

ing it in ourselves. But its results are embodied in all the languages and laws and institutions of men, which take it for granted, and without which it would have no meaning at all.

(To be continued.)

OUR AGENTS' WORK.

AFTER a tour of two months, canvassing for THE CHURCH GUARDIAN, in which Annapolis, Digby, Yarmouth, Queen's, Shelburne, and Lunenburg Counties, have been visited, Mr. Shaw has returned to Halifax. He has been successful to a degree little anticipated, and has added to our list about 650 names. The depressed condition of the country led us to fear that even the low price of one dollar a year would be considered more than the people felt able to afford; but although there was a general complaint of hard times, a great willingness was shown to support the GUARDIAN, and many who had never before done so, became subscribers to a Church paper. While it might seem invidious to particularize in speaking of the laity, many of whom rendered Mr. Shaw valuable service; we cannot allow the opportunity to pass, without again thanking the clergy for their exertions in the paper's behalf. Particularly, we feel called upon to name the Rev. Rural Dean Filleul, who devoted himself to Mr. Shaw, visiting every house in the parish with him; the Rev. J. R. S. Parkinson, of Liverpool, who also visited with Mr. Shaw throughout the Parish; the Rev. C. C. Wiggins, of Shelburne, whose labours were unremitting; the Rev. U. E. Churchward, of Mahone Bay; and the Rev. Andrew Merkel, of Chester, to whom Mr. Shaw desired us specially to refer, as having shown him marked kindness. To these gentlemen, in particular, and to the clergy generally, we beg to offer our warmest and heartiest acknowledgments.

Mr. Shaw proposes to visit, during the next few weeks, Hant's, King's, Colchester, Pictou, and Cumberland Counties, and we feel assured the clergymen in the different parishes will give him their cordial support.

TRUE REFINEMENT.

Men who have risen from humble life to wealth and high social rank have been ashamed often of their parents, and shown them little attention or respect. Such treatment indicates a vulgar mind. True nobility follows a different method. Richard Hurd, an eminent Bishop of the Church of England, at the close of the last century, was a man of courtly manners, of great learning, who moved with distinction in the best society of the kingdom. George III., pronounced him "the most naturally polite man he had ever known." He, however, never failed to show the utmost respect for his mother, a farmer's wife, of no education, but of sterling character. When he entertained large companies at the Episcopal palace, he led her, with a stately courtesy, to the head of the table, and paid her the greatest deference. The high-born families who sat at his table revered his conduct, so becoming to a son and a gentleman.—[*Youth's Companion*.]

SAINTS SHOULD GROW IN GRACE.—If the lily be exposed to the scorching sun, and deprived of the refreshing dew, its leaves will droop and die. Just so the Christian; let him be exposed to the scorching heat of indwelling corruption, the world's cares, and Satan's wiles, without the dew of God's grace, he will not advance in holiness of heart and life. But when that descends, his leaves stand erect, and, like the lily, his growth is rapid. Integrity strengthens, benevolence expands, holiness opens in all its lily-like loveliness, and in due time the plant is removed to the paradise of God, there to bloom in unfading beauty.—*Jackson*.

REMINISCENCES.

A leap across the Atlantic, and over half a dozen years, and I find myself in the Church of the United States, A. D., 1858, I may recur to the years now passed over, but am led to make this stride in order to speak of two prelates lately dead, under whom I served; but I cannot do this without first referring to him in whose Diocese I was anxious to work—who fell asleep a few months after my desire was attained—the great hearted shepherd, Bishop Doane, of New Jersey. He greeted me in the most fatherly way, and arriving full of admiration of him (as yet unseen) gathered from those who knew him well when he visited England in 1841—his noble mien his winning grace, drew me to him, even more strongly than I was prepared to be drawn. And I love to remember how, when he rested, my hands draped his chair in our Chancel, how often I have breathed a prayer at his tomb: and one of the fondest recollections of my life is that his home (when Rector of St. Mary's, Burlington) was in after time my own, and his son my rector and my faithful friend. He gave himself, his means, his life for the Church. He was the Wykeham of the United States—founding twin colleges and a stately fane. He died, and his quasi-prophetic lines to his boy when 12 years old were fulfilled:

"And when my days are numbered all,
And all my labours done,
My death-bed, with the Church's prayers
Console and cheer my son!"

That son is now Bishop of Albany. Bishop Odenheimer succeeded to the See of New Jersey,—a man of great firmness in many ways; as he said himself: "When I put my Dutch foot down, it's not easy to move me." He suffered much bodily; an accident to his knee, slipping on the encaustic tiles of our Church, laid him up for a considerable time; then a painful disease made him glad to have his work shared, and Northern New Jersey was erected a See. Then he left the lovely "Riverside," between the College and the Hall, and resided in Newark. Thrown in daily contact with him, I can never forget his kindness to "the Parson," as he called me, as the Englishman, in distinction from the clergy of the American Church.

One incident, I must ask space to relate, the more remarkable as the Bishop himself was of Quaker origin. The Parish of Rancocas being vacant, I supplied occasional Services. In a Quaker house, I found a married woman dying, desirous of Confirmation, I informed the Bishop, who immediately volunteered to drive out with me. As we were starting we met a young Deacon, who had served as lay-reader at Rancocas; he asked to go with us. So we went, Bishop, Priest, and Deacon. I had been preparing the woman's husband for joining the Church; he then came forward for Baptism; the pair were Confirmed, and received together the Blessed Sacrament, and all in a Quaker's "upper chamber." The then Deacon, now Dr. H. P. Hay, of Philadelphia, wrote me the other day—"When holding Service in Rancocas, which I do once or twice a year from courtesy, some were enquiring about you. Bishop Odenheimer, after a sad and painful life, has entered into Rest, and many things are changed."

I would repeat what I wrote nearly 18 years ago: "I left New Jersey with feelings of attachment which can never die while I myself retain life; and at the same time I also left the jurisdiction of one of the most kind and considerate Prelates to whom it was ever the lot of a clergyman to owe allegiance."

NOVA SCOTIA HEALTH SOCIETY.—Dr. Macdonald will lecture in Liverpool, Nov. 14th and 15th; Port Medway, 17th; Bridgewater, 18th and 19th; Lunenburg, 20th and 21st; Mahone Bay, 22nd and 24th; Chester, 25th; Hubbard's Cove, 26th; St. Margaret's Bay, 27th.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

[To the Editors of the Church Guardian.]

SIRS,—In your last issue a correspondent, writing from St. John. N. B., asks, among other things, the following question: "Why do not, some at least, of the clergy, follow their bishop's example, in wearing a white stole on festivals, instead of the funeral black one?" Will he kindly inform us what authority any minister of our Church, bishop or otherwise, has for wearing a white stole on either festival or any other occasions?

CONSERVATIVE CHURCHMAN.

Halifax, Nov. 7th.

[To the Editors of the Church Guardian.]

SIRS,—One of the arguments by which the ignorant and unwary are enticed into the Roman Communion, is that in it alone is to be found definite, unvarying teaching. Will you therefore publish the following extracts from Keenan's Catechism, published with the official approval of John Hughes, R. C. Archbishop of New York, demonstrating that the dogma of the infallibility of the Pope, lately added to the creed by the Vatican Council, is inconsistent with the previous teaching of the ecclesiastical authorities:

Question. Must not Catholics believe the Pope to be in himself infallible?

Answer. This is a protestant invention, it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is the Bishops of the Church.

Yours, etc., E.

WHAT IS SCHISM?

[To the Editors of the Church Guardian.]

SIRS,—Will you, or some one of your many readers, answer the question at the head of this letter?

St. Paul says: "There should be no schism in the body." And we pray every Sunday to be delivered from it. It must, therefore, be something to be avoided, and the question is what is it? I was taught years ago that it is a breaking off from the Church. But it surely cannot be that, for if I venture to speak of any of those who have done so as schismatics I am denounced by some of my brother Churchmen as uncharitable; and we know that the truth cannot be uncharitable. And then I find the "Reformed" Prayer Book contains the same petition against schism as ours does. And, consequently, I am "at sea." Please set me right, and oblige,

A GREENHORN.

THE WORK OF THE CHURCH.

[To the Editors of the Church Guardian.]

SIRS,—There seems to be a strong and growing feeling of late among the clergy that, as the ordinary fashion of visiting is productive of very little good, it would be far better to increase the number of Church Services, and to throw open God's House, that those who so desire it may have more frequent opportunities of worshipping Him in public.

Far be from me to find any fault with, or to place any impediment in the way of our clergy, who, as a rule, are conscientious and laborious in the discharge of their onerous duties; nor do I wish to say one word against the frequency of the public worship of God; indeed, I am persuaded that the doors of the Lord's House should never be closed, so that if public prayer is not going on those who wish it may enter the sanctuary to offer up their private devotions; but at the same time I would wish to raise my feeble voice against less regard being paid to individual members of the various parish-

es who may be unable to attend week-day services, and against less attention being given to the special and peculiar needs and necessities of individual members of Christ's Church.

No clergyman can expect to succeed in his work unless he know and frequently converse with every member of his congregation.

It is not enough that he preach the most touching and soul-stirring sermons, or that he have his church open for frequent prayer, he must be known out of the pulpit as well as in it, he must lead his people in prayer in their own houses as well as in the sanctuary.

What is wanted is not less visiting but a different kind of visiting. We want less fashionable calling and more clerical calls made, when even the gossipy Mrs. A., and the worldly Mrs. B., and the fashionable Mrs. C., as well as poor, sickly Mrs. or Miss D., may have a chapter in God's Word read by their pastor, and some direct words spoken to them about their soul's eternal interests, and some work suggested to them which may be done for their Master and Saviour.

And we want our shops and offices visited so that both employer and clerk may be made to feel that he is known, and is being looked after, and that his minister, if he himself is not, is anxious about his soul, and would have him interested in its welfare.

I know the clergy, in many cases, do a great deal of visiting, but it is done principally among the poor.

But the rich have souls! The middle-class have souls! The well-dressed and well-fed have souls! And I am not so sure but what many of the poor who are being constantly visited need it less than a large proportion of the other classes named.

It is all very well to talk of bringing the Church's claims and Apostolical position more prominently before the people,—and this ought not to be neglected,—but let it never be forgotten that no success can be expected, and no blessing can follow from ministerial labors unless individual hearts be converted to God and individual lives be devoted to His service, and this can best be promoted by direct and personal appeals to individuals.

A CHURCHMAN AND
A LOVER OF SOULS.

Did you ever know a Christian send for an infidel to comfort him on his death-bed? But who has not known, again and again, of infidels sending for some Christian to point them to a better hope in that dark, dread hour of death.

The death-beds of infidels sometimes tell terrible truths. Voltaire was a great infidel. He scoffed at the Bible while in health; but Voltaire lay at last on his death-bed, and did he scoff then? No! the terrors of his dying hour were dreadful to behold.

The person who nursed him in that illness, when afterwards asked to attend another sick man, replied, "Is he a Christian?" She had seen one infidel's death-bed—she had made up her mind that she would never see another.

Marriages.

CONROD—BRUNSWICK.—At St. Luke's Church, Hubbard's Cove, on the 8th inst., by the Rev. Henry Stainer, Rector, James E. Conrod, of Hubbard's Cove, to Jane A. Brunswick, of Head Harbour, St. Margaret's Bay.

CUNNINGHAM—MCKIE.—On Saturday, 8th inst., at St. George's Church, by the Rev. James B. Uniacke, Rector, Harry Cunningham, Esq., S. S. Faraday, to Mary E. McKie, of Halifax.

Deaths.

THOMPSON.—At Waverley, on the 10th inst., Joseph Thompson, Esq., aged 50 years, a native of Worthington, England.

B. H. M.

Received, Nov. 1st, from Rev. J. J. Ritchie, Annapolis, collected at Deanery Meeting, to be funded for a Nova Scotian Missionary to the heathen, \$21.21 net.

WM. GOSSIP,
Treasurer B. F. M., Diocese N. S.