Clutched tight inside her ragged bodice, she felt quite weighted with the responsibility of it, as she hurried off in quest of Dick.

Dot had never heard about looking for a needle in a haystack, but finding Dick in business hours was not at all unlike that hopeful undertaking. She even visited their own attic, and put her head in at Mrs. Smithers' her landlady's door, to inquire if she knew anything of his whereabouts.

"Not I," said Mrs. Smithers shortly, without glancing up from the baby she was rocking on her knees; "I've had enough to do nursing the this child all day, without looking after a will-o'-the-wisp like Dick."

"Is it sick?" asked Dot, looking at the hot, flushed face on her arm.

(To be continued.)

DIED.

ECKHARDT.—Called to rest in Paradise, on Sept. 12th, Charles Percival, only son of W. H. A. Eckhardt, P. O. Dept., Quebec, and Mrs. Annie J. Eckhardt, aged one year 1 month and 19 days.

JONES.—On the 5th Sept. Inst., at Montreal, The Rev. William Jones, aged 71 years and 4 months, for 21 years incumbent of Granby, P. Q., his entire ministry in the Church extending over 42 years.

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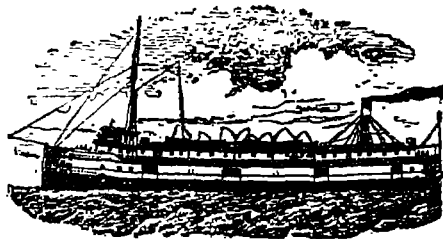
MISSION FIELD.

PONGAS MISSION, WEST AFRICA.

Archdeacon Holme, of St. Kitt's in the Diocese of Antigua has recently visited the interesting Mission sent by the West Indian Church to the West Coast of Africa. He has reported to the Committee of that Mission on what he saw, and the following extract from his account has appeared in the *Jamaica Churchman*: "I landed from the steamer at Bullabina, the nearest point of what may be called the mainland to the Isles of Los. Here I spent two days visiting the surrounding villages, speaking to the Christians and Mohammedans, and trying to influence for good the European clerk. A young German lay dying of consumption in one of the factories, far away from home and friends. This district which includes Conakry a telegraph station, and the office of the French commandant, besides two large factories, promises to be one of great importance. It is a free port, under the French protectorate, and the factory which used to be on the Isles de Los has been removed here in order to escape the obnoxious duties imposed by the English Government, by which they have succeeded in extinguishing all trade in their colony. From Bullabina I crossed over to Potoba, the furthest of the Isles de Los in the St. Christopher Mission boat. Here I stayed five days, visiting all the stations and most of the villages on the three islands—Potoba, Crawford Island, and Factory Island. I also climbed the heights on the two larger islands and found most desirable sites for a residence on both, with good water and landing places on the beach. The distance from Bullabina (practically the mainland) to Factory Island is only two miles, to Potoba four miles; this distance is easy and safe to cross except in July and August, and even then at chosen opportunities. On Monday, December 27th, I started for Rio Pongo very early in a crazy old boat, in which we were soon out of sight of land upon the open sea. By night we were anchored off the bar of the river, and the next morning we sailed up the ill-flavoured muddy stream between thick groves of mangrove bushes to Domingia, which we reached at 4 p. m. Exchanging our heavy sea-boat for a lighter one, we went further up the river to Farringia, the most inland station of the Mission. Returning to Domingia, and finishing my work there, I embarked again and sailed down the stream to the entrance of the Fallangia Branch, which she ascended and soon reached the scene of the first labours of the noble pioneers of the Pongas Mission. It was here that Chief Wilkinson greeted Mr. Leacock with the 'Te Deum.' It was here that he and Mr. Duport worked together so faithfully and fought side by side as well against heathenism and Mohammedanism as against the fatal fever which so soon smote down the brave old missionary. The graves of Neville, Higgs, and

Deane bear witness to further self-sacrifice. It is to be regretted that none of these graves are distinguished by any inscription; they are simply nameless mounds though honoured in the memories and hearts of the people. From Fallangia I walked 21 miles across the country to Bramaia, where I obtained from the king a grant of land for the Mission, together with a promise of hearty co-operation in the Church's work. From Bramaia we went down the river to the Debroeka Chanel, up which we passed to the thriving colony of Debroeka. This place has all the trade of the country at this time. About ten factories are in full swing. Large caravans from the interior were present, composed of Mohammedan masters and gangs of slaves bearing merchandise. Mr. McEwen has collected sufficient money within £10 to build a church here. All the factory agents seemed kindly disposed to the Mission. They received me with great cordiality, and I was most hospitably entertained by one of them. No words of mine could convey to your mind what an actual inspection of the Mission has brought to mine. Its value and importance exceed all that could have been hoped for. I cannot believe that a purer and healthier Mission—one more fitted for its work, and more necessary to its surroundings exists anywhere in the world. It is true that converts from Mohammedanism are rare, but even Mohammedans in some instances allow their children to be taught, and I believe that the time is not far distant when Mohammedanism will give way and expire before the influence of Christian teaching. Polygamy is the backbone of Mohammedanism. When the present generation of polygamists die out, monogamy will come into fashion, and the great obstacle to Christianity will be removed. For this we must look mainly to our schools, and some special effort should be made to secure the girls, in the meantime the Christian Mission is looked upon with respect and even favour by those who do not belong to it; it stands out conspicuously as a model of purity and love. That such a Mission should be impeded, dwarfed or abolished, would be a fearful calamity to the district, and the far-off countries with which it is in constant communication. At present there are three ordained priests, the Rev. Mr. McEwen, Morgan, and Hughes. Mr. Cole at Domingia is now only a catechist, but it is hoped he will be ordained shortly. All these are men devoted to their work, and such missionaries as we may well be proud of. It would be well indeed if every Bishop of our Church could boast of such a staff. On all sides they appear to be loved and respected. The European traders spoke highly of them, and contribute largely to the Mission. Mr. McEwen received a high tribute to his character from Natives and Europeans, including captains of English steamers. The King of Bramaia was demonstrative in his expressions of friendship, rising from his chair, shaking hands with our party, with a spe-

cially warm welcome to Mr. McEwen. With the exception of the Isles de Los the Archdeacon found the schools a failure. At all the stations he held meetings of headmen, and urged upon them the necessity of self-support, especially in the present depressed condition of the West Indies, and in many cases obtained a promise from them that they would undertake the care of the Mission buildings.



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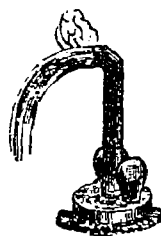
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[A Paper read before the Quarterly Meeting of the Liverpool council of the C.E.T.S. and printed by request.]

There is one text which is frequently bandied to and from in controversial circles. I mean that addressed to Timothy by St. Paul, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v, 23).

1. Now whatever this text means it certainly gives no sanction to everyone to take strong drink. It was a personal matter, addressed to Timothy alone.

2. Neither does it sanction much drinking, "A little wine" only.

3. Neither does it support the habitual use of strong drink. It was for a special time, and for a special use.

4. Neither does it lend any aid to those who are well and strong. Timothy was an invalid, and needed medicine.

5. Neither is this text to be laid hold of by every invalid. What is one man's meat may be another man's poison.

The fact is, there is wonderfully little authority to be extracted from this text by anyone who desires to take strong drink. The conduct of those, who, not only are not called Timothy, but have nothing the matter with their stomachs, is more curious than reasonable.

But there is a principle to be extracted from this precept which is clear enough, that, medicinally, wine may be of service, and may be lawfully used, especially when prescribed by authority other than ourselves. The use of wine in this connection bears the same relation to internal sicknesses, as the external use of wine in the case of the wounded man by the road-side into whose wounds the good Samaritan poured oil and wine.

There is one other class of texts I must now refer to. They are found in the Revelation of St. John. Here is one: "Babylon is fallen . . . because she made all nations drink of the wine of the wrath of her fornication." (xiv. 8).

Two verses beyond we read, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

Here is wine in the worse possible connection—a symbol of unutterable curse and ruin. Is this a condemnation of wine in itself, as some have stated? Or is it not simply and more naturally this—that not wine, but excess of wine is here in question? I do not think we have a right to see any condemnation of wine in such passages as these. They are simply figurative expressions to represent apparently the delirium which accompanies Babylonian fornication on the one

hand, and the outpouring of the wrath of God on the other.

Now it may be felt by some, that I have been yielding all along the line to the opponents of Temperance, and have been playing in full into their hands. Well, I myself have been keenly conscious that so far as I have already read, I have exposed myself to the risk of being suspected of being an alcoholic Jesuit, or an Intemperance wolf in Teetotal sheep's clothing. A Licensed Victualler pleading for the trade, or a toper insisting on having his little drops, would not, I know, despise the arguments of this paper. I cannot help it, I have given you what I conscientiously feel to be the teaching of the New Testament on the use of strong drink. I have pointed out:

First, that drunkenness is most decisively condemned.

Secondly, that the Apostles and disciples do not stand out before us as champions for Abstinence. Many of them may have been Abstainers, but we are not so told.

Thirdly, that our Lord, in the popular estimation, drank wine—that He made wine miraculously—that He set wine apart as one of the symbols of redemption—that He used wine parabolically—that He tasted and received wine on the Cross.

Fourthly, I have pointed out that the Apostolic teaching nowhere condemns the use of strong drink. St. Paul condemns excess again and again. Neither, may I say, does he absolutely approve of it in so many words, except in one case, and that in case of sickness.

(To be Continued.)

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