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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.

Vol. IV.—No. 20.]

HALIFAX. WEDNESDAY, SEPTEMBER 13, 1882. WINNIPEG.

[One Dollar and a Half a Year.]

"WHO ARE CHRISTIANS?"

The *Alliance* asks the question, and then answers it to its own satisfaction at least: "A Christian is, technically and intellectually, one who believes that Christ is the Son of God." Such a definition may do for those who deny the Kingdom, whose only notion of a Church is that it is a voluntary "society" or "sisterhood of societies." According to their supposition a man becomes a Christian *privately* whenever he chooses; and ceases to be one whenever he chooses. The matter may have some relation to the man's attitude towards Christ; but they do not think of it in reference to the King who rules over the subjects of His Kingdom. This theory of the Congregationalists has become very popular in "the States." It is that a man becomes a Christian on his own motion privately, and then, because he has become and is *already* a Christian, he joins some "society," the "M.E." or "U.P." or any other that he may prefer, as a matter of inclination; or if from any higher motive, only that he may obey the command as to Baptism and the Lord's Supper, and help in the work of some one of these "societies." The knowledge of a Divine Kingdom ruled over by its glorified King; a Kingdom with its Constitution, order, officers, laws, sacraments, duties, privileges, blessings, graces, helps and mercies—this has largely passed out of the thought of the modern sectarian. Believing that "Christ is the Son of God," does not necessarily make a man a Christian. No man is a Christian, who is not a "member of Christ"; and no man can be made a member of Christ, save in the way appointed by Christ—that is, by baptism into Christ. Reading the Bible does not make one a Christian. It is not said "believe in the Bible, and thou shalt be saved," but "believe in the Lord Jesus Christ," and "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It is a man's attitude towards the King and membership in His Kingdom, that makes him a Christian. No man is a Christian, who does not belong to the Kingdom; and the one only way of getting into it is the way ordained by Christ, that is by Holy Baptism. It makes a man "technically" a Christian, a member of Christ, while, being "led by the Spirit of God" makes him a living member of Christ. A man may believe in Masonry; but that does not make him a Mason. He may read all the books that were ever printed about Masonry, but that does not make him a Mason. He may know a hundred times more about the order than many a member of it, and yet not be a Mason for all that. What does make him a Mason? Initiation into the order, that does, and nothing else does or can. So, by initiation into Christ's Kingdom, a man is made a Christian, for good or ill. It by no means follows that he will be a good Christian, but "technically" (to use the phrase of the *Alliance*) the baptized man is *always* a Christian. As such, God judged him, and will judge. For the blessing received, he will answer in the dreadful day of judgment.—*Living Church.*

THE SPIRITUAL CONFLICT.

We know of this conflict without the need of Revelation. Let no one say who is not a Christian, "I don't hate a good thing; on the contrary I admire a good life." So far as I understand, it is the power of God in them rather than their own hearts.

What influences God may bring to bear upon those outside of the Covenant we do not know. Some ask if poets and philosophers do not furnish us thoughts that are good and an aid to us. Yet I am sure that as far as their work is of this nature, they do it not in the spirit of man, but in the Spirit of God.

The spirit of hatred killed the prophets; struck down God's altars; seized and burned His written records. It delivered the Lord to be crucified, and killed Stephen. There were various reasons given for taking the life of Christ. Some disliked the doctrines He taught, and others His growing power. But the real reason was that they hated Him, because they saw themselves so base and hollow when they came into His light. The reality of goodness in Him, maddened them. His words and works, stung them. The goodness in Him and He being very God, were a substantial reason for their hating Him.

We have practically the same experience now. Over the way, lives a bad man who enjoys his ill-gotten gains. There is discontent and malice in his heart, and he cannot look at his good neighbor without a feeling of hatred. He would lead his neighbor to some mount of crucifixion if he could.

Leaving individuals, and turning to the times, there is found a marked hostility to the Gospel of Christ, call it by what name you will. There is an attempt to cast out our Sacred Religion. When this country was in its infancy learning and religion were put on an equality. Now, in its ripeness, religion is told to go its own way. Men declare, and I stand here to dispute it, that the State alone should provide Popular Education and leave no place in education for the Church. They also say that Church buildings should be taxed as factories and workshops are taxed. France eliminates Religion from its schools, and in Germany a teacher may teach what he pleases.

This means not indifference merely, but something more. Call it liberal thought, or greater liberty, it is, after all, a spirit of hatred to the highest form of Truth. It is a curious spectacle that while an effort is being made by the Church to Christianize the Pagans of Asia and Africa, another force is seeking to Paganize the Christian world.—*Bishop Littlejohn.*

CHRIST'S METHOD IN ESTABLISHING HIS CHURCH.

Why it was, that our Blessed Lord chose to establish His Church through the practice of His Inspired Apostles, rather than a positive command, is an important question. Most certainly it would have prevented much controversy, had it been announced that there are just Three Orders in the Christian Ministry; that there are just two Sacraments; that Infants are to be baptized, etc. And so also in respect to the Doctrines of the Christian Faith, as the Trinity, the Atonement, etc., etc.

But He did not choose to put an end to Judaism, and inaugurate the Christian Church in this way. And yet as Moses was forty days on the Mount receiving the pattern according to which all things in the Jewish Service were established, so the Saviour after His Resurrection, remained on earth during the Great Forty Days; and gave 'Commandments unto the Apostles whom He had chosen.' (Acts i 2d). And He promised them the Holy Ghost, who should bring all things to their remembrance

whatsoever He had said unto them. (St. John xiv. 26). He bade them "not depart from Jerusalem, but wait for the promise of the Father." He told them "Ye shall receive power" after that the Holy Ghost is come upon you" (Acts i, 4, 8). He gave them that "power" on the Day of Pentecost; and then sent them forth to establish His Church in all the world, according to the "pattern" or "Commandments" which He had given them.

How they established the Church in its Faith, in its Ministry, in its Sacraments, and in its Worship, is not a matter of mere opinion, or of fancy; it is simply a question of fact, and to be determined by an appeal to historic evidence.

The Three-fold Order and Succession of that Ministry are as well attested as any other fact of ancient History. The genuineness of the received Canon of Holy Scripture, and the change of the Sabbath from Saturday to Sunday, are not more certainly assured.

Eusebius, the great historian of the Early Church, gives the Succession in all the principal Churches, as in Jerusalem, in Antioch, in Alexandria, and in Rome, down to the time of the Council of Nice, A. D. 325. It was required of every Bishop, that he be able to trace his descent from the Apostolic line; and at the Council of Nice a Canon was enacted:—"Let a Bishop be ordained by two or three Bishops." (Canon IV. Council of Nice, A. D. 325).

It is easy enough, and common enough to deny the doctrine and the fact of the Apostolic Succession; but the doctrine itself is a necessity.—*Guar.*

OUTWARD ACTS OF WORSHIP.

To bear our witness, we should treat God's house, God's service, God's table, God's ministers, and all that appertains to them, with strictest reverence, and give to our religion the very best we have. We do these things, and pay attention to these details, not for the sake of doing it, but for a high and holy purpose, namely, to witness before an irreverent and unbelieving world, that we at least believe in the reality of unseen truths and persons. Moreover, we all recognize the fact that more permanent instruction is given to the young and to all, in fact, through the eye than through the ear. More effect is produced by the practice of reverence even in little things, than by many sermons bearing upon that duty, but without definite mention of particulars. Such formality is of a like character with His who submitted to an outward rite, not ordained of God, because it became Him thus "to fulfil all righteousness," to show himself willing to observe all which was appropriate and of moral influence on the people.

I speak of these comparatively little things because I have observed that such mention is not entirely unnecessary in some parts of the diocese, and I have hesitated the less to do so, because in the great essential of the unity of the faith and loyalty to the church, there is so much to commend without any reservation whatever. Of the tithing of mint, anise and cummin, our Lord, let us remember, deliberately said, "This ye ought not to leave undone," even when the weightier duties were most faithfully performed.—*Bishop Whitehead.*

The order of Suffragan Bishops is resuming its ancient position in the English Church. The time is not far distant when probably every Bishop of a diocese will have his coadjutor.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

It is proposed to hold a "Retreat" in Windsor for Clergy in New Brunswick and Nova Scotia and Divinity Students during the first week in October. It will be conducted by one of the "Society of St. John the Evangelist." Those wishing to attend will communicate at once with Archdeacon Gilpin, Halifax.

RAWDON.—The Bishop visited this Parish for the purpose of administering the Rite of Confirmation on Sunday, August 27th. The morning was somewhat dull and cool, but during the forenoon the sun came out, and the day proved to be all that could be desired. Long before the hour for service people were to be seen approaching the church from every quarter, and by half past ten the church was literally packed. Every available bench and chair was brought in, and yet many had to stand during the whole service, and even standing room was very difficult to find, some having to stand in the Vestry. The Bishop addressed the candidates in his usual impressive manner, urging them to consider well the nature of the Rite, and to remember that the amount of blessing each received would depend upon the preparation of the individual heart. In the afternoon the Rector drove the Bishop over to Stanley, a distance of five miles, where another fine church awaited him. Here again his Lordship delivered a most earnest and affectionate address to the candidates. Service over, his Lordship was driven back to the Rectory; and after tea another service was held in the Parish Church, the Bishop being the preacher. A large congregation assembled, and the service was very heartily rendered. "Onward, Christian Soldiers," was sung as a processional, the other hymns being 242 and 169 A. & M., the anthem being "I will lift up mine eyes," by Dr. J. Clarke Whitfield. The number of candidates presented were—Parish Church, 14; Stanley, 11. Total 25. But what is very discouraging to the Rector, only seven of this number are males. We can only hope for better things next time. The Parish Church has recently been shingled and painted and Stanley Church painted, consequently the people may be excused if they feel a little pride in the present appearance of the Parish. Notwithstanding that the Bishop delivered two long addresses, preached three sermons and drove ten miles, he was "up and off" early next morning so as to return to Halifax by the morning train, leaving behind him a "good impression," not among Church people only, but also among many who are outside the Church's pale.

DARTMOUTH.—The corporation advertize for tenders for the erection of a rectory, and propose to erect at once. The church, which has been closed for repairs, was opened on Sunday last, and the large congregations present at both services expressed themselves highly pleased with the appearance of the interior. It is very gratifying to be able to record the evident good feeling and liberal spirit which is being shown in many Parishes in the enlargement and beautifying of their churches. May the spiritual fabric be no less abundantly cared for.

WALTON.—A. McN. Parker and J. W. Stephens, Esqs., Chapel Wardens of St. Matthew's, Walton, hereby acknowledge receipt of \$100.00 from Foster Parker, of Georgetown, Colorado, towards defraying cost of Parish work. This young man is the second son of W. Dixon Parker, Esq., Superintendent of Whale Creek Sunday School. The thoughtful act is deserving of notice, and it would be well if the numberless young men leaving this Diocese, when they work in localities where the Church cannot attend to them, would consecrate a part of their earnings to God by aiding in maintaining the services in the Parish where they became "children of God," and where their hearts' affections are centered. Mr. Foster Parker has expressed his intention of remitting the above sum yearly while working away from home, unattached to any parish church. May God bless him with health and strength and His best spiritual gifts.

LONDONERRY MINES.—The annual Flower Service for the children of the Parish was held in Saint Paul's on Sunday, the 3rd inst. The children, each with a small bouquet, walked in procession from the rectory to the church near by, bearing three banners and singing as a processional hymn "Onward, Christian soldiers," etc. After a short service the children reverently proceeded to the chancel steps and presented their bouquets, each one of which was placed in a perforated device of wood work emblematical of the Blessed Trinity. A sermon was then preached upon the text "Consider the lilies." Even greater interest was manifested by the congregation on this than on the two previous occasions when such services were held.

LUNenburg.—The streets of our town on the morning of the 6th inst. presented quite a gay and attractive appearance, denoting that something out of the usual course was expected. Crowds of people were to be seen in the neighbourhood of the residence of W. N.

Zwicker, Esq., or wending their way to St. John's Church. The event of the day was the marriage of James Fraser, Esq., of Halifax, to Miss Frederica Zwicker, eldest surviving daughter of Wm. N. Zwicker, Esq., of Lunenburg. Flags were to be seen on every hand waving in the gentle morning breeze from vessels in the harbor and from conspicuous places in the town. From the centre of the line of flags, which extended across the street from Mr Zwicker's residence, was suspended a bridal wreath, in the centre of which was displayed the family coat of arms. The floral decorations both at the house and the church were very attractive and much admired. The officiating clergy were the Rev. H. L. Owen, Rector of the Parish; the Rev. Wm. LeBaron McKiel, of the Diocese of Fredericton; the Rev. J. A. Kaulbaelt, of Truro, and the Rev. Mr. Harris, Curate of Lunenburg. The bridesmaid were Miss Fannie Zwicker, Miss Shreve, Miss Wilhelmina Zwicker, and Miss Annie McKiel. The groomsmen were Messrs. Arthur and Norman Zwicker. After the ceremony, amid the booming of the guns on Battery Point and the ringing of the church bell, the bridal party, with the invited guests, returned to Mr. Zwicker's house where the wedding breakfast was spread. Amid the oft-repeated good wishes for their health and welfare, and showers of rice, the young couple, accompanied by many friends in carriages drove away to Chester. The bridal tour will embrace New York, Niagara, with other places of note.

PRINCE EDWARD ISLAND.

CRAPAUD.—A most successful tea was held on the 28th ult. on the grounds of D. W. Palmer, Esq., to raise funds to pay for repairs and alterations on the rectory. The rector, in an address on the Sunday previous, stated that it was necessary to have the money, if possible, at once, and as the haying would soon be on, he suggested a tea to be held on the following Friday. Of course we were all taken by surprise, but the ladies, as usual, went willingly and energetically to work, and after three days' preparation gave to the Church Warden as the result of their effort between three and four hundred dollars—all expenses being paid.

A PUBLIC catechizing of the children of St. John's, Westmorland, and Victoria Sunday Schools took place in St. John's Church on the evening of the 9th after Trinity.

DIOCESE OF FREDERICTON.

CLERICAL CONFERENCE.—The clergy of the Dioceses of Nova Scotia and Fredericton are cordially invited to attend a Conference which will be held (D.V.) at St. John, N. B., on Tuesday and Wednesday, October 24th and 25th, 1882. The Rector of Trinity Parish has kindly offered the use of Trinity Church and School room for the services and meetings, and accommodation will be provided through the hospitality of the Churchmen of the city of St. John. The Most Reverend the Metropolitan of Canada has consented to act as President of the Conference; the Lord Bishop of Nova Scotia and the Right Reverend the Bishop-Coadjutor of Fredericton will act as Vice-Presidents, and the committee of management consists of Rev. G. Goodridge Roberts (Chairman), Rev. Canon Brigstocke, Rev. Canon Medley (Secretary).

TIME TABLE.

7.30 a.m.—Holy Communion. Offertory for the expenses of the Conference.
10 a.m.—Address by the President. Subject I.—Worship. 1st paper—"Congregational Worship," Rev. Rev. John Ambrose. 2nd paper—"How best to attain it," Rev. John Ambrose.
3 p.m.—Subject II.—Parochial Organization. 1st paper—"Associations," Rev. Francis Partridge; 2nd paper—"Sunday Schools," Rev. G. M. Armstrong.
5.30 p.m.—Prayers.
8 p.m.—Public Service and sermon.

WEDNESDAY, OCTOBER 25th.

9.30 a.m.—Prayers.
10 a.m.—Subject III.—Missionary Work. 1st paper—"Woman's work," Right Rev. Bishop-Coadjutor of Fredericton; 2nd paper—"Missionary effort an essential to Parish work," Rev. W. E. Gelling.
3 p.m.—Subject IV.—The Spiritual Life. 1st paper—"The true ideal of it," Rev. P. J. Billeul; 2nd paper—"Helps and hindrances to it," Rev. J. Padfield.
5.30 p.m.—Prayers.
8 p.m.—Public Meeting.—(1) Address from President, (2) Paper by Rev. F. R. Murray. Subject—"How to interest the people in the life and work of the Church." Rev. G. W. Hodgson and Rev. A. J. Townend will give speeches on the same subject.

The following gentlemen have kindly consented to lead a discussion on the aforementioned subjects:—Worship—Revs. T. E. Dowling, Canon Brigstocke. Associations—Revs. D. C. Moore, J. Cam'bell, G. G. Roberts. Missionary Work—Revs. Theo. Richey, T. Neales. Spiritual Life—Revs. Canon Maynard, R. Shreve, L. G. Stevens.

N.B.—After the selected speakers have closed their remarks any brother present who sends in his name to the President will have the privilege of speech for ten minutes. All clergymen desirous of attending the Conference will send in their names as soon as possible to the Secretary.
REV. CANON MEDLEY,
Rector of Sussex, N.B.

FREDERICTON.—The deep anxiety of our Venerable Metropolitan, caused by the long and serious illness of Mrs. Medley, has been warmly shared by this whole community, and earnest prayers for her restoration to health have ascended from many hearts, especially of those who have so often experienced her loving sympathy and help in sickness, in sorrow, or in poverty. The prospect of her recovery has grown brighter within the last day or two.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

YOUR news item column, so far as this Diocese is concerned, seems to have disappeared; probably it is that your correspondents have not found leisure after their return from their summer vacation. Their congregations are gathering in, and fresh work is coming before them.

OUR BISHOP takes no vacation; he has not even made the trip to Europe that Bishops customarily make soon after their consecration.

THE annual report of our last Synod is out. The Address of the Bishop is one, as all his have hitherto been, exhibiting tact and practical wisdom, avoiding all things polemical, and dwelling on those points that pertain to the Diocese and its ministrations alone. Judging from the many asterisks put to the names of the Lay Delegates, the Synod must have opened with a very slim attendance, and upon calculation we find that one hundred and thirty-two were absent when their names were called, leaving only eighty-eight as present, and of these more than one-half were city residents. How does this tell upon the question of confining country churches to elect their delegates from within their own bounds? A sentence or two from the Bishop's words on catechising will bear repeating and also insertion here; for coming from such a Bishop they may influence in the right direction such persons, for example, as that student in the Montreal Theological College, who, by a correspondent in your columns, is said to have been refused, or found himself unable to teach, in one of our City Sunday Schools because he could not accept the Church Catechism, being an unbeliever in it. The Bishop says, speaking of catechising, "You cannot have a better formula than our Church provides. It contains pure doctrine in concise language, and is eminently practical in all its teaching. It admits of enlargement by explanation and illustration from Scripture, whereby it can be made instructive to both old and young."

THE Rev. Fred. Robinson, of Abbotsford, has departed for a tour in Europe. The Rev. R. Irwin, of Rougemont, and others, will take his services during his absence.

THE foundation or corner-stone of the new church in Huntingdon, for which Rev. T. A. Haslam has been canvassing and working during the last summer, was laid by the Lord Bishop about a fortnight ago.

TRINITY CHURCH on Sunday 3rd had the first services of its new Rector, the Rev. W. L. Mills, M.A., late of St. Johns. This reverend gentleman has done a good work in St. Johns, and it is with great regret on both sides that the parting has been made. He has been able to teach the congregation over whom he was placed to realize under God what the worship of God is, and their duty and privilege to sustain that worship liberally and faithfully. Doubtless he will do the same among the people whom he will gather around him anew. The choir is to be under the direction of Mr. Fred. W. Mills, organist, late of St. James the Apostle's, which he has just resigned. As a musician he ranks high. What with an eminent "Mills" in the pulpit and a talented one at the organ, there is ground for believing that Trinity Church will once more have large congregations, and certainly better, heartier and more churchly services than ever. While speaking of this church under its new auspices one cannot but think it strange that in all the Episcopal utterances, both in "charges" and in the sermons from the pulpit, all reference to the work of the Rev. Mr. Walters, who kept open this church, and who gathered a good congregation during its financial troubles, has been studiously suppressed; apparently. When questioned on this, one has to answer that it looks as if the Bishop considered Rev. Mr. W. as an ecclesiastical Bedouin, having no relation to him or the churches around.

THE RIGHT REV. THE BISHOP of New Hampshire has been sojourning within the borders of this Diocese,

spending the summer months at Vale Perkins, on the shores of Lake Memphremagog. Not being in health, he confined himself to his place of sojourn, saving when he preached once at St. Paul's, Mansonville, and on the Vigil of St. Bartholomew gave a graphic, instructive and attractive lecture on the Prayer Book, it being the anniversary of the day when the Prayer Book, as we now know it, was ordered to be used in the realm.

REV. MR. SWENNY, Incumbent of St. Luke's, has recovered from his long illness and has resumed duty.
(Continued on page 10.)

DIOCESE OF NIAGARA.

(From our own correspondent.)

THE REV. THOS. GEOGHEGAN, Missionary at West Flamboro', has returned from a holiday to Ireland.

BURLINGTON.—ST. LUKE'S.—HARVEST FESTIVAL.—The annual Harvest Thanksgiving Service and Festival was held in this Parish, of which Rev. Canon Belt, M. A., is Rector, on the 31st August. The church was beautifully decorated with flowers, fruits and evergreens. The decorations of the chancel were especially tasteful. Full choral Evensong was sung by Rev. C. E. Whitcombe, (Stony Creek), supported by a strong choir of male and female voices. Rev. A. H. Baldwin (Toronto) preached. We noticed among the clergy present, Rev. Rural Dean Bull and Revs. J. Francis, T. Geoghegan and F. E. Howitt. A handsome offertory was made.

HAMILTON.—ST. LUKE'S MISSION.—Last winter Rev. C. H. Mockridge, Rector of Christ Church Cathedral, with the aid of his congregation, purchased a building in the north part of the city, and removed it to a site north of the Cathedral, with the intention of opening Mission Services for the thickly populated portion of his Parish, where reside artisans and mechanics. A few weeks ago the Mission was organized, and put under the charge of the Rev. F. E. Howitt. Regular Sunday Services are now held, the congregation is rapidly growing, and a flourishing Sunday School is organized. A free church set down in the midst of the population is the way to reclaim the wanderers from the Parish Church.

HAMILTON.—CHURCH OF THE ASCENSION.—It is generally understood that the Rev. Canon Carnichael, who removes in October to St. George's, Montreal, will be succeeded by his brother, at present doing duty in Ireland.

DIOCESE OF HURON.

(From our own Correspondent.)

The Bishop of Huron who has been in England since June last is expected home in a few days.

Rev. Canon Innes, Rector of St. Paul's, London, who has been acting as Commissary in the absence of the Bishop, has won golden opinions from the clergy for the administrative ability that he has evinced, and for the time and attention he has given to Diocesan affairs.

The Synod of the Diocese postponed from the twentieth of June on account of the general elections which took place on that day, will meet on Tuesday, September 26th. A canon on Discipline and several other matters of importance will engage the attention of the Synod.

WINGHAM.—Rev. W. Hill of Blenheim has been appointed Rector of this Parish.

SARNIA.—The Church in Sarnia is making great progress under the active and earnest ministry of Rev. T. H. Davis. It is proposed to build a new Church on the site of the present edifice, and it is intended to do so without incumbering the Parish with debt. The Sunday School has increased from sixty scholars to nearly three times that number during the four months Mr. Davis has had charge of the Parish.

CHATHAM.—Christ Church, Chatham, of which Rev. N. H. Martin is the Assistant Minister in charge, has been renovated and decorated, and was reopened for service on Sunday the 27th of August, when Rev. Canon Innes, Ecclesiastical Commissary, preached. The Sunday School of this Parish is one of the largest in the Diocese, and the Sunday School building is said to be a model of its kind.

Rev. Styleman Herring, M. A., Vicar of St. Paul's, Clerkenwell, London, England, is on a visit to this country with a view to acquainting himself still further with its capabilities as a home for emigrants, and also to visit those in various parts of Canada he has been instrumental in sending here. Upwards of 4,500 persons have been sent to the Colonies, particularly Canada, through the efforts of the Society of which Mr. Herring is Chairman. He is greatly impressed with the progress made since his visit to Canada twelve years ago, and also with the great openings and development of Manitoba and the North West. The growth of this part of Canada is illustrated by that of Winnipeg, the gateway of our Western territory. The population has increased from 12,000 last year to 30,000 this, and the assessment roll from \$9,000,000 to \$30,000,000 in the same period. Mr. Herring preached on Sunday last in St. Paul's Church, London.

DIOCESE OF ONTARIO.

[From our own correspondent.]

OTTAWA.—Appointments.—The Bishop of Ontario has appointed two of the lately ordained deacons to the following Missions in the County of Renfrew.—The Rev. S. Daw to the Mission of Beachburgh, and the Rev. A. W. Mackey to the Mission of Rockingham. The last named is a new Mission, situated about forty miles back of Pembroke.

THE Rev. S. McMorine, B. A., of Bells' Corners, has for some weeks past been holding Divine Service in a private house at Britannia, a little watering place near Ottawa, much to the gratification of many of its transient residents.

PERSONAL.—The following address was presented to Mrs. J. F. Simpson, by the ladies of the choir of Saint Paul's Church, Rochesterville, on the eve of her departure for Emerson, to join her husband, who fills a good position on the Canadian Pacific Railway at that point:—

"DEAR MRS. SIMPSON,—Hearing that you are on the eve of departing to the 'Great Lone Land,' we, the ladies of the Choir of Saint Paul's Church, avail ourselves of this opportunity to express to you, in this humble way, our appreciation of your genial nature and valuable services in aiding to praise our Great Creator for his manifold blessings to us, and to have the pleasure of wishing you God-speed on your journey. Though in the land of the setting sun, we heartily wish that, in wending your way through the dim future, your pathway may always be bright with glorious sunshine, and that we shall have the opportunity of meeting again in this 'mortal coil,' but should fate decree otherwise, that we shall enjoy that grandest of all pleasures of meeting in the heavenly Canaan, never to part. With our kindest memories we bid you good-bye."

The address was signed by the ladies of the choir, and was accompanied by a very handsome time piece.

KINGSTON.—Mr. R. W. Burns of the Saving's Bank Department, Post Office, Kingston, has been notified that he successfully passed the examination held in May last, for a second-class certificate granted by the Church of England Sunday School Institute for teachers. The examination was a very difficult one.

THE Rural Deans met on Monday, the 4th of September, at Saint George's Hall. There were present the Venerable Archdeacon Jones, of Napanee, and Rural Deans F. W. Kirkpatrick, M. A., of Kingston; R. Lewis, M. A., Rector of Maitland; E. H. M. Baker, of Desoronto, and A. E. Nesbitt, of Smith's Falls. Arrangements were made for holding the Annual Missionary meetings next winter. The various Diocesan Committee Meetings will be held this week. It is said that the status of ex-Archdeacon Parnell, as a clergyman, will be considered during the present session here.

CHRIST CHURCH, Catarqui, has been made still more perfect by the addition of a handsome new pulpit which has just been erected. The base of the pulpit is what is known as the spiral pattern, and is very nicely carved. There are eight brass pillars with walnut capitals and bases which support the body of the pulpit, and a very handsome

brass pulpit desk, similar to the one in Saint George's Cathedral, Kingston, puts the finishing touch on this beautiful piece of workmanship, which has been erected by subscription.

(Continued on page 10.)

DIOCESE OF ALGOMA.

DEAR MR. EDITOR,—May I ask space in your columns for a brief narrative of a second visit paid by the Bishop of Algoma to the Indian Settlement at Garden River, in fulfilment of a promise made at the 'powwow' held 28th of July, as on this occasion the number of visitors was increased to fifteen by accessions from the families of the Bishop and his Commissary, the Rev. E. F. Wilson. The sail down the river in the "Missionary" (a little craft which has done twenty years' service for the Church on Lakes Huron and Superior, and needs to be superannuated and provided with a successor) was very delightful, thanks to the lovely scenery, the bright summer weather, and a general understanding that any passenger who did not contribute something to the general enjoyment was to be summarily dealt with by being thrown overboard. Garden River was reached about 6 p. m. on Saturday, August 26th, the tent pitched, the vacant Mission House occupied, fire lighted, water brought from the river, and other preparations made for the night, the boys of the party voting with true tramp-like instincts, that they preferred the luxury of slumbering in the new mown hay in the barn. After tea, under the shade of a spreading pine tree, the Bishop and Mr. Wilson spent some time visiting some of the Indian homes, among them that of an old man of 80, who had been blind for four years, but bore his affliction, aggravated as it was by other trials, with an uncomplaining submission which taught his visitors a lesson not to be soon or easily forgotten, furnishing as it did a striking example of the power of the Gospel of the Grace of God to lift man, savage and civilized alike, above the worst and sorest of the ills of life. Another dwelling visited was that of Chief Bukkweyyenene, already well known to Churchmen as the representative man of the Ojibbeway, who accompanied Mr. Wilson to England some years ago, and awakened so much interest there. On his table his Indian Testament lay open, his constant study in which, he told us, he had taught himself to read his own tongue. This was too good an opportunity to be lost, and so some time was spent by the Bishop and the old Chief reading alternately, each glad to find that he was quite intelligible to the other. At 9 p. m. all assembled in the little church, and there, by the light of "a lantern dimly burning," and amid a holy calm, unbroken save by the rumbling of the leaves at the open windows, joined in the evening sacrifice of prayer and praise. The night passed by peacefully, disturbed only by a false alarm of "bear" maliciously concocted by Mr. Wilson for the benefit of the juveniles of the party. Soon after breakfast the tinkling of the church bell was heard, and presently little groups of two and threes were seen assembling and passing into the sacred building with a quiet, silent reverence which would put to the blush the demeanor of some professing Christians. The service, with the exception of the old Testament lesson and the sermon, which was, of course, interpreted, was in Ojibbeway, the Bishop reading the ante-Communion Office, and old and young listened attentively as the preacher told the story of the brazen serpent, and through it pointed his dusky hearers to Him who said of Himself, "If I be lifted up, will draw all men unto Me."

After a hasty lunch, the Bishop set out on a ten miles drive behind a most unmanageable horse, over a fearfully hilly road, through a thickly wooded country, where not a human habitation was visible all the way, to hold service at Victoria Mines, one of the outstations attached to Garden River, where about twenty-five or thirty men are at work. Owing to unavoidable delays the Mines were not reached till 5 p. m., by which time the little congregation had dispersed; but they reassembled with great alacrity at 7 o'clock in the large room of Mrs. F.'s pleasant and spacious boarding house, and worshipped devoutly, after giving very attentive heed as the Bishop spoke of the crosses and diffi-

cilities to be encountered both in entering on, and afterwards in living the Christian life.

After a hurried visit to the mine on Monday morning under the guidance of Captain S. who, with his good wife, had entertained the Bishop most hospitably, Garden River was reached by noon, in good time for the great event of the day, viz., a feast and "pow-wow," at which the Indians had arranged to welcome the Bishop, and in accordance with time-honoured custom give him his new name. At 3 p. m., the bell was rung, the flags hoisted, and the whole party ushered into the schoolhouse to find the platform furnished with chairs brought from the neighbouring houses, the most ornamentative in the centre carefully reserved for the "Kechemakeda-Wekoonukya," i. e., "the big blackcoat." John E. was master of ceremonies, and he discharged his duties very efficiently, seeing that the table was kept well supplied with dishes, and with guests, the latter being arranged according to seniority of rank and age, from the bishop and his party and the chiefs and older squaws who occupied the first table, down to the smallest children. By the time the feast was over the sun was setting. Now came the more serious part of the proceedings. First of all, the table was put aside, and the benches arranged; then the signal for the pow-wow was given on the drum, and all who could find space to sit or stand crowded in. A few moments' silence followed (Indians are very slow and deliberate in their movements), and then Chief Bukkwuggene rose, advanced to the platform, shook hands (an invariable preliminary to an Indian speech), and said, "Chief, principal man, brothers and sisters, we were told many days ago that our new Bishop was coming among us, and we decided to have a cup of tea with him. Now, he has come, and he has eaten and drunk with us. Now (turning to the Bishop) we are glad that you have come, and that you have told us the Gospel." His way being paved by the brief introduction, the Bishop addressed them, saying that he thanked them for the feast they had prepared, and the very kind welcome they had given to him. When Jesus Christ was on earth, Matthew the publican and others made feasts for Him; and as the Indians had received him in Christ's name, and for His sake, therefore, they would receive the fulfilment of the promise which Christ gave, that "whoever gave to a disciple a cup of cold water only, should in no wise lose his reward." At his last visit he had told them he would go to school and learn their language, and he had done this, and as he had a good teacher, Mr. Wilson, who was very kind and had not punished him yet for being stupid, he had been able to read part of their beautiful service to them yesterday in their own tongue, but he was not sure that they understood him, as it was a hard language to learn, and had many big words in it which he was afraid would hurt his teeth, but he would persevere until he was able to preach to them. He had now some good news to tell them about their Church. A gentleman in Toronto, whom he had never seen, had sent him \$50 for their Church (great clapping of hands), and a lady in England had sent some money, of which he would keep \$50 more for them, (applause), and more he was sure was on the way, (for God never failed to hear and help his children who prayed to Him in their trouble and difficulty). He had heard that they were going to give him a new name. He had had two names already, first Edward Sullivan, then Edward Algoma, and he hoped that the new one would be a good one, and that he would not be ashamed to tell it to his friends and theirs in Montreal and Toronto.

After this the other old chief, a fine looking specimen of the aboriginal race, rose from his seat, and divesting himself of his loose scarlet jacket, put on a fantastic head-dress composed of eagles' feathers, then threw round his neck a blue ribbon with a heavy solid silver medal suspended from either end (one presented to his father by George III. and the other to himself by the Prince of Wales); then fastening on his right wrist an armband made of polecat skins he stepped on the platform, and, apologizing for the lack of a portion of his costume on account of the excessive heat, proceeded in highly poetic strains and with a fervid, impassioned manner, to which no description could do

justice to picture the glory of the rising sun—how at first the night is dark, very dark, and then the darkness clears a little and the light looks through, and the great sun appears creeping up slowly, higher and higher, from east to west, till the whole heaven is filled with his brightness, making all things glad. "So," said the old chief, turning suddenly to the Bishop, "has your coming been, and our hearts are glad because of the new light, and henceforth you will be called 'Tabahsaga'" (i. e., "spreading of radiant light"), and here he extended his hand and said, "Boozboo (i. e., "Good day"), Tabahsaga"—a salutation which was echoed by the others coming forward in succession and repeating the ceremony of hand-shaking. But this was not all. Very much to our surprise the old chief beckoned to the Bishop's wife to come forward, and going back to his former figure to bring out the idea of the soft, roseate hue that overspreads the sky before the rising of the sun, announced that her name should be "Misquahbenoogha," i. e., "rosy dawn," on which there was great applause, and a number of squaws came forward and confirmed the title given by going through the hand-shaking process again. The evening was by this time far advanced, but there still remained a part of the ceremony which could not possibly be dispensed with—this was the smoking of the pipe of peace. Its appearance and preparation was the source of great amusement among both whites and Indians, young and old, as they watched the Bishop keenly to see with what feelings he contemplated the coming ordeal. The pipe was no ordinary one, being about four feet long, the bowl carved out of stone and the stem of wood carved in twisted spiral form, dyed with alternate lines of red and blue. With this in his hand, duly prepared and lighted, old Shingwauk stood in the centre of the group, and first making sure that all was in due form by himself taking a few preliminary whiffs (for the pipe to go out before all have smoked is unlucky), presented it to each of the guests, beginning with the Bishop, who performed his part as well as could be expected from one who was a stranger to the noble (?) art, the others following his example, so far at least, in some cases, as putting the pipe to their lips.

This being the last scene in the strange and interesting drama, the Bishop addressed a few parting words of counsel to those present, through the interpreter, expressing the hope that as they had parted together very happily on earth, they might be permitted in God's mercy to sit down together, at the marriage supper of the Lamb. He then concluded with a toast, and the Benediction in Indian, after which our kind and hospitable entertainers dispersed to their homes, and the visitors returned by boat to Sault Ste. Marie, delighted with the exhibition, and more than ever convinced that, let sceptics misjudge or disparage them as they may, the aboriginal tribes to be found in the wilds of Algoma are just as fitted for the reception of the Gospel of Christ, and just as susceptible to its softening, saving, sanctifying influence, as the most refined and cultivated inhabitants of Montreal or Toronto. Will not the highly favored Churchmen of these cities furnish the Bishop of Algoma with \$1,000 to build a Church for these poor children of the forest in Garden River? E. A.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

DIocese OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—*Christ Church*.—Some of the ladies of the congregation very kindly arranged the house before the arrival of the Rector's family—put down carpets and got everything in readiness, so that Mrs. Pentreath had only to take possession. The thanks of the Rector and his family are due to those who so thoughtfully worked on their behalf. A parlor set, dinner set and various articles of furniture were very kindly given by the ladies.

PERSONAL.—The North-West is attracting the Clergy of other Dioceses who come here to breathe

the fresh air of the prairies during their vacation. Among the recent visitors to Winnipeg were the Rev. C. W. E. Body, M. A., Provost of Trinity College, Toronto, and the Rev. W. H. Hinde, Rector at Petrolia, Ont. Provost Body preached at the Cathedral, and was expected to preach at Holy Trinity and Christ Church, Sept. 3rd. These gentlemen went out to the end of the track as far as "Pile of Bones," which is to be the capital of the new Province. Its name is to be changed to the more euphonious but inappropriate one of Regina. The "City of Regina" will soon be "no mean city." A month ago it was an unbroken prairie, with a shanty or two. To-day the site for the Parliament Buildings has been selected, a brick residence is under contract for the Governor of the North-West, the Bank of Montreal starts there next week, and all this before the lots have been put on the market by the C. P. R. Settlers began to flock there as soon as it was definitely known that it had been selected as the capital of the new Province. Towns spring up here as if by magic. "Pile of Bones" will henceforth have a place in history undreamt of by the pioneer who passed along the lonely trail. Though 400 miles from Winnipeg, it is in the Diocese of Rupert's Land.

BIRTLE.—The Rev. J. J. Morion, late of the Diocese of Michigan, has been appointed by the Bishop to this Mission, in the place of the Rev. W. Dawson.

WINNIPEG.—*The first meeting of a Rural Deanery in the North-West*.—The Rural Deanery of Selkirk met in the Vestry Room of Holy Trinity. There were present Revs. Rural Dean Fortin, A. Stunden, E. S. W. Pentreath, S. Pritchard, and F. W. Greene. The object of the Rural Deaneries which the Metropolitan has recently organized in Manitoba differs somewhat from that of the Eastern Dioceses. They have been formed mainly to assist in the administration and better organization of the Diocese. They are not clerical gatherings for mutual edification, with sermons and missionary meetings, but business meetings of the clergy in certain districts to consider the work of the Church within their limits, to provide for vacant Missions, inaugurate new work, and recommend to the Mission Board and the Bishop practical measures. The Rural Deans are the advisers of the Bishop in their respective fields, and will keep him informed of the needs and progress of the work within their jurisdictions.

We subjoin the Canons which show the main features of these organizations.

On Rural Deans.

It shall be the duty of the Rural Dean, (a) To call meetings of the Rural-Deanery Chapter quarterly or oftener, and also Rural-Deanery meetings at such times as to himself and the Rural-Deanery Chapter may seem advisable, and to preside at the same.

(b) To visit every parish or mission in his Deanery, at least once a year, to confer with the clergy, churchwardens, and other officers of the church, and to inspect churches, churchyards, books, ornaments, utensils, parsonages, and other buildings belonging thereto, and note all additions, decays and delapidations; to ascertain how far buildings are insured and what amount of debt may lie upon any of them, and what steps are being taken for its liquidation; to inquire into the value and condition of any endowments or other property; to learn what public services are performed within each parish or mission, what is the average attendance at; and whether the families are being carefully and regularly visited, and how often the Holy Communion is administered, and the average attendance, and the whole number of Communicants within the Cure; how often, and when the sacrament of Baptism is administered, with the number of adults and infants baptized during the year; what Sunday Schools are in operation within each parish or mission, and the general condition of the same as to scholars, teachers, librarians, etc., and to furnish other statistical information desired by the Bishop or the Synod; to keep a book containing a record of the above for every parish or mission, and to send yearly, within four weeks after Easter, a report respecting the above matters to the Archdeacon in whose archdeaconry his rural deanery

lies for the ecclesiastical year ending with Easter Sunday inclusive.

(c) To carry out and superintend, with such assistance as may be necessary, the missionary arrangements of the Ruri-Decanal Chapter and communicate for the Chapter with the Bishop, Archdeacon and Mission Board, to visit parishes or missions, if needful, to arrange for raising the assessment of the Synod, or for an addition to the salary of the incumbent or missionary; and when there is difficulty, to endeavor to ascertain the cause, and if necessary communicate with the Archdeacon, Bishop or Mission Board.

(d) To give advice to the Bishop and Archdeacon when so requested on special matters, if necessary, in confidence.

(e) To inform the Bishop and Archdeacon, if necessary, in confidence, of any reports, conduct or proceedings affecting either any of the clergy or church workers individually or the church.

We shall continue the subject next week.

EASTERN CUSTOMS AND BIBLE TEXTS.

By REV. RICHMOND SHREVE, M.A.

No. I.—(Continued.)

Years before we were as wise as now we had been much perplexed at reading those words addressed to the paralytic, "Arise, take up thy bed and go into thine house." St. Matt. ix. 6. We were so no more; any one of our party could have carried the whole six beds on which we slept. (See also Acts ix. 34.) I would not, however, seem to say that there are never any other beds than these in use. In the private apartments of the highest classes, genuine bedsteads, and really lofty, too, are to be found, sometimes requiring steps to mount them. This will explain the expression to be found in 2 Kings i. 4. (See also on ornamentation, Esther i. 5, and Amos vi. 4.) And that a smaller couch was also in use is proved by reference to 1 Sam. xix. 15. It was made probably of palm sticks, which, when securely fastened, were quite strong, except for such a great weight as it would have to bear in Og's case, where it was made of iron, (Deut. iii. 11), the palm sticks would suit all ordinary cases.

Our first effort in the early morning was to obtain a good view of the village and surroundings, and the top of the house readily suggested itself as the best place for the purpose to be found. From what we had seen the evening before on our arrival, we knew the roof was flat; and on looking round could not discover any house that was different in this respect. Around this one, and all others, was a railing or battlement, in obedience to the express command of Deut. xx. 8. Because of the parching heat in the dry season the dust flies here in clouds for many months of the year, and the battlement retains very much of it. From time to time this is cleared off. But here in one corner was a little of it which had evidently been there for some time, and a few straggling blades of grass which were puny and parched, justified to the full the expression, (Ps. cxxix. 7), "The grass upon the house-tops, when withereth afore it groweth up, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom."

The windows of the middle floor open usually into the Court rather than into the street, and therefore when anything is to be seen or heard in the street every one immediately goes to the house-top to satisfy his curiosity, — just so when any one desires to gain quick publicity for any knowledge, a most effectual way was to proclaim it from the house-tops to the people in the street! (St. Matt. x. 27, St. Luke xii. 3.) While our whole party were standing there, it was suggested that each one recall some Scriptural allusion to the flat roofs of Eastern buildings. The first one was Judges xvi. 27, where the Philistines made sport of Samson in the Temple of Dagon, and "there were upon the roof about 3000 men and women." And said No. 2, referring to Acts x. 9, it was here that St. Peter was praying in Joppa when the messengers from Cornelius were sent to bring him to Caesarea. Here Samuel and Saul, the third remembered, conversed, until the seer sent his listener, so soon to be king, back to

to his father's house. 1 Sam. ix. 25, vi. 7. The fourth quotation was by this time ready, (Neb. viii. 16), when, after a thousand years' interval the feast of Tabernacles was again instituted, after the return from the captivity, the majority of the people made their booths "every one on the roof of his house." No. 5 did not forget how our Lord when speaking of the grievous woes of war which were to come upon the next generation of the people of Judea, warned any one who might be upon the house-top in the critical moment not to return into his house to save any property, but to make escape if possible at once. St. Matt. xxiv. 17. While by the 6th of our party we were reminded of the great faith displayed by the friends of the paralytic when they could in no other way than from the roof obtain access for the sick man to the presence of the Healer. (St. Mark ii. 4, and Valpy's note.)

Just as we had thus each one contributed his reference our host appeared. His greeting was kindly and courteous; and he at once offered to shew us any points of interest in the neighbourhood. Gratefully accepting his offer, we prepared to follow him. Just as he had appeared however, we noticed that his head-dress was different from that worn on the previous evening. From the centre of the upper part of his forehead there projected a small horn, tipped with silver, and fastened with a cincture that passed round the head, and was knotted behind, the ends falling on his shoulders. At once we knew that this must be some high day with him, or he must have met with some success, or heard some good news (tho' we, of course, did not ask, nor did he explain), for the horn was pointed upwards at quite a high angle. As we followed him down the stairs, those passages from the Psalms occurred to us (lxxxix. 17), "For thou art the glory of their strength, and in thy favour our horn shall be exalted," (and lxxv. 10.)

If on the other hand misfortune comes, the horn is lowered, and even the whole body so prostrated that the horn touches the ground, as in Job. xvi. 15.

We had not gone far before we noticed at some little distance a commotion in the street ahead of us. The head-man or Agha of the village, acts as judge, and has considerable authority. As we drew near, in his company, the crowd fell back, and one most miserable looking man, with every mark of reverence bowed himself before the Agha (Gen. xxxvii. 10, 1 Sam. xx. 41 and xxvi. 8) and began at once to pour forth a pitiful tale, telling how he had been robbed in the night of some paltry possession, by a thief who had dug through the wall of his house, secured the plunder and escaped. Almost instinctively, the Agha grasped his own garment and shook it, while a frown gathered on his face, (Acts xviii. 6); to express his disapproval of the whole affair; but he motioned to the man to show him the breach. Following we came to a wretched hovel made of mud, mixed with rubbish; the roof was formed of a sort of coarse matting, daubed over with dirt. (Job. iv. 19.) The walls were very thin, and there in the rear lay the heap which the thief had dragged out, as he pierced the hole. The theft had evidently been committed by one who was familiar with the place. Job. xxiv. 16. As we gazed upon the indescribably wretched appearance of the house, and knew none occupied such dwellings but those whose lives were low and glovelling, there seemed to be a yet deeper meaning than ever before given to the Saviour's words: (St. Matt. vi. 19, 20) "Lay not up for yourselves," &c. (The word here translated "break through" is literally "dig through," and is so translated in Job. xxiv. 16, already quoted.)

We now passed on through several streets, seeing nothing specially noteworthy, until we reached the place of worship of the village. It was small and unpretentious; but as our host approached the threshold he stopped, and an attendant who had followed us stooped down, unfastened the small straps which bound his "shoes" or sandals to his feet, and held them while he passed in. This mark of reverence of removing the shoes is ever shewn to all holy places. So God bid Moses to act in Exod. iii. 5. So Joshua's advance was checked as he approached, not knowing his visitor, towards "the Captain of the Lord's host." Josh. v. 15. We said the Bowab, or door-keeper was

the lowest of the servants of a house; this attendant who unclasped the shoes is just above him in position. How great, then, was the humility of St. John the Baptist when he meekly and sincerely said of Christ: (St. Mark i. 7) "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," or again (St. Matt. iii. 11) "Whose shoes I am not worthy to bear." "This office was considered so mean that a rabbinical saying declares that 'whatever services a servant does for his master, a disciple may do for his teacher, only not unloose the latchet of his shoes.'"

Returning we passed round by other streets in the rear of the village, and were shown the course of a stream, now only a dry, rocky bed, but which in the rainy season is filled to overflowing, and the waters rush down with great swiftness and violence. Noticing a confused heap of rubbish and sun-dried brick on a sandy mound close to the bed of the stream, we asked what it was. We were told it was the remains of a house carried away by the flood, because its foundation was so shifting and insecure. Near by, just as close to the stream, stood a house secure and firm, tho' the same storm and torrent had swept by its walls, but its foundation was the solid rock. We turned away in silence as we thought what a striking comment on our Saviour's words in St. Matt. vii. 24, 27. And we thought, too, that Churchmen, as well as builders in the East, want a solid foundation on which to build.

We returned to our host's residence, collected our little caravan, and after thanking him sincerely and profusely, we bid him farewell.

LAYMEN IN THE COUNCILS OF THE CHURCH.

If laymen are to be permitted to share in the councils of the Church, there can be no question that the greatest care should be taken in the selection of the persons to whom the trust is committed. In the past men of high character and of eminence in their profession have been thus honored, and the Church can proudly point to the names of those who have been distinguished in various walks of life that have given their time and talents to aid in her legislation, and in other ways to add to her efficiency. That care is necessary and caution needed in the selection of the persons thus put forward as the Church's representatives in any official capacity will be readily admitted. There will always be somewhat of difficulty in this matter. It is likely to happen that the men who are not, on some accounts, the best fitted for such service and office will put themselves forward, and that those whose aid and efficiency and influence would be the most likely to be valuable are not commonly of a self-seeking character. It ought to be a matter of the gravest importance that the individual chosen for any prominent position should be every way worthy of it.

The mere politician, no matter how high he may stand as a partisan, and no matter what may be the strength of his claims to be considered eligible in the ranks of his party, ought to be disqualified by the very nature of that special qualification. That a man is known as not very scrupulous in the methods he adopts to accomplish his ends and to secure political preferment, no matter how high his ambition may soar, should bar him from any place or power in the ranks of the Church's defenders.

The use in any degree of the honors which the Church bestows to throw around a name that is at least tarnished the halo of religious lustre can only tend to lower religion in the opinion of those whose opinion is worthy of consideration.

Too much and too scrupulous watchfulness cannot be exercised to guard against the possible lowering of the tone of morality and honor and integrity that should be the admitted marks of the character of those who stand foremost in the ranks of defence and of guidance to the Church's well-being. The men who represent the Church, whether in her legislative capacity or in her humblest affairs, should be above suspicion. And some of the excessive caution which hedges around—and very properly so—the Ministerial office, may well be extended to lay delegates, vestrymen, and Churchwardens:

Notes of the Week.

The most serious and lamentable news of the past week has been the continued illness of the Primate of all England, his Grace the Lord Archbishop of Canterbury. Bishop Tait both as Bishop of London as well as in his present exalted position, has been distinguished for his practical work, and for his sympathy in every proposed reform and modern revival. It is feared that his sickness is of the most serious character and but little hopes are entertained of his recovery. We pray God his life may be spared, although being now over seventy years of age, and having led a most active life and done much hard work, it is not to be expected that his valuable presence will be vouchsafed to the Church for any great length of time.

The news from Egypt during the week has not been of the most satisfactory kind. Arabi seems to have regained confidence, doubtless the large increase to his army, making it vastly superior to our own, has inclined him to risk a great battle, which before this reaches our readers may have taken place. At the same time Sir Garnet Wolseley has not been idle, the artillery has been strengthened, and the Indian regiments have joined the main army which now numbers over 20,000 picked British and Indian troops well armed and provisioned. We may hope therefore to hear when the battle comes off of a great victory for our troops.

The *Gaulois* states that Prince Ibrahim Pasha, aged twenty-three, the fourth son of Ismail, has asked and obtained his father's leave to serve as a private in the English army in Egypt. This Egyptian Prince was educated at Woolwich.

According to the returns of the British Inland Revenue, there has been a falling off in the year of upwards of a quarter of a million pounds sterling on the duty received from beer. The Commissioners think that this is due principally to the improved habits of the people in preferring coffee-taverns to public-houses. In this way we have a sure evidence of the influence upon the masses of the Church of England Temperance Society's Coffee Rooms, etc., which are yet destined to revolutionize the drinking customs of the Mother land.

The British Association which includes all the great scientists of England has just concluded its annual meeting at Southampton, and has decided for the first time in its history, notwithstanding the opposition of the "Thunderer," to hold its next meeting outside the United Kingdom and has chosen Montreal as the place. This high honor following so rapidly upon the meetings of the American Association and the American Forestry Association in our metropolis shows that Canada is coming to the front in science as in other things, and that Montreal is in reality a great city.

The Prince and Princess of Wales have gone to Germany for the benefit of the Prince's health, which, although not seriously affected, requires a change from the wear and worry of public life. Unless acquainted with the facts it would be difficult to imagine how much real hard work his Royal Highness is compelled to engage in as the representative of her Majesty on public occasions.

The unhappy Czar of Russia whose coronation has been postponed from time to time on account of Nihilistic attempts on his life, seems destined never to succeed in having the ceremony performed. September 7 was the day last selected, but again a

postponement has taken place, and now it is said October 1 will be the day.

As a sad commentary on the above, according to the *Vossische Zeitung*, an epidemic has broken out in the prisons of Russia from the overcrowding of the prisoners.

While interest is centered around the Suez Canal, we have information that the survey of the Panama Canal route has been finished. The route has been cleared of trees, and a contract for eight miles of excavation has been concluded.

The fiftieth annual meeting of the *British Medical Association* has been held at Worcester and was as usual largely attended by the medical profession. During its sittings a temperance breakfast was held under the presidency of Mr. S. Bowly. Dr. Strange, who was present, spoke of the interest which he felt in the cause of temperance, although he himself was not a total abstainer. Dr. Carpenter (Croydon), referring to the use of alcohol by the profession, said he had himself adopted the principle of total abstinence in his treatment of many diseases. As a professional man he could say that certain diseases were almost certain to be fatal when the patient was an habitual drunkard, while cure was frequent where a patient afflicted with the same disease was a total abstainer. Mr. Bowly having stated the objects of the Temperance League, which were especially to enlist the sympathy of the upper classes, clergy and laity and the medical profession, Canon Leigh followed, observing that that was the jubilee year of the temperance movement. Dr. Lennox Browne, in proposing a vote of thanks to the chairman, stated on the authority of Mr. Sims Reeves that total abstinence tended greatly to the preservation of the voice. Dr. Ritchie, Dr. Powke, and Dr. Gray also testified to the value of temperance in the preservation of health.

Capt. Norris and Lieutenant Darwin, R.E., both of whom hold staff appointments at the School of Military Engineering, Chatham, have been selected by the Astronomer Royal to proceed to the East to watch the transit of Venus, which takes place on the 6th December.

The French Chamber has finally decided upon the demolition of the Tuilleries. The work of the frenzied drunkards and revelers of the Commune is, then, to be completed, and the record of three hundred years of history wiped out. The place where Voltaire was crowned in 1778, in the inner sanctuary of the flourishing French monarchy; where the King and Queen, upon whom the ends of a corrupted world had come, were kept captives by the people; and where the Terror was organized and kept its tremendous state; where Emperor and King held afterwards alternate triumphs—the scene of these things is to pass away. One King only—Louis XVIII—died at the Tuilleries, after flying twice from its gates, for Henry III died at St. Cloud, killed by Jacques Clement; Henry IV in the street, under the knife of Ravalliac; Louis XIII, Louis XIV and Louis XV at their other palaces; Louis XVI on the Place de la Revolution; Louis XVII in the Temple; Charles X in exile; Louis Philippe in exile; Napoleon the Great in captivity; Napoleon III in exile; and the child whose early days had gone so gaily to the bugle and the drum of the Tuilleries in exile and under the spears of the savage.

As showing the interest in Canada and Canadian Mission work we are glad to find the following

from Ireland: A bazaar is to be held in Corolanty House, Shinrone, in aid of funds for building a church in Manitoba, where several gentlemen from the neighbourhood have settled. During the bazaar a concert will be given, at which the Countess of Rosse, Miss Isabel Trench, and others, have consented to sing. The bazaar is under the patronage of the Countess of Huntingdon.

The Irish Church although despoiled of much of her wealth for political purposes at the Disestablishment, is vigorous and active, and by the above happy act proves that she is unselfish. The Canadian Church is indebted to Ireland for at least one Bishop—Bishop Sullivan of Algoma, and for many noble priests and laymen.

Our Canadian Wimbledon which each year shows signs of improvement has just been concluded at Ottawa. The shooting made was on the whole better than on previous occasions, while some individual scores were particularly large. We regret to learn of the injudicious hastiness shown by Major General Luard, which marred to some extent the success of the meeting. General Luard seems not to be able to understand that militia and volunteers are not regular troops, and that the rigid discipline of the barracks is scarcely in place on the shooting ground. Our Canadian soldiers have made many sacrifices in order to learn their drill and acquire a knowledge of the use of arms, and both on the parade ground and at the target will compare favorably with England's regular troops.

A Massachusetts Churchwoman has published a novel which has attracted much attention and received favourable notices from the American press. Her book is called "The Reverend Idol" and her hero is a Canadian clergyman—the Rev. William J. Ancient, Rector of Rawdon, Nova Scotia, whose daring bravery some years ago saved many persons from the ill-fated S. S. "Atlantic" which was wrecked off Halifax, and for which at the time he received many public and private recognitions. Mr. Ancient is a faithful and successful Parish Priest as well as a brave man.

We learn from a Toronto paper that a Church sisterhood is to be established at Toronto. It is estimated that a fund of \$25,000 will be required to put it on a satisfactory basis, and of this amount one half has already been promised. An accomplished lady has sacrificed a good position with a large salary and has gone to the sisterhood at New York to be trained as Superior of the new sisterhood, the training to take two years. The sisterhood will establish and conduct a convalescent home, a home for female immigrants, a home for girls, and a home where women going out to work for a day can place their children for safe-keeping. The theory of the sisterhood is that there should be on the part of those becoming members a desire to serve Christ without the distractions of a married life. None are to be received until after they have arrived at mature age, so that they know well their own minds, while those who are not sure of their vocation can join for periods of from one to five and ten years. It has only been an unexplained prejudice which has prevented long ago the very general utilizing in this way of the pure and holy self-consecrated lives of devoted women by the Church of England.

The Canada Medical Association has just concluded its session at Toronto. Dr. Mullen, of Hamilton, was elected President; Dr. Osler, of Montreal, Secretary; Dr. Robillard, of Montreal, Treasurer.

THE ENGLISH IN THE UNITED STATES.

One of the striking facts of our immigration statistics is the enormous English immigration in late years. For a long time it has exceeded that from Ireland, and the Philadelphia American ventures the prediction that "before many years are over the English vote may have to be considered quite as much as the Irish." The English immigrant does not loiter about the towns. As a rule he is possessed with land hunger, and bringing capital with him, he buys a farm in the West and South. Many addict themselves to mining, others to manufacturing, in both of which occupations it to be found much imported English talent. Virginia exerts a peculiar attraction. For fifteen years past an excellent class of citizens, possessed of considerable capital, have been settling in the Old Dominion, contributing a valuable element to its social and commercial life. Such are their numbers that the keeping of the Queen's birthday has become a well recognized Virginia event. The fact is recorded that "retired army and navy officers, the sons of clergymen and country gentlemen, have taken up their quarters in numbers in the Old Dominion and in Maryland, and live there a life not unlike that of Virginia gentlemen, farmers, and synds. In addition to this, a new element of Englishmen has of late been making great strides here. The aristocrat class are buying in the far West acres by the thousand. Dukes and Earls are acquiring territorial possessions which vie in extent with those they possess in the old country, and manufacturers are starting here branches of business carried on at home. In fact, the stake England has in the country grows greater every day.—*Baltimore Sun.*

THE EGYPTIAN WAR.

General Wolseley telegraphs to the War Office from a point three and a half miles West of Kassassin Lock the following report of the Saturday morning's operations:—

Noon—"The enemy reconnoitered our advanced posts with a considerable force of all arms. At daybreak Gen. Willis advanced and attacked them, driving them back with loss. We have taken four guns. Our loss is very trifling. The enemy have retired into their works, from which they are now firing at five thousand yards range. I shall return to camp at Kassassin shortly with all force. I have removed my camp there as the railway canal and telegraph are now working fairly. We have found and buried the body of Lieut. Gribble."

OTHER ACCOUNTS OF THE OPERATIONS.

ALEXANDRIA.—For the last two days unusual movements have been observed in the rebel camp. Heavy cannonading was heard to-day in the direction of Aboukir and Kiout.

LONDON.—The *Telegraph's* correspondent at Kassassin views Saturday's repulse of Arabi Pasha as a complete success for the English, who never calculated upon his attacking them in such a manner. The enemy did not retire until the English infantry advanced. Arabi left about 200 dead and wounded on the field. The wounded state the English are in the right. They were attacked by five battalions of infantry, with five guns

and 500 cavalry, under command of Mahmood Pasha Sami, from Satiyiyeh. The enemy had altogether 15,000 men. Saturday night was passed quietly, the enemy having disappeared behind their entrenchments. At daybreak Sunday morning the English began to throw up rifle pits around Kassassin, in order to prevent Arabi Pasha from approaching near enough to shell their camp. The picket charged the regiment of the enemy's cavalry, rode through them and killed ten men, losing one of their own. The enemy threw many of their own wounded alive into the canal. The Foot Guards have arrived at the front. Stores are coming up fast. The English loss during the engagement are fifty wounded; none were killed.

The *Times'* Alexandria special says one of the officers who surrendered to the British at Ramleh states that disension in Abouki garrison consists in refusal of 2000 raw recruits to be drilled.

ISMALIA.—The Highland brigade which left on Saturday, only advanced ten miles; the weather was extremely hot, and the men suffered terribly. Two died from sunstroke, and a few others are not expected to live. Two hundred men fell out of the ranks during Saturday's march.

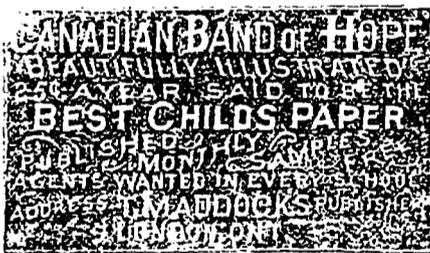
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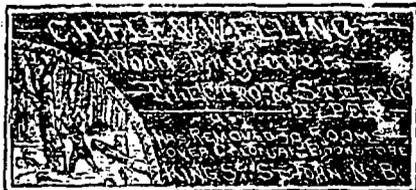
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SUNDAY SCHOOLS.

No. II.

THERE are, roughly speaking, two sources from which the Church may look for improvement in her Sunday Schools. The first is, the Parochial Clergy, the second is, her Synods. From the former she looks for more care in the training of Sunday School teachers, and from the latter for the supply of greater facilities for all kinds of Sunday School Work.

It will be said, first of all, that the great difficulty with which the Parochial Clergy have to contend is not that of the training of their teachers, but that of getting teachers to train. And it is willingly granted that there are some extreme cases of country missions which are so extensive and so scattered that it is very hard indeed to keep a Sunday School of any kind in operation. But it is clear that this applies to the children quite as much as to teachers. It is evident that where there are families enough to furnish children for a Sunday School, there must also be found some kind of material for the Sunday School teacher. And the question is, not that of procuring teachers of some kind, but of obtaining teachers so trained and prepared for their work as to give the best results to the Church. In many cases, too, it is impossible for the clergyman in country missions to be present in his Sunday School, except at rare intervals, if he is to maintain his services in the Churches. But the importance of thoroughly training the young mind in the doctrines of the Christian religion as set forth by our Church is so great, and the need of having our children firmly grounded in attachment to our own principles and methods so pressing, that it becomes a very grand subject of debate whether occasionally, say once a month, either Service in the Church should not give way to the Sunday School, and the pastor give his presence and teaching power to the latter, or else the service be made a children's service, in which worship and teaching should be combined. Experience shows that there are many parishes in which very little attention is paid by the priest to the Sunday School. He feels that his first duty is to the public worship of the congregation, and to accomplish this, he lets the Sunday School go. He feels that there is much trouble in obtaining suitable teachers, and so he often makes no attempt to make those he has more competent.

But it may be asked, how is this to be done? First, by the teaching of the teachers themselves. The best method of attaining this must of course

be that of bringing the teachers week by week under the influence of the pastor's own mind. Nothing can take the place of this. The results obtained from the weekly contact of the clergyman and the teachers are those that tell most. The intellectual power of the pastor's brain, the fruits of his best study, the vigor of his own energy, which are infused into the teachers, are the least of the advantages which flow from this holy toil. It is rather the Spiritual benefits thus communicated which command the richest blessing. From the soul of the minister of God, sanctified by its close daily communion with God, there streams that unction from the Holy One which almost unconsciously will mould and leaven the thoughts of his hearers, and passing from them again to their pupils, will gradually reach their hearts, and lead them heavenwards. It is here that is too often the weak point of our system. Sunday Schools are not made a sufficiently Spiritual agency. Let the teachers once understand, as the pastor understands, that if the Sunday School is to be a holy influence in the parish, it can only be so when watered by prayer and sanctified self-denial, and they will desire as much as he the weekly opportunity of meditation and intercession which the teachers' meeting affords.

Second. But if there be cases in which it is absolutely impossible that such meetings should take place, the next best way is that of the leaflet with its teachers' help. It is of very little use to put a leaflet of Sunday School teaching into the hands of teachers and children, unless the teachers know how to use it. It is often the case, that a good deal of money is spent on leaflets which does not seem to pay its own interest. And the reason is not far to seek. The teachers do not know how to use them any more than the children. With every leaflet published, if there is no teachers' meeting in which the pastor can supplement and apply the subject treated of, it is an absolute necessity that the teachers' help should be supplied. This will ensure an intelligent and painstaking use of the crude material of the leaflet, and will be especially valuable in any cases where doctrine is concerned. And if it be objected that expense is the great obstacle, the only thing that can be said is, that the expenses incurred in so important a work should be provided even if some less needed work should suffer. That should be supported first which pays best. If necessary, a special offertory might be taken throughout the parish every three months to supply this need. With the Church of England Sunday School Institute leaflets, the teacher's assistance is supplied in book form, and there are few Sunday School teachers who would not purchase a book for their own use, if they only know what to get, and how to get them.

In short, the Sunday School service must, to be successful, be drawn out of the region of haphazard into system and care. In an increasing number of our parishes this is the case. But in many places the fact undoubtedly is, that the Sunday School is capable of almost unlimited improvement. Let us strive to attain it.

THE NEW PROVINCES OF THE NORTH-WEST.

THE tide of immigration flowing into the Province of Manitoba and the part of the N. W. Territories through which the C. P. R. has completed the work of construction has compelled the formation of two new Provinces. One of these has already had the site selected for a capital, and buildings for the Governor, public offices, Parlia-

ment, etc., will be at once erected. Henceforth the Province of Assiniboine or Qu'Appelle with its capital Regina will have a name and place, and will soon wield an influence among the Provinces of the Dominion.

The influx of settlers has forced the Government of the Dominion to effect organization. We have before pointed out that very large numbers of English Church families are entering the North-West, many of them people of education, and attached members of the Church of England. Accustomed to great Church privileges at home they are naturally anxious to have services and churches. Now the State has shewn by its action that the time has come to organize, and provide those appliances of civilization which prevail in ordered communities. The time has come for the Church of England to organize also.

The Province of Assiniboine or Qu'Appelle is nearly all within the Diocese of Rupert's Land. Its capital is 400 miles from Winnipeg. Next Spring will probably see immigrants pouring in by thousands. The crops give promise of an abounding harvest. The Government, the Syndicate, and the Hudson Bay Company, three powerful agencies, are all working for the settlement of the country. It will be simply impossible for the Bishop of Rupert's Land to give the attention to this new Province that it requires. Other parts of the Diocese are demanding increased supervision. His Lordship has given up his work in the College, so as to devote all his time to the Administrative work of the Diocese. The time has already come when a Bishop and staff of clergy should occupy this new division. British Columbia was fortunate enough to secure the two new Missionary Dioceses of Caledonia and Westminster. The wisdom of the foundation of these Bishoprics have been abundantly shewn. But there is no comparison between the present prospects of the Church in British Columbia and the North-West.

The Church of England never had in any Colony such prospects as lie before her in the West. But faith in the future of the country and business foresight must be exercised. Now is the time to plant wisely and well. The Church of England cannot do her work effectively unless as the pioneer missionary in a new Province a practical, energetic man be sent ahead as Missionary Bishop. He can be a travelling missionary and organizer of centres of work; he can draw around him men likeminded with himself; he can influence public opinion at home and abroad; and if he be a man who can rally around him clergy and laity, a great harvest will be reaped.

The time has come to agitate for the appointment of such a man, with means to start the work of a new Diocese. We believe that steps will be taken to bring the exceptional needs of this part of the Dominion before the Home Societies, owing to the unprecedented increase of population. And it needs to be pressed home on the attention of Canadians. We shall shortly publish a circular showing the wonderful growth of the country districts.

In the meantime, hand in hand with the political organization should go the organization of the Church of Christ. Are there no wealthy Canadian Churchmen who will hand their names down to posterity by giving a sum sufficient to endow a bishopric for the new Province? Are we ever to look to English Churchmen for our examples of liberality? Time will shew. Men and means must be had for the Lord's work. If ever these words were true of any field, they are true of the North-West: "The harvest truly is plenteous; but the

labourers are few." The more need is there to pray the "Lord of the harvest" that godly and able men may be moved to go out to the work.

THE "CENTENARY CHURCH."

THE Methodists of St. John, N. B., have recently completed a very large and handsome building called the "Centenary Church," which was dedicated on Sunday week. This "Church" has, or will have, a great many things which but a very few years ago were denounced as "Popery" and "Puseyism," as "worldly" and "sensual." For example, says our contemporary the *Wesleyan*, "Immediately within the south porch is a spacious vestibule extending the full width of the nave, and built up of ash, finished to represent pitch pine. The northern side of the screen, and the east and west doors are pierced with lancet lights, filled in with stained glass of chaste and elegant design. Floods of colored light stream in from the south, east and west windows. These will be entirely filled with stained glass of rich and unique design, at a cost of \$3,800. The lower part of the aisle windows will be all memorial, and will not be fitted in at present, but above the gallery, and in the clerestory the stained glass is already leaded in, the effect being remarkably fine. . . . We learn from the papers that windows in the new Church have already been subscribed in memory of the late Rev. Joseph Hart, J. V. Troop, Aaron Eaton, Eliza Kenny Smith, Mrs. George Thomas; and another has been given in honor of Rev. D. Currie." As far as all this goes, we can only find words of commendation for those who have had the moral courage in this way to own themselves wrong in the past, and that their charge against the Church was born of ignorance and prejudice; but how can Methodists bring themselves to look with favor upon what follows:—"On Monday morning Mr. W. A. Lockhart conducted the sale of pews. The sum of \$15,338 was realized. First choice, No. 134, on the east side, sold for \$900 to H. D. Troop. The next highest figure, \$800, was paid by Mr. George Nixon; Judge Palmer paid \$750 for one; Mr. Joseph Allison \$600; Mr. S. Hayward and Mr. Chas. A. Palmer each paid \$500 for his pew, and Mr. R. O. Stockton \$450. The prices ranged from \$150 to \$900. There were 38 pews sold in the body of the Church; every fifth pew was reserved by the trustees to be rented to members of the congregation. No gallery pews were sold." We say it boldly and advisedly that it would be simply an utter impossibility for a proceeding of the kind to take place in any Church of England in the Dominion. Such a reproach—such a profanation of God's House, has passed away among us, and we hope it may be a very long time before we have to chronicle a similar scene in any place of worship in Canada.

SPIRITUAL DESTITUTION.

WE cannot do better, in drawing attention to the letter and appeal from the Bishop of Algoma which appears in another column (in which His Lordship urges upon the Churchmen of the older settled portions of Canada their duty to contribute liberally to the support of the work in our Missionary Diocese, and in this case among the Indian population), than to supplement what he says with the Rev. W. Crompton's last Report to the S. P. G., which will be found on page 10, which has particularly to do with the white settlers. Surely our people will help to provide the ministrations of our Church for those, both English and Indian, who are so eagerly crying out for them.

SOME THOUGHTS AND FACTS ON SOME NEGLECTED ASPECTS OF PASTORAL WORK.

(Continued.)

CHAPTER I.

Extracts from various well-known writers, treating of the nature of private individual pastoral intercourse, showing especially the various forms such intercourse may take.

I think it far better to bring this matter before your readers in the words of others rather than in my own, and that for various reasons—chiefly because the writers are all men of weight and authority, either from their office, learning or experience, or all of these combined; some of recent times, even still living; others speak to us from the days of our forefathers. None are of the extreme High Church school. Out of the seven writers whose books are extracted from, it is worthy of remark, five are published by the venerable Society for Promoting Christian Knowledge—a sufficient guarantee to the ordinary Churchman of the orthodoxy and moderation of the writers. I have thought it specially needful, since the subject touches the delicate and burning question of confession and absolution, to use the words of men whose Protestantism or orthodoxy is unquestioned.

The Rev. E. L. Curtis on the need for, and various aspects of, private and confidential intercourse of Pastor and flock—

"Any one who could look into the soul would be startled to see what exists under the apparently commonplace exterior, and the routine lives of the men and women and young people about him. What religious doubts and difficulties, of which no hint is even breathed; what remorse for some past sin, paralyzing all spiritual life; what cravings for a higher and better life, baffled by the feeling, "there's no one to help me;" what a feeling of spiritual loneliness in a soul yearning for Christian sympathy, and failing to find it in any one of its kinsfolk and acquaintance! The Christian ministry was put by our Lord in the midst of the world for this among other things to minister to these needs and cravings of the souls of men. Our English habit of reserve as to all higher things and deeper feelings places a barrier sufficiently formidable in the way of this ministration, and the habits of our modern English Churchmanship exclude the majority of people from the very thought of passing the barrier. I advise you to pass it. Our Lord intended the Christian ministry to be a means of grace to you. I advise you not to leave the grace unsought and unused. Do I then approve of confession? In the Roman usage, no! In the usage of the Prayer Book of the Church of England, yes! I think that thoroughly confidential pastoral intercourse between a clergyman and his people is greatly to be desired, and this intercourse will assume different forms for us, according to the needs of each soul. With one it will be an earnest spiritual conversation on personal religion, in which the soul opens out freely the deep secrets of its inner life, and receives sympathy and encouragement and counsels, which help it to a still clearer view and higher aim. With another it will be a lecture on evidences, in which a soul perplexed with modern objections has some of the mists cleared away from its vision by scientific discussion. In another case, a soul long borne down by the weight of some past sin, seeks at length the relief of utterance with a struggle painful to witness, and craves to know if there is any hope of pardon; and Christ's minister has the happy duty of preaching remission of sins through Him Who has paid their penalty, and of bringing the realization of it home with clearness and force to the individual sinner. In another case it will be the painful and perhaps shameful confession of habitual sin, to which he will have to listen, and to nerve the infirm will to resistance, and teach it to seek for

grace, and sustain it by rules and regimen."—*Pastoral Counsels*, p. 95, (S.P.C.K.)

The following words of BISHOP WILBERFORCE, one of the most influential and wisest of our Bishops of modern times, on the value received from, and necessity of, private personal dealing with souls by the clergyman, must carry force and conviction with them—

"Now, the first great point, to which you here pledge yourself, is honest labour; you promise to use, so far as you can, private monitions and exhortations 'as need shall require.' And surely this must be in no scanty measure; for how manifold, how recurring, how constant is this need. How does it beset all classes of your parishioners. How greatly must the careless and unconverted need this private handling. Many of these never come to the public services of the Church, and in them, therefore, the word of exhortation cannot meet them, or if from custom or decency, or to quiet conscience, they do come to church, with what deaf ears do they sit beneath our public addresses. Experience teaches us that it is scarcely possible to overrate the dullness of such souls to all our public ministrations. The habit of carelessness cases them in an almost impenetrable armour; and rarely is it, and of God's special mercy, when one of our arrows finds an entrance through its joints. And even when an impression is created, it is commonly soon effaced again, unless private care follows up the word of public exhortation, and fixes and deepens its work. Then, too, there are souls trembling on the edge of conversion, against whom the world and the devil bend all their power, and who need the tenderest and the most watchful care to land them safe on God's side. There are those who are just setting out along the narrow path, whom the pastor's hand must hold continually up. There are the naturally dull and sleepy, who need perpetually reawakening. There are the timid, ever ready to turn back. There are those on whom this world has still a strong hold, and who are ever in danger of being drawn aside by its enticements. There are the mourners and sad-hearted, whom God has been fitting by troubles to receive His message from our mouth; who are looking about them for a comforter, and who, if they find one in us, as they would have found in Him whose commission we bear, may at this moment be won to Him and to salvation; but who, if they turn not now, may never again be disposed to listen. There are souls in spiritual distress; gentle, doubtful, perplexed spirits, which cannot tell aloud their griefs, but which need urgently the listening ear and tender sympathy of him who for Christ's sake, like Him, the true Pastor, "gathers the lambs in His arms, and gently leads those that are with young." [There are times of life, moreover, which require our special attention. The young men of the parish, in that dangerous and important season when they are first asserting their independence of control, need our utmost, wisest, and most loving vigilance; the old, whose time for active employment is past, and whose leisure allows of their being led on to form habits of more systematic devotion, are another class to whom we may profitably give much labour and care. Then, too, there are a multitude of circumstances from time to time affecting our different parishioners which call for our most careful treatment. Such are family difficulties, family misunderstandings, losses of substance, the going forth of young people into the world, their changes of service, the birth of children, and the like, all of which afford opportunities for spiritual as well as pastoral counsel; and many of which cause our people urgently to need such advice as only the trusted and loving pastor can give to them.]—*Addresses to Candidates for Ordination* p. 122.

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"For souls are not to be reached and saved in this mechanical way. We are not in this way to fling religion at them, and let it take its chance with them; but we are following the example of our blessed Master, to seek to open their hearts to it, to win an entrance for the truth through the door of the affections; to deal with them one by one as separate spiritual beings; to get at their diffi-

culties; to teach them how to impart to us a knowledge of their troubles, knowing that unless we can institute and keep alive this spiritual relationship between ourselves and them, we can have very little insight into their true state, and do them but very little real good. So that it may happen that we may have to pay them many visits, in which nothing, or next to nothing may seem to be done towards the great result, in which we may scarcely speak about religion, whilst yet all the time we are fitting the golden key into the intricate and delicate wards of the soul, and looking on to the day when the result of all this labour shall be attained in a trusting spiritual confidence on their side, and a true leading of their souls to Christ for rest and peace on ours. — P. 125.

(To be continued.)

News from the Home Field.

DIOCESE OF ONTARIO.

(Continued from page 3.)

PERSONAL.—The Rev. F. W. Dobbs, of Portsmouth, (D. V.), intends to leave for England next month, on a prolonged visit.

THE annual picnic of Saint Paul's Church Sunday School was held at Channel Grove, on Wednesday, the 30th August. The Children of the Depot Sunday School were driven in a van to the School House, on Montreal street, where they were joined by the city children, and marched in a body to the boat, carrying flags, etc. They numbered altogether about three hundred and fifty, and enjoyed themselves very much with races of many kinds for boys and girls—a sack race, putting the stone, eating the bun, etc. The races were keenly contested, the children manifesting a great deal of interest in them, and returned to the city in the evening fully satisfied with the day's enjoyment.

BELLEVILLE.—We regret to have to announce that the Rev. Dr. Clarke, Rector of Christ Church, was taken suddenly and seriously ill during Morning Prayer, on Sunday, the 3rd September. He had to be taken home immediately after the Service was concluded, and for the remainder of the day his case was regarded as very serious, four doctors being in attendance. The ailment appears to be congestion of the lungs. The reverend gentleman is now much better, and we hope to hear of his complete recovery soon.

ALMONTE.—On Friday afternoon, the scholars, teachers and friends of Saint Paul's Church Sunday School, gathered in the grounds of the North Lanark Agricultural Society for their annual picnic. Tea, coffee, lemonade, etc., were provided by the ladies in great profusion, and everything went off well under the able superintendence of Mr. James Rosamond, Sr., Miss Shearn, and Miss Thompson, who all worked well for the success of the picnic. The children enjoyed themselves with various games.

PACKENHAM.—The Rev. A. W. Cooke of this Mission suddenly took ill in the pulpit on Sunday, the 27th August, when about half-way through his sermon. The congregation was dismissed and the reverend gentlemen was taken to the residence of Major O'Neil, where he shortly afterwards recovered sufficiently to be taken to his home. Mr. Cooke had been slightly unwell for some time previous.

DIOCESE OF MONTREAL.

(Continued from page 3.)

THE Rev. Dr. Haughton, attending the American Congress for the Advancement of Science, whose annual meeting terminated in Montreal last week, is one of those who, like our own Professor Dawson, finds it quite compatible to be a great believer and teacher of science and, at the same time, a firm adherent of revealed religion and of the inspiration of Holy Scripture, and a full believer in the Apostles' Creed. On one of the Sundays during the session the Reverend Doctor delivered a truly learned and eloquent sermon in defence of revealed religion

from the pulpit of Christ Church Cathedral. It is a sermon worth the keeping. He took as his text not a verse from the Bible, but the first article of the Apostles' Creed. His sermon was not merely defensive but aggressive on those scientific professors who would have us rest content to abide by and attribute all things, pleasant and unpleasant, to a law of Nature, and seek no further. With all the freedom of language that characterises the Irishman, and Irish eloquence to boot, and with all the learning of a divine and a scientist, he showed what the worship of Nature without God would lead to, and in contrast, what faith in God has done for man, morally and otherwise, where Nature was helpless.

THE Rev. Arthur French, B. A., Head Master of St. John the Evangelists School and Assistant Minister of the Church, is expected home from England this week. He returns endowed with the Priesthood. We would here say that Mr. French went to England to receive "Priests Orders" more for the sake of certain attachments, sentiments, and privileges, and not as has been asserted by some, because he could not receive the same here, or because Bishop Bond desired him to do so, so as to shift the responsibility from himself; for we have it on the best of authority that the Bishop without hesitation and with the utmost cordiality offered to ordain him to the priesthood at any time.

THE Annual Delegation for holding Missionary meetings in the Deanery of Bedford will begin the work at the latter end of this month.

AN item in one of your late numbers informs us that the Rev. Hugh Maquire, late of the Presbyterian Church in Canada, has received "Deacon's Orders" in the Church in U. S. Strange what a revolution time and thought brings about. The same Hugh Maquire while in Canada, was a rabid opponent to everything Episcopal or Catholic, and now has become a sworn upholder of the same.

A STRANGER to the diocese has taken temporary charge of St. Jude's Church assisted by a lay reader, Mr. DuVernet, son of Canon DuVernet, of Chambly.

DIOCESE OF ALGOMA.

Mission Field for August contains the following interesting letter from the Rev. W. Crompton:—

"I have been enabled to organise another Mission during the last year, where a resident clergyman would be of incalculable benefit and his ministrations a blessing, if only funds come to hand, which will enable our Bishop to guarantee the support of one. For I must repeat the statement I have made more than once before—our people are, at present, utterly unable to furnish any but the most precarious means towards the support of the clergy. And this will be the case for some time to come.

"Having commenced life here as an ordinary settler, I can speak positively on this point. Eight years ago there was not a stick cut where now my house stands. My three boys (and the oldest was then only eighteen years of age), have cleared about sixty acres, and have gone through the whole routine of pioneer life. They had not any advantages in the shape of extra knowledge as farmers, for two of them had only been cathedral choristers, and the youngest at eight years of age was not properly able to walk. We can say there is not a phase of backwoods' life that we have not undergone, even to its trials and self-denials. To this day I never take sugar or milk with my tea, having got into the habit of going without; because for two years after we came into the Bush it was uncertain whether we could get such things at the store, after walking twenty-eight miles.

"Such things as these may appear trifling to people outside, but I think it will tell them that I do not write only as a parson, but as one who feels how the mill grinds by having gone through it. The exigencies of my Church called me to the work in which I am now engaged. I came to enjoy a rest, after a toilsome life in the slums as City Missionary and Licensed Reader in England, whilst my children formed a new home for themselves.

"And now I repeat as emphatically as man can that I am not using a mere conventionalism which I say, the settlers as a body, have no money; and any arrangements made upon the calculation that they will subscribe, or can do so with any certainty, are decidedly erroneous. It takes with the hardest of work at the least five years, upon a Bush location, to enable a man to say he has a home at all. This is supposing he can devote the whole of his time and energies to the work. But many cannot do this; they have to leave home frequently and find work, or their families must starve.

"On Monday, October 31st, I met a member of one of my congregations on the way with a grist to the mill. I was very warm in my congratulations at his success this year. 'Ah, sir,' he said 'I owed a bit, and all the rest must go to pay my old store-bill for my family when I was out.' I could give you plenty such illustrations. All our trading has to be done by barter, and where that is the case money is necessarily a scarce article.

To be concluded.

Births.

BLACK.—At the Queen Square, St. John, August 31st, the wife of Wm. Black, Esq., of a daughter.

LOVE.—On Aug. 24th, at the residence of her father, the Hon. Judge Beckwith, New Albany, Indiana, U. S., the wife of Rev. George Love, Kingsclear, N. B., of a daughter.

Baptisms.

RICHARDSON.—(Privately, in consequence of dangerous illness), at Upper Clements, Parish of St. Clements, Annapolis County, on Monday, 28th August, Sydney Mason and Charles Clifton, twin sons of Charles S. and Catherine E. Richardson.

MACKAY.—At Mission Room, Tenny Cape Mines, by Rev. H. How, Sarah Josephine, infant daughter of Mr. John and Mrs. Mackay; the first child baptized in the room recently erected by J. W. Stephens, Esq., proprietor of above mines.

LOVE.—At St. Clements' Church, Prince William, by the Rev. LeB. W. Fowler, Rector, August 29, Clara, daughter of William and Margaret Love.

VANCE.—Also, at All Saints' Church, July 16th, Ethel Lucretia, daughter of Patrick and Susan Vance.

McMULLEN.—Also, Aug. 27th, William Allen, son of Archibald and Maggie McMullen.

GILL.—Also, at St. John's Church, Sept. 3, Susan Vail, daughter of Jacob and Mary Gill, of Hants Co., N. S.

FRASER.—Also, (by private baptism, on account of illness), August 18, Ernest, son of Alexander and Mary Ann Fraser.

Marriages.

MATTHEW-PICKETT.—At St. Paul's Church, Greenwich, on Wednesday, the 6th inst., by the father of the bride, assisted by the Rev. Charles R. Matthew, Rector of Goderich, Ont., Douglas R. Matthew, of Philadelphia, to Margaret S., second daughter of the Rev. D. W. Pickett, of Greenwich, New Brunswick.

JONES-McLAUGHLIN.—On Sept. 2nd, at Christ Church, Westport, N. S., by the Rev. O. B. Emery, George H. Jones, of Cardiff, Wales, to Mary J. McLaughlin of Chatham, N. B.

FRASER-ZWICKER.—At St. John's Church, Lunenburg, on Wednesday, the 6th inst., by Rev. H. L. Owen, Rector, assisted by Rev. G. D. Harris, Rev. W. LeB. McKiel, and Rev. J. A. Kanbach, James Fraser, Esq., of Halifax, to Frederica E., daughter of W. N. Zwicker, Esq., merchant, Lunenburg.

Deaths.

BURN.—At 27 Trinity St., London, England, on Sunday, Aug. 20th, after an illness of fourteen days, Mary Ann, the beloved wife of the Rev. C. Burn, formerly missionary along the eastern shore, from Liscomb to Isaac Harbor, also rector of St. Peter's, Eastern Passage, Cole Harbor and Cow Bay, from 1870 to 1877.

HISCOCKS.—At Londonderry Mines, Sept. 7th, Eva Annie, aged 7 months and 2 weeks, daughter of Joseph and Emma Hiscocks.

RICHARDSON.—At Upper Clements, Parish of St. Clements Annapolis Co., 24th August, Sydney Mason, and on 25th Aug., Charles Clifton, twin sons of Charles S. and Catherine E. Richardson, aged 2 months and six days.

ROSS.—At Milford, July 29th, of diphtheria, Alexander F. Ross, aged 14 years. Also, at the same place Aug. 25th, Ada E. Ross, aged 16 years and 10 months, beloved children of Geo. and Abigail Ross. They died trusting in the merits of Jesus Christ as their hope of salvation.

Family Department.

I DARE NOT IDLE STAND.

I dare not idle stand,
While on every hand
The whitening fields proclaim the harvest near,
A gleaner I would be
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet,
Beneath some shall's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

I dare not idle stand,
While over all the land
Poor wondering souls need humble help,
Brighter than brightest gem,
In monarch's diadem.
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command
Labor for Him throughout my life's short day,
Evening will come at last,
Day's labor all be passed.
And rest eternal my brief toil repay.

THE LANGUAGE OF CHRIST.

What language did our Saviour speak? Greek? or Hebrew? or both? and in what proportion? As the Son of man and Saviour of the world, He was above the limitations of race, nationality and language. He was absolutely perfect, the model for universal imitation. Nevertheless He was a historical person, and as such had a well defined individuality. He was a son of David and Abraham, born and raised in Palestine, and could not have been born anywhere else, either in China or in Italy or Greece, or among the savages in Germany or England, where no preparation was made for his reception and appreciation, and where the seed of the Divine Word would have fallen on ice. He was a Jew of the Jews, had a Jewish physiognomy, dressed, ate, spake and lived like His countrymen. How could He have been understood by them if He had not addressed them in their own tongue? What then was this tongue?

He wrote nothing. He is Himself the Book of Life to be read by all men. He stamped His image upon the world's history and upon every human heart and life that yields itself to His transforming and sanctifying influence. But some of His disciples wrote books,—the New Testament. And they all wrote Greek. Only one of them, Matthew, is said to have written his Gospel first in Hebrew and afterwards in Greek.

Even James, the brother of the Lord, who spent all his public life in Jerusalem. as far as we know, addressed his Epistle to the twelve tribes of Israel in the Greek language.

Did, then, our Saviour likewise speak Greek? There is something pleasing in the idea. There never was a nobler, richer, more flexible language spoken or written, than the language of Homer, of Plato, of Sophocles, of Aristotle, and all those immortal Poets, Philosophers, and Historians, whose works are to this day studied as models of style all over the civilized world. And the noblest of all uses to which it was put is this,—that it became the organ for the Everlasting Truth of our Religion, the silver picture for the golden apple of the Gospel.

The Greek was the language of Civilization, and of international intercourse. Since the conquests of Alexander the Great into the Orient; and still more since the conquests of Rome, which united all the nations from the banks of the Euphrates and the Nile to the banks of the Rhine and the shores of the Atlantic, the Greek had become the cosmopolitan language, as the French was on the Continent in the last century, and as the English is now in the British Colonies and in North America. This was one of the Providential preparations for the introduction and spread of Christianity.

The Greek penetrated into Palestine two or three hundred years before Christ. This is evident from the numerous Greek names of Jews, and of

places of Palestine, from coins and inscriptions, from the Greek version of the Old Testament which was used by the Apostles and Evangelists, from the large number of Greek-speaking Jews, called "Hellenists," from the writings of Philo and Josephus, who wrote in Greek, and from the New Testament itself. For it need not be supposed that the sacred writers learned the Greek language miraculously on the Day of Pentecost. They had abundant opportunity to learn it naturally in their youth, on the street, and in common intercourse with their fellow-men, especially in Galilee, their native Province, which was full of Greek-speaking Gentiles.

From all these facts we may safely infer, that our Lord, too, knew the Greek language, not indeed from books, nor from school, but from ordinary intercourse. Why should he have been ignorant of a language which was known to his Disciples, the unlettered fishermen of Galilee?

We have no doubt that he used the Greek language when speaking with strangers, and with heathens, with such persons as the Syrophenician woman the heathen Centurion, the "Greeks," who called on him shortly before the Passion, King Herod, and Pontius Pilate. For a Roman Governor appointed for a short time would hardly learn Hebrew, and no interpreter is mentioned.

But we cannot agree with those scholars who maintain that Christ used the Greek language exclusively or even chiefly. We must distinguish between the common everyday language of the people, and the occasional language of the higher classes and of business men. Palestine was at the time of Christ a bilingual country, like the frontier countries on the continent (Alsace, Lorraine, Posen, some cantons of Switzerland), or like Wales in England, or Eastern Canada, or the German Counties of Pennsylvania. The popular language was the Hebrew, or rather Aramaic, a cognate dialect which supplanted the Hebrew after the Babylonian exile. In this their native tongue our Saviour would address the people.

We have the positive proof of that in several words which have been preserved to us in the Gospel of Mark, which is the faithful echo of the original impressions of St. Peter. When our Saviour was to call the daughter of Jairus back to life, he addressed her in the Aramaic words *Talitha cumi*; that is, "Damsel, arise." When he opened the ear of the deaf and dumb man in Decapolis, he said to him *Ephphatha*; that is, "Be opened." And when he reached the height of his Vicarious Suffering on the Cross, he exclaimed, again in Aramaic, *Eloi, Eloi*, (the Hebrew would be *Eli, Eli*); *lama sabachthani*? that is, "My God, my God, why hast thou forsaken me!"

It is very significant, that the inscription on the Cross was in three languages: in Hebrew, the language of Religion; in Greek, the language of Culture; and in Latin, the language of Empire—thus proclaiming that Jesus of Nazareth died for all nations and all classes of men.—*Rev. Dr. Schaff in S. S. Times.*

THOUGHTS FOR FIFTEENTH SUNDAY AFTER TRINITY.

No. XV.

"No man can serve two masters."

ONE is our Master, even Christ, and if we would do loyal service to Him we must be WHOLE-HEARTED and never yield willing obedience to the world. It may appear possible to divide our allegiance—nay, some live as though it were an easy thing to do so, but self-deception alone can make us imagine this, for the Truth itself hath said, "No man can serve two masters." Occasions are constantly arising in our daily lives when the two ways lie open to us—the way of obedience to our Master Christ and the way of obedience to the world, the flesh and the devil, which latter is the way of self, and therefore always hard to shun. The battle has to be fought daily, perhaps hourly; it is never to be decided once for all, for those most desirous of being faithful to Christ our King are the very ones to whom the strongest temptations are offered to forsake Him. Over and over again the choice has to be made, and at times it is so hard a choice that all our faith and all our love are needed to help us

choose the RIGHT; but then the voice of Jesus utters those words of solemn warning, of unalterable certainty, "No man can serve two masters"; and the faithful soul, conscious of its own weakness, will implore the guidance of Him who has said, "I will never leave thee nor forsake thee."

Never until we shall have come to the end of our earthly pilgrimage will it be an easy thing to serve our one true Master, Christ, even though we may fully know how sweet and blessed a thing it is to live in obedience to Him, even though we may already have a foretaste of that time when He will be all in all, and we shall look back with pity and wonder upon ourselves as we are now, so prone to be drawn away from the eternal good by the perishable things of earth.

Until the rest of Paradise there can be no perfect rest of absolute obedience, and we shall have need through every hour of our imperfect lives to repeat to ourselves that brief but all-comprehensive saying, "No man can serve two masters." And can we be so blind, so miserably blind, to our own good as to choose as our master him whose wages are death rather than Him in whose right hand are pleasures for evermore, and whose gift is Life Eternal?

HOW MOZART DIED.

Wolfgang Mozart, the great composer, died at Vienna in the year 1791. There is something very touching in the circumstances of his death. His sweetest song was the last he sang—the "Requiem." He had been employed on this exquisite piece for several weeks, his soul filled with inspirations of the richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cyrcean strain," he fell into a gentle and quiet slumber.

At length the light footsteps of his daughter awoke him. "Come hither," said he, "my Emilie. My task is done—the 'Requiem'—my 'Requiem' is finished." "Say not so, dear father," said the gentle girl, interrupting him, with tears in her eyes "you must be better—you look better, for even now your cheek has a glow on it. I am sure we shall nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father; "this wasting form can never be restored by human aid. From Heaven's mercy alone do I look for help in this, my dying hour. You spoke of refreshments, my Emilie—take these my last notes—sit down to my piano here—sing with them the hymn of your sainted mother—let me once more hear those tones which have been so long my solace and delight.

Emilie obeyed, and with a voice enriched with tenderest emotion, sang the following stanzas:

Spirit! thy labor is o'er!
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife,
Or the pleasures of earth with regret—
Pause not at the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like Thee—the wretched, shall find
A haven, a mansion of rest.

Spirit! how bright is the road,
For which thou art now on the wing,
Thy home it will be, with thy Saviour and God,
Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low melancholy notes of the piece, and then, turning from the instrument, looked in silence for the approving smile of her father. It was the still and passionless smile which the rapt and joyous spirit left—with the seal of death upon those features.

THE love of Christ is fixed in its objects, free in its communications, unwearied in its exercises, and eternal in its duration: here stands the believer's comfort.

CORRIGENDA.

In communication on St. Bees' College, August 30th, for "Queens and Pembroke Colleges, London; read Oxford;" for "Dr. Amiger read Ainger.

Paragraphic.

Selwyn College, Cambridge, is to be dedicated and opened on October 10th. The Archbishop of Canterbury is to take part in the ceremony.

It was announced that the foundation stone of the Lowder memorial would be laid by Earl Nelson on Sept. 9, the anniversary of Father Lowder's death.

The Bishop of Llandaff attained his eighty-fourth birthday on Wednesday week. Dr. Olliphant, who is the oldest bishop on the episcopal bench, was appointed to the see in 1849.

The English Church has established a Christian mission at Gaza, a town which reaches farther back than the call of Abraham. It was on the way to Gaza that Philip baptized the eunuch of Ethiopia.

The new Diocese formed out of that of Goulbourn is to bear the name of Hay. It is reported in Australia that the first Bishop will be the Rev. C. S. Isaacson, Rector of Hardingham, Norfolk, late Fellow of Clare College, Cambridge.

Rev. C. W. Whitmore states in the London *Christian* that of the twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christ.

The Rev. P. A. Séguin, the well-known convert from the Roman Catholic Priesthood, has just opened a Mission for the benefit of the French Canadians in Harlem. Five thousand French speaking people, mostly Canadians, live in Harlem.

The Lord Bishop of Kilmore has completed his course of Confirmations for the present year. Eleven Confirmations have been held for 46 parishes in the united dioceses. 1,011 young persons have been confirmed, viz., 450 males and 552 females.

It will surprise some persons to know that there are more Episcopal churches in Philadelphia than in New York city, and the one church of the Holy Trinity in Philadelphia gave more in contributions last year than all the seven churches in Trinity parish.

PRESBYTERIAN ADVANCES.—A successful flower service has just been held in the mission hall connected with Dr. MacEwan's Church. In the Rev. Henry Miller's Church, at Hammersmith, the "Amen" to the prayer is given by the organ and congregation.

The Methodists are soon to hold an ecumenical conference in London. On account of the differences between the various kinds of Methodists it has been decided to exclude all doctrinal subjects from consideration, else it is feared the pan-conference would become a pan-demonium.

"Some man in England," says the *Churchman*, "is said to carry twenty shillings in his pocket whenever a charity sermon is to be preached. After the sermon has continued twenty minutes, he deducts a shilling for every additional five minutes, and often makes a good deal of money by the operation."

The bell of the Episcopal Church in East Haddam, Conn., is supposed from the inscription upon it to be the oldest bell in the country—in use several centuries at least. During the war of the Revolution it was taken from a Spanish convent and sent to

America to be cast into cannon, but was saved, and by some means came to its present use.

From Rurki, in the North-West Provinces of India, the Rev. F. H. T. Hoppner reports the baptism of a Maulvi, one of the highest order of Mohammedans. Seyid Ahmed Hassan Shah is profoundly versed in the theology and literature of Islam, and first took up the Bible in order to expose its spuriousness. He is now energetically preaching the Gospel to his former co-religionists.

Harvard University, including agnostics and atheists, claims to have twenty different kinds of religion, and two of the students are yet to be heard from. It is a world in miniature. The Episcopalians are a majority of the whole number, and that again is true of the world at large; the Episcopalians, in fact or principle, comprising about nine-tenths of all who profess and call themselves Christians.

A well-informed writer in the *New York Churchman* says: "The Sultan of Turkey, at the intercession of the United States Minister, had promised to allow the refugee Jews from Russia to settle in Mesopotamia. The Egyptian trouble, however, has interfered, and hundreds who had begun their pilgrimage are left to wander and starve, while those still at home are compelled to stay there and still suffer."

The Hon. Erastus Corning recently gave the site for the Cathedral in Albany, at a cost of \$70,000. We have this week to notice an act of still greater munificence toward the same Cathedral. A late member of St. Thomas' Church, New York, has given to it a fund, which will yield \$5,000 annually toward the maintenance of the Dean. By means of this endowment Bishop Doane will be able to offer the future Dean a salary of \$7,000 and a house.

The picturesque church at Cockington, near Torquay, is about to be completely restored. The Bishop of Bangor on Thursday week consecrated a new church at Llithfaen, near Pwllheli, and the Bishop of St. Asaph has opened one by license at Ffynongrow, in the parish of Llansen, near Rhyl. The foundation stone of a new church at East Loe, Cornwall, has been laid by Sir Alfred Gooch. A feature of the proceedings was a speech by a Nonconformist, who said that there was a growing feeling among Dissenters of the incalculable value of the labours of the English clergy.

To reach a class of persons who are wanderers in the city, street preaching, an old practice in New York, is being again employed. A crowd of two hundred, nearly all of the working class, respectably dressed and well behaved, with a few seedy tramps, a dozen or so women, and the usual noisy accompaniment of children, gathered at the sound of "Rock of Ages," with organ accompaniment. There was a brief but forcible sermon by Mr. Cleveland, a member of Dr. Morgan's church, Fifth Avenue, and after another hymn, Rev. Dr. Remington, in clerical robe, made a brief address, adapted to those to whom he spoke. There were other hymns and other addresses.

By the will of Mrs. Cornelia A. Dikeman, a communicant of Trinity Church, Washington, D. C., the following bequests are made: To the Children's Hospital, \$1,000; to the

rector and vestry of Trinity Church, \$5,000, for the benefit of destitute and aged white and colored persons of good moral character in that city; to the Evangelical Educational Society of the Protestant Episcopal Church, \$5,000, for the support of persons (students) intending to become clergymen of the Church; to the Domestic and Foreign Missionary Society, \$10,000, for the use of the domestic and foreign missionary branches, one half to go to each branch, for missionary work.

On Monday, Aug. 14, with much pomp and enthusiasm, a statue was unveiled at Brescia of Friar Arnold, the great precursor of the Reformation, who was burned in Rome in 1154. The Ministry was represented by Signora Zanardelli, Baccarini, Bacelli, and Magliani; and deputations were there from the Senate, the Roman Municipality, many public bodies, and 300 workmen's associations. At eleven the Syndic unveiled the statue, which represents Arnold in the act of preaching, and delivered a speech thanking Signor Zanardelli for having come to do homage to the great thinker and agitator, who dealt the first blow to the power of the Popes and ushered in the Reformation. Signor Zanardelli, himself a native of Brescia, said this was an Italian festival, a day of rejoicing for all Italy redeemed from the power of the Vatican.

Bishop Quintard says of the colored work in his diocese: "The work in Tennessee is thriving in a wonderful way. That devoted and laborious missionary, the Rev. Charles F. Collins, of Brownsville, Tennessee, could tell a story of faithful work done and of great results achieved. In one of his missions, where the black people undertook to build a house of prayer, one devoted communicant of the church, who all his life long had been a slave, and, as a slave, had learned to love the holy ways of the church, laid \$1,200 upon the Lord's table. The house was built; and the old black deacon has gathered an immense congregation, and rarely presents a class of less than thirty candidates for confirmation. And he keeps his people quiet during preaching because, as he told them on the last occasion of my visit to the parish, "My brethren, you must not shout, you must listen to the preaching and drink it all in, you know that when you shout it *hinder* puts the Bishop on a strain."

There is a deeply ingrained reverence in the popular English mind for the Bible. People who have no strong sense of religion are easily moved to indignation by any outward show of disrespect to the sacred volume. This came out strikingly enough at Burnley, in Lancashire, some evenings ago. A Secularist lecturer was declaiming against revelation in the open air, and his audience listened to him patiently enough till he was indiscreet enough (as a local paper puts it) to destroy a Bible by way of emphasizing his arguments. The temper of the people immediately changed on seeing this shocking act of irreverence. They set upon the lecturer, and it was with difficulty that he escaped serious injury. This regard for the Scriptures is, we may depend upon it, one element in the strength of the English character, and long may it be before it shall be educated out of being by secular school teaching.

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