

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 33.]

HALIFAX.

WEDNESDAY, DECEMBER 13, 1882. WINNIPEG.

[One Dollar and a Half a Year.

BAPTISM.

If the Church taught one thing more clearly than another it was this— that it was their duty to admit to her fold by holy baptism children—the children of the flock; and that those so admitted should be regarded and dealt with as what they were described to be in the hour of their baptism, and what they were taught to call themselves in the Catechism, and what they were called in the Office of Confirmation—children of God. For himself he could not proceed to deal with baptised children as if they were unbaptised heathen. He could not tell a child whom he taught to say, "My baptism, wherein I was made a child of God," that he was not a child of God unless upon some given day and at some hour that he could remember and note, he felt a strong conviction that he had become a child of God there and then, and that until that time he had not a Father in heaven and was not a child of God. He could not consent, and he trusted those who heard him would never consent, so to deal with the children whom the Church had given them to bring up in "the nurture and admonition of the Lord." To say that a man only became a member of the Christian Church in the hour in which he felt a strong conviction that he had been forgiven his sins by God—to make conversion, sensible conversion, the door of admittance into the Church of Christ, appeared to him to be contradictory to the whole teaching of Scripture, to the whole history of the Church, and to the whole of that body of doctrine which the Church gave them to teach and carry out. He believed that the effect of such teaching upon children was sadly hurtful to spiritual life. By it the child was taught to believe that at some future day—which as it grew older it was more and more willing to make a distant day—it should be converted to God, and there and then become God's child, and for the first time incur the responsibilities and inherit the duties of the child of God. What was the result? In many cases the deliberate postponement of that time of conversion in order that the pleasures of sin might be enjoyed for a season—all to be wiped out in the hour of conversion, which was to come some day—just as in the earlier days of the Church converts from heathenism postponed the hour of their baptism to the last moment, that they might then obtain forgiveness, while escaping till then the duties and responsibility and self-denials of the baptised. Another danger was the generation of spiritual pride, of sadly self-deceiving hypocrisy, and all that came from rash and presumptuous assumption as to one's spiritual state before God which might prove in the end to be a sad and miserable delusion. The Church made baptism a condition of admission to her fold, and she bade them treat all baptised as members of the Church of Christ. Let them, therefore, base their whole mode of dealing with the children of the Church upon the lines she had laid down. Let them carefully distinguish between the regeneration that came in baptism and the conversion that might come again and again in after life. Let them teach the children of the Church that they were not to be converted in order to become God's children, but that they were to seek conversion if it were needed and as often as it was needed, because they were God's children; that they should say, not "I will arise and go to some one in heaven, who, when I have so arisen, and gone to him will

become my Father," but in every hour of repentance, and in every hour of dawning desire for reconciliation with God in the soul, "I will arise and go to my Father in heaven;" and that the attractive power that should draw them there should be the knowledge that He was their Father and the consciousness of their sin as being sin against their Father, and that their return was a return to their Father, and not the belief that their conversion and return would make Him for the first time their Father.—*Bishop of Peterborough's charge.*

THE PUSEY MEMORIAL.

The following letter from Canon Liddon sets forth the objects which it is proposed to attain in attaching two or more clergy to the proposed Pusey Library: "In the first place, the Committee desires to provide an 'endowment for research' in the field of theology. There is much original work to be done, not merely in the text of the New Testament, or in works like a critical edition, long desired, of the early Liturgies; but still more in such a restatement of portions of the evidences of Christianity as shall meet the needs of the modern world of thought. Secondly, the committee hopes that it will thus permanently secure to the Church of England some accomplished teachers of theology in Oxford—men who will teach all the better because they are at the same time engaged in investigation. In modern Oxford there is a real free trade in knowledge, and such men will have no difficulty in getting a hearing, if they have anything worth listening to at command. Whether by taking part in associated lectures, or by giving courses of lectures on subjects of the day in one of the parish churches, or in other ways, to be hereafter determined, they will have ample opportunities of making themselves useful. It is also hoped that besides being students and teachers of theology, the clergymen attached to the library will, as opportunity may serve, act as friends and advisers of the Church of England undergraduates. They will thus, in some slight degree, take the place of the old clerical tutors—a class of men who, I regret to think, are rapidly disappearing from Oxford. Such an institution as we propose, if it should prove to be useful, is obviously capable of great expansion. Dr. Pusey's life was devoted to hard study, to the incense and defence of revealed religion, and to unwearied practical kindness. The new foundation will make good its claim to be a serviceable element in the complex life of the University, and a faithful handmaid of the Church, if it can, in any tolerable measure, perpetuate in Oxford these striking characteristics of a great career."—*Guardian.*

CHURCH FINANCE.

An American Church paper has the following:—"In regard to the modes by which the offerings of the people are to be obtained much will depend upon the action of the Rector, who alone is the person to direct the system. If giving to God is a religious duty, then, like other such duties, it has to be inculcated by the spiritual head of the parish. The Offertory, a religious act, an act of worship, is a visible and most expressive teacher of this duty, and should be made with proper dignity. The 'devotions' of the people, as our Prayer Book calls them, can be rendered more systematic and regular, at least at first, by the use of envelopes at the

disposal of the Rector. These possess the further advantage of keeping the offertory secret. When this plan is adopted the Rector should number the envelopes and keep a record of those who receive them, but will not know the sums to be given. The treasurer of the parish will preserve a list of amounts placed in these envelopes, and their numbers, but will not know the names of the givers. Thus no one but the giver and his God know the amount of the offering. It then becomes entirely a matter of conscience with each for himself and without comparison with others. Many, however, will decline to use envelopes, and irregular attenders cannot do so unless they are provided at the church doors. Experience has shown that the income in well-worked free churches is as large or larger outside the envelopes. After all, if envelopes are used they must be regarded as merely the scaffolding. Once let a man become imbued with the feeling that he must give according to his means, without regard to the gifts of others, and the use of this or that method becomes indifferent. One objection often made to the voluntary plan should be noticed, that the support to what are called 'outside objects' is much less than in pewed churches. Statistics show that the actual diminution is much less than is supposed; and when we consider that the free churches are, as a rule, located in the poorest localities, and are attended by fewer well-to-do people, it is simply what may be expected."

FREEMASONRY AND MORMONISM.

A short time ago the Grand Lodge of Masons of Utah refused to admit Mormons into their fraternity, and the Masonic Grand Lodge of California, in session at San Francisco on the 12th of October, on receiving a communication to this effect, expressed their approval of the step taken by their Utah brethren by passing the following preamble and resolution: "Whereas it is a fundamental principle of Masons to believe in and fear God, and to keep his commandments, and also to be true and loyal to the Government in which we live, and whereas we believe that Mormonism, as now existing in the Territory of Utah, is wanting in both particulars, it is therefore resolved that we sympathize with the Grand Lodge and Masons of Utah in the stand they have taken against the abomination of Mormonism, and approve of their action in refusing to receive advocates and upholders of that system into the Masonic fraternity."

THE AMERICAN EPISCOPAL CHURCH.

"Of all denominations in the United States the Episcopal Church is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses, with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own."

This is a statement made by Rev. Professor Hopkins, of the Theological Seminary at Auburn, New York; a Presbyterian divine, and as far as our Church is concerned, we have very positive proof of its truth. Our Church is growing in the neighbouring Republic in a way which leads us to hope that before many years it will in point of numbers, as it is now in wealth and culture, stand first among all the religious bodies of that country.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—We congratulate "The Little Gatherers" of the Church Women's Missionary Association on the success of their Fancy Sale and Refreshment Table, which realized over \$320. Let the "big" gatherers beat that!

LAKELANDS.—This mission, which is attached to the Parish of Rawdon, and which under ordinary circumstances only gets one *Sunday* service a month has, through the kindness of the Rev. J. B. Uniacke, enjoyed a fortnightly one during the past summer, much to the gratification, and we trust, benefit, of the people. The church has hitherto been without a vestry and as a necessary consequence the clergyman has had to robe in front of the congregation, which during the winter months when before robing he has to divest himself of no small amount of over-wear is a rather unseemly performance. This has now been remedied by partitioning off one corner of the nave. The people deserve great credit for the prompt and liberal manner in which they responded to the appeal of the Incumbent for the accommodation thus provided; particularly Miss Isabel Davis who went round the mission soliciting and collecting subscriptions, and through whose kind thoughtfulness the vestry is furnished with mirror and sundry little toilet conveniences.

CRESTER.—The inhabitants of the outlying station of Western Shore had a rich treat on the morning of the 27th Oct., when his Lordship the Bishop visited that part of the parish for the purpose of Consecration and Confirmation. The building which was on that day set apart for Divine Service and the various ministrations of the church, was erected, boarded in and shingled some six years ago. It remained in that condition till the present Incumbent took charge of the parish, when the work was pushed on to completion. The church was opened for worship on the 27th July, but not consecrated till his Lordship's visit three months later. The 27th Oct. opened bright and beautiful, and crowds of people were seen wending their way to the church at as early an hour as 8 o'clock. Long before 10.30 the church was filled, and the arrival of the Bishop and the visiting clergy anxiously looked for. At a quarter to 11 the Incumbent, the Rev. Mr. Butler, met the Bishop, with Revs. Mr. Snyder, Mr. Grosor, Mr. Sutherland and Mr. Harris, at the west door of the church, and read the petition for Consecration, which, being accepted, the service proceeded. After the usual service and morning prayers had been offered, and the preface to the Confirmation service read by Rev. Mr. Sutherland, his Lordship addressed the congregation and candidates. He spoke of the style of the church, which is something new in church architecture, and quite pleasing, in being odd, and expressed his pleasure at seeing more male than female candidates. 43 were presented for the Laying On of Hands, 11 of whom came from the adjoining Parish of Mahone Bay, as the stormy weather of the 25th prevented them from getting to their own church. About 120 partook of the Lord's Supper which was administered by his Lordship, assisted by the Revs. Mr. Snyder, Mr. Sutherland and Mr. Harris, the whole congregation remaining the entire service, which lasted four hours, and although so long, the utmost order prevailed, and no one seemed to want to go. Indeed so interesting was the service that an old gentleman remarked the day after, "I could have stayed all day and all night." This service will be long remembered by the people as fraught with pleasure and profit to all. The hangings of the church are the gift of the ladies of the "Church Extension Association" of England. The collection of \$13 was devoted to the purchase of stoves, etc. The holy rite of "Laying On of Hands" was administered to 35 candidates in the Parish Church on Saturday morning. 19 males, 16 females, and the Lord's Supper administered to upwards of 90 persons. Four men came over from New Ross to receive the rite, as they were prevented from at-

tending the service there on the 22nd Sept. 68 belonging to the parish were confirmed,—one privately, on account of sickness; over half of whom were male candidates, and ranging in age from 15 to 80 years.

ANNAPOLIS RURAL DEANERY.—A meeting of the Annapolis Rural Deanery was held in the Parish of St. Clement on Tuesday and Wednesday, the 14th and 15th of November. Present—Revs. P. J. Filleul, R.D., John Ambrose, Henry D. DeBlois, Secretary, F. P. Grestorex, C. W. McCully, J. Partridge. Evening service was held at the Parish Church on Tuesday evening at 7 p.m., at which all the clergy present took part. The Secretary, Rev. H. D. DeBlois, was the preacher. The congregation was large, the services hearty and joyful, and the singing excellent. On Wednesday morning, full service, with celebration of the Holy Eucharist, in the Parish Church at 10.30 a.m., participated in as follows: Matins—Prayers, Rev. J. Partridge; 1st Lesson; Rev. John Ambrose; 2nd Lesson, Rev. F. P. Grestorex; Sermon, Rev. P. J. Filleul; text, 2nd Cor. i. xi.—a good practical sermon on the duty and advantage of intercessory prayer by the people for the clergy. Holy Communion—Celebrant, Rev. P. J. Filleul; Epistoler, Rev. F. P. Grestorex; Gospeller, Rev. John Ambrose. Rural Deanery business meeting at 2.50 p.m. Meeting opened with prayer by Rural Dean. Rev. the Chairman extended a cordial welcome to the Rev. C. W. McCully, the newly appointed Rector of St. Clements. He also gave satisfactory reasons why no meeting had been held since October, 1881, in Weymouth. After some discussion, it was moved by Rev. John Ambrose, "That in future four regular meetings of this Rural Deanery shall be held in each year, as nearly as may be at intervals of three months, and that the brethren assemble in any given Parish in time to attend and take part in an evening service with sermon. The next day an early celebration of the Holy Communion shall be held, if practicable, and the forenoon and afternoon be given to the discussions and business of the Rural Deanery. An evening service shall be held with sermon, as on preceding night." This was seconded by Rev. F. P. Grestorex, and passed unanimously. Moved by Rev. John Ambrose: "That any Parish not receiving this Rural Deanery in its proper turn shall be expected to make and forward to the Secretary of this Rural Deanery, within a fortnight thereafter, an offertory for the Mission Fund of this Deanery." Seconded by Rev. C. W. McCully, and passed unanimously. It was resolved, "That in order to carry out the more effectually the rule of the Rural Deanery to promote as far as possible the subject of organized efforts on behalf of the Board of Home Missions, the brethren of this Rural Deanery hold themselves in readiness to exchange Sunday duty with each other at fitting opportunities for this purpose, thereby giving effect to the resolution of the Synod touching this matter." Passed. Rev. C. W. McCully presented a blank register-book for the use of the Deanery, to take the place of the present much worn and unsuitable one. The thanks of the meeting were unanimously voted him for his timely gift. It was resolved that the Rev. F. P. Grestorex be requested to read a paper at the next meeting on the subject of "Earnestness and Simplicity in Parochial Work." Passed. It was decided that the next meeting be held at Granville in February next. The collections in the different churches, amounting to \$7.87, were ordered to be forwarded by the Secretary to the Foreign Mission Fund. The meeting then adjourned. Evening Services were held at Moose River, Bear River and Clements Shore, where large and appreciative congregations were present. Thus ended one of the most successful and important meetings of this Deanery for some time past.

DIOCESE OF FREDERICTON.

NEWCASTLE.—Special services were held here on St. Andrew's Day in connection with "The Young Women's Guild of St. Andrew." Morning prayers, followed by a celebration, were said at 11 a. m., all the members of the Guild, with the exception of two or three, who were unavoidably absent, being present, and partook of the Blessed Eucharist

with a special view of asking God's blessing upon the members and work of the Guild. Evensong was said at 7.30, when a special sermon was preached by the Rector, Rev. J. H. S. Sweet, from St. Mark xxvii. 55. The preacher, after dwelling upon the fact that our Lord was pleased to receive the ministrations of women while on earth, reminded his hearers that we can still minister to Christ by working for His Church, and for its poorer ministers. Such labours of love our Lord receives as done unto Himself. The preacher concluded by exhorting the members of the Guild to value the opportunity given them of devoting some portion of their time in direct work for fact. Time was a talent given to them all, and for its use or abuse they would be called in question at the Judgment Day.

CLERICAL CONFERENCE (Continued.)

At 8 o'clock the same evening a public meeting in connection with the Conference was held in the large school room of Trinity Church, which was well filled. After prayers and a hymn, the Metropolitan, who occupied the chair, made a short introductory address. He said that this Conference had been confined to the clergy only, not because they had anything to conceal from the laity, but because this undertaking was only a tentative thing. The larger scheme of a Church Congress would, no doubt, come in due time, when they were prepared to make it a success. The question before them this evening was "How to interest the people in the life and work of the Church." When he looked at the meaning of that question he felt as if there must surely be some mistake. Could it be possible that "the people," meaning Church people, could be otherwise than interested, deeply interested, in the life and work of the Church, which is their Spiritual Mother? Do we believe the plain teaching of the Word of God? Do we believe that the Lord Jesus Christ lived and died for the salvation of men? Do we believe that He established His Church to bring men to Him, and make them His forever in the heavenly kingdom? Surely one grain of faith in such momentous truth would suffice to move the mountain of lethargy which weighs us down to earth. You are interested enough in a hundred other things. How is it that you take so little interest in this the most important of all? Take the life and work of the Church in our own Diocese. You must have heard of nine Missions vacant. Did it trouble you? Did any eat or drink or sleep the less? Yet think what a vacant Mission means. No opportunity to worship God together, to hearken to His Holy Word, to obtain Baptism for our children, or Holy Communion for the strengthening of our own souls, and this going on month after month. We are members of the Church, and our Lord has laid on us the duty of supporting it. Such meetings as this ought to stir people up to recognize that they are neglecting their duty to their Mother, the Church, and that the disgrace is the same as if children, living themselves in comfort, suffered their parents to die miserably in the poor house. Consider then the present crisis; the S. P. G. rapidly withdrawing its aid, the D. C. S. hampered and distressed for lack of means, the poorer Missions crying in vain for help. Must not this state of things lead you to ask yourselves the question whether you, as Christian people, are showing that interest which you ought in the life and work of the Church in your own Diocese. Numbers might give who give nothing; numbers who give might double their subscriptions. At the last Great Day you will be asked whether you supported the Church or not; for Christ our Lord will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The Rev. F. R. Murray then addressed the meeting.

(To be continued.)

DIOCESE OF MONTREAL.

[From our own Correspondent.]

MONTREAL.—The ladies who held a bazaar in the city in behalf of Algoma realized some \$200 towards their pious work.

The ladies of St. John the Evangelist, who held

also a bazaar, the proceeds of which are to go toward the expense of finishing the interior of the chancel, were also very successful in their efforts.

THE REV. F. ROBINSON, of Rougemont, on his return from Europe about a fortnight ago, was received at the R. R. Station by a large representation of his flock, and given a hearty and cheery "welcome home."

A CASE of great interest to Churchmen generally is now before the courts in Montreal. The question raised is, "Are Church Wardens personally liable for the payment of anything obtained by an order signed by them with the title of their Church office affixed?" The case is brought against the Wardens of St. Jude's Church, who ordered materials for the church and signed their names as "Wardens." The case will be watched with interest, as it has never been adjudicated upon before. There is a question of the same class closely akin to it that it seems to your correspondent is not clear to the clergy as a class, viz., if a clergyman gives an order signing himself as Incumbent or Rector, does he involve the Wardens and make them liable, seeing he is chairman of the corporation of the church in his Parish?

A WELL-ATTENDED meeting of the Board of Domestic and Foreign Missions, attached to the Cathedral, was lately held under the presidency of the Bishop, who, with others of the city clergy, addressed the meeting on home and mission work.

ON the last day of November a brilliant and pleasant gathering took place in the Lecture Room of St. Martin's Church, the object being to give the new Rector, Rev. J. S. Stone, a congregational and clerical reception. The room was gaily decorated with flags and flowers. On the platform the city clergy were well represented. The Bishop occupied the chair, and around him gathered the Dean of the Cathedral, Very Rev. Dr. Baldwin; Canon Camichael, Canon Henderson, Archdeacon Evans, the Rector of St. John the Evangelist, the Rev. E. Wood, and the Rev. J. F. Sweeney. The Bishop, Archdeacon Evans and Canon Henderson addressed the meeting, and gave hearty words of welcome to their new fellow-laborer in the Lord's Vineyard, and Chancellor Bethune, on behalf of the congregation, in a few words expressed the satisfaction the congregation felt in welcoming Mr. Stone and would show it now. His example was followed by the congregation present, after which all sat down to a *recherche* spread of good things, which, with musical selections given for a short time, ended the meeting.

THE REV. CANON NORMAN's name has been used in connection with the vacancy in the Incumbency of the Church of St. Mathias, but the revered gentleman has no intention or desire of leaving the Church of St. James the Apostle.

A FINE "Bishop's Chair" has been presented by a lady in Montreal to the Bishop, to be, through him, placed in any church that he might think it suitable for. Coming from the consecration of the new church at Lacolle, he has presented it to that church, of which he has such pleasant recollections.

DIocese OF ONTARIO.

(From our own correspondent.)

OTTAWA.—8th December the Venerable the Archdeacon of Ottawa, Dr. Lauder, Rector of Christ Church, who has been absent, on leave, for over thirteen months, is expected to return to Canada at Easter.

THE following gentlemen have been elected the officers of the Christ Church Lay Association:—President, the Rev. B. B. Smith; Vice-President, the Rev. J. May; Secretary, Mr. G. M. Greene.

A HANDSOME new window has been placed in the Church of St. Alban the Martyr, to the memory of the late Mr. J. F. Taylor, by some friends. A nice brass plate has been placed beneath the window, bearing the following inscription: "To the glory of God, and in memory of John Fenninge Taylor.

This window has been erected by loving friends" The work is by Messrs Cox, of London, England

MISS FULLER has kindly consented to preside at the organ at the week-day services at Christ Church, *vice* Miss Wright, lately married to the Rev. W. A. Read, Incumbent of Oxford Mills.

THE ladies of the Church of St. Alban the Martyr have resumed work for this winter, and are prepared to receive orders for needlework. Surplises a speciality, at most reasonable prices.

MR. HARRIS, the newly appointed organist to the Church of St. Alban the Martyr, is expected to arrive out from England before Christmas, when he will enter upon his duties. The congregation will regret losing the valuable services of Mr. Oliver King, pianist to Her Royal Highness the Princess Louise.

THE REV. HERBERT BETHUNE PATTON, B. A., who has been Incumbent of the Mission of Gloucester for the past five years, is at present in England, has been appointed assistant minister *pro tem* of the Parish Church at Dunster, Somersetshire, England.

A NUMBER of unruly boys broke the windows of the church at Birchton recently with stones.

A MEETING of the Diocesan Mission Board was held at the Synod Hall, Kingston, on Wednesday, the 7th inst. The financial statement showed a marked improvement in the indebtedness of the Board to the Bank of Montreal, the balance remaining due on the 30th November being \$3,814.78. A memorial from the Rev. J. W. Burke, B. A., Rector of St. Thomas' Church, Belleville, was presented, offering missionary services at Frontenac, Hastings and Addington, and requesting a grant in aid thereof. A resolution was passed promising a favourable consideration. A memorial was read from Smith's Falls, asking for a grant to a new Mission to comprise certain out-stations of that Mission. A resolution was carried directing the Rural Dean to visit the Mission and report upon the possibility of carrying out the request of the memorial. A resolution was also carried authorizing an additional grant of \$100 to the Mission at Plantaganet for the current year. The Rev. E. A. W. Hannington, Incumbent of St. Bartholomew's Church, New Edinburgh, asked aid for the Mission of Gloucester. The application proposed the formation of a new Mission, to include stations in the vicinity of the City of Ottawa. The consideration of this proposition was postponed till the meeting of the Board in May. Verbal applications were made on behalf of the Mission of Marysburgh, vacant by the transfer of the Rev. T. Stanton, B. A., to Barriefield. In the event of a clergyman not on the Commutation Fund, it was resolved to make a grant of \$200 per annum to the Mission.

DIocese OF NIAGARA.

(From our own Correspondent.)

CLERICAL REMOVALS.—The Bishop has appointed Rev. C. R. Loe, B. A., of Port Colborne, to Mount Forest and North Arthur; Rev. Robert Cordner, of Mount Forest, to Port Colborne; Rev. A. J. Belt, B. A., of Erin and Garafraxa, to Arthur and W. Luther.

PERSONAL.—Rev. Canon Worrell, Rector of Oakville, has returned from his summer vacation to England.

HAMILTON.—Many Church ladies in this city are interesting themselves on behalf of the Zenana Missionary Society in India. The object of the Society, whose headquarters are in England, is to Christianize and teach the native women of India. Mrs. Gaviller, of Herkimer Street, Hamilton, whose husband is a very efficient Lay Reader in the city, will receive and forward any contributions made for the objects of this most useful form of woman's missionary work.

MILTON.—An eight days' Mission commenced in this Parish on Tuesday, 5th Dec.

VACANT MISSION STATIONS.—Welland and Erin, the one in the Southern, and the other in the Northern parts of the Diocese, await appointments.

THE Ontario Asylum for the Insane at Hamilton contains now about 500 patients. A Sunday service is held there every week. The service consists of hymns, a litany specially adapted to the needs of the poor sufferers, and having the sanction of the Bishop, and a short address. The Rev. Rural Dean Bull has for several years had charge of the service, and is assisted by one or two licensed Lay Readers. In the years that Mr. Bull has officiated the suitability of the form of service adopted has been fairly established by the absence of any "scene" among the patients who form the congregation. The length of the service is three-quarters of an hour.

St. Thomas' Church.—The Lord Bishop held a Confirmation in this church on Sunday first in Advent.

WEST FLAMBORO'—An organ recital was held in Christ Church on a recent Friday evening. It was accompanied by full choral evensong.

BARTON.—Holy Trinity Church—Incumbent, Rev. Rural Dean Bull. A parlor concert was given on Thursday evening by ladies and gentlemen of the congregation in the house of a parishioner, and was well attended and highly appreciated. The collection was given to the funds of the Sunday School.

DIocese OF TORONTO.

(From our own correspondent.)

NEWMARKET—Owing to the strenuous exertions of the Incumbent, Rev. A. W. Spragge, the Churchmen of this place intend shortly to commence the erection of a church and parsonage, the cost of which is estimated at \$9,000. Two-thirds of the amount has been subscribed.

BARRIE—Trinity Church.—This congregation has at last purchased a powerful pipe organ, after waiting many weary years. The organ is second-hand; its original cost was \$2,500, but the Committee have procured it at less than half price. It has been very little used, and is considered an excellent instrument. Mr. J. C. Morgan, M. A., the Rector's son, is a skilful and accomplished organist and choir master.

LINDSAY.—At a meeting of the Building Committee of St. Paul's Church it was decided to begin preliminaries for the erection of a new church edifice at once. The new church is to be built on the site of the present one, and will cost \$12,000 when completed. Of this amount \$8,000 has been already subscribed. A premium of \$200 for the best plans and style of architecture of the proposed edifice has been offered. Particulars may be had from the senior Warden, Adam Hudspeth, Esq., Q. C.

RIVERSIDE.—St. Matthew's Church having been located in the wrong place for growth and convenience, it has been decided to remove it. The trustees are anxious to have it placed on the Kingston road, where a much larger congregation could be secured and where there would be much better prospects for making it self-sustaining.

BARRIE—Trinity Church.—To aid the organ fund of this church, a new sensation, a "Pound Social," took place in the school room recently. The admission was a pound weight of any article of not less value than ten cents. Subsequently these curious admission "fees" were auctioned off, and great was the merriment when some of the parcels were opened. The attendance was very large and the fun intense.

PERSONAL.—The Rev. E. Rausford, formerly of St. Matthew's Church, Toronto, lectured recently in Pittsburgh, Pa., "On the duty of the Church as regards Christian Education."—The Rev. J. F. Sweeney will enter on his duties at St. Phillips', Toronto, early in the New Year.

WHITTY.—The new parsonage, to which reference was recently made in the GUARDIAN, has now been secured. A house, which suits admirably for the purpose, was purchased by the Church Wardens for \$2,200, and \$450 has been paid on account.

BRAMPTON.—Christ Church was consecrated on the 14th ult. Among those present, in addition to the Bishop, were Rev. Messrs. Ford, Belt, MacKenzie, Dixon, Swallows, C. Thompson, Hannah, and C. C. Johnson, the Incumbent. The singing was earnest and congregational. The sermon was delivered by the Bishop. In the afternoon of the same day a tea meeting was held, which was very largely attended, and later on there was a concert and addresses by the Bishop and clergy. The Brampton brass band gave several operatic selections during the evening, which was brought to a close by the audience singing "God save the Queen."

NEW PARISH.—A project is mooted in Toronto to build a church and parsonage on the island opposite the city. Great numbers of influential Churchmen reside on the island during the summer months, and hundreds of visitors pour in from all parts of Toronto and elsewhere during the summer season. Certainly a chaplaincy here would be no sinecure for a portion of the year. Services might at first be taken in turn by the city clergy or arrangements might be made to have country rectors spend a portion of their holidays in the work. The money to erect a suitable building could readily be had. The Bishop has applied to the City Council for a site.

TRINITY COLLEGE.—At a recent meeting of the corporation, the Rev. John Langtry, M. A., gave notice of a motion to invite the graduates of the University and their friends to undertake the foundation of a Whitaker Professorship in the College as a memorial of the first Provost. This would certainly commend itself to the majority of Provost Whitaker's friends as the most seemly and appropriate memorial of his long, faithful, and disinterested services in connection with Trinity College. We have no doubt it would be pre-eminently successful, and we trust it will be undertaken with a will. The following gentlemen are appointed examiners for 1883:—Faculty of Arts—Divinity, Rev. C. H. Mockridge, D. D.; Classics, Wm. Dale, M. A.; Mathematics, Cortes Feasenden, B. A.; French, W. H. Fraser, M. A.; Science, W. H. H. Ellis, M. A.; English, Rev. C. D. Worrell, B. A.

TORONTO.—Church of the Ascension.—Advent Sunday was the fifth anniversary of this Parish, and was duly observed by appropriate services. Sermons were preached by Canon Dumoulin at 11 a. m., and by the Bishop of Algoma at 7 p. m. Collections were taken up in aid of the building fund. It appears that this church is indebted to the estate of the late S. B. Smith in the sum of \$9,000, and that although Mr. Smith had subscribed \$4,000 to the church during his lifetime, the will of that gentleman does not hold the estate responsible for this latter sum. It will be remembered that Mr. Smith left \$30,000 to the Church of the Ascension, but this is a somewhat marked way of being generous before just if the above facts are true.

DIocese OF HURON.

(From our own correspondents.)

INGERSOLL.—The day of intercession for Sunday Schools, as appointed by the Church Sunday School Institute, was observed in this parish on Oct. 15th. The Sunday School assembled as usual in the basement at 9.30 a. m. and instead of the usual choir exercises, a procession was formed to the church, headed by the rector, vested in cassock and surplice; then the infant class bearing the banner, on which was inscribed in letters of blue on a white ground, the Saviour's injunction, "Feed my lambs." The hymn, "Brightly gleams our banner," was commenced as the children filed out of the school room, the classes following in order from the junior to the senior, and upon entering the church its joyous strains were taken up by the organ, the choir now joining with the scholars, and continued until

all the classes were marshalled into their seats, which was accomplished without any confusion by two of the side-men, Messrs. Wright and Revell, who are also Sunday School officers. When all were assembled, the rector, kneeling at the chancel steps, said the prayer to be used before divine service, all reverently kneeled and joining in the Amen. The offertory was on behalf of the parish Sunday School work. It may be encouraging to others to state that as a result of Sunday School work a mission chapel is to be built in an out-lying portion of this parish, the fruits of years of faithful work amongst otherwise neglected children, by a band of sisters, who devoted every Sunday afternoon to gathering, first in their own house and then in the section school, all the children of the neighbourhood. It had been hoped that the building would be ready by Christmas, but owing to unavoidable circumstances the erection has been postponed till spring. The land has been given by Mr. Alex. Choat, and a goodly portion of the funds is already in the bank, collected by a young lady worker, and we hope ere long to witness the development of our mission school into a Chapel of Ease.

WINDSOR.—All Saints Church.—Considerable alterations and improvements are about to be carried out in this Church. At a vestry meeting recently held it was decided to remove the organ from the gallery to a chamber to be erected at the north side of the chancel; to introduce oak choir stalls, to seat a choir of about 30 voices, now being trained to antiphonal singing; to light the whole building with gas, color the walls, fresco the arches, and otherwise add to the internal beauty of the sacred edifice. About \$1,100 have already been contributed for this object, and the work is to be commenced at once. The new Rector, Rev. W. H. Mansley, is to be congratulated on the marked improvement since his incumbency.

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

WINNIPEG.—Holy Trinity Church.—On the occasion of the commemoration of the eighth anniversary of the induction of the Rev. O. F. Fortin as Rector of the Parish of Holy Trinity, both morning and evening services were attended by very large congregations. While preaching at the morning service, the Rev. A. Stonden briefly referred to his appointment to the charge of the Parish of Morris, and requested the prayers on the congregation for his success as a minister of the Gospel in that field. The musical portion of the evening service was very well rendered by the choir. Smith's Evening Service was sung, also the beautiful anthem "As pants the hart," which to say the least was given in a style very difficult to improve upon. The Rector preached from the first verse of the sixth chapter II Kings, "The place is too strait for us." After a review of the life of Elisha, and the events leading up to the occasion of the text, the Rev. gentleman said:—"Elisha being a wise master builder and prophet in Israel, he felt that the great reformation which he had effected would be of little avail, unless it were followed up after he had gone the way of all the earth. He was not satisfied with merely laying the foundation of the work which was so fair and promising at the outset. He, therefore, established colleges, or schools of the prophets, for the training of young men, who, after being thoroughly equipped by a regular course of study under his own supervision, might go forth among the people as approved teachers and pastors. One of these colleges was at Jerusalem, and it soon became so famous that there was no more room for the students that came crowding in from all parts of the country. The characteristic feature of this city is that of growth and expansion. Every department of business life is in need of increased accommodation; what was ample two years ago is utterly inadequate to-day. This is equally true of the Church. Churches of yesterday compared with ourselves, have provided seating room for a thousand, and twelve hundred souls; a wise

step surely in view of the circumstances of our city, into which flows a ceaseless stream of emigration, An effort will be made to seat one hundred more persons shortly in this church, but what is that among so many? As a temporary measure, it is certainly better than nothing. I well remember our first service in autumn of 1875. The church was then only half its present size. It was the day of small things. We had good men and true, but we were comparatively few in number. There were thirty communicants on the first celebration of the Holy Communion, after my induction as pastor; now the number has increased so as to render it necessary to have three celebrations a month. There was a debt of \$2,600 then, which was removed in about eighteen months. There was then no organ, but by hard work and persistent efforts, the present instrument was procured, which, together with the organ chamber, involved an outlay of \$4,000. Twelve months ago the congregation had increased to such an extent that it was thought proper to invite the Rev. Mr. Stonden to share with me the work of this rapidly growing Parish, and most cordially do I bear testimony to his zeal and devotion, and to the cheerful manner in which he always seconded my efforts and wishes. To-day he severs his connection with this church, having been appointed to the important congregation of Morris, which will, no doubt, ere long become a rectory. He has earned a good degree for himself, and I feel sure that we shall all follow him into his new sphere with our prayers and good wishes.

I have thus very cursorily traced the leading events that have transpired during the past seven years. There are, besides, many details of interest had I time to mention them. I may, perhaps, be allowed to refer to our increased liberality towards Diocesan objects. Our offertory to the Widows' and Orphans' fund last winter was \$258, the largest ever taken in this church for that object. Our Thanksgiving offering this year, given a few days ago to the Home Mission fund, was \$323, a much larger sum than we have ever given before. I look upon these as indices of increasing activity and life. I look upon them as an earnest of cheering success, in the efforts that the ladies of the congregation will make this winter on behalf of the mission work of the diocese. We have not by any means reached perfection, nor have we anything to boast of particularly. Nevertheless, our successes have been sufficient to make us hopeful for the future. We have ample material. We have all the elements necessary to build up a large, earnest, useful, working parish, only "the place is too strait for us." Let us stretch out our cords and enlarge our borders, and the past successes, over which we rejoice to-day, will be multiplied ten fold.

"There is a tide in the affairs of men
Which taken at its flood, leads on to fortune,
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves
Or lose our ventures."

These words, spoken by one who understood life and its issues, better perhaps than any other man, seem particularly applicable to us at the present time. Oh, then! let me say to you in the stirring words of the well-known hymn:

Soldiers of Christ arise,
And put your armor on;
Strong in the strength which God supplies,
Through His eternal Son.

But I would not close without asking you how it is with you spiritually. Is your soul dwarfed and contracted by selfishness and sin, or is it enlarged by the noble aspiration to make it the temple of your God? Have you said with David, "Lift up your heads, O ye gates, and the King of Glory shall come in? Do you cherish thoughts of God, and love His service? Do you pray for the advancement of His Kingdom, both in yourselves and abroad in the world? If so, the great object of my heart just now will be to welcome you; and when I stand before you and say, "Men and brethren, the place is too strait for us, let us build a larger place," and perchance you say to me, "Will you go with us?" rest assured that my prompt reply will be "I will."

Paragraphic.

The Church membership in Baltimore is said to be larger in proportion to the population than that of any other city of its size in the Union...

In the diocese of Central Pennsylvania in eleven years Bishop Howe has consecrated 27 churches of great beauty and value...

The Bishop of New Jersey visited Trinity Church, Elizabeth, November 1st, and confirmed three persons, viz: the Rev. E. Wright, with his wife and another lady...

A correspondent of the Reformed Episcopal organ says. "We need to do something to strengthen the confidence of the community in the certainty of our continuance as a Church..."

An evidence of religious zeal is the spirit of improvement which pervades the churches in Baltimore. There are now seven churches in course of erection, ranging in cost from \$10,000 to \$40,000...

Let us hope, in view of the increased attention to the evils of the custom, that ladies will not offer wine to their guests on the coming New Year's day. We make this early mention of it, in order that the matter may be freely talked over...

The church edifice that is now being completed on East Tenth street, New York, is to be a gift to St. Mark's Church from Mr. Rutherford Stryker...

The diocese of Massachusetts is enjoying many evidences of the favor of the gracious Master. Rarely has there been a period when so many new churches and chapels have been projected...

A branch of the Italian Mission of New York city is to be established in Brooklyn, under the care of the missionary, the Rev. Constantine Stauder. There are some 10,000 Italians resident in Brooklyn...

University of King's College WINDSOR, N. S.

This University was constituted by a Charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS...

Religious instruction is given in conformity with the teaching of the Church of England. Religious instruction is given in conformity with the teaching of the Church of England. but no tests are imposed...

THE COLLEGIATE SCHOOL

of which the REV. C. WILLETTS, Graduate of the University of Cambridge is Head Master, supplies an excellent preparatory course of instruction...

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

C. E. MICAL

Wanted for Holy Trinity Church, Winnipeg, an Assistant Minister. A liberal salary will be paid to a suitable man. Apply to the Rector.

XMAS-1882.

PRESENTS FOR GENTS.

SILK HANDKERCHIEFS. "WRISTS, Choice. "SCARFS and TIES. WOOL GLOVES. Newest Colors. KID, BUCHE, and LEATHER GLOVES. CARDIGAN JACKETS, &c.

Also, XMAS CARDS in great variety.

J. LE PINE'S.

199 Hollis St., opposite Old Provincial Building

DEPOSITORY S. P. C. K.

AT THE United Service Book & Stationery Warehouse. KEPT BY

W. M. GOSSIP, Depository,

No. 103 Granville St., Halifax

Received by recent arrivals from the Society's Depository in England.

Bibles, New Testaments, Books of Common Prayer, Church Services, Sunday School Library Books, Reward Books, Catechisms, Collects, Sunday School Primers, Confirmation Tracts, Sunday School Tickets, Tracts, on various subjects, etc., etc.

These Books are marked at the Lowest Prices, and the Books of the Society are sold At a less Price

than similar Publications are obtained elsewhere. Amongst them are - Bibles at 17s. and 25s. and upwards.

Octavo Bibles, large print, 7s. Do. large print, 10s. Teachers' Bibles, do., and corners, \$1.00. New Testaments, 9s., and upwards.

Do. large print. Common Prayers, small and large print. Pocket Common Prayers, men., and —, and plain bindings.

Common Prayers, with Hymns and new Appendix: do., do., with Church Hymns Church Services, plain and elegant bindings: Hymn Books, new Appendix, various bindings: do., Church Hymns, &c. Revised Testaments, small and large: The S. P. C. K. Commentary Old and New Testaments—Genesis to Joshua: Joshua to Esther: The Poetical Books: The Prophetic Books: Apocryphal: The Gospels: The Epistles: Revelations, and a great variety of Miscellaneous Publications.

LONDON AND NEW YORK Christian Herald.

16 PAGE WEEKLY. \$1 50 PER ANNUM.

Containing each week the latest Sermon of Rev. C. H. Spurgeon, latest Sermon of Rev. Dr. Talmage: Review of International Sunday School Lessons: Portrait of some eminent person, and picture of some important event, and a serial story.

1000 Copies a week are sold by us, and Halifax is head of the two thousand Agencies in North America.

WATSON & MYERS,

Brass Founders, Finishers

GAS FITTERS.

Old Chandeliers Repaired Bronzed or Lacquered.

150 HOLLIS STREET,

HALIFAX, N. S.

Minton H. Meneely Bell Company

SUCCESSORS TO MENDELY & KIMBERLY, BELL FOUNDERS

TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS.

Carriages sent free to parties needing bell.

Read and Remember that

GATES' LIFE OF MAN BITTERS

and combined Medicines are no quack. All that we ask is a fair trial, and if they do not do all that we say of them we are willing to stand condemned before the public.

If you have been given it by your doctor, don't despair, get it once

Gates' Life of Man Bitters,

Invigorating Syrup,

and if the disease be curable, by their continued use you may be confidently looked for, and your testimony added to the hundreds already proclaiming.

Sold by druggists and dealers at 50 cents per bottle, and at wholesale by

T. B. BAKER & SONS, P. W. McCARTY St. John, N.B. BROWN & WEBB, FORSYTH, SUTCLIFFE & CO., JOHN K. BENT, Halifax.

LONDON HOUSE.

WHOLESALE

October 1st, 1882.

Our FALL & WINTER STOCK is now COMPLETE in every Department.

NEW GOODS arriving weekly. Orders by letter or to our travelers will receive prompt attention.

DANIEL & BOYD.

MARKET SQUARE & CHIPMAN'S HILL, ST. JOHN N. B.

Save Your Money by Buying your

HARNESSES,

Your Horse Rugs, your Whips, your Belts, your Harness

Blacking, Horse Brushes, Oils, &c. &c., at

J. F. KELLEY'S

35 Buckingham Street, HALIFAX, N.S.

The Cheapest & Best Place in Halifax.

NEW Autumn and Winter GOODS,

McMURRAY & CO.'S,

273 to 279 Barrington St., CORNER OF J-COB STREET.

We are now showing a large delivery of ladies', Misses and Children's

ULSTERS,

All made at in prices, perfect in fit and finish.

WE ARE ALSO SHOWING A RECHERCHE STOCK

OF DOLMANS, MANTLES,

JACKETS,

Costumes and Millinery,

At prices unequalled in the trade.

Along with the above we offer a large stock of

Choice Mantle Cloths,

in all the leading New Shades.

ALL AT POPULAR PRICES

McMurray & Co.,

273 to 279 BARRINGTON STREET,

Corner of Jacob Street.

CROTTY & POLSON,

REAL ESTATE

Commission Agents,

LANDS BOUGHT AND SOLD

ESTATES MANAGED & RENTS COLLECTED

Office, No 493 Main St., Winnipeg, OPPOSITE CITY HALL.

H. S. CROTTY. S. POLSON

MODERN & CORRECT STYLES,

In Chalice, Paten,

And WINE CRUETS,

FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver,

And Electro-Plated Wares.

The Best Assortment and Value in the Market, at

M. S. BROWN & CO.'S

(ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths,

128 GRANVILLE STREET

HALIFAX N. S. 1

THE BISHOP STRACHAN SCHOOL,

FOR YOUNG LADIES,

Wykeham Hall, College Ave., . . . TORONTO.

PRESIDENT—LORD BISHOP OF TORONTO

Michaelmas term opens Wednesday, Sept. 5th. The annual fee for boarders is from \$400 to \$500, including tuition in all subjects, except Music and Painting, for which the best talent is secured. The accommodation for pupils is improved, the building having been refitted. For particulars please apply to Miss GRIER, the Lady Principal.

Notes of the Week.

The funeral of the late Archbishop of Canterbury took place on Friday, at Addington. A very large number of Bishops and Clergy were present, and a great assemblage of all ranks of the Laity. Representatives of the Queen, the Prince of Wales, and the Dukes of Edinburgh and Albany, were present, and the Duke of Connaught attended in person. The deceased Prelate was born in Edinburgh, on Dec. 22 1811, and was, consequently, almost 72 years of age. He was a son of the late Crauford Tait, of Harviston Scotland, his mother being the daughter of Sir Islay Campbell, Baronet of Succoth, sometime Lord President of the Court of Sessions. The late Archbishop married a daughter of Archdeacon Spooner, in 1850, by whom he had nine children. He lost five of them in a few weeks, many years ago, and his only son, Crauford, who had taken orders in the Church, died in March, 1878. He has three daughters living, one of them being the wife of the Rev. Ranald Davidson, for some time the Archbishop's Private Chaplain. Mrs. Tait died in December 1878. In 1856, Dr. Tait succeeded Bishop Bloomfield as Bishop of London, and in 1868, at the death of Archbishop Longley, he became Archbishop of Canterbury.

The transit of Venus which has agitated the scientific world for some time past proved unsatisfactory to the observer in many places owing to the dense clouds which prevented a good observation being made. In many other places, however, satisfactory results were obtained, although what those results may prove to be, as regards their practical value, we have not learnt. It is gratifying to know that a love for scientific knowledge is growing among all classes, and that scientific men are promoting it by their willingness to undergo in many cases privation and poverty in order to advance the interests of their chosen science.

Unhappy reports again come to us from Ireland of lawlessness and murder. A recent telegram says: In Ireland anarchy is again threatening to paralyze all authority. The true state of affairs there is more alarming than indicated by the speeches of Mr. Trevelyan. The recent assassinations in Dublin are beyond doubt intended in part as a reply to Mr. Gladstone's Mansion House speech, in which he boasted of restoring law and order in Ireland. And another telegram says the public are again impressed with the extreme gravity of the Irish situation, but the Ministers, while admitting that the conflict is serious, profess confidence in the rapid improvement. Mr. Trevelyan's statement that he welcomes the approach of the crisis, that is, the conflict between authority and assassins, expresses the feeling of the entire Government. The Dublin police since Saturday's murder regard the struggle as a duel between them and the secret societies, which can have but one result. They fully expect that other murders will be committed in pursuance of the assassins' resolve to terrorize the judges, juries, police, and all officials. The police are now supported as they never were before, while English opinion upholds the Government in any necessary act of energy.

As showing the utter disregard of the Lord's Day in American cities we have read with sorrow the results of the recent attempt to make operative the Sunday laws in New York city. It appears that notwithstanding the efforts of the Christian Churches, the amount of Sunday buying and selling, horse racing, concerts, drinking, etc., etc., done publicly is enormous. There seems to have been an honest effort made to change all this on Sunday week, which, if only persisted in, we may hope will ultimately prove successful; but it is no small work, and requires to be sustained by the publicly expressed moral support of the Christian members of the community. We also find from an unsuccessful attempt to close them that the theatres in Cincinnati are open on Sundays. The Mayor of the city seems to have made an earnest effort to keep the doors closed, but has finally weakened, and the large theatres have been reopened and packed full. It is a sad illustration of the demoralized condition of a portion of the population of that city, and will, it is to be feared, lead to still greater demoralization.

It is a most serious matter, much beyond even the melancholy results of the recent railway accident in New Brunswick, to know that it is quite a common thing for railway hands in whose keeping are placed the lives of the travelling public, to be the worse of liquor, this fact, so far as the present case is concerned, being established by the evidence at the investigation. One accident happening after another in such quick succession will lead to a loss of confidence in the road, unless immediate measures are taken to prevent their recurrence. If no other means will suffice, then a pledge of total abstinence should be made compulsory upon all train officials. But there is another side to the question: How comes it that places where ardent spirits are sold, are to be found all along the line, in close proximity to, indeed, we have understood from fellow passengers on the road in connection with, railway stations? It will not do to say that nothing but beer is allowed to be sold—much more than ale and porter can be had. But even if it were so, why is beer permitted to be placed in the way of the men? It surely is not needful to acquaint the railway authorities with the fact that ale and porter are even more dangerous than brandy and whiskey. The latter make a man drunk, and he is sent home to bed, the first enables him to keep on his feet, and yet muddle him so that he cannot possibly do his duty properly. The Minister of Railways should exercise his accustomed vigilance, and at once correct this serious abuse.

Speaking of the sad effects of intemperance and of the temptations of the road, we hope the mothers and sisters of our young men in towns and cities will provide coffee instead of wine on New Year's Day for callers and so remove one of the temptations which lead them into excess. Many a young fellow (we have known some such) has dated his ruin from a New Year's Day and to some fair one on whom he called who has proffered him a glass of wine. Every few months we hear of some young bank clerk or a young man in some other important position of trust, absconding after having robbed his employers, and it surely appeals with great force to the female friends of young men to protect them in every way from the tempter which in most cases has been the cause of their downfall. Mothers and sisters, let not the terrible thought be yours that you have been in any way instrumental in leading a friend into the way which has brought shame and disgrace and ruin upon so many.

Recently the English people have been much moved by the uncalled for and strangely un-English conduct of certain officials in Gibraltar in handing over to the Spanish authorities some Cuban refugees who had sought an asylum on English soil. Public opinion has been so aroused that an explanation has had to be made in both the Houses of Lords and Commons. Lord Kimberley, Secretary of State for the Colonial Department, has telegraphed to the Governor of Gibraltar, that after careful consideration of the report concerning the Cuban refugees and other documents connected with the case, the Government had decided that the Colonial Secretary and Chief Inspector of Police at Gibraltar cannot be permitted to retain office. The case of the acting police magistrate, who ordered the expulsion of the refugees, was different. He was not discharging his regular duties, and although severely censured for his conduct in this lamentable affair, the Government does not feel compelled to remove him from the office of captain of the port.

The British Columbia people—or some of them at least—have been interviewing the Governor-General in regard to Chinese immigration into their Province. The *Victoria Colonist* says Mr. E. C. Baker and Mayor Shakespeare, M. P.'s, and Premier Beaven in an interview with His Excellency the Governor-General urged with all the eloquence at their command the importance of restricting Chinese immigration, and substituting for that class white labor on the railway works. It was pointed out that, in the opinion of the interviewers the Ottawa Government should place a share of the Dominion Immigration Fund at the disposal of this Province, so that European labour-

ers might be assisted to reach the country. His Excellency did not question the justice of this claim, but did not think the railroad could be constructed in a short space of time without the aid of Chinese. With regard to the Island Railway, His Excellency said he hoped to see it undertaken very soon, but intimated that that end might not be attained if restrictions as to the kind of labor to be employed were imposed. We regret to notice this early attempt to enact in Canada the restrictive laws which have recently been made in the United States. It seems very strange that we of the Anglo-Saxon race should be afraid to meet the Mongolian on our own soil. It looks selfish, and is not calculated to impress the Chinese with either our intellectual or religious power, although it may prove that might is right in this country.

We have had the news flashed over the wires that Sir Hugh Allan who recently went on a visit to Scotland is dead. We regret the loss of this distinguished man who, next to the Cunards, has done more to give Canada a name abroad than perhaps any other public or private person. Sir Hugh with his brother has founded a steamship company second to none the world over, and by his large business knowledge and remarkable personal application to even the details of the work has met with a success almost unparalleled. The deceased was either president or director of twenty-three public companies, to the interests of which he devoted a great deal of time. He was knighted in 1872 by the Queen for his efforts in establishing steam communication between the mother country and Canada.

A great fire occurred in London on Friday which destroyed a whole block of large warehouses covering over two acres of land, and caused a loss of upwards of ten millions of dollars. It is said to have been the most destructive since the celebrated Tooley street fire. On the day before the Royal Alhambra Theatre was burnt.

A delegation of medical men principally, has been in Ottawa the past week perfecting a scheme among themselves and seeking the interference and help of the Dominion Government in organizing and sustaining a system of Vital Statistics for the whole Dominion. The doctors adopted the following preamble and resolutions and subsequently submitted them to the Government: "It has been resolved that in order the better to prevent disease and preserve human life it is advisable that the Dominion Government should organize and sustain a uniform system of vital statistics for the Dominion. Resolved, that as immediate action is necessary the Federal Government be invited to initiate at once a system of vital statistics where organized local Boards of Health are established so that the statistical information may be utilized by those Bodies. Resolved, that as provincial legislative action is necessary it is suggested to the Federal Government that it communicate with and secure the co-operation of the Provincial Governments to pass such legislation as will harmonize." The Hons. Mr. Pope, Sir Chas. Tupper and Mr. Caron received the medical deputation and promised to give the whole question their serious attention. We cannot see what possible objection can be offered in any quarter in this valuable measure which is becoming more and more a matter of necessity, and we hope to chronicle the fact sometime during the approaching session of Parliament that a bill for the establishment of a Central Bureau of Vital Statistics with Local Boards in each Province has been made a Government measure and adopted.

Canada is at last making an effort to secure a portion of the German emigration which flows in such enormous and constantly increasing numbers into the United States. A line of steamers is to be subsidized by the Canadian Government to run from Bremen to Montreal in summer, and to Halifax in winter. We are also glad to learn that Sir Alex. Galt is receiving the assistance of the Colonial Secretary in connection with the reopening of negotiations for concluding commercial arrangements with France. Sir Alex. Galt will also again visit the capital of Spain for the purpose of renewing negotiations with a view to extending commercial relations of the Dominion with Cuba.

How often do we hear the complaint, O! I am so tired and languid and worn out! You will find that PUTTNER'S SYRUP OF THE HYPOPHOSPHITES will at once remove all these symptoms, and build up the Debilitated

"FEMALE COMPLAINTS."—Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time; also from palpitation and an internal fever, or burning sensation, and experienced frequent smothering or choking sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well

Very respectfully,
DELILAH B. McMILLAN, Arlington, Ga.

If cleanliness indeed be next to Godliness, we know of no one that is doing more to promote this virtue than James Pyle, through the introduction of his Pearline.

One single box of Parsons' Purgative Pills taken one each night, will make more new rich blood than ten dollars worth of any liquid blood purifier now known. These pills will change the blood in the entire system in three months, taken one a night.

Johnson's Anodyne Linctum will positively cure chronic diarrhoea of long standing, also dysentery, cholera morbus, and cholera, used internally. There is no remedy known so valuable for immediate use as this old life preserver.

97 BARRINGTON ST. to 101

MAHON BROS.
DRY GOODS.

FALL STOCK COMPLETE.
Largest Retail House in the City. All Goods shown on ground floor.

Marriages.

KEDDY—BEARDSLEY.—At Christ's Church, New Ross, on the 22nd inst., by banns, by Rev. Wm. H. Groser, Mary Rebecca Keddy, daughter of the late Mr. Michael Keddy, Sr., Warden to Wm. W. Beardsley, Esq., of Berwick.

WILLISTON—FENETY.—On Monday, 4th December, at the Church of St. John the Evangelist, Baie des Vents, by the Rev. William J. Wilkinson, M.A., Mr. Joseph Macdonald Williston, of the Parish of Hardwicke, to Miss Jane A. Fenety, of Chatham.

Deaths.

MOORE.—Nov. 19th, 170 Marylebone Road, London, G. B., the Rev. David Brown Moore, aged 64.

The above deceased gentleman was the father of the Rev. D. C. Moore of Starbuckton, N. S., who was his only son. He was ordained by Bishop Bathurst of Norwich, and was first Curate to the Bishop's nephew, John Bathurst Schomberg, at Belton, near Yarmouth. He was also one of the masters of the Yarmouth Grammar School, and after Curate of St. Nicholas, the Parish Church under Hon. and Rev. Edward Fellow. Subsequently he was first Incumbent of St. Andrew's, Birmingham, and latterly of Bordesley, S. Matthew's, Pell street, and Lecturer of the Parish Church, St. Georges, in the East. At the time Rev. Bryan King was Rector, and although educated in the school of Simeon, Carus, etc., his catholic mind enabled him to work in love and peace with Mr. King through the troubles in that Parish, and he was present in the chancel at the opening services of the Iron Church first erected by Rev. Chas. Lowder, just as he was always on good terms with his neighbour Dr. Oldknow, of Holy Trinity, Bordesley; and of all the clergy in London whom he knew, he preferred the Rev. C. Gutch of St. Cyprian's to minister to him in his last illness. Mr. Moore writes us "it was a great happiness to me to be able to celebrate the Blessed Sacrament for him with my wife, sister, stepmother and stepsister all communicating before I left. I cannot reach for the funeral, 1000 miles away, and responsible for the chaplain's duty here, but it is an untold mercy that I saw him alive at all."

THE McSHANE BELLS.

The fourth peal of three splendid bells, aggregating 4,000 pounds within the last two months was shipped via steamship Austrian of the Allan line to Canada, with several similar orders on hand and still more coming. The bells are models of beauty, each bearing a different inscription, the surface being perfectly smooth, inside and outside. The McShane Bells are receiving voluntary ovations wherever they are sent. One order just received reads, "Please ship the bells early, as we want them when we dedicate our church (in October), and as your bells have so good a reputation here, we are sure they will give entire satisfaction. Everybody is delighted to hear your bells." Another one who just purchased a large bell, wrote, "The bell gives entire satisfaction. It has been heard nine miles plainly. We believe we have the best bell for miles around." The McShane Bell Foundry of Baltimore has also just sent a fine bell to California. The great increase in the manufacture of bells by this firm certainly augurs well for this firm and Baltimore.

DALHOUSIE COLLEGE & UNIVERSITY,
HALIFAX, N. S.

MUNRO
Exhibitions and Bursaries.

Through the liberality of George Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Sessions of this College, 1283, 1284 and 1285.

In 1283:
FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1284 & 1285:
FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Art; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University. Full information may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

St. Margaret's Hall.

College and Preparatory School for Young Ladies.

HALIFAX, N. S.
Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combines extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13.
Rev. J. PADFIELD, M. A., Principal.

CHURCH NEEDLE WORK.

Miss G. LEZ, Carleton Saint John, is prepared to supply SURPLICES and STOLLES. Clerical Collars, \$2.00 per dozen. Reference: Rev. T. E. Dowling, Carleton.

THE UNION MUTUAL Life Insurance Co. OF PORTLAND, MAINE, U. S.

Incorporated in 1845. JOHN E. DeWITT, Presdnt.
Government Deposit at Ottawa, 8115,000 00
Assets, about 6,500,000 00
Surplus over all Liabilities, 678,545 53
Dividends to Policy-holders, to 31st December, 1881, 4,032,915 54
Total Payments to Policy-holders, 18,679,285 07
This is the only Company that issues all endowment Policies, giving the benefits of the MAINE NON-PORT TRUST law, and specifying in definite terms by its Policy Contract, that there can be no forfeiture of the insurance by non-payment of premium after three annual premiums have been paid until the value provided for is exhausted in EXTENDED INSURANCE.

Head Office for Nova Scotia and P. E. Island
QUEENS INSURANCE BUILDING,
177 Hollis St., Halifax, N. S.
E. B. K. MARTER, Manager.

The Great Secret OF THE UNIVERSAL SUCCESS OF PUTTNER'S SYRUP HYPOPHOSPHITES

is 1st. THAT it is prepared upon thoroughly SCIENTIFIC and CHEMICAL principles, and a competent and experienced Chemist. 2ndly. IT is endorsed by the leading members of the Medical Profession both in this and the Country, and has been found the only reliable remedy for CONSUMPTION, WASTING, & DISEASES OF WOMEN & CHILDREN.

Read this as another proof of its Merits. Halifax, Sept. 1882. My Dear Sir,—It affords me much pleasure in recording my testimony in favour of your SYRUP OF HYPOPHOSPHITES, having suffered for some time with weak Lungs, which produced great weakness, General Debility and Loss of Flesh, and having seen the great benefit it has produced on patients in the Hospital who were similarly afflicted, I gave it a trial by advice of my physician, and glad to say I found a great change for the better after the first bottle, and after continuing it for a short time, it made a new man of me, my appetite improved, the soreness of Lung disappeared, and I increased in flesh. I once thought that your Emulsion was the best medicine, but your Syrup only requires a trial to prove that its effects in every way far exceed it. I have also given your Syrup to my child, and it is acting like a charm. Yours truly, J. ANDERSON.

3dly. PUTTNER'S SYRUP is quite palatable, and Delicate Women and Children need no longer complain.

ASK YOUR DRUGGIST FOR PUTTNER'S SYRUP HYPOPHOSPHITES. CONTAINS NO OIL. Price Fifty Cents.

EDWARD ALBRO

1882—XMAS & NEW YEAR—1883.

Forbes' Acme Club and Wood Top SKATES. SLEDS, Dirigo Cutters and Oak Frame. ICE CREEPERS, Rubber and Iron Heel. Snow, Coal, Cellar and Stable SHOVELS. Fireirons and Stands, Cottage Fire Sets. Blower Stands, Fire Guards. Coal Vases, Scuttles, and Shovels. Scissor Tongs, Pokers, Cover-Lifters.

CUTLERY,

One of the FINEST assortments in CANADA, TABLE and DESSERT KNIVES and CARVERS, in Ivory, Bone, Stag, from 40c. to \$11.50 per doz. Pen, Pocket, Tack and Sporting KNIVES. Wade & Butcher's RAZORS. Cooks', Butchers', Oyster, Putty, Farriers', Bread and Shoe Knives.

WOODENWARE in endless variety.

Noisless Carpet Sweepers, Flower Pot and Lamp Brackets, TOOL CHESTS from 50c to \$7.00. Cash Boxes, Lanterns. Children's & Crumb Trays, bandsomely decod. Tile Tea and Stands. Dog Collars, in Leather, Brass, Plated, Gift. Musical Call Bells, Sleigh Bells.

BRUSHES,

From a Tooth Brush to a Stable Broom. Bread Platters and Knives. E. P. Spoons, Forks, Cruets, &c. Nickel Silver Spoons and Forks. Mrs. Potts' Smoothing Irons. Feather and Hair Dusters. Tea Pots and Coffee Biggins. Adams' Furniture Polish. Needham's Polishing Paste. Read/ Cleaner.

BROILERS, BOILERS, FRYERS, DIGESTERS, FRYING BASKETS.

American Premium Safety Paraffin Oil. Rope and Cocoa Door Mats. Mason's Blacking. Hong Kong Laundry Soap. Twines, fine to stout. Day & Martin's Blacking.

TEA! TEA! TEA!

High Grade Choice SOUCHONG, 70c. per lb. FORMOSA Choice OOLONG, 55c. per lb. Dr. WOODOCK Mixture, fine flavor 50c. per lb. Good BLACK TEA, 25c., 30c., 40c. per lb.

101 GRANVILLE STREET HALIFAX N. S.

The Best and Cheapest Plan —TO BUY— L. & F. Burpee & Co.

Christmas Cards! IRON, STEEL, TINPLATE AND

ASSORTED PACKETS! All Beautiful and New Designs. Sent post free on receipt of price—

10c., 15c., 25c., 40c., 50c., 75c. and \$1.00 Per Packet, containing from 1 to 3 dozen, about

ONE-HALF THE REGULAR PRICES!

J. W. Barnes & Co., LONDON HOUSE (Retail), St. John, N. B. General Metal MERCHANTS, ST. JOHN, N. B.

The Church Guardian,

A Weekly Newspaper published in the interests of the
Church of England.

NON-PARTIZAN INDEPENDENT!
It will be fearless and outspoken on all subjects, but its effort will
always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR:

REV. JOHN D. H. BROWN, Lock Drawer 29, Halifax, N.S.

ASSOCIATE EDITOR:

REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

LOCAL EDITOR FOR NEW BRUNSWICK

REV. G. G. ROBERTS, Fredericton.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR AND A HALF a year in advance.

It is the Cheapest Church Weekly in America. Circulation double
that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29
Halifax, N. S.

The Editor may be found between the hours of 9 a.m. and 1 p.m.,
and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs),
directly over the Church of England Institute.

The Associate Editor can be found daily between 9 a.m. and 1 p.m. at
the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE DEPOSITORY.

(In connection with the Diocesan Church Society of New Brunswick.)

J. & A. McMILLAN,

98 Prince William St. - - - St. John.

—NOW IN STOCK—

The Churchman's Almanack for 1883!
Sheet and in Paper Cover.

ALL THE NEW AND RECENT PUBLICATIONS.

Orders for "THE DAWN OF DAY," 1883,
to be sent direct to the Secretary.

THEODORE E. DOWLING,
Secretary.

Carleton, St. John, Nov. 29, '82.

RELIGIOUS PERSECUTION.

REV. SYDNEY FAITHORN GREEN having resigned his benefice, has been released from duress vile. The history of the nineteenth century will soon be written. The triumph of art, the advance of letters the march of civilization, will be duly trumpeted. The shield is fair, but a sad blot stains it. The truthful historian must record it. And this is the record: In the midst of a universal cry for *Religious Liberty*, a clergyman of the Church of England of unblemished character, high spiritual attainments, loved and respected by the laity of his parish, was for *twenty months* a prisoner in Lancaster goal. And what was the crime, for commission of which twenty months of incarceration was the award? Contempt of court. Of what court? The court of the Judicial Committee of the Privy Council. - So ran the writ of imprisonment; but this was the real crime: This obscure Rector of Miles Platting, in the diocese and city of Manchester, stood to that liberty of the Church which was secured to her by, among other statutes, the first clause of the Magna Charta—the liberty to regulate her own ritual and discipline, and to interpret her own doctrines—*in fine*, liberty in matters purely spiritual. The historian will write in this strain: When the Bishops during the nineteenth century handed over the liberties of the Church to a Parliament no longer composed of Churchmen or necessarily even of Christians, a certain priest, working faithfully among the poor in the streets and alleys of the great manufacturing city of Manchester, stood to these liberties, which had been the unbroken heritage of the Church of England for a thousand years, which formed the basis of Magna Charta in early and of the Reforma-

tion Settlement of later days, which were at this time freely accorded to every sect and denomination of Christians throughout the empire. Three hundred years previous to this date there had been a great struggle in England extending over a century of time, —it was to free the neck of the Church of England from the yoke of a foreign Bishop and an infallible council at the Vatican. In the year 1873-4, the infallibility claimed by the Pope and Vatican, in the matters of spiritual doctrine and its exponent ritual of worship, was, against the will of the Church, taken away again from her Convocations and given to a certain creature of Parliament (the Parliament not being even composed necessarily of Christians) named the Judicial Committee of the Privy Council. Heretofore as the reader will find by reference to the Preface in his Prayer Book—*inter alia*—the Convocations of the Church had been the final authorities in matters affecting the doctrines and ritual of the Church. A further reference to the Acts of Uniformity, especially the acts contained in the Reformation Settlement, will establish that all laws bearing upon the doctrines and ritual of the Church of England, had been drawn up by the Convocations at whose request the rest of the estate of England, Sovereign, and Parliament, gave to them sanction and authority. This was the root idea of the supremacy of the Sovereign and power of Parliament that Convocation made all regulations in spiritual things, but such regulations could not have the force of law, without submission to and approval by Sovereign and Parliament. In 1873-4 in the teeth of Convocation, in direct violation of the first clause of Magna Charta, which reads, "Let the Church be free and hold her rights and privileges inviolate," in direct opposition to the leading clause of the Reformation Settlement, which says, "Convocation shall deliberate of and do all such things as concern the settled continuance of the doctrine and Discipline of the Church of England, and if *any difference arise* about the external policy concerning the injunctions, canons and other constitutions *whosoever* of the Church of England, the clergy, in their Convocation, *is to order and settle them*" In the face of these, without sanction but in opposition to Convocation, the Public Worship Regulation Act was introduced. What this act really did may be summed up in a few words—it destroyed the religious liberty of the Church of England, and reduced the mother of the state to a position as a mere department of Parliament, a department over which for the present one Lord Penzance should preside. To understand the bearing of this matter on the liberty of the Church, it must be carefully observed that this P. W. R. Act did not, like former acts of Parliament, give civil authority to the execution of the Church's regulations in matters of doctrine and discipline, but it *took away* from the Church all authority in the matter and gave it over to the committee. Nor must we ever lose sight of the glorious truth that the constitutional liberty of the Church in matters of ritual and doctrine has been secured to her in every age. Among the most venerable records of legislation in Great Britain occurs an enactment of the mixed council of Brasted, held under King Withred A. D. 696, which reads thus, "Let the Church be free and maintain her own judgments." Then the Magna Charta commencing "Let the Church be free, and hold her rights and privileges inviolate." Twice in Henry III's reign, twice in Edward I; three times in Edward III; eight times in Richard II; six times in Henry IV., and once in Henry V. do we find the acts of the great char-

ter re-affirmed. In the 24 Henry VIII. preamble, the old freedom of the Church is clearly set forth. Down through the Reformation period, through the Tudors and even William and Mary, until the dark days of the Church, during the reign of the House of Brunswick, we find, as exemplified in our present Book of Common Prayer and the Act of Uniformity attached thereto, the aforesaid constitutional practice, that spiritual matters should be referred to the spirituality *before* they were submitted to the civil legislature. Then the Church was so pampered and patronized that she lost nearly all her spiritual life. The independence which had saved the nation when the Bishops had withstood James II. had ceased to exist. Priest and prelate gloried in their sinecures and pluralities; forgetful of their spiritual duties, they so clinging to their temporal power and emoluments that religion became well-nigh dead among us; and when God's Holy Spirit began to work on individual members, the rulers of the Church were unable to recognize the importance of the call, snubbing every thing which disturbed their spiritual repose. Hence the voice of Convocation was silenced by general consent as a thing disturbing this repose; hence when good men were moved to work among the heathen in India, we had actually to go to the Lutherans of Germany to find missionaries.

It has been the fashion with some to speak of Mr. Green as one posing for martyrdom, and to say that he locked his prison doors from the inside. An ever-increasing band of Bishops, clergy and laity is learning that the prisoner simply and humbly entered his protest against as grave a breach of the liberty of the subject as has ever been recorded in the history of civilization. He passively endured for the cause sacred to every British heart—freedom of conscience in religious matters. This one priest has been called on to bear the burden of a protest which has been made in words by thousands of his brethren, cleric and lay, against a breach of the constitution of England, which entails the ignoring of one of those estates which have formed her glory ever since she was a nation—the spirituality. Some have said why did he not obey the Bishop? The Bishops had delegated their spiritual authority to a committee of the Civil Parliament. Again Mr. Green, with all priests of the Church of England, has taken obligation of obedience to the Bishop, not ultramontane but canonical. The Bishop is as closely bound by the Canons, the Prayer Book and the 39 Articles as is the humblest priest. Mr. Green often expressed his willingness to submit to his Bishop. The Bishop put the matter entirely out of his hands, and allowed the Church Association to carry the case to the Judicial Committee of the Privy Council. It must be remembered that when once the Bishop took this course he resigned his spiritual jurisdiction *in toto* to the Civil Court. Mr. Green would submit to the law, as the Church and Realm hath it. He declined submission to the P. W. R. Act in which the Church had no constitutional voice. It is not unnatural that the reader shall ask: "What has caused the defection from the side of the Church's ancient constitutional, and reformation, liberty. Why have not the dignitaries of the Church repudiated in the most solemn manner the unconstitutional interference of the Civil Parliament with the Church's liberty in regard to her Doctrine, Ritual and Discipline. We answer, for fear lest the *power* of Parliament should rob the Church of her rectories, canonries, episcopal and other endowments. During this controversy, the cry has again and

again been raised, repudiate the sole authority of the Parliamentary Committee over the Doctrines and Ritual of the Worship of the Church of England, and Parliament may make might right, and take from us her property.

The faithful child of the Church can only say: God forbid that *vox populi* should ever be to him *vox Dei*. All the vast possessions of the Church would be a poor exchange for that religious liberty which has been the heritage of the English Church for a thousand years. "What shall a man give in exchange for his soul?"

Opinions will still be variously held as to the course adopted by the Rev. S. F. Green and others. The appointment of Rev. W. J. Knox-Little to a canonry at Worcester, the vigorous speeches made in the House of Parliament on Mr. Green's case, and the pressure brought to bear by the Government upon Lord Penzance to release his victim, combine to show that the tide of that fair play which after all characterizes the great body of English-speaking people has turned. The question is soon to be definitely settled, Shall the Church of England be the only religious body whose liberty to regulate its own worship shall be muzzled. Already is evident to all who will see that Lord Penzance, who on taking his place as Dean of Arches, deliberately refused to take the subscriptions ordered by the Canons of the Church (and who is therefore not Dean of Arches at all, saying that "to do so would be to impugn the sole authority of Parliament in spiritual matters"—is no fit person into whose hands to commit the long-held liberties of the ancient Church of England.

In what we have written we have not been discussing the right or wrong of Mr. Green's ritualistic practices, for they are beside the question at issue. Had the Church's rights been secured to her and Mr. Green brought before a lawful spiritual court and found guilty of an ecclesiastical offence, and sentence of deprivation passed upon him, the whole scandal of his imprisonment would have been avoided in a way entirely satisfactory to all loyal Churchmen. As it is, we can only hope that his lengthy incarceration will not have been in vain; but public opinion being now enlightened, and the Englishman's sense of justice now fully aroused, may lead to a satisfactory settlement in favor of the Church enjoying the utmost liberty in all matters ecclesiastical and spiritual.

ADVENT.

THANK GOD FOR ADVENT.

III.

THERE is another and most important aspect in which to view the Advent season. IT TAKES THE THOUGHTS FROM SELF TO CHRIST. Christ the Judge, first; Christ the Incarnate Saviour, next.

1. The Judgment, as the Bible reveals it to us, is a Divine and human necessity.

The Judgment is frequently denied, on ground of Infidelity, and on ground of Universalism. The one says—"Enjoy yourself while you may. Around you are your only sources and instruments of happiness. Use them without stupidly looking forward to an imaginary period of which you can possibly know nothing, and which is only a favorite device of priestcraft to save its own existence." The other says—"There is no such thing as a future Judgment involving punishment after death. Judgment is pronounced, and all penalty endured in this life. Sin here brings its own punishment, and purges its victims on earth. All Scriptures

which seem to speak otherwise are figurative. Rightly read, they destroy the notion of a Judgment to come."

Experience denies both these assumptions. Does the world supply sources and instruments of true happiness? The fevered enjoyments of fast life, or even of a life moderately given up to pleasures in themselves lawful, are they real, permanent, satisfactory? Do they not perish in the using? Is not pain inextricably mingled with the cup of pleasure, so that it cannot be told where the one begins and the other ends? Is life worth having and worth living, if all its happiness is of the earth, earthy? The morning thoughts of the drunkard, and the sober reflections of the practiced thinker alike demand a higher sphere and power of enjoyment than this life affords. Again, will any one be content with the assertion of Universalism that all sin purges itself here below, and that all suffering is endured before death? If so, must not all reward be equally distributed, and is that thought satisfied? If there be no Judgment to come, we may well cry out with the Apostle—"Oh, wretched man that I am, who shall deliver me from the body of this death?"

Thank God, then, for a season which tells of a different solution of this pressing problem. Which by God's authority and by the mouth of His Church proclaims with unflinching voice the necessity as well as the certainty of the Judgment. And are not our minds and hearts prepared to receive her message? The condition of things is such as to shew beyond possibility of doubt the general truth which the Church at this season preaches. There are those who believe that there is an evolution in things spiritual as well as in things material; and that the Church and the world are still marching on their appointed way in a steady progression of improvement to a perfect and perfecting civilization, which is in itself the fulfillment of human happiness and of the coming of Christ. But look on human governments, and notably those of our own continent, where the greatest measure of freedom ever known to the race is enjoyed; where education is studied as a science and every application made of the most advanced methods of instruction; where men are supposed to be governed by the principles of reason, and are sure to choose what is right and best. Have there ever been seen in the history of the world more conspicuous and alarming instances of political trickery, more glaring violations of the commonest notions of honesty and morality, more unscrupulous robberies of the public purse, and more diabolical prostitution of the highest abilities to the lowest ends? Is it not a fact that there is hardly a seat in our Legislative assemblies which has not been basely bought at the expense of the honor both of the buyer and voter? Is not the ground of legislation too often not what is right, but what is popular? Is it not the aim of the representative to do, not what is right for its own sake, but what is demanded by a majority of his constituents? and is not might right all the world over, and are not the poor and the powerless crushed to the earth under the mighty heel of armed force whose gym director is self interest? Is there not, oh must there not be, a Tribunal where justice shall be at last done and right shall finally triumph, where national and sectional wrongs shall be forever righted, and the wounds and bruises of suffering peoples be bound up and healed; where an intellectual superiority that is half-avowedly godless shall be held to have earned for itself its own final and everlasting reward, and where corruption and fawning deceit shall meet its proper desert?

On thank God for a season which will not let the world forget that there is a time coming when the woes of the poor, and the wails of the suffering, and the lifelong miseries of the pure and the godly shall be with high and lofty justice all redressed, where the Lazarus covered with sores and lying at the rich man's gate, and the Magnate covered with purple and fine linen and faring sumptuously every day, shall the one be comforted, the other tormented. Where the cries of a tortured humanity now ascending to the skies with an agonized "How long?" shall enter into the ear of the Lord God of Hosts, though He bear long with it, and the "ransomed of the Lord shall return, and shall come to Zion with everlasting joy upon their heads," where "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THANK GOD FOR ADVENT.

MISCELLANEA.

WHAT is a Curate? The question seems a very simple one, but is the answer so simple? Certainly, very different answers would be given, according to the point of view of the speaker. Ecclesiastically, a Curate is one who in sole charge, or as chief over others, or as under another, has a care (i. e., care) of souls. "Bishops and Curates" is the division recognized by the Prayer Book, though it is not the one said to have been given by a too acute theological examiner, who, being asked what were the three Orders of the Ministry, replied "Bishops, Rectors and Curates," legally, in England, he is one employed and paid by a Rector to do all, or a part of the Rector's duty; socially, a Curate is often thought of, as a desirable young man who frequents five o'clock teas, and is an adept at Lawn-Tennis; or as the one who ranks in Church matters next to the Rector's wife.

But none of these definitions will quite cover the case of a Curate with us. The difficulty here, often is, to settle the relations of the Curate to the Rector, and the congregation respectively. When his pay comes directly from the people, they are inclined, not without reason, to claim the right to engage (in some parts of the country "hire" is the term used) him, to hold him accountable to themselves alone, and to dismiss him when they see fit. It is obvious, that whatever the proper designation of such an office may be, he is not a "Curate" in the English use of the word; nor is the American invention "Assistant Rector" much better, as he evidently lacks the fixity of tenure, and the position in the parish corporation, which are of the very essence of a "Rector's" office. However, the issue of these questions necessarily arising under the altered circumstances of the Church of England out of England, (if such a thing can be), which will settle itself practically and well, if all sides are prepared to give as well as to take; and if "altered circumstances" are recognized and the attempts to have things here just as they are in England, is not persisted in. Procrustes made every one fit the one bed, but at the cost of either their lives or their liberty. And trying to fit everything to the English way of doing things, has worked an immense amount of injury in the past.

The question of long or short service is as important and interesting in ecclesiastical as it is in military matters; but in the former it is to be understood as referring, not to the length of time which a man is to serve in the Ministry, but to the length of time during which he may profitably serve in one place. A correct solution of this problem in "Maxima and Minima" is of the utmost consequence to the Church, but is very different. Much is to be said on both sides. The influence gained by a long life of usefulness, of kindly deeds, and sympathy, the knowledge of a people gained by a pastor who has been with them for a generation, his power of rebuking and advising, the confidence and respect that he wins from those whose pastor he has been from their childhood; these are powers of good that should not be lightly abandoned. But on the other hand, after a certain

time every man gets into a groove—not to say a rut—which, without a change of place, he cannot get out of. He settles upon his lees, and so does his parish. His preaching, which to another congregation would be forcible because fresh, is mere repetition to those who have heard the same thing from him so often before. He can make no new efforts in the old place, he has made them all before. I do not pretend to decide this question or even to give an opinion upon it, but do think that it is a most useful one for discussion. In the hope of seeing a discussion started, I would repeat a remark made to me a year or two ago by an intelligent and very observant gentleman from the United States. Speaking of this matter he said: "I have always noticed that where a minister stays a long time in one place, the older members of the congregation are content, and grew more and more attached to him, but the young people drop off." Is there any truth in this. I tried hard to combat his view, but cannot say that I succeeded, even to my own satisfaction.

OUTIS.

December 1st.

"OUTIS" wishes us to explain to our Huron correspondent that he wrote "unjustly" but a printer's error made him say "urgently." We make the explanation and apologize for the blunder.

CONGREGATIONAL WORSHIP.

READ BEFORE THE CLERICAL CONFERENCE AT ST. JOHN, N. B., BY THE REV. G. G. ROBERTS, M.A., RECTOR OF FREDERICTON.

MOST REV. PRESIDENT AND BRETHREN:

The Lord Bishop of Nova Scotia kindly consented to take this first paper at our Conference; but, more than two months afterwards, discovered, to the very great regret of the managing committee, (which I am sure all present here to-day will share) that he would be unavoidably prevented from attending. Another gentleman then agreed to undertake it, but he also, after an interval, found it would be impossible for him to do so. A number of different clergymen were afterwards applied to, but thought the time too short for preparation. Almost at the last moment I was compelled to allow my own name to be put down for it; and I am sure therefore that I shall not in vain bespeak your kind indulgence for the many imperfections of the paper I am about to read to you on Congregational Worship.

The highest and holiest act of which man is capable is the worship of Almighty God. That worship, in its fullest conception, involves the devotion of the whole being, body, soul and spirit, to God's service, the uplifting of the whole being into such a realization of His presence as fills it with profoundest awe and warmest love. It is true that our Saviour says, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." But He did not mean by this to exclude either the intellect and affections, or the bodily powers of man from their due share in the act of worship, for the great fact of the Incarnation brought to the human body, with all its faculties, a new and higher glory, and therefore a new and higher duty of worship, as of all other service to Almighty God; and this truth applies not only to the individual, but also to the congregation. Congregational worship is a corporate act, the act of the assembly of the faithful in each place, which is for that place the representative of the Church, that is, Christ's Body. Its Life, its Spirit, is from the ever-abiding presence of the Holy Ghost, acting visibly through those members specially appointed to be His instruments and agents, but animating the Whole Body, that each part may take its share, and fulfil its office in the united service; and so congregational worship is the outward expression of the Church's life.

Where then shall we look for the highest ideal and most perfect development of congregational worship?

Our Lord has taught us to pray that our Father's will may be done on earth as it is in heaven. Even now the members of Christ's Mystical Body have "come unto Mount Zion, unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church

of the first-born, . . . and to the spirits of just men made perfect." Even now are we "fellow-citizens with the saints, and of the household of God." Therefore we have a right to look to the worship of heaven as the pattern and standard at which ours is to aim on earth. Glimpses of it are given us both in Old Testament and New, and the main features are always the same. In the Apocalyptic vision of St. John how majestic is the imagery employed to convey to our minds an idea of the heavenly state! The Eternal Father on a glorious throne,—the Eternal Son, a Lamb as it had been slain, standing in the midst of it,—the Eternal Spirit before it, symbolized by the blazing seven-fold candlestick,—this Sacred Trinity is the centre of the ceaseless adoration of the heavenly host. To beautify this worship is seen a rainbow like unto emerald round about the throne, and before it a sea of glass like unto crystal, and the unspeakable splendour of all manner of precious stones. There, too, are angels and archangels, cherubim and seraphim, ten thousand times ten thousand, "rank above rank in glorious order ranged," singing a new song and harping with their harps, and swinging golden censers. There, too, are the four living creatures, each with his six wings, and full of eyes, representing the four Gospels and the Christian Church, and offering their ceaseless praise. There, too, are the four and twenty elders, representing the Old Testament and the Jewish Church, falling prostrate in adoration, and casting down their crowns before the throne. There, too, is the "great multitude which no man can number, of all nations, and kindreds, and tongues, clothed with white robes, and palms in their hands," telling of suffering endured and victory achieved. And from all these swells forth, without ceasing, the celestial anthem, as the sound of many waters and of mighty thunderings, ascribing honour and glory to the Triune God, and crying day and night before Him, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The whole scene transcends our present powers of comprehension, and our poor human words fail to convey more than a dim conception of the glory they would fain depict. Yet we catch the prominent features,—we see something of the eternal verities which are set forth in symbol. They cannot be meant to mislead us as to the elements and ultimate principles of worship. The Sacrificial Lamb is there in the very midst of the celestial throne, and the living Word of God, and orders and degrees of ministry, gradations of glory and of nearness, and all imaginable brightness and majesty and beauty, and all grand melody, and all sweet odour, and uplifted voices, and acts and attitudes of fervent devotion and profoundest reverence; and all is done in concert, in Divine order. Together they adore, together they fall prostrate, together they cast their crowns before the throne, together, and in the same words, they lift up their hearts to the Eternal King. Will there be no visible reality corresponding to these things forever? Surely the perfection of external, as well as of internal worship, will be attained when the great day of the restitution of all things has arrived,—when our bodies that have slept in the dust shall arise and put on the immortal beauty of their celestial state,—when the vacant thrones in heaven shall again be filled. Till then, even the worship of heaven itself is incomplete; how much more that of earth! Till then, even in heaven is not adoration only, but intercession for the tempted, the fallen, the suffering, the continual pleading of the one Atoning Sacrifice. Till then, on earth must be a lowlier strain of worship—thanksgiving and praise indeed, as that Atoning Sacrifice is pleaded and commemorated, but mingled, alas! how largely, not only with intercessions on behalf of others, but with humblest, most penitent confessions, with tearful prayers for pardon, and help, and comfort, and light, and guidance for ourselves.

Yet we cannot doubt but that God has Himself made the heavenly worship the pattern of the earthly in all ages of His Church, though adapted according to His own infinite wisdom to her different stages of development. From the very beginning of the history of the fallen race we see "the Lamb as it had been slain." The faith by which "Abel offered a more excellent sacrifice than Cain"

looked forward to the Lamb of God, Who, in the fulness of the times, should come to take away the sins of the world by the shedding of His precious blood. It accepted the mystery of truth that "it is the blood that maketh an atonement (literally that covereth) for the soul." Lev. xvii. 11. It recognized the covering of man's sin by the robe of Christ's righteousness, as of his nakedness by the skins of the slain beasts. And so the Patriarchs approached God as the Great King Whom they had offended. Jacob, even when he had just beheld the vision which typified renewed communion between earth and heaven, "was afraid, and said, how dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

(To be continued.)

Correspondence.

THE MONTREAL CATHEDRAL.

[To the Editor of the Church Guardian.]

Sir,—I venture to trouble you again, and for the last time, with reference to "G. J. L.'s" communications. This gentleman, in your issue of Oct. 25th, came out with a severe personal attack upon an eminent clergyman of the Canadian Church—his ministrations in Montreal Cathedral—and an excellent tract which he has published, entitled "A Break in the Ocean Cable." In my last I undertook, as I felt called upon in duty, to point out the uncharitableness of this letter, and assigned the probable cause, viz., the heterodoxy of the well-known "G. J. L.," whose views would be seriously opposed by a circulation of the above-named tract in his parish. In last week's number of the CHURCH GUARDIAN, "G. J. L." repudiates the charge of holding or teaching the doctrine of Conditional Immortality. Now what I have to state in order to set myself quite right with "G. J. L." and your readers is simply this: About three years ago a little pamphlet, of which he is the acknowledged author, was published, entitled "What shall the end be?" A few extracts from this will leave the reader in no doubt, I think, as to "G. J. L.'s" doctrinal position. After expressing an intense horror of the doctrine of Eternal Punishment, he says, as hopeful signs of the times:—"Two schools of thought are arising upon this question in the Anglican Church. The one party, headed by White, Constable, and others, maintain the theory of the utter destruction or annihilation of the lost, under the title of 'Conditional Immortality,' and this view finds its most learned defence in the work entitled 'Life in Christ,' by Rev. Edward White. The other party, whose greatest champions are Revs. Andrew Jukes and Samuel Cox, uphold the idea of the final restitution of all the lost. The former insist upon the force of the expressions 'death,' 'destruction,' 'perish,' &c., as applied in Holy Scripture to Future Punishment; the latter lay stress on the exact meaning of the word *aiônios*. If my prognosis be correct, we shall soon find a large proportion of the Low Church party drifting into the former or annihilation idea; while the majority of High Churchmen will . . . adopt the restitution theory of Jukes."

"If" the orthodox theory concerning the eternity of punishment be correct, he says:—"Better, far better, that the Gospel be never preached. Better that the heathen should remain such. The preaching of the Gospel to them is an act of positive cruelty, imperilling instead of advancing their salvation. Happy Zulus! happy Brahmins and Buddhists! happy Red Indians of the wilds! for yours is indeed the kingdom of heaven; and the bulk of us Christians will have to curse the day that the light of the Gospel came into them, for that light was darkness indeed!"

At the close of this treatise, "G. J. L." gives a summary. From this I quote, for brevity sake, these two statements:—"The doctrine of Endless Misery (whether that misery be the eternal torture of the resurrection body, or only the misery of the soul), for any human being whatever is utterly repugnant to all ideas of justice and right, to say nothing of mercy and goodness."

"I will frankly express that I accept the views

propounded by A. Jukes in his work "The Second Death and the Restitution of all Things."

I wrote, subject to correction, that "G. J. L." held the theory of "Conditional Immortality." He is rather a "Restorationist," and that of the most avowed type. He is of a sister school of thought to that of the Annihilationist, but equally heterodox from the standpoint of a loyal Churchman. No wonder that he abhors "A Break in the Ocean Cable" and "A Life in a Look."

R.

Family Department.

WAITING FOR CHRIST.

We wait for Thee, all glorious One!
We look for Thine appearing,
We hear Thy name, and on the throne
We see Thy presence cheering.
Faith even now
Uplifts its brow
And sees the Lord descending
And with Him bliss unending.

We wait for Thee through days forlorn.
In patient self-denial;
We know that Thou our guilt hast borne
Upon Thy cross of trial,
And well may we
Submit to Thee
To bear the cross and love it,
Until Thy head remove it.

We wait for Thee; already Thou
Hast all our hearts submission;
And though the Spirit sees Thee now,
We long for op'n vision;
When ours shall be
Sweet rest with Thee.
And pure un fading pleasure,
And life in end less measure.

We wait for Thee with certain hope—
The time will soon be over
With child-like longing we look up
Thy glory to discover.
O bliss to share
Thy triumph there,
When home, with joy and singing
The Lord His Saints is bringing.

—From the German of Hiller.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

On the following day Stephen Ray and John Carruthers met for the first time, little realizing that their lives were to be for the future intimately associated with each other, and that a lifelong friendship was to date from that day. John, by his father's desire, had walked over in the morning to see a tenant, who, from one cause and another, had been very unfortunate, and was now seriously ill. The Squire feared that his agent had perhaps dealt too harshly with the poor fellow, whose rent had remained unpaid for a considerable time, and John was to see for himself how matters stood and to assure him of every indulgence. By the sick man's bedside John found Mr. Ray speaking words of tender kindness. The young Squire was joyfully welcomed by the farmer's wife. "It will be all right now, sir," she said tearfully; my poor man has been most fretting himself to death because he couldn't see the Squire and explain things to him, and the Squire not being well, I didn't like to intrude myself, but the parson, God bless him, has been speaking for us, and now that you have come, we needn't be afraid of Mr. Speers." "You know that my father has never yet treated a tenant with harshness," replied John, "and he certainly would not begin with you, such old and trusty friends. "And this is Mr. Ray," he said, as the woman ushered him into the bedroom.—"I am John Carruthers," and the two men shook hands warmly. "Why, Martin," and he stooped over the sick man and pressed the poor toil-roughened hand which had striven honestly to "keep things square;" cheer up man, you don't suppose that my father has turned a hard task-master all at once,"

"Lord bless you, Master John," said the poor fellow, going back to the name by which John had been called by all the country folk in his boyish days, "the sight of you, so unlooked for like, has done me good already, and here's the Parson telling me I shall soon be about again, and, please God, things will go better with me after a while, and I ought never to have doubted the Squire, only Mr. Speers; he were so desperate sharp-like, and told me I were defrauding my landlord." "I shall see Speers before I go back to-night," said John; "make yourself perfectly easy, Martin I shall be down again before Christmas, and hope to find you quite yourself again." There was a cheery strength about John Carruthers which seemed to diffuse an invigorating atmosphere. Stephen Ray, a student of mankind, felt that he was one worthy of trust and affection.

They left the farm-house together and together walked over the breezy upland which formed part of the Carruthers' estate. There were many topics which naturally suggested themselves, and a long and animated conversation took place between them. John found that the accounts he had received of the new parson, whether from Nellie or Sybil, had been far from exaggerated. He could not remember ever having been impressed quite in the same way, and, in reflecting afterwards upon his new acquaintance, he came to the conclusion that it was the utter effacement of self which distinguished him from other people. He seemed to live, as it were, outside himself; he was full of wide, warm sympathies, of almost passionate pity for the class among whom he had so long laboured, of profound interest in the spiritual life of those committed to his care, of love for everything that was good and great, but of purely personal feeling, personal ambition, he seemed entirely destitute. They spoke of the late Rector whom Stephen Ray appeared to regard as a beloved friend, they spoke of the Squire and Nellie and Sybil, and it seemed as though each had been made a subject of thought and study, of the Longmoor villagers, of the inhabitants of the 'Coomb', with their rough lives and poaching proclivities, and every moment John wondered more and more how this man, who was but a new-comer, should have identified himself so completely with the inhabitants and interests of the place.

Of Percy not much was said, although his name had been many times introduced by Mr. Ray. Warmly as John loved him he found it impossible to enter into the subject of his aptitude for the work which this man was carrying on with such devotion and unconsciousness of self. He could but speak of Percy's kindly, generous nature, of the affection which he inspired, and of his (John's) own earnest wish that he might be a worthy successor of Hugh Barrington. They had reached the park wall before they parted. "Will you not come on to the Hall?" said John. "No, since I have been so fortunate as to meet you, I will leave your father in undisturbed possession of you to-day—but you may rely upon my seeing him and your sister very often, and should I note any change for the worse in your father, you can depend upon my writing." They parted almost like old friends, each afterwards continuing in thought with his late companion. John Carruthers was conscious of having more freely expressed his thoughts and feelings than was his custom even with those with whom he had long associated. Sybil Barrington might well say that John's presence would cheer and revive his father. The Squire lived in his son and seemed unconscious of his own failing powers while seeing the manly energy and mental vigor of his young heir. "Yes, dear boy," he said when John had related his visit to poor Martin and the condition in which he had found him, "you are wanted here. There is no doubt that Speers has of late been stretching his authority and in some instances acting the tyrant, though I cannot doubt his attachment and loyalty to us. But the master's head and hand should be felt everywhere and, I can truthfully say, were so until of late. Things will have to drift for a little while longer, until you come home to take possession." "Not to take possession, dear sir," exclaimed John, with a sudden sharp pang at his father's words, "only to act as regent, if you will, or rather to keep you posted

about matters in general." "Ah well, God knows, my boy, it may be that I shall be left a little longer to watch you at your work,—if not I shall at any rate have the happiness of knowing that I leave Carruthers in worthy hands, faithful and strong." Never before had the Squire spoken directly to John of his failing health and probable departure, and the young man's heart swelled with an intensity of grief at the thought. "Father," he said, "if you really feel that you may be removed from us before long, will you not suffer me to remain with you altogether? Indeed I shall have no heart to return to Oxford." But the Squire insisted, with something of his old energy, that this was not to be thought of. "I am no worse than I have been for weeks past," he said, "in fact to-day I feel very much more myself. You will run down to see me now and then, and in a few months you will have completed the course which you laid out for yourself, and then you will come home to us." "It is a comfort to me," said John presently, "that Mr. Ray is what he is. You will see him often, and he will report to me about you both." "Yes, he is a remarkable man," said the Squire gravely; "Hugh Barrington himself could scarcely have been a greater support to me or to Nell than he is now."

(To be Continued.)

THOUGHTS FOR 3D SUNDAY IN ADVENT.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

Of all the sins to which the human heart is prone there is not one against which we must be more constantly upon the watch than that of rash judgment. Yet what am I that I should judge my brother? So deceitful is the human heart that we cannot even judge ourselves (though in our own case we err upon the side of mercy). St. Paul himself exclaimed, "Yea, I judge not my own self, for I know nothing of myself, yet am I not hereby justified; but he that judgeth me is the Lord." There is a thought which should check forever the presumption of rash judgment—THERE IS ONE THAT JUDGETH—THE MASTER, to Whom each one of us shall stand or fall, and in the Day in which He will bring to light the hidden things of darkness, and make manifest the counsels of the heart, it will be well for us if we, during our brief life of folly and ignorance, have not dared to assume His office, and set ourselves up as readers of [the thoughts and intents of men? As we ourselves shall most surely need mercy in that Day, we should not now presume to judge, to condemn another. In the sight of the Searcher of hearts those whom we condemn may have a better record than ourselves; in our own deceitful hearts there may be more of the hidden things of darkness than in some whom even the whole world agrees in condemning. "Where are those thine accusers?" may be said to some who will stand before the Judge in utter self-abasement and contrition, yet not in despair, while the accuser self-condemned and speechless will go out from His presence. Let us refrain now from what will then be a source of shame utterable, hard words, hard thoughts, as well as hard deeds to others. The uncharitable thought that rises in the heart is almost sure to find expression, for the tongue is an unruly member, and if the thought be not checked it will be far harder to check the words. Our hearts must be turned to that true wisdom which is from above, and will bring forth in us fruits of love and peace, that at His coming we may be found an acceptable people in His sight. A loving spirit must be ours, pitiful to those who are weak and erring where we may stand firm and be strong, because we may never have been tempted in like manner, as were they. We must be striving, day by day, to attain more of that perfect gift of charity which covers instead of relentlessly exposing the sins of others, following from afar, but faithfully, that blessed guide who was the Friend of sinners, who taught us that if we would receive mercy we must be merciful, who said "condemn not and ye shall not be condemned." Living in patience, humility and hope, as we refrain from judging others, so may we be fearless of the world's judgment of ourselves. "Who is he that condemneth?" we may cry joyfully. God is the Judge! And shall not the Judge of all the world do right?"

FATHER'S KNEELING PLACE.

The children were all playing merry games in the cheerful family parlor, "Hide and seek," "Blind man's bluff," "Puss in the corner," and many other pleasant games which the little ones always delight in. I sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement; but after a while, little Jack, whose turn it was to hide the handkerchief, went over to the end of the room opposite to where they had been playing, and tried to secret the handkerchief under the cushion of a big chair standing there. Freddy immediately walked over to him, and said in a low, gentle voice, "Please Jack, don't hide the handkerchief there, that is father's kneeling place."

"What do you mean by kneeling place, Freddy?" said Jack; "it is only a chair I am hiding it in."

"But it is just where father sits when he reads the big Bible to us every day, and right here is his kneeling place when he prays with us night and morning, and I always feel just as if I was in church when I come here, and think that God will not be pleased if I play just here where papa always prays to Him."

So Freddy led little Jack away from that sacred spot, and they began their play again, but in rather a subdued manner. But the words of the dear child Freddy were not lost to my listening ear, and by and by I walked over to the spot which seemed set apart from all the rest of the room. Here stood a pretty table upon which was a large Bible, a book of prayers and of hymns, and other devotional reading, and close by stood the big chair where the father loved to sit, and "father's kneeling place," where many prayers had been offered up to Him "who knoweth our necessities before we ask, and our ignorance in asking," and yet teaches us to come to Him and ask that we may receive.

Oh, if there were only a "father's kneeling place" in every family—a place where "father," with the mother and the children whom God has given them, meet to offer up the daily sacrifice of prayer and of thanksgiving! But, alas! how many fathers are prayerless, how many homes unblest and unhallowed by family devotion?

The mother kneels in her chamber, and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of this life press in and engross all his time; and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is woman's work, and leaves all to her.—*Friendly Greetings.*

FOLLOWING JESUS IN THE DARK.

"Mamma," said little Bessie, "I should be afraid to die, 'cause I should lose my way in the dark."

Her mother did not say a word, but went out and turned off the gas in the hall. Then she opened the door a little way and said: "Come, dear, it is your bed-time. Take hold of my hand and I will lead you up stairs."

So Bessie put her hand in her mother's and trotted bravely up stairs in the dark. After she had said "Our Father," and "Now I lay me," and had laid her curly head upon the pillow, her mother said: "You were not afraid coming up, were you, Bessie?"

"Oh, no, mamma," she answered, "I couldn't be, 'cause I had hold of your hand."

"Well," said her mother, "then you need not be afraid of death, for Jesus is holding His hand to you, and you have only to put you own in His and He will lead you safely through the dark."

"But how can I take hold of His hand, mamma?"

"By trying to be good every day, and praying to Him to help you; He loves little children so well that they need not be afraid to follow Him anywhere."

SUBMITTING TO OUR BETTERS.

Endure criticism. Don't be ashamed to be shown in the wrong. Of course it is right to be sorry for being in the wrong in any matter, but it is the sign of weakness to be angry when corrected. Some wise man says that anyone who acknowledges a fault only confesses that he is now wiser than he

was—not a very unpleasant thing to be, I am sure. Some people chafe under even the kindest criticism.

Now I am not speaking of being complained of when we are in the right and others in the wrong. I mean this—don't get offended if people who are older and wiser try to improve your manners or language or writing or actions by telling you kindly what is right, what is the better way of saying that or doing this or writing the other. Parents and teachers know generally better than the young and if what they say is said in a kindly spirit the boy or girl corrected should never sulk, but submit themselves to their betters, and be glad to be thus helped. He who corrects one fault a day will correct many in a year. If we own up to a mistake, why, we have learned something and are wiser than we were ever before.

TELLING MOTHER.

A cluster of young girls stood about the door of the schoolroom one afternoon when a little girl joined them and asked what they were doing.

"I am telling the girls a secret, Kate, and will let you know if you will promise not to tell any one," was the reply.

"I won't tell anyone but my mother," replied Kate. "I told her everything, for she is my best friend."

"No, not even your mother; no one in the world."

"Well, then, I cannot hear it; for what I cannot tell my mother is not fit for me to hear."

After speaking these words Kate walked away slowly, and perhaps sadly, yet with a quiet conscience; and if she continued to act on that principle I am sure she became a virtuous and useful woman. No child of a pious mother will be likely to take a sinful course if Kate's reply is taken for a rule of conduct. If you have no mother, do as the disciples did, go and tell Jesus.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night."—*The Young Pilgrim.*

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—St. John xiii. 17.

I. "These things"—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school, respect to teacher, faithfulness in study and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful; so you improve your reading, writing and music. St. Peter said, "Grow in grace."

THE CAMEL AND THE MILLER.

Did you ever hear the fable of the camel and the miller? Once a miller was waked up by his camel trying to get his nose into the tent. "It's cold out here," said the camel. "I only want to put my nose in." The miller made no objection. After a while the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth-putting beast. "If you don't like it you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits, little

sins. Guard against the first approaches, the most plausible excuses, only the nose of sin. If you do not you are in danger. It will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.

WORK IF YOU WOULD RISE.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament his brother Richard was found sitting in silent reverie, and when asked by a friend what he was thinking about he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before"—that is, shall not be ranked with—"mean men."

SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Sudler's Church
Doctrines—Bible Truth.

HOLY COMMUNION.

71. What conclusion is indicated by the fact that the Lord not only gave no answer to the question in St. John vi: 52, but made the difficulty greater by what He said immediately after?

72. What conclusion is indicated by a comparison of St. John vi: 54-5 with St. John xv: 1-10?

73. Why did not the Master explain His "hard saying," seeing that many of His disciples forsook Him? St. John vi: 70, 66. Because they could not understand him.

74. Explain St. John vi: 63, showing especially that it gives no countenance to the symbolical view of the Holy Eucharist.

75. When only, if ever, may the faithful expect to understand the mystery of this sacrament?

76. How do Romanists endeavour to do away with all mystery?

77. Show from the Catechism, from Art. xxviii, and from the Communion Office, that the Church teaches that in this Sacrament the faithful partake of the body and blood of Christ.

78. Show also that she teaches that the benefits of redemption are conveyed through this Sacrament. See Art. xxv, and in Communion Office see various places, such as Exhortations to Communicants, Prayer of Humble Access, Words of Administrations, &c.

79. Show that she teaches that the body of the blessed as well as the soul partakes of these benefits.

80. As to the communicant, upon what does the reception of these benefits depend? See Catechism and Art. xviii.

81. As Christ administered the first Eucharist to men of wrong ideas as to Himself and of very weak faith, why does the Church demand a stronger faith now in those who present themselves at her altars?

82. What inference as to examining a communicant's conscience is warranted by Christ's administering the Eucharist to those just mentioned?

83. Show from the Evangelists, and from I Cor. vi: 26, 27, Acts ii: 42, xx: 7, that consecration of the Elements is necessary to a valid Eucharist.

84. Yet of the few (about six) references in the New Testament to purely Christian worship of a stated character (Acts xx: 7, I Cor. xi: 16-21, xiv: 16, Heb. x: 25, St. James ii: 1, 3) all except the first two—and perhaps even there—refer to what act of worship?

85. In what does the actual Eucharist—apart from its accessories—consist?

86. In what consisted a sacrifice under the Old Dispensation?

87. If, then, there be hardly one feature in common between Jewish sacrifices and the Eucharist, how can the latter be called a sacrifice?