

long as God can; and can say with the Psalmist, "It is good for me to hold me fast by God, and to put my trust in Him."

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes into the common market with his wares, and gets as many people to accept them as he can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.—*Church Press.*

EDITORIAL NOTES.

It is with great regret that we record the death of Sir Francis Hincks. The veteran statesman was the son of an Irish clergyman, the Rev. Dr. T. D. Hincks, distinguished both as a theologian and as a scholar. Francis Hincks came to Canada in early manhood, and soon took an active part in the politics of his adopted country. For several years he was editor of the *Montreal Pilot*, a journal devoted to the interests of what was then the Liberal party. In 1840 he entered Parliament as a follower of the Hon. Robert Baldwin, of whose Ministry he became a member in 1842. In 1851 he became Premier of Canada, and on his retirement from that office in 1854 he was appointed by the Imperial Government to the Governorship of Barbados and the Windward Islands, an honor which had never before been conferred on a colonist. In this responsible position Mr. Hincks acquitted himself so well that, at the close of his official term, he received the honor of knighthood. He subsequently became Governor of British Guiana. In 1869 Sir Francis re-entered the arena of Canadian politics as Finance Minister in the Macdonald-Cartier administration, a position which he continued to hold till 1873. Since that time the venerable knight has lived in comparative retirement, but his occasional appearance in public, and the articles which he has published from time to time in the periodical press, gave ample evidence of his unimpaired mental vigor. Sir Francis Hincks never took any active part in the affairs of the Church, but in his later years he was a constant and devout attendant at her public services. We feel that our country is sensibly poorer by the loss of the wisdom garnered in the long years of his active and useful life.

The See of Salisbury has been filled in an unexpected but wholly satisfactory manner, by the appointment of the Rev. John Wordsworth, a nephew of the poet, and a near kinsman of the late Bishop of Lincoln, and the present Bishop of St. Andrews. The Bishop-designate is well known in clerical circles as a fine scholar and an earnest Churchman.

The suggestion of an esteemed correspondent in this issue, on the subject of Female Education is worthy of serious consideration. The plan which he advocates has been remarkably successful in England, and we do not know why it might not be made to succeed in Canada. We are of the opinion, however, that our own recommendation of "a teaching sisterhood" is more feasible, as well as more Churchly.

THE variety of pleas that are urged in certain quarters in extenuation of the crime of Riel would be amusing but for the fact that they disclose a settled purpose on the part of a large section of our community, to defeat the ends of justice by any possible means. At the same meeting cheers are heard at mention of his deeds as a responsible person, and cries of shame and pity at the thought of hanging a lunatic. It is anything to get him clear of the law. As one of our contemporaries says, the question which the Government and the country have to decide is whether the law is to be sustained, or race-prejudice to be placed above it.

CANON LIDDON ON THE STEWARDSHIP OF THE CHRISTIAN MINISTRY.

"Stewards of the mysteries of God." That was the ideal of the Apostolic and ministerial office. The office had undoubtedly other sides and functions, but this aspect was well calculated to raise the subject above the personal and petty quarrels, such as those which had dragged it down in the Church at Corinth. In this higher atmosphere the man should be forgotten in the office. It mattered not who planted or who watered, or what were the outward characteristics of this steward or that, everything merely personal shrank away into its proper insignificance in the presence of the mysteries of God. "Stewards of God;" guardians and dispensers not of any store of mere human knowledge, but of truths, which, while they touched each man's life, most certainly reached far away into the distant heavens; guardians and dispensers of ordinances which were no mere symbols of absent blessings, but of instruments of contact with the unseen and glorified Redeemer, and so were charged with forces of incomparable importance to the souls and bodies of men. And all these mysteries of revelation centered in one sublime mystery, the mystery that God, the Almighty, the Infinite, the Everlasting, the All-wise, "so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "Stewards of the mysteries of God." For this serious and solemn work some scores of young men would dedicate their lives, for this work they would be empowered, in this cathedral and elsewhere next Sunday.

Few things in life stirred in us a deeper interest than the sight of a young man giving the life which God had given him freely back to God, giving Him his thought, and memory, and affections, and will, to be disposed of as God should think best in the coming years, for God's greater glory and the good of souls. In the ministerial life much might be hoped from the promise of a bright morning, but we could be certain of nothing until the end was come. Without God's sustaining grace, in this scene of danger and weakness which we called life, any deterioration was possible, and mere natural capacity guaranteed nothing. When the exact claims of this awful stewardship were considered, when it was considered how easy it was to be wanting to the claims of God, to the claims of truth, to the claims of souls, how easy it was to forget that account which of all men the steward of God's mysteries would one day have to give, surely these young men during Ember week had great claims on our sympathy and on our prayers that they might in the weakness of this mortal nature be found faithful, at least in heart and purpose, and that through the grace of our Lord Jesus Christ, whom they served, they might "so prepare and make ready His way that at His second coming to judge the world," those to whom they would severally

minister, when the clergy of an earlier generation had been gathered to their rest, should be found "an acceptable people in His sight."—*From Sermon preached in St. Paul's Cathedral on the Second Sunday in Advent.*

LIFTING OF THE VEIL.—I seldom pass those hapless loungers who haunt every watering place without thinking sadly how much more earnest, and happier and better men and women they might be if the veil were but lifted from their eyes, and they could learn to behold that glory of God which is all around them like an atmosphere, while they unconscious of what and where they are, wrapt up each in his little selfish world of vanity and interest; gaze lazily around them at earth, sea and sky—

And have no speculation in those eyes,
Which they do glare withal.

INSPIRATION.—Every good deed comes from God, His is the idea, His the inspiration, and His its fulfilment in time, and, therefore, no good deed but lives and grows with the everlasting life of God Himself.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your editorial August 12th, you tell us that two Church Schools for young ladies are about to be closed, and that the education of our middle-class girls is one of the most difficult problems before our Church of Canada. You then comment on the prejudice against the employment of Anglican sisters for teaching, and it is certainly very strange that our Church puritans will send their girls to Roman Catholic convents.

My motive in writing, however, is to suggest a branch of the Girls' Public Day School Company in Canada, or a company being formed on similar lines. I had two girls at one of them, and my chief regret on leaving England was giving up the education they were receiving. I sent one of them to a Canadian High School, but in a very short time removed her; deliberately preferring that she should receive no secular education than receive it with what appeared to be the necessary accompaniments; there is a knowledge that can be purchased at too high a price.

Any one wishing for further information can get it from the head mistress of the School at Lower Norwood, London, Eng. I have not got the London address. I see by the Year book of the Church, page 179, two companies exclusively church, "The Church of England High School for Girls Company limited"; address Rev. Canon Holland, the precincts of Canterbury, England, and the Church School Company, address W. D. Grant, Esq., 2 Dean's Yard, Westminster.

Yours, &c.,
ENGLISHMAN.

"QUEBEC."

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—In a late issue of your excellent journal the statement headed "Quebec" does not accord with the reports of the S. P. G. These prove that the present Archdeacon of St. Andrews (Mr. Lonsdell), was the first resident clergyman who opened the mission of Danville, Tinowick and parts adjacent. The old inhabitants can well remember the services conducted in the neighbouring school houses, at Nutting Hill and over Nicolet; as well as the occasional services in the rear of Kingsey and Warwick. During his incumbency Mr. Lonsdell baptised a man 90 years of age, who was one of those presented at the first confirmation held by Bishop Mountain in that part of Kingsey.

Yours faithfully,
PRESBYTER.