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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. IV.—No. 26.]

HALIFAX.

WEDNESDAY, OCTOBER 25, 1882.

WINNIPEG.

[One Dollar and a Half a Year.

THE CHRISTIAN DOCTRINE OF EVOLUTION.

Evolution has not been demonstrated to be the true theory of creation, but supposing it to be so, the account of the creation in Genesis is quite in agreement with the theory of evolution. In comparing the two together we must bear in mind that Moses did not know the language of modern science, and, therefore, we are not to expect to find the creation described in language such as scientific men now use. But if we make due allowance for the difference of language, and compare the two accounts carefully, evolution will be found to bear great resemblance to the inspired account of the creation. The creation so described in Genesis, is as in evolution, a progress of all things from the lowest and least perfect, to the highest and most completely developed forms. At first all was chaotic, void and darkness, then came light, the separation of waters from the land, and the consolidation of the land: the first products of the earth were herbs, grass and trees, then came fish and fowl, then cattle and creeping things, and lastly, as the climax of all, came man. This certainly gives a very crude account of creation by evolution, but it certainly begins with inorganic matter, and then advances from the lowest organisms to the highest, and if we take the six days in which the creation was accomplished as geological periods, the account in Genesis will be found to be quite in agreement with the teaching of modern science.

There is, however, a material difference between the two accounts as to the cause of this progress and evolution. Science tries to explain it on the principles of nature, without postulating the supernatural, and it sees in the motion of inorganic matter, sufficient cause to originate life. But science has not been very happy in its results in this part of the subject yet, it is yet unable to give a satisfactory answer to the questions, what brought inorganic matter into existence? and what was the cause which set it in motion at first? The Bible account escapes this difficulty. It sees in an Almighty God, existing from eternity, the first cause and life-giving principle of everything. But science acting on the principle that nothing is to be believed but what can be demonstrated, cannot find place for God in evolution, and so it must, we believe, ever remain an incomplete theory, the first cause being undiscovered. The Bible account supplies two other deficiencies in evolution. It is acknowledged by evolutionists that there is a great step between man and the highest animal, and as yet science has failed to discover the missing link which is to connect the two. The Bible, too, recognises the wide gulf between, but it bridges it over in a satisfactory way; the account of man's creation as given in Genesis, runs thus. "the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" in these words the mystery seems to be solved. To a certain extent the creation of man agrees with that of the animals, he, like them, was formed out of the earth, and when so formed, was like them a living animal, then God takes this highest animal and by a direct inspiration, breathes into his nostrils a higher life, an immortal existence, and man became a living soul. Thus man stands above (unmeasurably) the animal creation as the possessor of the divine breath of life, the living, rational, immortal soul.

Again, it has ever been a serious difficulty to evolutionists, why if nature has gone on of her own ac-

cord progressing and developing new species and higher organisms, there is no sign of this development going on now, or of it having taken place within the memory of man. If evolution be only a spontaneous working of nature, then there seems no reason why it should stop short in its progress. Science is unable to solve this difficulty, but from the Bible account, this ceasing of nature from her workings, was to be expected. From it we learn that God worked for six periods in producing all His works of nature, and then when His work was consummated in the creation of man, God rested on the seventh age. This seventh age of rest is the present age of the world's existence: in the preceding six God worked more directly in bringing the world to its present state, but now having set His machinery in order He is resting from His labours.

We need not fear the advance of modern science. True science shall ever be found to be on the side of true religion, the more we know, the clearer and fuller our knowledge of nature grows, the more we shall see that God's Word is true, and that the Almighty is worthy our love and adoration. Yes,

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well
May make one music as before."

—T. A. P. H. in *Guardian*.

FAMILIARITY WITH THE PRAYER BOOK.

There is one thing which cannot be too strongly urged upon the clergy and laity of the Church; and that is an acquaintance with the Prayer Book. Next to the Bible, its contents, especially the devotional part, should be so carefully used and so continually employed as a guide in devotion, that if by accident or omission the book be not at hand, on occasions of "common" or united prayer, the responses may be continued, nevertheless. A correspondent suggests that clergymen should commit the offices for burial, visitation of the sick, &c., to memory, not that the book may be kept out of sight; but that the "form of sound words" may be adhered to, when the absence of light or other accident may prevent its convenient use.

The language of the prayers in the book is copious, Scriptural, elevated, and fitted for all occasions. Perfect familiarity with them will supply the devout Christian with "sound words" for every occasion in which he may be called or expected to lead the devotions of others, whether in families, or at times when the providences of God remind men of their dependence upon Him, and of their need of His assistance. The place or the need in which the worshiper stands, will suggest the things for which he should especially pray; and the Prayer Book, if he is familiar with all its contents, will find him words which will express his devout thoughts and desires, without an effort, as it were, with a spontaneous utterance. And such members of the Church as may be present, will unite in the petitions, with the whole-heartedness of "Common Prayer," though no books be used.

Nothing but study can acquaint the reader with the contents of the book. Scattered through it, as "rubrics," or as inferences from phraseology, are directions and guides for the conduct of worship—and a history of the Church more minute than can be collected from any other source. In the directions to ministers and people, are many things which warn us by contrast against the corruptions of a formal worship and delegated devotion; and

against superstitious observances, and idolatrous practices.

Religious literature is largely, very largely, indebted to our Prayer Book: and not only so, but the cause of Protestant Christianity is indebted, under God, for a great proportion of its best works, expository, historical and devotional, to clergymen of the Church of England and the Protestant Episcopal Church in this country. Take away from the religious libraries and from the firesides and families of Christians all the books written in our Church, or compiled from books thus written, and many persons who consider Episcopacy only the threshold of Romanism would be aghast at the hiatus on their book-shelves.

Let us, then, as members of the Church, labor to be members understanding and proficient in her history. Let us learn to do her justice ourselves—not by a matter-of-course assent, but from knowledge and conviction—and we shall be the better able to maintain the cause of truth and order as held by the Church; and better fitted also to improve and enjoy its privileges to their fullest extent. No other Christians have so precious a companion and commentary to accompany the Book of books as we. None have so able a "platform" of faith—none so excellent a manual of discipline. All these uses are united in the Book of Common Prayer—let it be the study of all, young and old, to understand that book.—*Episcopal Register*.

LAY DUTIES.

Upon the laity also there is responsibility for the worldliness that is destroying the Church. The Bishops and pastors are the appointed teachers, the chosen guides and leaders of the people. But ah! when the people refuse to be taught and refuse to be led! when instead they undertake to teach their teachers about these matters; when the world ventures to rebuke the Church; what then? What but to cry to heaven for the Great Teacher that Jesus promised to His Church. If the Church, not in one age, but down through the ages, in times of corruption and in times of purity, by her Councils, by her Bishops, by her pastors, by her saints, with, I do not say entire, but with remarkable unanimity, and unanimously in her liturgies, has defined and designated certain pleasures as pomps and vanities of the world, and in Baptism required them to be renounced as inconsistent with the Christian profession, have we not then, not an infallible certainty, but a safe and binding authority, that it is the very licentiousness of liberty to disregard?

The clergy are under the laws in this matter as well as the laity, laws imposed on them in part by the laity, who have an equal voice in all legislation. And should a clergyman be found indulging in such forbidden pleasures the law of public sentiment—yes, and the Canons of the Church too—would hold him to a rigid account, not alone because official propriety of ministerial decorum has been violated, but because there is felt to be besides a depravation of personal sanctity, on which alone ministerial influence depends. And yet, besides the requirements of decorum, can there be demanded of them a higher level of Christian walk and conversation than the people have any intention of following them in. If the clergy are to live upon a higher spiritual plane, it is only "as examples to the flock."—*Grammar's Virginia Council Sermon*.

News from the Home Field.

—o— DIOCESE OF NOVA SCOTIA.

Owing to the unfortunate delay in getting printed the Reports for this year, the Board of Home Missions has extended the time in which the annual subscriptions should be made, from the end of October to the end of November. The clergy will please bear in mind that all subscriptions should be made and their books closed by that time. The Reports are now ready, and the Secretary would be glad if the Clergy will inform him at once how he can get them to their destination without incurring expense.

YARMOUTH.—By some means, at present unknown to the writer, the teachers and pupils of the Sunday School here discovered that Sunday, 15th, was the anniversary of the Curate's birthday, and with the utmost kindness, and in the most delicate and courteous manner, took him entirely by surprise at the opening of the regular session of the School, by presenting him with valuable and finely bound copies of Blunt's Annotated Book of Common Prayer and Young's Analytical Concordance to the Scriptures. The gift is naturally highly valued, not only for the cost of the volumes, which must have been considerable, but also especially for the kindly spirit thus exhibited. We are proud of our School, and work together for its good. The volumes bear the following inscription:—"To the Rev. Richmond Shreve, M. A., with kindest regards and birthday greetings, from the teachers and scholars of Holy Trinity Church Sunday School, Yarmouth, N. S.

Sunday, Oct. 15, 1882."

TANGIER.—On Wednesday, October 11, Tangier witnessed a gala day. A picnic was held here for the purpose of obtaining funds to rail in the burial ground. Early in the day the sound of the bagpipes summoned the merry-makers to the feast. The summons was responded to with joy. People came from all parts of the Parish. It is estimated that over 400 were present. After meeting all expenses a sum was left which was declared sufficient for the object in view.

The Rev. D. McLeod, Incumbent of the Parish, delivered his farewell sermon Sunday, October 15. The church was crowded to suffocation, many having to remain outside. It was noted by many that the congregation was the largest within any of their remembrances. This shows that a kindly feeling existed between the clergyman and his parishioners. Since Mr. McLeod came here he has worked with a will, so much so, that his health is impaired. He leaves this Mission for one less laborious, and is followed by the well wishes of his people.

WINDSOR.—The corner stone of the new Church was laid by the Archdeacon, acting for the Bishop of the Diocese, in the presence of a large number of the parishioners on Saturday last. We should like to give a full description of the proceedings, but have not yet received the account which we trust the Rector will be able to send in. Awaiting further information we postpone any remarks that we should otherwise have made.

DIGBY.—On Sunday, 8th inst., an early celebration of the Holy Communion at half-past seven o'clock began the services of the day in Digby. Many saints everywhere still "rejoice in their beds," so that the number receiving, in the refreshing quiet of the morning, though considerable was not as large as it would have been at a later hour. At 11 o'clock the Church was well filled, and three males and five females openly before the Church ratified and confirmed the vows undertaken for them in their baptism, and were confirmed by the outward sign which accompanied in apostolic days the gift of the Holy Spirit to enable Christians to fulfil the same. The smallness of the number confirmed was partly owing to recent removals from the parish, and partly also to the comparatively recent administration of the rite in Digby.—a Confirmation having been held here two years ago. After the Laying on of Hands the Bishop preached a sermon evincing his

usual clear and masterly exposition of the Holy Scriptures. In the afternoon at three o'clock three males and seven females were confirmed in the very neat and well-kept church in Marshalltown. Here, as in Digby, the fulness of the responses and the singing elicited well-merited approbation, showing as they did the efficiency, heartiness and attractive power of congregational or common worship. His Lordship was much pleased also with the evident care bestowed by the Church people of the place on their house of worship and its surroundings. A good sermon from the Bishop concluded the services. In the evening Divine Service was held in Digby. The Prayer-desk was occupied by the Rector, and a very acceptable sermon was preached by the Rev. Clarence W. McCully, Rector of the parish of St. Clements. The congregation, as usual, was large. On Monday morning at an early hour the Bishop with the Rector started for Rossway, in Digby Neck Mission, distant eight and a half miles. Here two males and one female were confirmed, and a stirring address and sermon were delivered by the Bishop. After the sermon at Rossway his Lordship, accompanied by the Rev. John Ambrose, proceeded to Barton, a village on the south side of St. Mary's Bay, in the parish of Weymouth, where a Confirmation was held at half-past three o'clock in the afternoon. The parish of Digby has been favoured during the last few months with the visits and, in most cases, the ministrations of several visiting clergymen, among them being the Rev. Dr. Tatlock of Stamford, Connecticut, U. S., Rev. W. Panckridge, and Rev. Wharton B. Smith of London, Eng., Rev. W. R. Cochran of Langton Parish, Lincolnshire, Eng., Rev. T. E. Dowling of Carleton, N. B., and Rev. Canon Dart, President of King's College, Nova Scotia.

—o— DIOCESE OF FREDERICTON.

ST. JOHN.—The Rev. Canon Brigstocke, of Trinity, has returned home from his visit to England, and, with Mrs. Brigstocke, received a warm welcome back.

THE Rev. William Armstrong, the late beloved Rector of St. James', after an incumbency of over 24 years, having previously been assistant for six years, preached his farewell sermon to a deeply sympathetic congregation on Sunday, October 15th, having previously parted with his Sunday School in the tenderest manner. Mr. Armstrong leaves at once for England, where he will sojourn at least for the present winter, and is followed by the good wishes not only of his late flock, but of the whole body of Church people of St. John, who held him in affectionate regard. His presence and loving counsel will be greatly missed. The Rev. G. O. Troop, who succeeds Mr. Armstrong, has entered upon his work, and has made a most favorable impression.

CONCERT IN ST. JOHN.—The event in a musical line in Church circles in St. John will be the grand concert to be given in Trinity School-house on the evening of November 2. Mr. Peiler is the conductor, and will be assisted by the best musical talent in the Province. The proceeds will be given to the Endowment Fund of Christ Church, Margerville.

THE Clerical Conference opened on Tuesday, and our readers shall have a full report of the papers and speeches next week. The Metropolitan will preside.

ST. PAUL'S (VALLEY) CHURCH.—The Thanksgiving harvest services, held in St. Paul's Church on Sunday week, were of an interesting and instructive character and largely attended. The sacred edifice was decorated in the purest style of Church art, traces of reverent feeling being everywhere evidenced by appropriate religious symbolism. In the sanctuary, at the furthest end of the chancel, grapes and corn, emblematic of the Holy Communion, were arranged with artistic effect. In the centre panel of the retables was a cross of green and purple grapes, and on the retable were two vases filled with the same fruit, between two miniature sheaves of wheat. The credence table con-

tained a large cross of wheat on a base of scarlet berries, while the panels on either side were effectively decorated with stalks of Indian corn. The prayer-desk was surrounded with a mass of scarlet geraniums, from which was a stalk of lilies, filling the church with fragrance. Along the top ran a border of beautiful flowers from Rothesay, and at the side hung a cross of pink hollyhocks. The lectern was beautiful with its profusion of flowers and crimson velvet frontal, finished with a fringe of oats and the glossy tassels of Indian corn, on which were worked the appropriate words, "Rejoice and be thankful." Around the font were grouped products of the field, half ornamented and half concealed by leaves glowing with autumn tints, which formed a rich background and threw into relief the exquisite carving of the font. The whole effect was good and expressive of thankfulness for "the kindly fruits of the earth." The beautiful harvest hymns were sweetly sung by the surpliced choir. The Rector preached in the morning from the words, "He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy and bring his sheaves with him." In the afternoon the Rev. F. S. Sill delivered an effective sermon on the seed sown in the honest and good heart, wherein he made a graceful allusion to the decorations.

WE are glad to learn that the Sunday School of St. Paul's has increased to such an extent within the past few months that it has been found necessary to open an auxiliary school. For this purpose a large store on Somerset Street, Fort Howe, has been rented, in which school will be held every Sunday afternoon at 3 o'clock. In addition to the school it will be used during the week for mothers' meetings, cottage meetings, etc. The room is large and well ventilated and will seat comfortably between fifty and sixty children.

DEANERY OF KINGSTON.—The next meeting of the Chapter is to be held at Hampton, Kings Co., on Wednesday and Thursday, the 8th and 9th of Nov. First meeting 2.30 p. m. on Wednesday. Services—Evensong on Wednesday at 7 p. m. with addresses. Holy Communion at 7.30 a. m. on Thursday. Affiliated members please take notice.

J. H. TALBOT, Sec'y.

—o— DIOCESE OF MONTREAL.

(From our own correspondents.)

EARDLEY.—The annual Harvest Home Festival was held at St. Augustine's Church on Friday, Oct. 6th. The interior of the church was appropriately decorated for the occasion with fall leaves, flowers, fruits and vegetables by the ladies and gentlemen of the Parish. The service was conducted by the Revds. Rural Dean Robinson, W. H. Naylor, J. A. Newnham, and Mr. R. L. Macfarlane, who has temporary charge of the Mission. Miss Mackay, who has ever lent a willing hand to the Church's entertainments, presided at the organ. Rev. W. H. Naylor, of Shawville, preached the sermon from Psalm viii. 2, 3 and 4. He referred to the natural inclination of man to distrust Providence. His eloquent astronomical illustrations were simply grand, and had a striking effect on his hearers. The preacher concluded by entreating the congregation to heartily thank God for the bountiful harvest, and to be in readiness for that great day when God would gather His wheat into the eternal Garner—"those mansions built not with hands." A dinner, prepared by the ever-helping and untiring ladies of the Mission, was ready for clergy and congregation at the expiration of the service, of which all partook heartily. Proper amusements were provided for the enjoyment of the young people. Many expressions of thankfulness for the clear, bright day were heard to proceed from many lips. Darkness coming on, put an end to the festivities of the day, and all departed homewards, fully satisfied and heartily pleased with their Harvest Home Festival.

The annual Missionary Meetings were held in St. Augustine's Church at 7 p. m. Monday, 16th, and at St. Luke's on Tuesday, 17th Oct. Both services were well attended. Addresses were delivered at the first mentioned church by Revds.

W. P. Chambers, of Aylwin, T. E. Cunningham, of Buckingham, and Mr. R. L. Macfarlane. At St. Luke's the three former were assisted by Rev. J. A. Newnham, of Onslow.

MONTREAL.—The Harvest Thanksgiving Services in the city were not all held on the one day, nor was it otherwise in the country. In some places good congregations were found; but in all, saving in the Sunday services in the city, the women far outnumbered the men, and the farmers did not turn out as they ought. Thankfulness, however, is a grace, we know, that seems to be the last thought of in the cultivation of the Christian character, as well of congregations as of individuals.

The Governing Body of the Montreal Theological College have granted a hood to be worn by the graduates. It is a black stuff hood, lined with pink rep.

The new Rector of St. Martin's has not yet entered into residence; will not for two weeks.

THE REV. A. FRENCH returned home from England on Tuesday night, 10th inst.

The missionary meetings in the Deanery of Bedford have been, on the whole, quite successful so far as speeches and attendance went; whether the offerings to the Mission Fund are very much increased thereby remains to be seen.

THE REV. O. FORTIN, M. A., now Rector in Winnipeg, and formerly assistant in Trinity in this city, has been spending a few days in his former Parish, preaching both there and at St. George's.

THE BISHOP of Algoma was in town for a few days. The Bishop's eldest son is on his way to Scotland to enter one of its Universities.

DUNHAM LADIES' COLLEGE.—This Institute has now forty pupils in residence, besides several local day scholars. There is a prospect of an endowment being raised, which, if accomplished, will be a wonderful advance in the educational interests of females of the non-Roman population.

DIOCESE OF QUEBEC.

THE MISSIONARY writes:—"Will you kindly ask, through the Church Guardian, for the prayers of the Church on behalf of the following Missions: West Frampton, Oct. 27 to Nov. 7; Actonvale, Nov. 19 to 29; L'Avenir, Dec. 10 to 20." We need not do more than give Mr. Thompson's request; we know our readers will be glad to do as he asks. He is doing a glorious work, and we shall be glad to hear from the places named, and from East Frampton, where a Mission has just closed, of the services and of the results of the Missioner's faithful labours.

DIOCESE OF NIAGARA.

(From our own correspondent.)

HAMILTON.—*St. Luke's Mission.*—Already further accommodation has become a necessity in this mission church, and the congregation is adding a chancel.

MISSION OF SALTELEET AND BINBROOK.—Christ Church, Woodburn, in this Mission, is one of the oldest country churches in the Diocese. It was originally built in the thick of the forest. Though it has stood over forty years, it was found on examination that the frame was as sound as the day it was "raised." The congregation propose now to veneer it with brick, to throw out a chancel, organ chamber and vestry room, and to erect a handsome bell turret. Rev. Thos. Smith is the missionary in charge.

DUNDAS.—Rev. G. Forneret has been in charge of St. James in this town for five months. The congregations have largely increased, and the offertory has now attained such an average as we should think would justify the congregation in abolishing "pew rents."

A SURPICED CHOIR IN THE COUNTRY.—In the Mission of Stony Creek and Bartonville, a choir has been in training for some months for the Church of the Redeemer. The chancel is now being fitted, and it is hoped that shortly the singing will be led by a surpiced choir.

DIOCESE OF TORONTO.

[From our own Correspondent.]

TORONTO.—*Reception to Canon Dumoulin.*—The congregation of St. James' Cathedral met to welcome their new Rector in the school-house on the 7th inst. The attendance was very large, many being present from surrounding parishes. The clergy were represented by Revs. S. Jones, J. P. Sheraton, T. C. Desbarres, H. G. Baldwin, John Pearson, A. Sanson, H. Waters, and A. H. Baldwin. An address of welcome was delivered by Mr. J. K. Kerr, Q.C., who alluded to the duty of the congregation to assist their new Rector in every way, and to extend to him their cordial sympathy and support. Canon Dumoulin replied and said the welcome he received was very encouraging. He felt it an honour and a privilege to be associated with a congregation like theirs, well known for faith and the bright fruits of faith in all good works. With his numerous clerical assistants, of whom he speaks in the warmest terms, and with the advantage of the help of the laity, they might go bravely forth to the great work which lay before them. The church and congregation, placed as they were in a commanding position in an ever-growing city, with an immense influence for good, might well be regarded as a mighty centre of usefulness. An address was also delivered by the Bishop of Toronto. For the best position in the Canadian Church he said he was thoroughly convinced they had the right man, and one who was acceptable to the congregation. He was glad they had retained Mr. Rainsford. He also announced that he had appointed Mr. Dumoulin as one of the Canons of the Cathedral. After a brief address from Rev. W. S. Rainsford the meeting was closed with prayer. Refreshments were served during the evening, and an excellent musical programme was carried out by the choir.

BOND HEAD.—A Harvest Home Festival was recently held here, and was a thorough success. The proceedings were enlivened with a variety of games, etc., for which prizes were awarded. Of course there was a tea in the afternoon.

BEAVERTON.—Rev. John Lindsay has been appointed to this Mission. During a portion of the summer he has been taking duty at the Church of the Ascension, Toronto, in the absence of the Rector. He withdrew from the Curacy of Cambridge some months ago, as the work was rather hard and the drives too long. He is in orders little over a year.

COOKSTOWN.—On the civic holiday a Harvest Festival took place here. Service was held at 11 o'clock, the preacher being Rev. W. W. Bates, who discoursed from Rev. xiv. 18-20. The church was very tastefully decorated. Lunch was provided in the Drill Shed at one o'clock, and games of lacrosse, croquet, and football occupied the remainder of the afternoon. The proceedings were enlivened by the pleasing strains of the village band. The weather was very favorable.

REPLY TO MR. INGLES.—In answer to Mr. Ingles' queries in your last number, your Toronto correspondent wishes to say that the Catholic Apostolic Church (so called) is another of the numerous sects which divide Christendom, and which owes its origin to EDWARD IRVING, a Scottish preacher of some eminence, who died about 1834. For further particulars let the gentleman consult any Ecclesiastical Dictionary or Encyclopedia.

BARRE.—*Trinity Church.*—An Apron Bazaar and Concert was held in connection with this church recently in the School-house, and over \$81 were netted by the project. The proceeds were applied to defray the cost of painting the church. It seems impossible to crush out these practices, though many of the clergy set their faces against

them. We want more faith in right methods and less pandering to evil practices for filthy lucre's sake.

TRINITY COLLEGE.—Work has commenced at this institution, and a larger number of freshmen than has been known for many years are now in attendance. An addition has been made to the staff of professors by the appointment of the Rev. G. A. S. Schneider, Cambridge, as Assistant Professor of Divinity. The Rev. H. W. Parker, of the Philadelphia School of Oratory, has been appointed Lecturer in Elocution. We are glad to know that the 31st annual session begins under such favorable auspices.

DIOCESE OF ONTARIO.

[From our own correspondent.]

NEWBURGH.—In futuro (D.V.) Divine Service will be held here weekly, instead of fortnightly as formerly, the Incumbent of the Mission, the Rev. Mr. Elliott, having been enabled to make arrangements to that effect.

PORTSMOUTH.—The Rev. F. W. Dobbs, Incumbent of Saint John's Church for nearly twenty years, preached a farewell sermon to the congregation after Morning Prayer, on Sunday the 8th October, previous to leaving Canada for a prolonged absence in Ireland. He took his text from Philippians i. 27: "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." There was a large congregation in the evening, when the reverend gentleman again preached, taking his text from Saint Matthew xi. 28. An evening communion was then celebrated, when upwards of sixty communicants attended. The departure of Mr. Dobbs will leave a blank in the religious world of Portsmouth and Kingston, which it will be difficult to fill. He feels a yearning, with the increase in the shadows of life, to see once more his old home and friends in Ireland. The Rev. C. E. Cartwright, Chaplain to the Penitentiary, will do the duty during the absence of Mr. Dobbs. No one hearing the remarks of the congregation and of the villagers generally, could doubt the breadth or sincerity felt by all over the departure of the reverend gentleman.

NAPANEE.—A circular has been issued by the Venerable the Archdeacon of Kingston and Mr. Samuel Keefer, C. E., laying before the Churchmen and women of the Diocese a proposal to have a portrait of the Bishop of Ontario, the first Bishop of the Diocese, and soliciting subscriptions, which are limited to \$2, for that purpose. A photograph copy of the portrait will be sent to each subscriber, should a sufficient amount be contributed to cover the cost.

LANDSDOWNE.—A very pleasing and enjoyable Sunday School picnic under the management of the Rev. F. L. Jones, B. A., was held at Landsdowne Rear on Saturday. The Sunday School teachers and children from Farmersville joined the picnic in a body.

PERTH.—The Sunday School of Saint James' Church held its annual picnic on the picturesque grounds of Mr. C. A. Matheson this year, kindly lent for the occasion by that gentleman. About two hundred teachers and children assembled in the church at 10.30 a. m. when a short service was held by the Rev. R. L. Stephenson, M. A., Rector, at the close of which all proceeded to the picnic grounds, where the ladies of the congregation had everything prepared for the festivities. The bright sunshine and bracing atmosphere contributed much towards rendering the sport enjoyable and all returned home quite happy, after giving three cheers for Mr. Matheson and three more for the Queen.

KEMPTVILLE.—On Wednesday, Sept. 27th. the Parish of Kemptville celebrated its first Harvest Home Festival, and it proved quite a success. The church was artistically arranged by several of the ladies of the congregation. The Holy Com-

munion was celebrated by the Rector, the Rev. C. P. Emery, assisted by the Rev. J. Bogart, of St. Alban's, Ottawa, who preached an admirable sermon on the origin and use of Harvest Home celebrations. An excellent dinner was served in the Parish Hall. At 3 p. m. a large number of persons assembled on the Rectory Lawn to listen to addresses from the Rector, the Archdeacon of Kingston, and Rural Dean Bogart. The Parish choir sang several songs with considerable taste. Dr. Jones also favoured the assembly with three songs. The Village band was in attendance, and showed considerable ability. There was Evensong in the church, when the Venerable Archdeacon Jones preached an excellent sermon adapted to the occasion. The proceeds of the day were devoted to the debt on the Memorial Church, and amounted to \$100. The people were delighted with the bright, cheerful services and amusements of the day, and, if spared, hope that the Harvest Festival will become an annual parochial affair. The Rector of this Parish is said to have been the first to start the celebration of Harvest Home Festivals in central Canada, some twenty years ago, when Missionary of Fitzroy.

The "Society for Promoting Christian Knowledge" has presented a beautiful set of office books and a Bible to the Kemptville Memorial Church.

DIOCESE OF HURON.

(From our own Correspondent.)

BISMARCK.—The Bishop of Huron visited this place, and held a Confirmation in St. Peter's Church, Alibon. Fourteen candidates were presented by the Missionary, Rev. Dr. Schulte. As the congregation was composed partially of Germans, the Bishop said some portions of the service in that language. The Bishop earnestly addressed the candidates on the solemn nature of the vows they had just assumed. The service was both interesting and impressive.

SEAFORTH.—A Confirmation was held at this place on Thursday last by the Bishop of the Diocese. Twenty-nine candidates were presented by the Rector, Rev. Jeffrey Hill.

LONDON WEST.—The Church building in this suburb, though built but a few years, is too small to meet the necessities of the increasing congregation which worship within its walls. It has been determined to enlarge it, and thus add eighty additional seats. The Incumbent, Rev. E. E. Newman, is to be congratulated on the success which has attended his ministry in this place.

PETROLIA.—On Sunday the 8th inst. the new Church edifice at this place was opened for Divine Service by the Lord Bishop of the Diocese. The building is of brick and is an ornament to the town in which it is situated. Its erection is due to the earnest efforts of the Rector Rev. W. Hinde, and to the liberal and zealous assistance given him by Mrs. Fairbanks, one of his parishioners. The Bishop who preached at the morning service congratulated the congregation on possessing so beautiful a House of Prayer. At the afternoon service Rev. J. Chance was the preacher, and in the evening Very Rev. Dean Boomer. The Church was densely crowded at all the services, and the offertory during the day amounted to \$150.

SYNOD—FOURTH DAY—FRIDAY.

On assembling at 10 o'clock, the Synod still lacked two of the number required for a quorum.

The Secretary-Treasurer announced that four or five lay members were expected by train, and the Fair Grounds were being visited in search of stragglers.

It was decided by the Bishop to open the meeting with prayer, and have the roll called while waiting for the appearance of the other gentlemen.

At the close of the roll call the Secretary announced seventy-four clergymen and sixty-one laymen present. (Applause.)

The Bishop briefly thanked those present for their attendance. He requested the clergy and laity to occupy different sides of the church, and asked that no member leave the room without permission from the Chair.

The whole of the proposed amendments to the Canon on Discipline were adopted with some slight exceptions and alterations.

The motion of Mr. E. B. Reed, to appeal Section 2 of Canon 28. on the Widows' and Orphans' Fund, and thereby increase the income of the Mission Fund, was taken up and adopted. Mr. Reed said that the Widows' and Orphans' Fund was in a very flourishing condition, so much so that the capital account had increased \$13,000 the last few years. The object of the amendment was to devote the sum annually contributed to this fund from the general purpose fund to the Mission Fund for the period of five years.

Mr. E. B. Reed then proceeded to make some personal explanation in regard to the protest of Ven. Archdeacon Marsh, and moved the adoption of the Standing Committee's report. Carried.

A vote of thanks to the S. P. G. was, on motion of Rev. A. Brown, carried.

A motion of Rev. A. Brown in regard to co-operating with the religious bodies, with the object of introducing religious instruction in the public schools, was referred to the Standing Committee to report at next session.

Motions by Mr. E. B. Reed that the ministers of Standing Committees be confirmed, and that the auditors be requested to make a report of the funds invested, were carried.

On the motion of Rev. F. Harding, that the Thanksgiving Day of the Church be the same as that appointed by the civil authorities, a discussion took place. His Lordship did not consider it expedient, owing to the fact that the general observance of the civil day was in the light of a day of pleasure. It would also interfere with the parochial collections.

Rev. F. Harding spoke in support of his resolution, which was carried.

A motion recognizing and pledging support to the official organ of the Synod was carried.

Archdeacon Marsh hoped that this would not include any pecuniary aid from Synod funds.

Several members—No.

A motion was passed empowering the Standing Committee to make the Synod assessment.

The motion of Rev. Mr. Gmley, in regard to an abbreviated prayer book for the use of strangers attending the Church, was laid over.

A motion of Mr. Currie to allow railway fare to members of the Standing Committee was referred to the Standing Committee to report.

The report of the Sunday School Committee was adopted.

A resolution referring in complimentary terms to the Western University, and asking that a committee be appointed to confer with the Bishop in regard to perpetuating the Ladies' College after his death, was carried. Rev. Canon Innes in the chair.

Votes of thanks were then passed to the Bishop, for the very pleasant entertainment given at the Ladies' College, to the railway companies, the newspapers and St. Paul's choir.

Much important business of which notice had been given, was postponed, owing to the time occupied in the discussion of the Canon on Discipline.

The Bishop then addressed the Synod. He referred to this as the most gratifying and happiest meeting he had ever attended. After a few earnest words of counsel to the Clergy, he referred to his advancing years, and desire to live in peace and harmony with all men. He asked all present to give him the benefit of their earnest prayers, assuring them that he failed not, morning and evening, to remember them in his.

After the minutes of the day been confirmed the Synod was dismissed with the benediction.

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DIOCESE OF RUPERT'S LAND.

[Editorial Correspondence.]

WINNIPEG.—The marvellous growth of the city the past year is shewn by the fact that the assessment, which is only on real and personal property,

has increased from nine millions in 1881 to over thirty millions in 1882. There is no income or poll tax. Nearly five million of dollars worth of buildings have been erected this season, as estimated by a careful examination. The city now contains, it is believed, 27,000 people. The Church accommodation is very inadequate. Holy Trinity seats 900, Christ Church 500, the Cathedral 300, and St. James 200. With the exception of St. James, which is on the Assiniboine River, at the extreme limits of the southern portion of the city, these churches are crowded. The number of people connected with them is far beyond the seating capacity. There must be at least 10,000 souls nominally connected with the Church here. There are 521 scholars in our Sunday Schools. The Methodists have two buildings with seating capacity 1300, and one hall 800. Total 2100. The Methodist Episcopal Body, one church 300. The Presbyterians have two large halls, one of which Knox congregation will convert into houses for an endowment when they build, and one for Mr. Pibbado's congregation with stores underneath, which will also form an endowment when their church is erected. These seat respectively 1200 and 1000. Total 2000. The Congregationalists are putting up a building to seat 1200. The Baptists have one congregation with an average attendance of 300 to 400. They are now putting up a larger building. The Roman Catholics have one church seating 2500. The total Church accommodation in the city is about 11,000. Two new churches are needed by us, one in the west, and one in the south of the city. The clergy in the two central churches have more work than they can attend to, as the growth of the city has been marvellous this summer. In the Dominion and City sheds, 10,350 immigrants have been accommodated since April 15th. This is exclusive of the thousands who put up at hotels. Out of 8080 arriving at the Government sheds 4048 were English, and our experience assures us that over 3000 of these were Church of England. Of the remainder 1330 were Scotch, 180 Irish, 353 Russian Jews, and the rest Swedes, French, Germans and Icelanders.

Christ Church.—The building being on a site which is valuable for business purposes, but unsuitable for a church, and being very defective in construction, the vestry have unanimously agreed that it is not advisable to brick under it, or take any further steps in the expenditure of money upon it. The church is out of debt, but has never been consecrated. It is hoped next Spring by the disposal of the property to purchase a site in a better locality, erect a brick and stone church and schoolhouse with house; and as the design by advice of Mr. Pentreath will be entrusted to Mr. C. O. Wickenden, our Maritime readers will know that an effective group of buildings will be secured. We were under the impression when we accepted the parish here that our work of Church-building was over for a time, but it is the unanimous opinion, owing to the proximity of the church to the railway and its defects that a new one must be undertaken. There is therefore a very heavy work before us.

Guild.—The Guild of the Parish reopened for the season with an entertainment in the school-house. It has been remodelled on the basis of the plan proposed by Canon Partridge in his papers. It has wards for sick and poor, Church literature, Church finance, entertainment, strangers, temperance, &c. All work done in connection with the Parish, Choir, Sunday school, or otherwise is part of the Guild work. The St. Cecilia Glee Club furnish music.

Personal.—Hon. Chief Justice Wood died very suddenly of paralysis on the 7th. His remains were buried at St. John's Cemetery by the Bishop, Rev. A. Sturden and Canon Matheson. The funeral was the largest ever seen in Winnipeg, and was attended by the members of the Law Society and the University in their robes, and by a very large concourse of citizens. The Hon. Edmund Burke Wood was appointed Chief Justice in 1874, and to him is due the arrangement of the present admirable system of procedure in Manitoba, founded on the practice of the Courts in Westminster. Very recently a full length portrait of the Chief was unveiled in the Court House.

Paraphratic.

Dr. Jewett, the master of Baliol, is likely to be the new Vice-Chancellor of Oxford University.

It is rumoured that Dr. Pusey's library, like Keble's, is to go under his will to Keble College.

The Romish Bishops in England have forbidden parents in their Churches to send their sons to Oxford or Cambridge.

The Church Missionary Society missionaries in Santhalia have published in the Santal languages the Collects and Epistles in the Prayer-book, and have commenced the printing of a Bible history and a revised edition of St. Matthew's Gospel.

We understand that Dr. Pusey left no will. Upon the death of his son Philip he destroyed one which he had made. For one consequence the Orphanage, which he maintained in Oxford under certain Sisters, is to be broken up. Dr. Pusey's works were set up in type at the Orphanage by the girls.—*Times*.

An American contemporary says;—One of the speakers at the Free Thinkers' Convention took for his motto "The Devil is dead." In the famous words of the old Puritan divine, when some graceless youths accosted him with the same announcement, we can only lift our hands and say "poor, fatherless children."

Sermons on Episcopacy, which every clergyman of the Episcopal Church might be expected occasionally to preach, will have in the Diocese of Ohio an added weight of authority if preached on Sunday next, the third Sunday in October; that being the day recommended both by the last annual Convention, and, repeatedly, by the Bishop.

Appropos of the recent consecration of Bishop Colgan, the Indian papers have published his consecration oath of allegiance to the Pope. Among other articles the Bishop swears, "so help me God and the holy Gospels," to "prosecute and impugn to the utmost of my power heretics, schismatics, and rebels to our lord the Pope and his lawful successors."

Rev. Mr. Williams, of the Church Missionary Society, has recently baptized four or five Mohammedans, at Audea, and reports a very encouraging interest among others. Mr. Williams is of the opinion the *Indian Witness* says, that the mass of the Bengalee Mohammedans are more accessible to the Christian missionary than the Hindoos.

In a Russian exile known as "No. 13" a Siberian traveller lately recognized at Yakutak the Grand Duke Nicholas Constantinovich. In 1875, the Grand Duke was exiled to Orenburg for stealing his mother's diamonds and insulting the Czar. Afterwards he plotted with the Nihilists to assassinate the present Czar. His banishment to Siberia followed.

The number of Christian adherents connected with the C. M. S. Mission to the Hindu coolies in the Mauritius has increased during the year from 1406 to 1551. There were ninety-six adult baptisms. Forty services are held weekly in different parts of the island, most of them conducted by the two Native clergymen and a staff of Native teachers. The newly-formed Native Church Council is working well.

No less than 3000 men are being sent to work at the Panama Canal, S. A. There is an important call upon the Church to provide suitable men to minister to these people who are being placed in the midst of Roman Catholicism. The climate is, in many cases, fatal to Europeans, and many die almost suddenly, just as many did in the time of the making of the Panama railway.

In Japan, the C. M. S. missionaries report their baptisms in the year as ninety-nine. Of these forty four were of children, indicating an increasing number of Christian families. Among the fifty-five adult converts were some men of position and influence, including a learned ex-official and a Shinto priest in the Island of Yezo; and two gentlemen, Samurais, father and son, with their respective families, at Kagoshima.

Sir Garnet Wolseley never touches intoxicating liquors. One occasion he said: "The cause of temperance is the cause of social advancement. Temperance means less crime and more thrift, and more of comfort and prosperity for the people. Nearly all the crime in our army can be traced to intoxication. I have always found that when there is no issue of spirits to troops in the field the health and conduct of the men is all that can be wished for."

Archdeacon Johnson, in his report on the Upper Niger Mission, says: "There is a general awakening at Onitsha. Christianity is proving itself to be more than a match for the ancient faith of the country. The heathens are looking on bewildered, and powerless to stem the torrent of enthusiasm that is flowing like a river towards the religion of the Lord Jesus Christ; but while they are looking on, Christianity benefits by their very perplexity. All the usual parochial agencies have been at work, but there is abundant room for more vigorous and progressive action in all directions."

The Rev. Theodore L. Cuyler says in the *Evangelist*: "If kind entreaties will not move a delinquent Church member, than administer righteous rebuke. No matter if it irritates. My experience has been that irritation is often a means of grace. The man gets mad at his minister, and ends by getting mad at himself. If he has the grace of God in his heart, he cools down and amends; if he has no grace at all, then he has no place in a Church. But fidelity on the part of God's minister is the first step commonly toward bringing back to fidelity a delinquent Church member."

JAMAICA.—The *Jamaica Churchman* says, for the first time in the history of the Jamaica Church, at least since disestablishment, every clergyman in the island has sent to the Church authorities a return of *bona fide* registered members, and these returns have been carefully scheduled by the editor of this paper with the result that, exclusive of missionary stations, the Church of England numbers 26,572 registered members. From the missionary stations we gather that the Church membership, duly registered, amounts to over 2000, which makes a grand total of 28,572.

With respect to a paragraph which has gone the round of the papers, reflecting seriously on persons alleged to be missionaries of the Church Missionary Society, the Rev. Henry Sutton, M. A., the secretary, writes:—"Fortunatus John and J. Williams are

Africans. Both were at one time lay agents of this Society. John was dismissed in 1875, three years before the alleged cruelties are stated to have occurred. Williams withdrew from the Society's service in 1880. Neither, therefore, ought to be described as agents of the Church Missionary Society, much less as missionaries."

Speculation will of course soon be rife as to Dr. Pusey's successor in the Regius Professorship of Hebrew and accompanying canonry of Christchurch, the appointment to which rests with the Crown. Among the young generation of Oxonians the names that most readily occur are those of the Rev. T. K. Cheyne, rector of Tendring, in Essex, and late Fellow and Tutor of Balliol; and the Rev. S. R. Driver, Fellow and Tutor of New College; and the Rev. J. W. Nutt, rector of Harrietsham, Kent, formerly Fellow of All Souls' and sub-Librarian at the Bodleian. Messrs. Cheyne and Driver are members of the Old Testament Revision Company.

THE DEPTH OF THE SEA.

The real depth of the sea, can now, by means of the ingenious instruments devised for the purpose, be ascertained with a reasonable degree of certainty. It has thus been shown that the Baltic, between Sweden and Norway is 125 feet deep; the Adriatic, between Venice and Trieste, 130; the English Channel, 300; the Irish Sea, in the south-western part, 2000; the Mediterranean, east of Gibraltar, 2,100; off the coast of Spain, 6200; by the Cape of Good Hope, 15,5000. The basins of the southern hemisphere dip and rise alternately from the equator towards the poles, causing very unequal depths of water. Capt. Ross' famous experiment in this way probably familiar to all. By throwing over a heavy weight to which a small line was attached, he succeeded in penetrating about 27,000 feet, when the weight broke off without touching the bottom. It is well-known, however, the greater oceanic depths than this have of late years been reached, and even during the exploration of the Gulf Stream, under Maury, soundings of the ocean were made to the depth of 51,200 feet, or more than six statute miles—a vast depth indeed, and greater, it may be said, than the elevation of any mountain above the surface.

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Notes of the Week.

Various have been the reports current as to the future of Egypt; no authoritative utterance has been made public, however, and until the meeting of the English Parliament but little will be known. That complications may yet arise seems to have led to the arming of a large number (twelve it is said) of mail steamers as cruisers which are intended, it is stated, to protect the English merchant marine in case of difficulties with a Maritime Power, who that power or powers may be we are not informed. Sir Julian Goldsmid in a letter to the *London Times* says "The recent course of events has given us a right which no nation can fairly dispute, to settle the future of Egypt as we think best. Let us not now shrink from the final and inevitable conclusion! Let us brook no European interference! Let us put no trust in Turkey! She has intrigued with Arabi, and she will intrigue hereafter with others unless we put it out of her power to have a finger in the pie. There is only one way in which this can be accomplished, and that way I would urge strongly on the Government. Abolish the suzerainty of the Sultan, and establish that of England. It must come, and this is the best and fairest moment. Those who are opposed to it will gradually see the wisdom of it; and there are even now great Continental States who would by no means disapprove what I venture to say would ultimately be seen to be in the interests of civilization. Having done this, the arrangements with Egypt would be easy, and would lie between the Sovereign and ourselves alone." As to the canal, Sir Julian thinks there can be no difficulty whatever. Arabi he would leave to the disposal of the Egyptian authorities, without any recommendation to mercy, which in such a case he deems weakness and setting a premium on the crime of revolt. He would ask nothing from Egypt for the cost of the expedition, as such a course would be mean. But, above all, he insists, as already stated, on England retaining the suzerainty and casting off the Sultan.

Ten thousand British troops are for the present in Egypt as an army of occupation, meanwhile the re-organization of the Egyptian army is being proceeded with. Recent telegrams from Cairo say:—"The Council of Ministers adopted the preliminary scheme of Baker Pacha for the reorganization of the Egyptian army, as announced on the 18th inst. Baker recommends that the field officers of each regiment, battalion, battery, etc., be half British and half Egyptian, and other officers from captain downward be selected from Egyptians, Albanians, and others already in the service of the Khedive."

As regards the financial affairs of the country the *London Telegraph's* Cairo correspondent says the Egyptian ministry is considering the appointment of a Councillor of Finances, who will have a seat in the Cabinet, with a consultative voice on finance only, to replace the joint controllers.

The Dominion Government has appointed Thursday, November 9, a Day of Public Thanksgiving for an abundant harvest, and we should suppose that, no matter what their creed may be, but very few will feel disposed to ignore the call. Looked at from the lowest standpoint, the successful gathering in of the crops and the certainty that plenty is assured for the year, cannot fail to create a thankful disposition, and a day set apart in this way each year is a most fitting recognition of an overruling and generous Providence. Not only in Canada have we had good crops the past season, but as an agricultural country we have made rapid strides; while our capabilities are becoming better and better known, and immigrants are being attracted in increasing numbers to our shores. It is to be hoped that the Dominion will not only adopt in a formal way such a day, but that the people generally will religiously and becomingly celebrate it, and that our churches may be filled with devout and warm-hearted worshippers.

It is much easier, now that Industrial Fairs and

Exhibitions have become so general, as well as so popular with all classes of our people, to estimate the quantity and judge of the quality of the year's crop. And the County, District, Provincial and Dominion Exhibitions this year have been remarkable for the extent and brilliancy of the displays made, and for the great interest shown by the large and well-pleased crowds who attended them. The general verdict has been that each year shows marked improvement over previous years, and that the present year has eclipsed all former ones. A better knowledge of the condition of soil necessary to produce certain crops, and improved machinery for sowing, cultivating and reaping, have combined to increase the results and consequently the value of the labours of the husbandman in Canada. The system of ensilage, of preserving in a green state certain crops which our seasons are not sufficiently long to ripen, and so increasing the amount of food available for cattle, will greatly develop stock-raising, and add to the extent of our agricultural wealth. Altogether the outlook in Canada for the farmers is a pleasant one, and should encourage their sons and daughters to stay at home and not wander off to the cities, or engage in other work.

The trade of Great Britain continues to show a decrease in imports and increase in exports. The decrease in imports last month, as compared with the same month last year, was over £5,000,000; the increase in exports, £2,200,000.

A correspondent of a London paper, who has had an interview with Mr. H. M. Stanley, understands that when the road along the Congo River is quite completed the King of the Belgians intends to offer it to any English company who will undertake to work it. M. de Berazza is doubtless aware of this fact, and hence his haste to get the French Government to ratify his treaty with the Congo River chiefs.

The terrible Nihilists seem still as fruitful as ever in their machinations against the Russian Emperor's life. Their latest work is telegraphed from St. Petersburg, under date Oct. 21, as follows: "A thick fog, smelling of burning turf, has covered the whole of St. Petersburg since yesterday. A vast circle of incendiary fires, extending from Finland to the Baltic, is said to surround the capital and to include within its circumference Gatchina, where the Emperor is. Fires are in the woods, under which are the turf piles, and they may last for a long time. They are attributed to Nihilists."

A modern evil, which chiefly flourishes in the United States, and which has attained gigantic proportions, threatening every little while to seriously affect the trade of the world, has been attracting attention the past week. We refer to what is known as making a "corner" in the market for any important staple, the "corner" simply meaning that designing speculators have slyly and secretly got into their hands the world's crop of some important article of trade, and are holding it for an exorbitant price. The latest "corner" is in rubber, and it appears that some New York Jews have bought up all in the world's markets and purchased the new crop in advance, so that manufacturers will have to pay enormous prices for it. Of course these "corners," while they may bring ruin to a few or to many manufacturers, have to be borne by and most seriously affect the consumer—the buying public—who have to pay the extra price on the manufactured article. We have heard of "corners" in almost every important staple; sometimes they are soon broken and ruin the parties concerned in them, while at other times they are successful in putting up the price of the manufactured article much beyond its value. Such speculators have become a recognized curse to the trade, and the time has come when a stringent law will have to be enforced against any attempt at such a pernicious practice.

Recent State elections in Ohio and Western Virginia, and the serious differences which the nomination of Mr. Folger as the Republican candidate for Governor of New York, has created in the

Republican party of that State, lead many well-informed and moderate people to predict a great victory for the Democrats at the next Presidential election. It is over twenty years since the Republican party came into power, and they have been able to hold office uninterruptedly since, although it is not difficult to understand that while such a lengthened period of office has given them constantly increasing power, it has also created a large and powerful army of disappointed office-seekers and persons in other ways dissatisfied; and this displayed itself at the last Presidential election by the existence of two distinct and powerful factions each so strong that a compromise had to be effected by the nomination of a candidate of one section for President, and a candidate of the other for Vice-President, and in the same way other offices were filled. This year finds the Germans who have generally voted the Republican ticket supporting the Irish vote in favor of the Democratic party, and if no unforeseen circumstances arise to create a strong feeling in its favor, the Republican party will probably lose the Government. The Republicans, however, are wonderfully fertile in inventing popular cries, and before the next election they may be able to draw themselves together upon some question which has not yet been made prominent, and so secure a further extension of power.

Mr. Vennor, the Canadian Weather Prophet, is being mercilessly laughed at for his egregious blunders in prognosticating the weather probabilities for October. It is fair to Mr. Vennor to say that the weather has been very much better than he led us to suppose it would be, and therefore we are not nearly so out of sorts as his failures would otherwise have made us. After all, the safest and surest prophecies (!) are those to be found in the old almanacks, such as the following for November: "Look out for snow and frost about this time." The first word of this remarkable prediction usually began with the 1st day and finished at the 30th of the month, and we must admit that it was a very unusual thing to find it fail. Speaking seriously and generously, our modern weather prophets have attempted very much more than was dreamt of by the wildest theorists in other days, and they have seen very frequently their predictions fulfilled, and Mr. Vennor takes a high rank amongst the most daring and the most successful of them.

Public notice has been given that examinations for candidates for the Civil Service of Canada are to be proceeded with on the 7th and 8th of November ensuing. We hail with satisfaction this evidence that only fit men are henceforth to enter this important service. That it is to be removed from the arena of party politics when some worthless fellow securing the patronage of an influential politician can obtain a position over decent and well-prepared competitors who have no political influence, and that a competitive examination where the best man wins has been inaugurated. We hope the system will be worked honestly and effectively and there can be no doubt as to the improved results which are sure to follow. We have heard frequent complaints in the past from persons who are in a position to know of the unfitness of young men appointed to places of public trust and importance, and we hope such a state of things is forever at an end.

It appears that the Roman Catholic Archbishop Lynch is not content with having his way with regard to Sir Walter Scott's "Marmion," but wishes also to exercise more than a censorship over the press, having from the pulpit attacked the editor of the *Toronto Mail* (who happens to be a Romanist) for presuming to oppose his wishes and views. That a public journal should be interfered with in this way in discussing a public question shows the importance of having our press entirely beyond Romish influence, and at the same time should make those in authority careful in dealing with questions in which Romanists are interested. It is only possible to make history acceptable to Romanists by excising large portions of it, thereby making it of no value as authentic history; and yet the feelings of Romanists should be considered. How can our unsectarian schools accomplish this? It is a difficult problem.

The Week.

DOMINION NEWS.

Parliament is still further prorogued to the 9th of November.

The Canada Gazette proclaims Thursday, Nov. 9th, general Thanksgiving Day for a bountiful harvest.

On the 30th of September the sum of \$10,443,100 was to the credit of depositors in the Post Office Savings' Bank.

Dr. Thornburn conducts the civil service examination at Toronto, Mr. Decelles at Montreal, and Mr. Lesueur at Halifax.

D. W. Hoegge & Co., of Fredericton, put up during the past season 86,000 two-pound cans of Indian corn and ten tons of tomatoes.

The Montreal and Sorel railway has been leased to the Southeastern, which latter is controlled by the Canada Pacific. The lease is for 21 years.

An order has been issued increasing the salaries of Post Office officials at Winnipeg forty per cent. owing to the increased cost of living in that city.

A scheme for removing the lunatic asylum outside of the city of Toronto, was laid before Mr. Mowat recently. The value of the ground on which the asylum stands is about \$800,000.

Mr R. Haliburton, Q. C., has presented the Parliamentary Library with a book published in 1497. Although nearly four hundred years old, it compares quite favorably in type with modern publications

Collections in the Halifax Churches on Hospital Sunday resulted as far as heard from, as follows:—Roman Catholics, \$456.30; Church of England, \$367.90; Presbyterians, \$140.18; Baptists, \$20.18. Four Church of England, Four Methodist, Three Presbyterian, and Two Baptist Churches are yet to be heard from.

Letters patent are granted to the Canada Pulp Co.; the Q Appelle and Long Lake Land Co.; the Midland Rolling Stock Co.; the Standard Publishing Co. Applications for letters patent have been made by the Grand Union Gold and Silver Mining Co.; the Manitoba Gold and Silver Mining Co.; the Fertile Belt Western Agricultural Co.

Victoria, B. C., Oct 23.—News from the West Coast of Vancouver's Island, brought in by an Indian Courier, reports that a British steamship, supposed to be the "Wan," from Hong Kong for Victoria, was lost at Clogsoot, 45 miles north of the Fuca Straits. Three bodies were picked up, and the ship has gone to pieces. No living persons were seen. It is supposed that several hundred passengers for the railway works and a large amount of Chinese goods were on board.

ENGLISH AND FOREIGN.

Konigsburg, Oct. 21.—There has been a tremendous decline in the price of Russian grain, owing to the competition of America.

Paris, Oct. 21.—Incendiary placards against landlords were extensively posted during last night in the poorer quarters of this city.

London, Oct. 23.—In South and West Yorkshire 24,451 miners have given notice that they will strike if their wages are not increased.

Cincinnati, Oct. 21.—Eight of the eleven Starch manufacturers of the west have signed terms of consolidation. All their interests are now in one company under the title of the National Starch Company. Three that did not sign are considering the matter.

London, Oct. 22.—The News says it understands that Mr. Gladstone, on re-assembling of Parliament, will move that a select committee be appointed to inquire into the circumstances under which Mr. E. Dwyer Gray was imprisoned.

Philadelphia, Oct. 20.—The Record will to-morrow publish exposure of thefts committed by Phipps, Superintendent of the Philadelphia almshouse, now in Canada awaiting extradition. The article says his thefts reach a total of \$650,000, covering a period of nine years.

London, Oct. 21.—A despatch from Cairo says several influential land owners who have just returned from visiting their properties in the country report that the state of natives is most unsatisfactory. Their superstratum of fear overlies among them a deep hatred of Christians.

London, Oct. 21.—The Times Paris correspondent reports that the Cubans who were some time ago captured by the Gibraltar Police while endeavouring to escape to America, and surrendered to the Spanish authorities, have petitioned the Queen to have the matter investigated with a view to demanding their restoration to British soil.

Baptisms.

THOMAS—At All Saints' Church, Prince William, by the Rev. LeB.W. Fowler, Rector, Oct. 8th, Albert, son of Joseph and Mary Thomas, of the Parish of Manners-Sutton.

VANCE—At Blaney Ridge School House, Prince William, Oct. 15th, Harry Edelbert, son of Alexander and Martha Vance.

PLAYER—At Trinity Church, Tangier, N. S., on the 15th inst., by the Incumbent, Lily Ethel, daughter of George and Margaret Player.

COOPER—At Trinity Church, Tangier, N. S., on the 15th inst., by the Incumbent, Daniel Aylme McLeod, son of Henry and Margaret Cooper.

HITCHCOCK—At Trinity Church, Tangier, N. S., on the 10th inst., by the Incumbent, Jinery Clariford, son of Charlie and Elizabeth Hitchcock.

NEWCOMBE—At Trinity Church, Tangier, N. S., on the 15th inst., by the Incumbent, William Allan son of John and Mary Newcombe.

ABRIEL—At Gerrard's Island, on the 16th inst., by the Incumbent, Ella Maud, daughter of John and Mary Abriel.

GERRARD—At Gerrard's Island, on the 16th inst., by the Incumbent, Errol Palmer, son of John and Ann Gerrard.

Marriages.

AMIRAUT—In Trinity Church, Digby, on the 16th inst., by Rev. John Ambrose, A. A. Mr. Francois Amiraut to Miss Elise Amiraut, both of Doucetta Settlement, Digby Co.

BUCK WHELPLEY—At St. George, Charlotte Co., on the 19th inst., by the Rev. Ronald E. Smith, Dean Rural, Lionel H. Buck, Esq., C. E., to Isabel, third daughter of Captain D. C. Whelpley.

Deaths.

RITCHIE—Departed this life on the 20th September in full communion of the Church Catholic, John E. Ritchie, of Clements-port, Parish of St. Clement, Annapolis County, aged 58 years.

There is hardly an adult person living but is sometimes troubled with kidney difficulty, which is the most prolific and dangerous cause of all disease. There is no sort of need to have any form of kidney or urinary trouble if Hop Bitters is taken occasionally.

PRIVATE TUITION.

A clergyman who is educating his own sons is willing to receive two other boys from 10 to 15 years of age, to be educated with them. Special attention is given to backward boys. For terms, &c., address—

REV. L. M. WILKINS, Rector, Bridgetown, N. S.

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Civil service of Canada

THE EXAMINATIONS for the Civil Service will be held at HALIFAX, N. S., ST. JOHN, N. B., and CHARLOTTETOWN, P. E. I., commencing with the Preliminary, on TUESDAY, the 7th NOVEMBER, at 9 30 a.m., and the Qualifying at the same hour on WEDNESDAY, the 8th idem. The stationery will be supplied by the Board. Applications for examination should be sent to the undersigned at Ottawa as soon as possible. P. LESUEUR, Sec. Board Examiners. OTTAWA, 14th October, 1882.

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Halifax, October 3rd, 1882.

MESSRS. PUTTNER EMULSION CO., of Halifax GENTLEMEN—we have pleasure in stating that our sales of your Emulsion of Cod Liver Oil are steadily increasing, amounting now to about a thousand bottles monthly, and that it seems to give very general satisfaction. During our long experience (over fifty years) in the Drug business we have seldom met with any preparation of similar character which has obtained so large a sale, or so wide a popularity not only with the general Public, but also amongst MEDICAL MEN. These results we believe are largely due to the merit of your specialty, as well as to the skill with which it is prepared, and the moderate price at which it is supplied to the consumer.

Yours respectfully, BROWN & WEBB.

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Great Triumph—Puttner's Emulsion Cod Liver Oil, with Hypophosphites, Etc., by the many wonderful cures it has effected, and the great reputation it has with the medical profession, stands to-day far ahead and the demand greater than any other preparation known for the cure of CONSUMPTION, BRONCHITIS, ASTHMA, COUGHS, INFLUENZA, HOARSENESS, LOSS OF VOICE, DYSPEPSIA, Scrofula, Wasting Diseases of Children, Nervous PROSTRATION, PARALYSIS, BRAIN WORRY, and many other diseases of the Lungs, Blood, and Nervous System.

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The Associate Editor can be found daily between 9 a.m. and 12, at
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OUR SUBSCRIBERS, NEW AND OLD, WILL PLEASE
BEAR IN MIND WHEN REMITTING THAT THE PRICE OF
THE CHURCH GUARDIAN IS NOW ONE DOLLAR AND A
HALF A YEAR, IN ADVANCE.

THE SALVATION ARMY.

THIS remarkable movement challenges the obser-
vation of the Christian world, at least in the English
speaking portion thereof. For good or for evil,
"General" Booth and his following are at work.
The probabilities of the permanence of this new
departure have been very amply discussed. Expe-
rience of such "excitements" in the past, a careful
observation of the instability of the foundations on
which this new system or neo-system is built, com-
bine to shake to pieces any hope that may be enter-
tained by its leaders of a permanence to the Salva-
tion Army in its present form. One of the three
eventualities will be the probable outcome. Either,
the Army will become a separate organized and
distinct sect, with a settled code of law and disci-
pline—or it will prove for a time a barrack yard
from which recruits will draft themselves into the
existing sects, and we may hope many into the
Church—or lastly it will break up as rapidly as
the disorganized rabbles when the master mind has
been removed. Regarding the truism that history
repeats itself, the last is the most probable destiny
of the movement. In the meantime, the Army is
a fact in the religious history of the nineteenth
century. The Church, which is the mother of all
Christians, must not shut her eyes to the work of
this Force. It has been evidently shown, that the
Church cannot fraternize with a movement which
openly denies or utterly disregards, what she has
received down the ages, as fundamental principles
in the organization of His Body by the Lord Jesus
Christ and His Apostles. While, then, we dare
not follow, and we cannot conscientiously make
brotherhood with the vagaries of this latest devel-
opment of Christian zeal, we may yet learn many
a valuable lesson from this rushing movement.
The Church is set to deal with men as they are—
with all sorts and conditions of men—rich and
poor, intellectual and ignorant, æsthetic, and
coarse—to all the Church has her commission to
"go." The Salvation Army is recruited from classes
which, since the Reformation, the Church has
failed to touch, which sectarianism heretofore has
missed, and which even Moody and Sankey could
not perceptibly influence. The Roman Catholics
on the one hand, and the Salvation Army on the
other, have the field of the lowest of the people
pretty much to themselves. Nevertheless, we

must allow that the small body of advanced Ritual-
ists, such as the late "Father" Lowder, has been
doing a work among the very basest of the people,
that is unequalled in the history of the Church for
many centuries past—a work to which in its pro-
bability of permanence, such conversions as those
of the "Army" can form no comparison. The
great lesson that the Army is teaching us is the old
lesson so fully enforced by our blessed Lord upon
the Mount—that Religion may enter the heart by
more doors than one.—that intellect and sentiment
are neither to be divorced from the other, if we
would storm the rebellious heart, with the forces of
God's Gospel of Love. The success of the Army
in reaching the most degraded classes is a triumph
of passion. There is no appeal to the intellect,
the attack is made upon the feelings. Passion,
strongly developed, in the eager pursuits of sensua-
lity, has been turned aside to seek its exhilaration
in ravishing draughts of religious enthusiasm. No
Christian can regret that the drunkard in strong
drinks has been inebriated with intoxicating draughts
of what is at least to him heavenly emotion. St.
Paul urges the practical axiom, "Be all things to
all men." We do not reach the intellectual, the re-
fined tastes, of men and women in whose veins
flows the blood of educated generations, by ap-
peals to the mere animal passions. Nor can we
touch the torpid hearts of the besotted and ignor-
ant, by appeal to that which they do not possess,
cultivated intellectualism. If ever the Church is to
learn in this age,—if she is prepared to grapple
with the world and subdue it to her Lord and
Master—she must open her eyes and hear with her
ears, the signs of the times through which her own
current generation has been passing. Tides of
revival have swept across her vision. In the suc-
cessful work of each she may see the Finger and
the Grace of God. From the failures of each she
may learn lessons of caution.

Evangelicism (we speak of our own generation)
remained too long in the clouds. The Catholic
reaction, brought to the birth in the travail of the
Tractarian Movement, wasted its power in mere
intellectual dogma. Catholicism of the day must
be practical or it fails. We have reached the intel-
lect; the refined and educated are at the Church's
feet. We must reach forth to the masses; only by
passionate appeal to the common sentiment of all
mankind can we gain the ear and captivate the
heart of the people. General Booth's Salvation
Army can never embrace the Catholic Church, but
the Catholicity of the Kingdom of God on earth is
wide enough to embrace every soul which now fol-
lows the waving banners and the sounding trumpets
of the Army. We have waited too long for the
masses to come in—we must compel them to come
in. There is not a parish, especially among the
towns and cities of this Dominion, in which a gal-
lant crusade, based on the general plans of the
Salvation Army, would fail to draw within the folds
of the Church the very classes which have been
rescued from debauchery and sin by General Booth.
Let the Church, then, go out, priests and people,
and gather the outcasts from the slums and dens of
iniquity, and then, just where General Booth will
fall short, complete the education of those who
have been brought by crusade under the influence
of the religious system of the Church of Christ.

BAPTISM BEFORE THE CONGREGATION.

No. I.

ANY one who reads the Rubrics before the dif-
ferent Offices for Public, Private and Adult Bap-
tism in the Book of Common Prayer, can have no

doubt as to what the Church in 1662 intended as
the ordinary custom to be in use in connection
with the Baptism of her infant children. The
Church intended that "unless upon a great and
reasonable cause, to be approved of by the Curate"
children should be baptized within fifteen days
after their birth, that they should be vouched for
by three Communicants, and that Baptism should
be administered in ordinary cases only on Sundays
and other Holy Days, "when the most number of
people come together." Necessity so requiring,
she admitted of children being Baptized in the
Church on any other day. We will not go on to
speak of the rules about Sponsors, because the cir-
cumstances of the Colonial Churches have render-
ed it absolutely impossible for those rules to be
carried out, and they are not of the essentials of
the Sacrament.

Neither is the *place* or *time* of the administration
of Baptism one of the "essentials." Water adminis-
tered by a "lawful minister"—which means in the
Church of England either a Bishop, Priest, or
Deacon (in the absence of a Priest)—and the
words ordained by Christ are all that are essential
to the validity of the rite as far as the infant is con-
cerned; but as regards place and time the Church
at large is very greatly interested. And so the
rubric directs that the Sacrament should not "with-
out great cause or necessity" be administered
privately, and prescribes "Sundays and other holy
days, when the most number of people come
together," as the most proper time for Baptism;
and for this cogent reason, "that the congregation
then present may testify the receiving of them that
be newly baptized into the number of Christ's
Church," and "because in the Baptism of Infants
every man present may be put in remembrance of
his own profession made to God in his Baptism."

A GREAT BOON.

A noble woman has placed the Colonial Clergy
under great obligations to her, and has opened up
an altogether new field of usefulness, which will, we
are sure, prove a real blessing to many a worn out
Missionary who may have to force himself to take a
reprieve from the anxious cares and overpowering
labours of his arduous and often isolated work.

The privileges afforded persons of the class
described above through the Christian thoughtfulness
and large-hearted liberality of this generous
benefactor have only to be generally known to be
appreciated and largely sought after, and we gladly
help the good work along by publishing the follow-
ing letter upon the subject, which speaks for itself:

"DEAR GUARDIAN,—Permit me to give publicity
through your columns to the following mission
work: A Church lady, desirous of aiding mission
work, has decided to set apart a furnished house,
providing a suitable care-taker, for the accommoda-
tion of Missionaries visiting London. The house
is situated within five minutes walk of Paddington
Great Western Railway Station, and within access
to all parts of London. Residents will have all
Church privileges and blessings, as the beautiful
Church of St. Mary Magdalene, Paddington, over-
shadows the house.

"The house will accommodate four gentlemen and
has a private oratory where invalids and others may
seek and obtain the rites and sacraments of the
Church when unable to attend St. Mary's or other
churches. The lady is very anxious to know
whether such a home, where the only expense will
be cost of food, will be a real help to Missionaries,
and therefore has decided to give it one year's
experience before finally setting it apart for all time
to that work.

"Miss Hunt, 11 Warwick Crescent, Paddington,
will be very glad to receive any applications, as

there is still room for two more clergymen. Hoping other Church papers will help to make this work known, I remain

"A MISSIONARY."

Correspondence.

DRESS AND HEALTH.

(To the Editor of the Church Guardian.)

SIR,—The above title is that of an excellent treatise on Dress and its sanitary aspect published in Montreal. The bringing into one view of texts sacred and secular will sometimes exhibit very striking suggestions and warnings. In the latest copy received in Canada (viz.: for Sept. 29) of the *London Mail*, or tri-weekly *Times*, commenting upon the address of Dr. Alfred Carpenter to the British Association of Science, an impressive denunciation appears of the prevalent disastrous habits of tight lacing among our women; the final paragraph of which, speaking in the sense of and quoting Dr. Carpenter, describes these as "Caprices in attire which 'waste the muscles, distort the bones, and pervert the joints, encourage all the forces of dyspepsia, poison the pores of the skin, and 'displace the viscera.'" We may be thankful that the *Times* can be wise for its own people in spite of its defence of the opium iniquity.

To enforce this passage take an extract from the 2nd lesson of last Sunday's service, Eph. iv. 17—"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened." And I will further add an extract from that beautiful prayer in the morning service—the 3rd Collect—for grace: "Grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through Jesus Christ our Lord." The idea that God's "governance" could permit of the distortion of the frames He has made is simply preposterous.

If our eyes are open to the reception of the truth we must find that the practice in question is one deserving of no light reprobation, but that on consideration it will be seen to be entirely irreconcilable with the profession of Christian truth and obedience that we have taken up, and the conclusion will be reached that it is very far from being the women only who are to blame for its continuance, and also that it springs from an entire delusion as to the true nature and principles of beauty of form. Christ and the great Apostle distinctly claim for the Father the worship of our bodies as well as souls.

SANITUS.

FORTY-SEVENTH REPORT OF THE DIOCESAN CHURCH SOCIETY OF NEW BRUNSWICK.

(To the Editor of the Church Guardian.)

SIR,—I received a few days ago my share or proportion of the above Reports for distribution in my Parish. As usual, I at once carefully examined the Report and list of contributions sent in from this Mission, and, in this instance, was sorry to find that the "printer's devils" or some other "hands" and the "type" had alike succeeded in *mis-reporting* the returns from this Mission. It does seem strange that alike in the newspaper reports of the proceedings of our D. C. S. and in its own official Reports the figures representing the returns from this Mission should be incorrect. With regard to the newspaper reports, I would say that, although several reporters were present apparently and presumably to report what was there and then reported from the several Missions, they certainly did not do so with respect to the Mission of St. Martin's, but made up their account in quite another way. When I made my returns to the Secretary of the D. C. S. I had to say that the subscriptions for the General Purposes Account were not completed, and, leaving the space unfilled, promised to advise him later on, but in sufficient time, what the amount was. This I did, and the Secretary read out the correct amount. He is to blame personally and entirely

for this mistake, for of his own pleasure he supplied the reporters with my returns without taking care that the figures were filled in; thus he was the means of furnishing the general public with the first incorrect return from this Mission. I should like to ask whether the Secretary of the D. C. S. is acting within the *discretionary power* of his office in thus handing over to the press reporters our returns to him, at least before they are formally brought before the General Committee of the Society?

In the case of the D. C. S. Reports, I would like, with your permission, to supply the corrections through your paper, for thus I think, they would be more widely noted. On page 52, line 8, instead of "Deficiency Fund \$5.00" it should be "*Deficiency Fund \$50.00*," making quite a difference. By turning to page 113, 2nd line from the bottom, it will be seen that \$50.00 was the full amount premised to this Fund by the late Rector, and so we are not among the *deficient* subscribers to the Deficiency Fund. Next, on page 169, opposite the 2nd name from the bottom, on the right-hand column, the printer's type showed that it had seen its best days, for it left *no impression*. The figure should be A 1. One of the initials of the first name on page 171 is wrong, but probably this resulted from my own *vile penmanship*. Yours truly,

JOHN LOCKWARD.

St. Martin's, 16th Oct., 1882.

MENS SANA IN CORPORE SANO.

(To the Editor of the Church Guardian.)

SIR,—In reply to your correspondent "Non-Scientist" I would say that Dr. Siemens is doubtless right in his comparison of grates and close stoves—the former heating mainly by *radiation* and the latter by *conduction* and *convection*. In the case of the grate, the superheated air goes up the chimney—in the case of the stove, it is diffused through the house. The first physiological rule is to *avoid superheated air*, a matter in which some stoves are superior to others, and hot water pipes most certainly better than any stoves. Much depends upon the proper regulation of the burning.

But the above is not the whole case, and Dr. Siemens seems to me to have omitted the chief physiological danger. He talks of "mildews and germs." These are initiatory evils, but there is a current evil which often provides a mere fight for life, and this chief danger arises from the want of an *equalized temperature* in the air that surrounds us and is taken into the lungs in breathing. Air made up of streams of hot and cold is positively unfit for breathing. The lungs cannot dispose of hot and cold air at once, although they will manage fairly well with considerable variations in the temperature of the air, when by an interval of time it has become homogeneous or equalized in heat.

The worst examples of unequalized or unbreathable air are formed by the attempt to heat two floors with a single stove situated on the lower one, this arrangement being nothing less than destruction to weak lungs, and dangerous for any. Its worst effects on the system are during the hours of sleep when the breathing organs are less active and more sensitive to such risks. Let each floor, then, be provided with a stove of its own, with partition doors or curtains to check drafts, and to avoid superheating let the firing up be moderate. This I say, if it is needful to use stoves at all,—for all who can afford it should resort to the better plan of hot water pipes.

"Stoves heat the air itself," says the learned Dr. above referred to, but they also project streams of heated air into the colder atmosphere of the house, and these neighbouring streams of hot and cold air will take a long time to become equalized or of a uniform temperature throughout. With hot water pipes the heating surface is far greater, the degree of heat far less, and these being placed on each of the floors, the result is much better adapted for breathing purposes.

SANITAS.

THE MONTREAL CATHEDRAL.

(To the Editor of the Church Guardian.)

SIR,—Under the above heading, you give in your last issue, an excerpt from the *Living Church*, ex-

pressing the sad disappointment of an American Churchman at the Services in the "Cathedral," so-called, of Montreal. I agree with the complainant that it is a sad pity that Churchmen from the United States, or indeed, from any where, should be misled into the notion that the "Cathedral" is the highest type of Anglican Worship in Canada, or in Montreal. It is a pity that strangers should not know that there are several other Churches—such as St. John's the Evangelist, St. James' the Apostle, St. Martin's, or St. George's—where the Services are more in accord with the mind of the Anglican Church. Indeed, of all the Churches in Montreal belonging to our communion, I suppose there is not one which is so much at variance with the true spirit of the Church, as that which is called by courtesy "The Cathedral." There is not one whose pulpit proclaims as loudly as it does that the "pure doctrine of the Gospel" as proclaimed therefrom, and the Services of the Sanctuary are, at best, but a miserable compromise.

The Rector of the "Cathedral" has published pamphlet entitled "A Break in the Ocean Cable." This tract has wide circulation in my Parish—not by my means, you may believe, for it is nothing but a patchwork from the D'Oliver Street Tracts, but—through the Plymouth Brethren, who though few in numbers, are very busy in these parts. That tract is giving them a great hold. They are saying, in effect—"You see what a clergyman of the Church of England—nay, more, the Rector of the principal Church in the largest city of Canada—teaches; just the same as *we* do. Of course, if he were logical, he would join us, and be no more a member of a "hiring ministry." Why he does not carry out his principles to their logical conclusion, it is not for us to say, perhaps the loaves and fishes detain him. At any rate, read his little book, and you will see it is just what we preach every Sunday evening at the street corners."

Of course, I am not repeating their expression *totidem verbis*. But I am giving their arguments in a condensed form. And certain it is, that the leaders of the Plymouth sect are circulating most industriously the pamphlet by the Rector of the Cathedral. The Presbyterians and Methodists think as little of the tract as Churchmen do. Still, there it is—with its capitals and italics, its hideous typographical contortions—every page of it seems to grin and leer, and scowl and yell, at the reader—most widely circulated to their triumph and our shame by the Plymouth Brethren. These are facts which can be substantiated.

G. J. L.

CREDIT AND CASH.

(To the Editor of the Church Guardian.)

SIR,—It was with the greatest interest I read the article in your issue of the 11th, headed as above. The writer writes on the subject which touches the interests of many of the clergy. And he says he writes from experience, which, without doubt, gives a vigour to his writing. One feels as one reads, that the writer puts the matter in its most telling form. From its perusal, I arose with a sense of relief. There seemed to be a glimpse given of the possibilities of living on a limited income without going into debt. But still it was only a glimpse. I don't see every thing clearly. Therefore, I ask the writer, will he tell me how is one to do when he finds himself involved to an extent that the incoming quarter's stipend will not cover? With these debts to meet, and no money in hand to pay for daily bread, for daily necessities, I don't see where the cash system can come in.

ONE IN NEED.

"WYCLIFFE HALL."

(To the Editor of the Church Guardian.)

SIR,—I notice by a Toronto paper of this week that the Protestant Episcopal Divinity School people of that city are about to move into a new building, to be known as "Wycliffe Hall." An Irishman who resides here, and whose accent still bears a trace of the brogue, suggests that the place would be more appropriately named "Bleak House." Now, I have read Dickens' novel of that name at least *twice*, and I have no recollections that it says any thing about either the city of

Toronto in particular, or about Divinity School in general. What does this Hibernian mean?

ENQUIRER.

Dunham, P. Que., Oct. 2, 1882.

EASTERN CUSTOMS AND BIBLE TEXTS

BY REV. RICHMOND SHREVE, M.A.

No. II.—(Continued.)

On the morning of the wedding day, the servant who had already been sent with the messages, came again, informing each one who had been invited, that all things were now ready, and they were being awaited (St. Luke xiv., 16, 17).

A remembrance of this fact will help us to understand what would otherwise appear like great harshness, in asking people to an entertainment and giving them no option, but even punishing them for their refusal. But, in reality, all had already been invited, and at this first invitation, had the choice in their own hands, and because of their acceptance preparations had been made (St. Matt. xx., 4). It was for this reason that any paltry "excuses," or "making light" of the invitation naturally aroused the wrath of the entertainer.

The young people who were to be married on this occasion scarcely knew each other, for, as is and was customary, the momentous "question" had not been asked by the young man, his heart meanwhile fluttering between hope and fear, but as a business sort of operation, this matter had been arranged for the young couple by their parents, (Gen. xxiv., 4). In some cases, the husband that is to be, may have expressed his feelings to his parents beforehand, (Judges xiv., 2), but not to the bride. When the matter was arranged satisfactorily to the parents, the espousal or engagement took place, which was carried on with considerable solemnity, a part of the ceremony being to place a crown upon the head, as is mentioned in *Song* iii., 11. At this time also presents were made to the young woman, Gen. xxiv., 53. From the time of this betrothal, or engagement, until after the end of the first year of married life, the young man was, in olden days, exempt from war-service, (Deut. xx. 7 and xxiv. 5.)

Just as we arrived at the court-yard gateway of our host's house—it was already growing towards evening—we met a procession of young men and women, mostly mounted, though some were on foot, coming out to go to the bride's house, distant nearly two miles, to fetch the bride. Neither our host, hostess, nor the bridegroom were with them, for the marriage ceremony takes place at his father's house, and he awaits the bride there. We, of course, wishing to see all, went with them. Arrived at her house we found her ready, and in a few moments, accompanied by the young lady, now leading the procession, and her relatives supporting her, some on each side, we began the return march. Having secured the bride the whole company became cheerful—at least there was a great change in their spirits in this respect; and those who were afoot, especially one young fellow, clad in pink and blue, would now and then dance in front of the procession, beating at the same time a sort of tambourine. We had not yet seen a little figure seated upon the foremost horse, and entirely concealed in a white cotton mantle, with a handkerchief of red gauze thrown over her head. The formation or plan of the house has already been described, so that we will be understood when we say that on our return we were led at once to the second floor, where there was handed to each guest, male and female, a garment, simply ornamented, but differing in this respect according to the rank of the one to whom it was offered. To have refused to put this on would have been to have insulted our host, and we can again by this fact—that a garment was offered to every one—understand why a man who, in that instance, had been brought in from the street should have been cast out from the pleasure of the feast because he insolently refused to wear it. (St. Matt. xxiv. 11, &c.) Where the bride had meanwhile disappeared to, I know not, but when thus clad we were ushered into the large upper room; there she was standing, with the bridegroom by her side, under a silk canopy at the west end of the room. As we entered it was half

amusing and half painful to notice how the careless, joyful faces of the guests changed their expression to one of eager earnestness as they each one passed forward to obtain the positions nearest the bridal party as being the posts of honor. At this moment our host, an elderly man, with long, flowing beard, entered the room, and saluted the guests by bowing to them, passing the whole length of the room, evidently observing their positions as he did so. When little more than half way up he put out his hand, and took by the sleeve a comparatively young man and led him along courteously, but authoritatively, nearly to the west end of the room. How fully before our very eyes were echoed in action our Saviour's words in St. Luke xx. 10, and their truth was sufficiently attested by the looks that were hastily bestowed upon the honoured guest by the others. The bridegroom was very young (that is, to our ideas); he was not more than sixteen; but this is a usual age in the East for a young man to be married. He looked very nervous, as was natural. And the bride? Well, she was very small in figure, but we had not seen her face, and one of our company anxiously remarked that under these circumstances a man could never feel certain that he was being married to the right woman. He was by no means reassured when we reminded him that on one occasion, at least, (Gen. xxix. 18, 19, 25) and perhaps on many more, deception was actually practised in this way.

(To be Continued.)

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The day set apart by the Church of England Sunday School Institute of London for a special commemoration of its work and for special prayers in its behalf was observed in this city by an early celebration at the Cathedral at 7.30 o'clock, and by a very large and enthusiastic meeting of the Clergy and Sunday School Teachers in the evening. The Chair at the meeting was filled by Rev. F. Partridge, Chairman of the Synod Committee on Sunday Schools, who explained its objects and invited discussion. After several resolutions sympathizing with the work of the Institute had been adopted, a motion that an Association be formed in Halifax, was carried unanimously, and the officers immediately elected as follows:—Patron, His Lordship the Bishop; President, Rev. F. Partridge; Secretary, Rev. F. R. Murray; Treasurer, Mr. J. G. Smith; Executive Committee, the Clergy and S. S. Superintendents of the city. The following Constitution was adopted:—

CONSTITUTION OF S. S. ASSOCIATION.

- I. NAME.—The name of the Association shall be "The Church of England S. S. Teacher's Association for the City of Halifax."
- II. OBJECTS.—The objects of the Association shall be:—
 1. The advancement of the interests of Sunday Schools.
 2. The promotion of Christian fellowship among Teachers.
 3. Mutual improvement, especially with regard to S. S. Teaching.
 4. The holding of United Services for Teachers and children, and devotional and other meetings for Teachers.
- III. MEETINGS.—1. Regular meetings shall be held bi-monthly, one of which on the third Monday in October shall be the annual meeting.
 2. At the annual meeting the Superintendents shall be requested to render Reports and Statistics of the Schools for the preceding year.
 3. The regular meetings shall be for the devotional study of Holy Scripture, reading of papers, and discussion of all matters relating to Sunday Schools.
 4. All meetings shall be opened with Hymn and Prayer, and the reading of Holy Scripture, and closed with Hymn and Prayer.
- IV. OFFICERS.—The Officers shall be a President, Secretary, and Treasurer, who shall be elected at the annual meeting by a majority of votes; and all the clergy of the city, if members of the Association, shall be Vice-Presidents.
- V. MEMBERSHIP.—All Officers, Clergy, and Teachers in the city may become members by signing the Constitution.

VI. The Officers of the Association and Superintendents of Sunday Schools shall form an Executive Committee, which shall have power to call and arrange for special meetings, temporarily fill vacancies, and prepare the programme for all meetings. The Secretary of the Association to be Secretary of the Executive Committee.

VII. Meetings shall be held at such places as the Executive Committee may appoint.

VIII. In the absence of the President, the Chairman shall be Rector of the Parish in which the meeting is held; or any other Vice-President whom he, or in his absence, the meeting may appoint.

IX. Visitors may attend the meetings if introduced by a member.

X. No alteration or addition to this Constitution shall be made, except at the annual meeting, or at a special meeting to be called for that purpose by the Executive Committee, and then only by a vote of two-thirds of the members present, notice of alteration having been given at some preceding meeting.

THE editor of the GUARDIAN acknowledges \$5 from J. G. E., and \$25 from T. A. Brown, Esq., for Bishop of Algoma's Steam Yacht Fund.

BOOK NOTICES, &c.

THE CHILDREN'S SAVIOUR—Instructions to Children on the Life of Our Lord and Saviour Jesus Christ. By EDWARD OSBORNE (of the Society of St. John Evangelist), Assistant Minister of the Church of the Advent, Boston, Mass. New York: E. & J. B. Young & Co., Cooper Union, Fourth Avenue.

This little work has very much to recommend it. It is written with great reverence and great simplicity, containing in a course of brief instructions, for the Sundays from the First in Advent to the First after the Ascension, a consecutive story of our Lord's life. It is well calculated to awaken the reverence and arouse the interest of children in its holy theme, and we should like to be able to express our unqualified approval of it. But to state among the solemn facts of our most holy religion things which can be only regarded as pious opinions, or, at the most, traditions, and to state them with the same air of authority as the great truths of Christianity cannot be wise or well, and must result in some instances in loosening the hold upon those truths which are of vital importance. To state for instance in relating the history of the Blessed Virgin, that her espousal to Joseph meant simply that "she might have a protector," because "it would not have been right for a young girl to live and grow up alone;" "She was never married to him," and similar statements certainly not to be found in Holy Writ, must take from the dignity of the Sacred History, and would tend, when the child's mind awakened to the fact of their uncertainty, to instil distrust in the absolute truth of the rest. There is so much that is excellent in the work, that we regret to have to enter our protest against what we consider this weakness. "The Children's Saviour" is well and clearly printed and excellently illustrated with pictures of the various saints and of our Lord Himself in the different periods of His life.

HUMBOLDT LIBRARY, No. 37, contains six lectures on Light by Prof. John Tindall. These lectures were delivered in several places in the United States when the Professor visited this country a few years ago, and are truly models of beauty, both in diction and in their treatment of the subject. The experiments are extremely clear and intelligible, and if not beyond criticism, as some have recently maintained, seem to the ordinary reader to be so. This Library issues in Monthly parts at \$1.50 a year, the very best thought of the age upon the engrossing subjects of science and letters such as Canon Rawlinson's "The Origin of Nations," Dr. Wilson's "Facts and Fictions of Zoology," Archbishop Trench's "Study of Wards," R. A. Proctor's "Hereditary Facts and other Essays," Prof. Caird's "Oriental Religions," Prof. Huxley's "Lectures on Evolution," and others. McGregor & Knight, Halifax, will supply the numbers at 18 cents each, a price which brings them within reach of all.

Family Department.

ALL SAINTS.

(Written for the Church Guardian.)

ON angel-lips is borne a rapture-strain,
When wandering souls to home turn back again,
The realms celestial ring with holy glee
When Christ's sworn servants quit them manfully,
But God's own smile, that smile no words can paint,
Beams forth in Heaven, when some glorious Saint
Passes from Cross to Crown.

The Father's "very good" the Saint enfolds,
The Son in him His travail sore beholds,
The Holy Dove darts near with wings outspread,
And, Comforter, Himself is comforted;
While seraph nations bend in reverence deep
That lower-born than they, up higher sweep
To Jesus' awful Throne.

And all along the ages they have gone
From every race, in every clime and zone,
Set free perchance by deed of wrath and blood,
Or swept through peace to Peace's fuller flood.
The potent strain scarce rests—"Eternal gates
Up lift your deathless heads, behold there waits
The King of Glory's train."

And we who live in these last faithless days—
When love burns low, and trust so blindly strays,
And learning, falsely wise, with harlot shame
Fails from her first pure use, her honoured name,—
Know *one*,* whose hand dropped staff and gathered
palm,

And in full harvest saw the golden calm
Of harvest never past,

Great Doctor and Confessor! It was his
To give his Lord in ceaseless sacrifice
His heart, his voice, his great mind's subtle flame;
Hope of high place, man's envied praise, earth's fame.
He "kept the Faith," and fought the Holy fight,
'Mid hate and scorn, and saw his robes grow white
In the great cleansing flood.

Thank God for him! for all who so outshine
All that the world calls worthy, counts divine,
And pray that we, in emulation moved,
May fight as they fought, love as they have loved,
Till sharers in their rest and victory
We may His face in unveiled glory see
Who is the King of Saints,

The Holy Saints! in raiment white and fine
Beneath the shadow of the glory-shrine
They dwell. The incense drops its spicy fold
Upon their sense, their blissful eyes behold
Sweet mystic glimpses of the Five great wounds,
While to their ears are borne the thrilling sounds
Of Christ's own Eucharist.

They 'neath the Altar; we without; above,
The vision fair of majesty and love.
When shall the veil between be rent away?
O Lord of all! thy servants ever pray
'Of Thine eternal years, make up the span,
And give to garnered Saint, and waiting man,
Thine own Eternal Rest!

LORENA.

Halifax, Oct. 20th.

* E. B. Pusey, entered into rest Sep., 1882.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. R.

[Continued]

But now the first great break had come, unlooked for as it was most keenly felt. The wife had lost the best and most tender of husbands, the children the truest and noblest of earthly guides, and Squire Carruthers a friend well nigh dearer than a brother and one whom he would never be able to replace. The latter felt the rector's death

all the more painfully because he had been himself for some time past conscious of failing health and had looked forward to the loving ministrations of his friend at the close of his life as well as to the guidance and support which the young heir and his sister, an invalid from childhood, might receive from Mr. Barrington, when he himself should be removed. By the death of the rector of Longmoor fresh cares and responsibilities had also devolved upon the Squire, for as the patron of the living he must look for a worthy successor to the late incumbent, and here arose the difficulty, that his tenure must be only for the time being, for Percy would of course succeed to the incumbency. It had been as Mr. Carruthers knew, the strongest desire of Hugh Barrington's heart that his son should enter the ministry. This was with no thought however of his succeeding him at Longmoor, for he had himself apparently every prospect of a long life, indeed no worldly object was in any way connected with his plans for his son's future. His one ambition respecting him was that he should grow up a strong and faithful servant of the Master whom he himself had served so zealously.

Percy was now at Oxford with John Carruthers, who was his senior by a year or two. The young men had received an unlooked-for summons to their home, and had arrived at Longmoor only in time to receive the parting blessing from lips which from their childhood had ever given them sweet and holy counsels. To John Carruthers the loss was scarcely less heavy than to Percy Barrington. The former had ever felt an enthusiastic admiration and a devoted affection for the Rector, who, in his turn had loved the noble-spirited but somewhat reserved and self-contained lad, as though he had been his own son. Percy for a time seemed almost stunned by the greatness of the blow, the first that had ever befallen him, and his utter dejection was the more painful to witness because his spirits were usually to the highest degree buoyant.

Yet when the last rites were over, and a sad, quiet week or two had passed away, the young man's grief seemed to assume the form of a certain impatience. His mother's white face and Sybil's tear-dimmed eyes seemed an added weight, from which, dearly though he loved them, he almost wanted to escape. It was in vain that Mrs. Barrington urged him not to hurry back.—"You know as well as I do, mother," he said, "that I ought to set to work, and I have to make up for some lost time, too," he added ruefully. "If I had dreamed of anything like this, I should have put my time to better use than I have."

So, on the following morning, John Carruthers had driven over in his dog-cart to call for Percy on his way to the Station. Before driving up to the Rectory, he had fastened his horse by the Churchyard gate, and had gone to take another farewell of the new-made grave.

He was not ashamed of the tears which fell upon the snowy cross of freshly gathered roses laid there by Sybil Barrington an hour before and from which he gathered a bud and put it in his bosom. Kneeling there the young man prayed to lead a life like that of Hugh Barrington, upright and steadfast, that he too might die the death of the righteous, and that his last end might be like his. "I need not ask you to be more than ever Percy's friend," said Mrs. Barrington with a pleading look in her dark eyes, while Sybil stood clasping her arms about her brother's neck. For answer John raised the widow's hand tenderly and reverently to his lips. "Good-bye, Sybil," he said. "We shall be down again before Christmas. You'll look after Nell and the Governor as often as you can, won't you? They are pining for a sight of your face." Sybil answered with a little nod and a faint, tearful smile which went like a ray of sunshine to John Carruthers' heart.

It was the afternoon of the same day that Mrs. Barrington and her daughter, sitting by the open window of their pretty and tasteful drawing-room, were speaking of the future which lay before them, and especially in reference to Percy. Sybil soon restrained her sorrow. "Come, mother," she said, as she stroked the soft, shining hair, which scarcely yet showed a thread of silver, from her mother's forehead. "The day is so lovely; let us walk over to the Hall; it will do us all good to meet, and

John seemed anxious about his father." But Mrs. Barrington did not feel equal to the exertion. "Go, dear child," she said; "my head aches, and I shall take a little sleep while you are gone," and Sybil knowing that her mother did not require her, set out alone.

We may search the world over and find no scenes more lovely, more full of tender grace, than those which England offers. They need but such a perfect day of mellow sunshine as that on which Sybil set forth upon her walk to Carruthers' Hall to make them seem almost glimpses of paradise. The glow of summer was past and the first soft touches of autumnal color had stolen upon the woods and fields. The clusters of berries were reddening in the hedgerows, the threads of the gossamer were glistening among the grass. Leaving the high-road which passed through the village, Sybil followed a footpath through the meadows, where the first autumn crocusses were showing their delicate faces, until she reached the wall surrounding the park, into which a turn-stile admitted her.

Never had the young girl felt more strongly the serene beauty of the really noble domain. The groups of magnificent trees, dear to the heart of their owner, the vistas of green slopes, where the dappled deer were feeding, the effects of sunlight and shadow, the deep and tender blue of the sky over head,—how lovely it was, yet how interwoven with it all was the thought of him who had ever delighted in its beauty, and how keen was the pang in the consciousness that he would never more behold it. Very slowly Sybil walked on until reaching the avenue of majestic beeches, at the end of which stood the gray, stately house which for centuries had been the home of a Carruthers.

(To be continued.)

A CHOIR AS IT SHOULD BE.

I shall not attempt to describe the majestic beauty of this service. I really do not think there is a more beautiful or reverent service in Christendom. The charm to me has always been that it is real. The boys are our own boys, the men are our own men; they all come for love and not for money. It always stirred my heart to look down the ranks of noble and serious-faced men who sing before the Lord in the choir of St. Peter's.

We knew that the words came really from their hearts, and that their daily lives were in harmony with their sacred office. It makes all the difference in the spiritual life of a parish when the choir, who stand nearest the Lord's altar throne, and speak to Him the devotions of the congregation, are worthy to be the bodyguard of Christ, and are as pure in heart as the white surplice they assume.—*Biography of Charles Lowder.*

It is said that whenever Hannah Moor was told anything derogatory of another, her invariable reply was "Come, we will go and ask if that be true." The effect was sometimes ludicrously painful. The tale-bearer was then taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable—off she took the scandal-monger to the scandalised, to make inquiry and compare accounts. How much mischief similar conduct would prevent here, where we know just too much and too little of one another!

MISSION WORK IN AFRICA.

INTERESTING CORRESPONDENCE as to the work among the heathen of the Niger country in Africa has come to hand. Asaba, a station on this river, is settled by a very amiable and quiet sort of natives. The writer says: They do not move about armed to the teeth; they do not brawl. One can walk their streets in peace and without fear. Their town is a beautiful place, regularly laid out and well kept, while Onitsha is allowed to run wild with weeds. Mission work in Asaba was begun about eight years ago. There was one terrible custom which formerly prevailed, and which the missionaries and British consuls have tried in vain to have abolished—that is, human sacrifice.

Whenever a king dies (and there are five hundred kings in Asaba), or is crowned, human beings are sacrificed. It is believed, however, that the custom

will ere long be abolished. The people, and the "kings" too, are becoming more and more inclined to break with the traditions of the fathers.

Archdeacon Johnson believes the death-knell of the system has been already struck. Last December a king died, and his son was expected to send three slaves to wait on him in the next world. This he was very loth to do. He went to Onitsha ostensibly to secure the slaves, but returned without them. He was reproached for his filial ingratitude by the relatives; but he declared he would not observe the horrid custom. If they wished to, they could. At last accounts the body remained unburied. There are at Asaba eighteen candidates for the Lord's Supper and twenty nine for baptism. The next station, Alenso, is not at present occupied. The people are wholly given to idolatry. Osmare, the lowest station of the Middle Niger Mission, forms quite a contrast to Alenso. It was occupied in 1872. The chiefs are sublimely indifferent. An impression was made on one when he was quite sick. The missionary attended him faithfully and obtained from him a promise to attend Church when he got well. After he recovered, he was reminded of his pledge, but refused to fulfil it unless the missionary would give him three barrels of rum. There are three stations on the Upper Niger, Lokoja, Gbebe, and Kipo Hill. The first named, Lokoja, though not the oldest, is the most important of this group of stations. It occupies a commanding geographical position. Its population, though comparatively small, is much mixed. On its streets may be heard no less than fifteen distinct languages, representing populations both near and far. These linguistic differences make the station all the more important, because through the sojourners the Gospel is carried to other tribes; but they give rise to almost endless difficulties in the town congregation.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in the meek mission of refreshment, not the "waters of the rivers great and many," rushing down torrents in noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles and little indulgences of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Bonar.*

READING ALOUD IN THE FAMILY.

Books and periodicals should be angels in every household. They are urns to bring us the golden fruit of thought and experience from other lands and other lands. As the fruits of the trees of the earth's soil are most enjoyed around the family board, so should those that grow upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. If parents would introduce this exercise into their families they would soon see the levity and giddiness that make up the conversation of too many circles giving way to refinement and dignity.

CONSCIENCE.

Not long since we saw in one of the papers that a burglar entered and rifled the contents of an unoccupied building. He ransacked the rooms from attic to cellar, and heaped his plunder together in the parlor. There were evidences that he had sat down to rest, perhaps to think. On a bracket in the corner stood a marble bust of Guido's "Ecce Homo"—Christ crowned with thorns. The guilty man had taken it in his hands and examined it. It bore the marks of his fingers. But he had replaced it, and turned its face to the wall, as if he would not have even the cold, sightless eyes of the marble Saviour look upon his deed of infamy.

Be it so or not, there is in every human soul an

instinct of concealment of sin, of which that act is a truthful emblem. The instinct of hiding clutches at every act of wrong doing, and would bury it forever from the vision of pure eyes. Human nature thus anticipates all through this life the last prayer of sin in the day of judgment, "Rocks and mountains, hide us from the face of Him who sitteth on the throne."—*Southern Churchman.*

A TEMPERANCE LUMP.

"Hallo, Jack! Hallo! Won't you have a drink this cold morning?" cried a bloated-looking tavern-keeper to a jolly Jack Tar who was smartly stepping along the street.

Jack had formerly been a hard drinker, and had spent many a dollar in the tavern he was now passing, but a month ago he had signed the temperance pledge.

"No, landlord, no; I can't drink; I've got a hard lump at my side." As the witty sailor said these words he pressed his side, adding, "Oh! this hard lump."

"It's all through leaving off drinking," replied the tavern-keeper, "some good drink will take your lump away. If you are fool enough to keep from taking a little liquor, your lump will get bigger, and very likely you'll be a having a hard lump at your other side."

"True! true! old boy," with a hearty laugh, responded the merry tar, as he briskly drew out a well filled pocket-book from his pocket, and held it up to the tavern-keeper's gaze. "This is my hard lump, you are right in saying that if I drink my lump will go away, and if I stick to temperance I shall have a bigger lump. Good-by to you, landlord. By God's help I'll keep out of your nest, and try to get a lump on both sides."

GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well-known jurist, living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will pay you a dollar and a half."

The judge then went to dinner, and coming out found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not want any of your looks."

"I do," said the carpenter gruffly, carefully measuring his work. When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why do you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it." "But I should have known that it was there. No, I'll take only a dollar and a half." And he took it and went away.

Ten years afterwards the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master builders, but the face of one caught his eye. "It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building, away out in Illinois. To this church came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square box-stove waiting for Sunday School to commence and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around on the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say, Stennie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea!" he said eagerly. "Let's do it!"

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two and each put a half on the plate?"

"No," said Stephen, laughing; "we can't get it ready to give to-day, I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance: this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it! "Beats all," said farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass-meeting for missions that was to be held in the church next Thursday—an all-day meeting. The little Church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty one potatoes carefully; they wrote out in their very best hand this sentence forty-one times:—

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James Holt and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By three o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.—*The Pansy.*