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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. 31.]

HALIFAX.

WEDNESDAY, NOVEMBER 29, 1882.

WINNIPEG.

[One Dollar and a Half a Year.

NOTHING BETTER THAN CHRISTIANITY.

We have learned to look upon Jesus Christ, the founder and life of our religion, as perfect. We have never thought or imagined of a purer being than He. Even they who hold that we have not arrived at the true form of religion, concede to Jesus the best of motives, and the noblest of characters. Among all the founders of religions Jesus stands pre-eminent, and when we have experienced His love, when we have become acquainted with His life as it is revealed to us in His gospel, we must exclaim that under the heavens there never breathed a purer, lovelier, holier and more sympathetic being than Jesus. Now when these men advance the idea of something better than Christianity, they must take into consideration the finding of a purer and better character than Christ. It will be impossible for them to substitute anything better than Christianity until they have some one better than its founder. But where will they look for this being? Where is the prophet who can ever hope to approximate even to the purity and unselfishness of Jesus Christ? He stands alone among men, "the chiefest among ten thousand," and the one "altogether lovely." He is the only perfect flower that has budded out of the human race. Even His enemies have borne testimony to the excellence of His character.—While they have denied His supernatural claims, and have endeavored to destroy His religion, the unparalleled perfections of His life have compelled them to accord to Him the highest place among the sons of men. Now if the religion of this Christ is too narrow, if they want something wider, more liberal, more rational, their want implies the necessity of a being of wider knowledge, of greater sympathy, and of purer motives than those of Jesus. Can such a being be found? These men might as well seek for a source of heat that is in advance of our sun, which gives warmth and light and life to our planet, as to seek for any one who is in any manner an improvement upon the Sun of Righteousness.

What improvement could there be upon Christianity in the matter of sympathy, of actual help and encouragement for those who are cast down and in trouble? Men in all ages have propounded ways, and in their worldly wisdom have devised means whereby the race might be healed of its sorrow, and all have failed. What paganism did for Greece and Rome is shown by the graphic description of their terrible immoralities given us in the first chapter of Romans. The religion of India offers very little of comfort and help to its people, which may clearly be seen by the degradation of the nation. It is the same with the religion of Mahomet. These religions may all teach man his misery, but leave him in it. They know not a way out of it. They have not felt the healing influence and power of Him who said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." If men in their dreams and fantasies have ever imagined anything better or higher than this, why do they not propose it? Why do they not state it plainly, so that the burdened, the oppressed, the weary, with their heavy loads and aching hearts and tearful eyes might look to this better healer, and be relieved of all their woes? But they are silent, and the human soul craves nothing better than Jesus.—*Christian World.*

OUR CHURCH'S MISSIONARY WORK.

The Bishop of Minnesota, in his address to the Twenty-fifth Annual Council of his Diocese, speaking of "Missions," and of the influence to be exerted by our race, says:—

"Ours is a historical Church which has preserved the faith, the ministry, and the Sacraments which our Lord appointed for the salvation of men. Ours is a missionary Church which bears our Lord's commission to go into all the world and tell all men everywhere the message of God's love. Ours is a pure branch of the one Catholic Church, and ought to be in this land 'the Church of reconciliation,' bearing the olive branch of God's peace and breaking down the hedges of man's building in the garden of the Lord.

"In the conflict with unbelief which is at hand, all Christians have the right to expect the Church to take her place in the thickest of the battle. We have no right to limit our responsibility to the field which is at our own door. These truths are indisputable.

"1. God has made of one blood all nations. The black man of Africa, the yellow man of China, the swarthy Islander of the Pacific, the red Indian and the white man have one common humanity. They suffer from the same diseases. They are healed by the same medicines. They all feel hunger, thirst, cold and heat. They fear, they hope, they love, they hate, they suffer, they die, they are men.

"2. Jesus Christ has redeemed this humanity. From the realms of Paradise He looks down upon all who share His human nature with the same un-failing pity and love. The humblest man who bears this humanity may be elevated to sit on the right hand or the left hand of Christ in His kingdom.

"3. There are no limitations in His commission to favored races of men. Missionary work is a condition of the existence of the Church. It is the law of our personal union with Christ. A man cannot love God who does not love his brother also. Brothers, are our gifts, our labors and our prayers the measure of our privilege and duty? Bear with me. I fear they reveal our lack of faith and our lack of devotion to Him Who has redeemed us by His blood."

CHRISTIANITY VS. ATHEISM.

The Bishop of Manchester, in one of his recent addresses, drew this striking contrast between the demands on men's faith in regard to Christianity and Atheism. He said:—

He would admit that Christianity had its difficulties, and there were points on which they might desire that the revelation had been fuller and more clear; but those things were ordered for them by One whom they believed to be wiser and whom they knew to be stronger than themselves. There was sufficient light for a man to walk by who did not deliberately choose darkness, and he was not going to try to escape from those small difficulties by plunging into accepting the infinitely greater difficulties and perplexities of the creed of atheism. To call upon him to believe that this wonderful universe, with its varied courses and wonderful controlling mechanism, these worlds upon worlds in space, until he was lost, and his mind and brain became dazed in the contemplation of them—to ask him to believe that all these things came by

chance, and that he himself, with all the wonderful faculties with which God had endowed every human being, was developed by protoplasm from a germ without any designing providence of God governing him, was asking him to believe what to his mind was absurd and impossible. And so because there were difficulties in his faith which he could not explain, he was not going to accept the infinitely greater difficulties of the creed of atheism, for it did not make the theory of life easier, but a thousand times more difficult to say there was no God, no Christ, no Holy Spirit, no soul, no life beyond.

POLITICS AND THE CHURCH.

We have several times pointed out that the non-political temper of the English Church, and the unwillingness of the clergy of the present day to identify themselves collectively with any party in the State, bring with them moral advantages which more than counterbalance the wrongs inflicted by Parliament in the dissenting interest upon the National Church during the last thirty years. What Nonconformists have been gaining with one hand, in the shape of encroachments on the rights of Churchmen, they have been losing with the other in the decrease of spiritual vitality amongst themselves, ever since they have copied the worst fault of the Church of England as it was but lately, by looking to Acts of Parliament, rather than to internal reforms, to political drill and organization, rather than to piety and diligence, to strengthen and assure their religious position in the country. Just so, the remarkable strides which have been made by the Church in the United States during the last twenty years, is attributed largely by competent observers to the fact that the Church pulpits were the only ones which were not turned into political rostra during the civil war; the Church was the only place where words and thoughts of peace could be found through that prolonged agony.—*Church Times.*

EVANGELISTIC EMPYRICISM.

The tide of public sentiment is turning us to the propriety of making use of sensationalism of any sort to attract the people to Houses of Worship. Thoughtful and shrewd men of the world see through the trick and appreciate it.

The Presbyterian *Christian Observer*, of Louisville, Kentucky, is outspoken. It is certain that Barnes, the "Mountain Evangelist," produced no permanent good results in Kentucky.

"But such men," it says, "do a vast amount of evil. They 'burn over' the field, scaring and killing consciences. The difference between genuine Gospel preaching and sensationalism is always seen by this infallible test. Under the faithful preaching of the Word, consciences become fresh and vital, like grass, and that freshness never fades, but the spiritual element in the soul becomes predominant; while both intellectual faith and moral sensibility suffer the greatest harm from the trifling of such 'Evangelistic' simoons."

Men of the stamp referred to above have brought religion into disrepute, and have led very many to turn away from it with almost loathing. And yet on every hand we hear of bold imposters, whose abilities to speak has gained them pulpits where they may do harm.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—The Rev. Heber Bullock, D. C. L., was invited by the Archbishop of York and the Bishop of Lichfield to read a paper before the Church Congress, recently held at Derby, but owing to press of duties, was obliged to decline.

FALMOUTH.—Last Sunday week a Harvest Festival was held in St. George's Church, Falmouth. Any one who knows the rich dyke land and lovely pastoral scenery of this township, the best of whose soil, like the wheat areas of Egypt, is, to use the words of the old historian, "the gift of the River," will be well aware how much the parishioners have to thank the Lord of the Harvest for in-fruits of the earth. A large congregation assembled at morning service, and the House of God had been becomingly decorated and adorned. In the choir, a pyramid, crowned with a small sheaf of various grains, was built up of different roots and other products of field and orchard, arranged with due regard to colour and form, so as to present a beautiful object and to suggest an offering of gratitude to Him from whom all good things do come. Several members of the congregation had furnished house flowers in pots, and some handsome shrubs for the sanctuary. The cross on the frontal had a cluster of golden wheat attached for the occasion to its crimson stem—a vivid image of the "Bread that endureth unto everlasting life." A sermon on the duty of thankfulness was preached by the Rector, and a collection was afterwards made towards the funds of the B. H. M. Widows' and Orphans' Fund. It was impossible to help admiring the lovely fruits, grain and flowers which were brought to adorn every principal object in the church, and to breathe a prayer that these offerings might be accompanied by the offering of hearts and hands to the service of God and His Church on earth.

BARRINGTON.—The Bishop arrived in this settlement on Friday evening, 13th ult., where he was met by the Rev. Dr. White and Rev. E. M. Welsh of Shelburne, who had driven over in order to meet his Lordship and be present at the Confirmation. The service commenced at 7 o'clock p. m. Evensong was said as far as Third Collect by Rev. Dr. White, after which the Bishop addressed the large congregation and candidates. He expressed his deep regret that owing to a succession of misfortunes they should be deprived of the services of a clergyman, and expressed the hope that before long he would be enabled to make some arrangement by which they would have an occasional service. He was glad to see that (notwithstanding all the difficulties with which they had to contend: four males and one female were presenting themselves for the Apostolic Rite of Laying On of Hands, he then explained fully the Divine origin of the Rite, shewing very plainly from God's Word that it was binding on all Christians. The Curate of Shelburne then presented the candidates, and the service was brought to a close by a sermon from his Lordship, and the Episcopal Blessing.

The ladies of the Church at Barrington intend holding a sale of fancy articles and tea on 25th inst. We wish them every success.

HALIFAX.—The Church of England Institute has opened an unusually successful Winter's programme of entertainments. On Monday, the 6th inst., the Rev. Dr. Hill, whose high abilities as a lecturer and speaker always draws large audiences, lectured in the Institute Room on "A view of the attempt to Christianize all nations of the earth." The lecture room was crowded, and the lecture itself a most interesting and admirable one, delivered with the Doctor's well-known eloquence of manner, voice and diction. On Monday, the 20th inst., a debate on the subject, "Are the ordinary amusements of society, such as dancing, theatre-going, etc., injurious to the Christian life," took place, and was participated in by a number of the clergy and laity. The speeches of the opener and responder—the Rev. F. Partridge, B. D., and Sydney Harrington, Esq., Q. C.—were very able; particularly valuable

were Mr. Partridge's remarks, in which he laid down the true standard for every Christian—to be like Christ, and to do all to His Glory. The debate must have been beneficial to the audience. On Monday next a paper on "Evolution" will be read by Dr. Rigby, and a discussion will follow. The subject, and the presence of a number of able speakers, will doubtless bring together a very large audience.

We call the attention of our Halifax readers to the "Sale" of Fancy Articles and Refreshments which "The Little Gatherers" of the Church Woman's Association intend holding on to-morrow (Thursday) week, the 7th December. The cause being so good a one, the "Little Gatherers" deserving to be heartily encouraged, and a great many handsome articles and plenty of good eatables being on the tables, should lead to a large attendance, and we strongly appeal to our readers to be present. St. Luke's Hall is the place, Thursday, the 7th December, the day, and 2 o'clock the time of opening.

DIOCESE OF FREDERICTON.

ST. JAMES.—A very interesting service was held at St. Thomas' Church, on Wednesday, 8th inst. Evensong was said by the incumbent, Rev. J. W. Millidge, Rev. Joseph Rushton read the First Lesson, Rev. A. D. Merkel the Second. At the Prayers, the Rev. J. Rushton delivered a lucid and exhaustive address upon the Prayer Book, going into the origin and development of many of the offices in that precious casket of devotion, and impressing upon the congregation the necessity of paying closer attention to the things therein contained. The Rev. A. D. Merkel followed with a stirring and eloquent speech upon that reverence of position and devotion of spirit we should exhibit when engaged in the worship of Almighty God in His earthly house. Mr. Millidge closed with a few remarks upon the obligation laid on Christians of being thankful for the many blessings bestowed by a kind and beneficent Providence, especially in connection with the magnificent harvest just garnered. The singing was good. Miss Love presided at the organ. A collection was taken up in aid of the Diocesan Church Society, and the congregation departed about 9 o'clock, p. m., highly pleased and we trust edified and strengthened by this service, the first of its kind ever held in their church. There can be no doubt that hearty services followed by short, piquant addresses do a deal of good among our country congregations.

CLERICAL CONFERENCE (Continued.)

The Rev. F. R. Murray suggested meeting to-morrow (Thursday) morning for conference on the subject of extempore preaching. Rev. T. W. Johnston suggested that it be left as a subject for a future conference. This was agreed to.

Rev. F. R. Murray then spoke on "Women's work in connection with Missionary work." He thought it a subject of vital importance. He had himself been associated with the working of a sisterhood for 15 years. He had known Sister Dora in her work. In Halifax they were feeling intensely the need of an organized body of women to elevate the whole tone and character of many of their poorer and less fortunate sisters. Rome wields much influence among these, and also among children, by means of the words dropped here and there by women. But especially the Missionary work of women was needed in the slums of our large towns. The same state of things existed in Halifax as had been spoken of as existing in St. John. Water Street and South Brunswick Street were holes of degradation and vice, and only by the help of Christian women duly organized was there the least hope of a remedy. We needed also continual intercession before the throne of God on behalf of those living in unbelief and sin, and on behalf of the efforts undertaken for their rescue. This was one secret of the success of our work by Sisterhoods. In England many of our priests' daughters are entering these bodies. They have been trained up in religion; they are devout and prayerful; and so God has blessed their work. Have we not priests of God among ourselves who will send their own daughters

home to England to be trained as Sisters?

Rev. J. M. Davenport would bear testimony to the *inestimable value* of the work of sisterhoods. He had seen their work among the children of poverty and vice, in training them up to Christian lives. He had seen their work among fallen women, bringing them to penitence and reformation, and it was beyond all praise. He spoke especially of the Penitentiary conducted by the Sisters of the Holy Name, St. Peter's, Vauxhall, where he knew that the proportion of those truly reformed and remaining steadfast to their Christian duty was *much more* than one-third. The work of that Sisterhood had increased to such large proportions that they had been obliged to divide it, and remove part to another place. To the penitents their religion was made a holy and beautiful thing by glad, grand services, and the love of the Sisters. Some of the Sisters exercised an influence for good over the roughest class of *men* also, and he had known score of drunkards, whom we men could not reach at all, reclaimed by these Sisters, and made faithful communicants. We were sadly hampered by the want of the help of Sisterhoods, especially as to Penitentiary work, such as has been spoken of as needed here, which work cannot be thoroughly done without the full devotion of the life to Christ. The fallen see in the lives of these holy single women that it is possible to live pure and chaste lives unmarried.

The Metropolitan mentioned that he had received a letter from the daughter of a priest in this Diocese who felt called to such work, and would go to New York to be trained as a nurse.

The Conference then adjourned till 3 p. m.

DIOCESE OF MONTREAL.

(From our own correspondents.)

NELSONVILLE.—Through the care of Mrs. Nelson Galer and Mrs. Lafayette Jones Christ Church, Sweetsburgh, has been supplied with fair linen for the Holy Table and a surplice of approved pattern. The Parish of Nelsonville is in a flourishing condition, having doubled the number of its communicants under its present Rector. It is self-supporting and resorts to no unworthy means, such as lotteries, Jarley's Waxwork, &c., for raising money for Church work. The clergyman is maintained by the Sunday collections and freewill offerings. The Church School, which receives no support from the Diocesan authorities, is said in the last Government report to "excel" in religious instruction.

MONTREAL.—The induction of Rev. J. D. Borthwick as Rector of the lately constituted Rectory of Hochelaga is to take place on Sunday. The Ven. Archdeacon Evans will be the Inductor.

The interior of St. John the Evangelist's Church is being put into a more finished state. As this building differs from all others in the city, and perhaps, with one other exception, in the Diocese, in being finished with ornamental bricks instead of plaster, the effect will be interestingly watched. The report is that so far as the work has been done the effect is brilliant, giving a warmth and tone that no plaster-lined walls could give. The brick tiles are put on in the two colours of red and white, arranged in various forms of crosses, diamonds, or lozenge shapes. The ladies having a society, the object of which is to complete the lining and ornamentation of the chancel, have begun that work, and intend holding a bazaar in one of the public halls in behalf of the work. This church has the best proportioned chancel to be found anywhere in Canada, and when finished with the rich tiling, painting and mural decorations the *tout ensemble* will be very rich indeed. The fact of the chancel being apsidal and lofty as well enhances the effect. As this church is, unlike most others of our communion, open every day from daylight until dark, Clergy, Churchwardens and Churchmen generally from the country, when in town, ought to step in and see the effect.

WEST STAFFORD.—The basement of the new church at this place is being fitted so as, if possible it may be occupied this winter.

COTE ST. ANTOINE.—The enlargement of the Church of St. Matthias, Cote St. Antoine, Rev. J. Empson, Rector, is being discussed. The congregation is growing larger every day, as Cote St. Antoine, instead of being a rural district on the outskirts of the city, is becoming practically a part of the industrial portion of the city.

The churches at the east end of the city will have to keep open eye for work that is rapidly opening around them in consequence of the Pacific Railway's shops and factories. There is now an influx and settlement of laboring families of various creeds and nationalities gathering on the outskirts of, or perhaps included in, the Parish of St. Luke's and St. Mary's.

DIocese OF ONTARIO.

OTTAWA.—*Christ Church Lay Association.*—Pursuant to notice, a meeting of the men of the congregation of Christ Church was held last night in the school room. The Rector, the Rev. B. B. Smith, from the chair, stated his reasons for calling the meeting. He said that, owing to the uncertain tenure of his office, he had refrained hitherto from moving in what he considered a matter of the gravest importance, but that as he would certainly remain this winter with the congregation he deemed it his duty to secure the assistance of his laymen in the Church's work. He thought that a lay association should be formed with the object primarily of instruction in the history, doctrines and ritual of the Church of England, but that as the society increased in numbers and efficiency it might be entrusted with active work, such as teaching in the Sunday School, visiting and assisting the poor, carrying out to completion the beautiful offices of the Church, decorating the House of God, etc. Mr. Chesley, as a chorister and Sunday School teacher, considered such an association most desirable. The Rev. John May testified as to the success of the Public School Teachers' Association, and described the manner of conducting its meetings. He thought that some standard work on Church doctrine might be adopted as a text-book for the proposed class, and comments passed and questions asked upon the portion chosen at each sitting. Dr. Small related his experience of Bible Classes in Montreal, and testified as to the benefit derived from them. Mr. Fletcher considered that it was but of little importance what form this association took so long as the members of the congregation were convinced that by its means satisfactory instruction was imparted, and information given on all points of Church history, doctrine, government and worship. Dr. Wicksteed was of opinion that the Church of England was destined, and that at no late future, to become the dominant Church of Christendom. That her tenets would eventually be adopted by all of the "Household of Faith." He regretted that her members were not fully aware of their great privilege in belonging to a communion possessing such a history, such an incomparable liturgy, and such a body of learned theologians—the only real "masters of modern thought." He thought the preferable mode of procedure would be for the association to select some portion of the Bible for examination at each meeting—and for each member to read out the remarks made thereon by some one of the great commentators. By this means all the written learning applicable to the passage under consideration would be obtained at a slight cost, and enunciated with little loss of time. Mr. Shaw occasionally found himself at a disadvantage when he met his enemy at the gate owing to the want of such a course of instruction. It was agreed to adjourn until Wednesday next, the 22nd inst., when the constitution would be adopted, the society organized, and if time permitted a short summary of the history of the Prayer Book would be given by the pastor.—*Ottawa Free Press*, 16 Nov., 1882.

OTTAWA.—*Woman's Guild of St. Alban the Martyr.*—The members of this Guild have resumed work for this season, and are prepared to receive orders for needlework. Surplices of latest patterns and at most reasonable prices a specialty. Ottawa, Nov. 20th, 1882.

St. Alban's.—The correspondent who stated that "a member of the Church of St. Alban the Martyr has offered to complete the new organ erected in this church" is mistaken. The organ is already complete as it is intended to have it, and the congregation has every reason to be satisfied with it.

DIocese OF QUEBEC.

(From our own Correspondents.)

THANKS.—The Secretary of the Domestic Mission Board acknowledges the following donations:—Towards the Bishop of Algoma's steam-yacht—A friend, \$10; a little boy, 25 cents; G. E. Bell, Esq., \$10; Cathedral Sunday School, \$28.93. For the Garden River Church—St. Matthew's Church, \$15; a friend, \$2.

HANDSOME DONATION.—The Treasurer of the Church Society has just acknowledged the receipt from an anonymous donor, of one thousand dollars, as contribution on Thanksgiving Day towards the Pension Fund.

MAGOG.—The projected new factory building at Magog is to be 351 feet long and 100 feet wide, and four stories high. The two first stories to be granite, the others of brick. There are to be also two other buildings, one nearly as large as the main building, the other smaller. Work on the foundations commenced in October.

LENNOXVILLE.—A very interesting game of football was played at Lennoxville on Saturday afternoon between fifteens from the present and past members of the school. The "old boys" team was the heaviest, their average weights being about 150 lbs., the "Present" averaged about 133 lbs. The match was a very stubbornly contested one, and despite the extra weight of the old boys, their successors gave them a hard fight. Their team play of the "Present" was particularly good. On the side of the "Present" Elliott played a magnificent game, and Fry, Scott, Owens and Stabb, were particularly noticeable. In the "Past" Pringle, Meredith, Hall, and Wadleigh distinguished themselves. The result, after a very keen contest, was a draw in favor of the "Past."

DIocese OF NIAGARA.

(From our own correspondent.)

GRIMSBY.—St. Andrew's Church has lately been renovated within and without. A new roof has been placed and the stone work has been pointed. The internal ornamentation consists of very tasteful fresco work by Mr. A. R. Hooden, of Toronto. The fresco is in the florid oriental style. The ceiling of the chancel has a particularly fine effect. Scrolls and two gilt shields bearing an epitome of the Decalogue relieve the walls, as also a broad gilt border, which latter is the gift of the artist. The ladies have provided scrolls, shields, a new pulpit and chandeliers, etc., and shortly the church will be re-seated. St. Andrew's is one of the oldest churches of this Diocese. Its beautiful surroundings give to it quite an old country appearance. The Rev. Canon Read has been Rector for nearly twenty years.

HAMILTON.—*St. Thomas'.*—A fund has been started for the permanent improvement by addition to the Sunday School-room of this church. The lay Superintendent of the Sunday School is Mr. Bedlington, to whose untiring energy is due in great measure the flourishing condition of the School.

ARTHUR.—Rev. A. J. Bolt, B.A., has been translated from Erin to Arthur. The latter incumbency has been vacated by the sad death of Rev. J. Rixon. The late Mr. Rixon had, by his energy and self-denial, placed the parish in a very satisfactory condition, having built a new church and got the parsonage property into good condition.

ANCASTER.—A missionary meeting was held in St. John's, and was very successful both in attendance and amount of offertory. A full choral service (Tallis' Festival) was rendered by the choir of Christ Church, W. Flamboro'. An address, expla-

natory of the appointment scheme for raising the three standing funds of the Diocese, viz., Mission Fund, Widows' and Orphans' Fund, and Algoma Fund, was given by Rev. C. E. Whitcombe, of Stony Creek. The choir were entertained after Service by Rev. W. R. Clark, the Incumbent at the Parsonage.

GEORGETOWN.—The Rev. R. C. Caswall has been removed from Welland and given charge of Georgetown, vacated by the removal of Rev. J. Cooke to Sault Ste. Marie, Diocese of Algoma.

DIocese OF TORONTO.

(From our own correspondent.)

TORONTO.—*The Cathedral.*—Rev. W. S. Rainsford, it is said, has received a "call" from St. George's Church, New York. He is now on a visit there with reference to it. The salary is said to be \$8,000, and the probability is Mr. Rainsford will accept the position.

TORONTO.—*St. Philip's.*—This Rectory is still vacant, and the old congregational habit of "calling" is to be resorted to in order that the position may be filled by a thorough-going, so-called, Evangelical. The Rev. J. F. Sweeney of St. Luke's, Montreal, is spoken of for this position, and will no doubt be willing to remove.

TORONTO.—*St. Bartholomew's.*—Late last month the congregation of this Church held their annual Thanksgiving Services. The altar was draped in white and ornamented with natural flowers, while fruits, etc., were tastefully displayed in front. The sermon was preached by the Rev. J. Langtry and was in that gentleman's best style.

CRAIGHURST.—The Rev. E. Daniel, one of the graduates of the P. E. D. School, has been appointed to this Mission. It has unfortunately been kept vacant for several months although the people were very anxious for services. In consequence of this Mr. Daniel has up-hill work before him. The Mission is scattered and rather hard to work, but contains some very earnest and enthusiastic Churchmen.

TORONTO.—*St. Matthias.*—The choir of this little city church spent Thanksgiving Day in Orangeville and took part in several services in the latter place during their outing. They arrived in Orangeville on Wednesday evening the 8th inst., when Evensong took place in the Church, the Rev. Mr. Radcliffe assisting the Rector and preaching the sermon. Next day the choir aided at the morning service, their singing being greatly admired. In the evening they returned to Toronto.

COMMITTEE MEETINGS.—The quarterly meetings of the various Synod Committees took place on the 16th and 17th, being a week later than usual owing to the 9th having been appointed as Thanksgiving Day. There was a full attendance of members, clerical and lay.

TRINITY COLLEGE.—The annual Michaelmas Convocation took place on the 16th and was unusually well attended. The degree of D.C.L. was conferred on the Bishops of Toronto and Algoma. Rev. C. H. Mockridge, Hamilton, and the Very Rev. Dean Baldwin, of Montreal, obtained the degree of D.D.; and Rev. E. C. Starr, Kincardine, and Rev. G. Johnston that of B.D., and quite a number of other degrees were conferred. Several speeches were made, that by the Dean of Montreal being particularly eloquent, and loyal to Church and Alma Mater. The assembly was very brilliant and the students enjoyed themselves after their usual hilarious fashion on such occasions. A new departure was made this year by holding service at 11.45 a. m. in the College College. It was of course fully choral.

NORWAY.—*St. John's.*—Sunday week a Thanksgiving Service was held in this pretty little church. The building was nicely decorated with fruit, vegetables, etc., and as many flowers as could be expected at such a late season of the year. The service was hearty and congregational and an excellent sermon was preached by the Incumbent, Rev. C. Hattan.

WYCLIFFE HALL.—This building is receiving considerable attention just now. Ever since the opening, controversy on the old battle subjects has waged fiercely in the secular papers. When will Churchmen cease this habit of drawing public attention to their differences? The "low" element has existence, and ever will exist in the Church of England. There is room enough for them and the "High" and the "Broad" and even the extreme "Ritualist." The students of Wycliffe Hall are strenuously working new missions throughout the Diocese, and are thereby preparing fields of labour for themselves when their work of study is over and they are sent out as ordained ministers. They are also thereby actively propagating their opinions and sowing the seeds of distrust too often in the minds of the laity. Meanwhile their opponents content themselves with writing to the newspapers! They (the students) now hold services in five missions, viz.: Ballynascreen, Sparrow Lake, Ulthoff, Roach's Point and Runymede. They have also begun a weekly service at the Town Hall, Yorkville, and at Black River, near Washago.

DIOCESE OF HURON.

[From our own Correspondent.]

I HAVE no intention of entering into a controversy with your correspondent "Outis," but wish to correct some of the mistakes into which he has fallen. One writing at a distance and without personal knowledge of a Diocese is very likely to have some misconceptions of the real state of affairs; and this certainly is the case with the writer of "Miscellaneous" in the GUARDIAN of November 8th. The Canon "on the Discipline of the Clergy," which is now law in this Diocese, and was almost unanimously adopted by both clergy and laity; will well bear investigation, and was specially needed to meet the special circumstances existing here. "Outis" professes to be quoting from the CHURCH GUARDIAN, but I am unable to find in your report the word "urgently" on which he dwells. Certainly there is no such word in the Canon. The word "unjustly" does occur in the Canon and in your report, and this "Outis" has carelessly read as "urgently," and waxes eloquent and indignant over his own careless mistake. "Outis" takes exception to a clergyman being liable to discipline "for contumacy or disrespectful conduct towards the Bishop." In this, I think, he will find but few members of the Church of England to agree with him. "St. Paul," says "Outis," "did not forget that he was a Presbyter," nor did he forget that he was a Bishop; and had any Presbyter forgotten it St. Paul would have reproved him quite as sharply as any modern Bishop is likely to do. Respectful conduct to a Bishop should be expected from any Christian, but much more so from the Priests of his Diocese, who, at the most solemn moment of their lives, have promised to "obey" him and to "follow with a glad mind and will his godly admonitions." Officers of the army are expected to be respectful to their commanding officer; lawyers are liable to be fined or otherwise punished for contempt of court if disrespectful to the sitting judge. Is it, then, unreasonable that a clergyman should be disciplined if he should so far forget himself as to be guilty of "disrespectful conduct" to one who, from his high office, is entitled to the greatest courtesy and respect. Again, "Outis" has made the mistake of supposing that "the introduction of innovations and novelties in the performance of Divine Worship" applies to departures from the use of a parish instead of from the use of the Church of England. A Canon on Clerical Discipline would be sadly defective if it did not contain some such provision, and it would be a hardship indeed if a congregation could not protect itself from an erratic or lawless clergyman who persisted, e.g., in using extemporaneous prayer or in not wearing a surplice, or in any other novel procedure which the Church does not sanction nor allow to be practiced. Once more "Outis" considers it "most wonderful" that the Church should take any notice of a clergyman "whose usefulness in any parish to which he has been appointed appears to be gone." "Outis" evidently thinks that the Church is for the clergy and not the clergy for the Church. For what purpose is a clergyman appointed to a parish if it be not to be useful? Is it not

a fact painfully apparent, at least in some cases, that a clergyman's usefulness is gone and that his remaining in the parish means weakness and division and a scattering of the flock? Why, then, should it not be recognized and acted on; indeed, practically it is and must be acted on, and changes are frequently taking place from this very cause. Are we to stand idly by and see a parish ruined and yet take no steps to prevent it? This has been too much the case in the past, and indiscreet, idle and lawless clergymen have had too much power to do mischief, and yet to defy those who should have power to put a stop to it. In the eyes of "Outis" this is the "crowning absurdity" of the Canon, but something very like it was advocated at the recent Church Congress in England by Canon Gregory and others, who contended that they wanted some law that would reach not only those who were guilty of crime or immorality, or of teaching false doctrine, but those also who only perfunctorily performed their routine duties—those, in short, whose usefulness was gone. "Outis" asks, Appears to to whom? I reply, the Bishop and Standing Committee, which is composed of thirty clerical members, and is also the Committee on Discipline. When, after full investigation and trial, it appears to such a body as this that a clergyman's usefulness has ceased in any particular parish it may be conceded that such is the case, and it may also be supposed that a body of clergymen would not unite to do injury to a brother and one of their own order, whose interests must be in such a case as this identical with their own. There are some other things in the four paragraphs which "Outis" devotes to this Diocese, which betray either ignorance or prejudice against our Bishop, clergy, and laity, and which could easily be answered; but I forbear, as what has already been written is enough to show that "Outis" has written hastily and without much thought, and has spoken against principles which are cherished not only in the Diocese of Huron, but in the entire Anglican Communion.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

BRANDON.—*Progress in the Diocese.*—Brandon is not yet two years old. It is only nine months since regular services were established there, the Rev. James Boydell, M. A., of the Diocese of Quebec, having been appointed Incumbent. We have now the satisfaction of stating that this month Brandon has become a Rectory. It has relinquished the \$500 a year given by Holy Trinity, in Winnipeg, and becomes self-supporting, pledging its Rector \$1200 and a house. This is a most gratifying fact, and bears out what has been stated editorially that most of the missions will only require help for a short time, and emphasises our statements that the aid given us now is worth ten times as much as that given later, while the funds contributed will be continually set free to aid new mission work.

REGINA.—We are glad to learn that the Rev. Alfred Osborne, of Charlottetown, has accepted Regina, and will leave the Island about Dec. 1st. Regina has pledged \$700, and the Bishop confidently expects it will be self-supporting next year. All who know Mr Osborne feel that he is the right man in the right place, and the Diocese is to be congratulated on securing him.

The Metropolitan officiated in Regina at the second service ever held there. The service was in the "Royal Assembly Rooms," a high-sounding name for a town two months old, but the "Queen City of the Plains" is ambitious, and its people are full of enthusiasm over the future. His Lordship commended the earnestness of the Church people, and deplored the apathy of old Canada towards the work in the North-West.

WINNIPEG.—Harvest Thanksgiving Services were held in all the churches on Thursday, October 9th. The service in Holy Trinity was in the evening.

Rev. O. Fortin preached, and the choir, assisted by members of the Orland Society, sang selections from the "Creation," the Hallelujah Chorus, &c. The collections, by order of the Synod, are given to Diocesan Missions, and Trinity's offering was \$325.

CHRIST CHURCH.—Thanksgiving Services were held at 11 a. m., with celebration of the Holy Communion. There were 38 communicants. The chancel was decorated with fruit and grain. In the evening the Harvest Home Service of the S. S. Institute was sung. The collections for Diocesan Missions were \$53.

ST. JOHN'S CATHEDRAL.—Thanksgiving Services were held in the morning, the Ven. Archdeacon Pinkham being the preacher. The collection was \$139.

ST. PAUL'S.—The collection for missions amounted to \$44.

PORTAGE LA PRAIRIE.—The new church is rapidly approaching completion. It will cost \$8,000, and the Bishop expects to open it on Sunday, Dec. 1st.

Thursday, the 4th inst., being Thanksgiving Day, Divine Service was held at 11 o'clock. The collection, \$24.40, was devoted to the Mission Fund of the Diocese. In the evening a successful concert took place in the Town Hall. It was largely attended and appreciated by all. The songs by Misses George, Pratt and Mowat, were well received. Messrs. Pratt, Burnell and Wright also contributed songs, which were repeatedly encored. The proceeds of the evening were over \$100, which went to the Building Fund of new St. Mary's Church, now in course of erection. The Rev. A. L. Fortin presided.

WINNIPEG.—*Personal.*—A handsome fur overcoat was left at the residence of Rev. E. S. W. Pentreath on Saturday evening, the gift of some unknown parishioner. Rev. Alfred Stunden, B.A., has resigned the Curacy of Holy Trinity and taken charge of Morris, about 40 miles from the city on the C. P. R., South-Western. Mr. Stunden has been connected with Holy Trinity for about two years, and has won the respect of the whole community, who wish him every success in his new field of labour. Rev. S. Pritchard has resigned St. Paul's Mission, on the east side of the Red River. Mr. Pritchard was born in Kildonan, near Winnipeg, and is one of the oldest clergy in the Diocese, though still in his prime. He is a man of large means, occupying a handsome brick residence on the bank of the river in the north end of the city, and it is probable he will receive an appointment in connexion with the Cathedral, which will give him work at the Hospital and elsewhere in the city. Mr. Pritchard is Registrar of the Diocese and Treasurer of the Synod. He was in his early days Head Master of the Red River Academy, the progenitor of the present St. John's College.

The clergy now in the city are—Holy Trinity, Rev. O. Fortin, Rev. A. Stunden; Christ Church, Rev. E. S. W. Pentreath; St. James', Rev. A. E. Cowley; St. John's Cathedral, the Metropolitan, Rev. Canon O'Meara, Dean of the College; Rev. Canon Matheson, Deputy Head Master of the Boys' School and Professor in the College; Rev. A. L. Parker, Rev. H. T. Leslie, Master in the School. Besides these there are resident: Ven. Archdeacon Pinkham, Superintendent of Protestant Schools, and Rev. S. Pritchard, Registrar of the Diocese. All those mentioned, except the Rectors of the three churches, are, by virtue of the positions they hold, attached to the Cathedral staff.

Holy Trinity.—The Temperance Society in connexion with the parish holds regular fortnightly meetings, and is doing a good work. There are three celebrations of the Holy Communion during the month in the church—one at 8 a.m., one at 11 and one in the evening. The salary of the Rector is \$3000. There is as yet no Rectory. The Curate has only been receiving \$800, but this will probably be largely increased.

Notes of the Week.

The sad news comes to us from England that the Archbishop of Canterbury has had a relapse and is again dangerously ill. It is to be feared that his Grace will not be able to rally from this second attack which must have left him extremely weak. We can only hope and pray that God may yet spare so valuable a life to the Church for a further period.

The British Parliament has finally adopted Mr. Gladstone's procedure rules, and has adjourned over the Christmas Holidays to meet again about the first of the new year. In future sessions the "Closure" will protect the House and country from protracted discussions and useless waste of time, and thus effectually put an end to the tactics of the Irish obstructionists, and facilitate the business of the country. . . . Mr. Gladstone, it is rumored, will, before long, seek relief from the turmoil and worry of his official life by accepting a Peerage and lead the Government in the House of Lords, the Marquis of Hartington succeeding him in the House of Commons. . . . Sir Stafford Northcote, the Conservative leader, has been obliged to withdraw for a time from his parliamentary labors owing to ill health and to prepare for the work of the next session, which he tells his followers will be a brilliant one, and one from which he hopes for much for his party.

England is making herself felt in the councils of Egypt to such an extent that Russia is striving with Turkey to create a feeling against her continued occupation of the country. France also seems to wish England well away, and is conniving with Russia with that object in view. But Europe generally is quite willing to allow England to remain, permanently if she wishes, for her presence will add stability to the Government and honesty to the administration of the laws. Good government and honest officials will speedily raise the country and people to independence and solvency. Having expended blood and treasure in restoring peace, England will not be willing to give up the advantage she has gained, especially when the condition of Egypt will have much to do with the safety of her Indian Empire. The Egyptians themselves will soon learn to appreciate the benign influence of English occupation, and will gladly welcome a permanent English control. For her own sake and for the country's good, England must remain in possession.

We are glad to have Sir John A. Macdonald's word for it that no concessions have been made to the Licensed Victuallers, and that the Dominion Government have no intention of relaxing the present restrictions on the sale of liquors in any Province of the Dominion. Public opinion will sustain the Government in adhering to such a position.

Among others who have faith in the future of our North-West is Mr. Stavelly Hill, a well known English barrister and a member of the Imperial Parliament. Mr. Hill owns, or has leased, a large extent of land for grazing purposes situated about thirty miles from Fort MacLeod, to which he has been on a visit of inspection, and from which he has reached Toronto in returning. Mr. Hill has given a newspaper reporter the result of his trip, which is highly satisfactory. Contrasting Montana and other American districts in which great ranches have been located, he speaks most warmly in favour of Canada and of the Canadian Government's land policy. He says there are about twenty large ranches at the foot of the Rocky Mountains, all of which are doing well, and he predicts that cattle raising in that section will be highly remunerative. He also speaks of Gold and coal deposits and other features of the country, and looks forward to a large European immigration into the country next spring. When men so enlightened speak in the way Mr. Hill has done of the capabilities and prospects of the country there can be no question as to its future.

We referred some little time ago, incidentally, to the value of the system of Ensilage, or of pre-

serving fodder in a green state, and predicted that the adoption of this system would prove of immense importance to the Canadian farmer and stock raiser, and tend to greatly increase the wealth of the country. We have since noticed many articles upon the subject in the English papers, from which it appears the system is attracting increasing attention in that country. It seems to have been unknown in England until very recently, although growing in favour in France, Belgium and Holland and other parts of the Continent for some time. In Northern France a Silo exists capable of storing the produce of one hundred and seventy acres of land. We can well understand the conservative Englishman's unwillingness to adopt new methods giving way before the improved prospects which this system opens before him, especially when the crops in England have suffered so much of late years from floods and rain storms of great severity. In Canada it will give a new meaning to farming, and we think we do not over-estimate its importance when we predict that it will make stock-raising in this country one of the most valuable industries we possess. Ensuring the safety of the whole crop every year, and adding immensely to the whole quantity raised, will make farming both safe and profitable, and now that a market is opened in England for very many times our present productiveness, we may hope to witness a very great improvement in the Canadian cattle trade.

Canada is about to lose one of the most intelligent and highly cultivated Imperial officers which she has had at any time sojourning in her midst. We refer to Col. Drayson, F. G. S., etc., who has been in command of the Royal Artillery at Halifax for the past five years, and whose term of "foreign" service has now expired. This distinguished officer occupies a position not only in his chosen profession, but also in scientific and literary circles, which few military men can hope to attain. He is considered an able authority in matters connected with Astronomy and Geology, having done good service as an investigator in both these fields of science, for which he long ago received the much coveted honor of being made a "Fellow." As an author he has written on a great variety of subjects, his writings including history, science and fiction. As a popular writer on science and fiction he is well known to the readers of the leading English magazines of England, and particularly as a writer for the Boys' Magazines, and as a platform lecturer he has also won a high place. We extend to the Colonel the warmest thanks of the community of Halifax for the uniform kindness and willingness to promote their comfort and pleasure which he has always shown; and also may be allowed to express the hope that his distinguished services and abilities may soon receive a still greater recognition at the hands of his Sovereign.

The very general surprise expressed at the remarkable success of the first really Canadian Art publication shows that we judged ourselves unfairly, for had such a work as Picturesque Canada failed in commanding a large circulation our people would have stamped themselves as being not only deficient in Art appreciation but also in loyalty to the land of their birth or adoption. But indeed we knew that English and American Art publications meet with a ready sale in Canada, sometimes much beyond their value; while Picturesque Canada quite equals the very best publications of its kind—and by its kind we mean such celebrated works as Picturesque Europe and Picturesque America, neither of which we think excels it. The first ten numbers of the work have been received embracing scenes in Quebec, Montreal, Ottawa and surrounding places, and we can speak in warm praise both of the engravings and of the letter press. The work is intended to leave nothing to be desired, and the Editor, Artists and Publishers have done their parts in the most satisfactory manner. Every Canadian should feel a loyal pride in possessing a work which will bring him face to face with the most interesting features of his country presented in a way that makes charming reading, and with all the embellishments which enthusiasm, genius and an enormous expenditure of time and

money could bring to the work. We hope the thousands who have already subscribed will yet be largely increased, and that but few who can afford it will be content to do without this highly striking and splendidly executed Art Publication. The publishers are the Art Publishing Company of Toronto, and the work is edited by Principal Grant of Kingston, better known as the Rev. George M. Grant, author of "Ocean to Ocean," who is assisted by several leading Canadian writers. Mr. R. L. O'Brien, President of the Royal Canadian Academy of Arts, has charge of the Art department; and Mr. Geo. F. Smith, late of New York, with the assistance of a number of eminent engravers, Canadian, American and European, the engraving. The value of the work may be estimated when it is understood that over \$150,000 have been expended in its preparation. It is said that considerably over 100,000 subscribers have already been obtained for the work.

Very absurd mistakes are constantly being made by the London papers when speaking of the United States and Canada, and an American paper thus amuses itself with one of the latest of these absurdities. Canadians will appreciate the joke:—The London *World* says:—"I have been much amused this week by reading that 'Marmion,' after possessing for years an unblemished reputation, has been discovered to be an immoral production. The funny part of the business is that the discovery has been made in the United States, the pure home of," etc. Certainly. Toronto is in Canada, which is not a British colony, but part of the United States—in fact, one of the countries of Chicago, a State destined, as the London *Times* lately said, to be "one of the greatest grain-growing States of the Union."

The old proverb, that where there is smoke, there must be fire, may, perhaps, prove true in the recent rumor of an approaching war between Russia and Austria, although it is denied in both countries. A simple denial will not overcome facts, and when it is known that both countries are making extensive preparations, and that troops are being concentrated in large numbers on the German and Austrian frontiers, we may draw our own conclusions. Should a war occur, France, no doubt, will become an ally of Russia in order to avenge herself on Germany, but such an act would precipitate a general European war, which would be a disaster that France might sadly rue, and some other nations never recover from. That such a war may be far distant none who recognize its terrible character and probable results should neglect to pray.

Advices from the United States predict a lively time this session of Congress over the admission of Dakota into the Union. It has heretofore been a territory, but has elected Congressmen and made application to be admitted as a State. As it has gone Republican, and Congress will have a small Republican majority this winter, great efforts will be made to pass the bill, and so secure the three electoral votes which Dakota will be able to cast in the Presidential election next year, if now admitted by a vote of the present Congress into Union with the other States.

Unhappy Ireland! It is either murder or starvation. Fortunately the condition of the country is steadily improving, and but very few agrarian outrages have recently taken place; but now reports convey the sad tidings that unless relieved there will be great destitution and starvation in the West the approaching winter. If only the Irish people would attend to their farms and not engage in politics there could be no want in the country; but if they cannot live peaceably in the old land, let them emigrate to Canada where peace and plenty abound, and where they cannot fail to succeed.

Sad, very! There was an extensive land lottery in Moncton last week, in which four Methodist ministers drew prizes. Among the names we noticed the Rev. D. D. Currie, of the Centenary Church, St. John, and late Editor of the *Wesleyan*. What does all this mean?

Mr. Joshua L. Bailey at the Temperance Convention in New York, gave an address on "Coffee Houses," and spoke of two in Philadelphia, which had come to occupy a block or so, one serving 2,600 people a day, giving the very best of rolls and coffee for five cents, and yielding in return no pecuniary income, but what was far better, the daily satisfaction which comes of doing a good thing. You could not so much as gather from Mr. Bailey, modest man and Quaker, that he was the originator and moving spirit in all this benevolence.

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Baptisms.

McMULLEN—Privately, at Blauay Ridge, Nov. 16, by the Rev. Leif W. Fowler, Rector, Ella May, daughter of Samuel and Mary A. McMullen.
MAHOOD—At St. Peter's Church, Petersville, N. B., Oct. 30, by the Rev. Frederick Towers, B.A., Rector, Florence Towers, daughter of George and Sarepta Mahood.
GRAHAM—At St. Peter's Church, Petersville, N. B., Oct. 22, by the Rev. Frederick Towers, B.A., Rector, Herbert Richard, son of Richard A. and Eleanor C. Graham.
WOODWORTH—In St. James' Church, Kentville, on Wednesday evening, Nov. 8th, by Rev. J. O. Ruggles, Rector, Elizabeth Churchill, and Joseph Edward Todd, wife and youngest son of D. D. Woodworth, Esq., M. P.

Marriages.

McLEOD-FUMAGALLI—By banns at St. John's Church, Truro, 22nd inst., by Rev. A. J. Townsend, B.A., Chaplain & H. M. Parsons, assisted by the Rev. J. A. Kaulback, B.A., Vicar of Truro, the Rev. D. Aylmer McLeod, Spring Hill Mines, to Lily De Mawbie eldest daughter of Domenico Fumagalli, of Truro.
GONARD-GELLING—On the 6th inst., by Rev. Andrew Gray, Rector of St. Luke's Church, Chelsea, Boston, U. S., Cyprian F. Godard, Esq., of New York, to Jessie, daughter of Rev. W. E. Gelling, Rector of Holy Trinity Church, Bridgewater, N. S.
SELLERS-CAMERON—At the Parish Church, St. James', Seaforth, on the 20th Nov., by the Rev. James A. Richey, Rector, Simeon J. Sellers, of Seaforth, N. S., and Sarah H. Cameron, of Spry Harbor, N. S.
DAUPHINE-BRODER—On the 23rd inst., in St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, William Dauphine, to Eunice Bringley, both of Hubbard's Cove.
LYON-JACOB—Nov. 8th, by the Rev. Jno. Osborne, Omer Lyon, farmer of Hazledan, Co. Carlton, to Annie Jane eldest daughter of Samuel Jacob, South Crosby, Co. Leeds.
BROWN-MERRILL—Nov. 8th, by the Rev. Jno. Osborne, Francis Brown, farmer, Co. Leeds, to Florinda Merrill, of the same place.

Deaths.

NICHOLS—At Weymouth, on the 16th inst., suddenly from the effects of an accident, Mr. James R. Nichol, aged 38 years.
SNYDER—On Tuesday, the 21st inst., at the residence of his father, Rev. W. H. Snyder, Mahone Bay, N. S., John P. Snyder, formerly of St. John, in the 26th year of his age.

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WALTER R. FINSON,
 Vancleboro', Maine, U.S.

The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicines.

LAURA A. FINSON,
 September, 1882.

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to be sent direct to the Secretary.

THEODORE E. DOWLING,

Secretary.

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

ADVENT.

I.

THANK GOD FOR ADVENT!

Thank God for aught that stops the busy world-
ling in his travail for trifles, and his eager search
for what may bring him happiness in places where
never can it be found! That calls with trumpet
tone to the sleeping, lazy servant who idly passes
the day and shrinks from every task he is not
forced to fulfil! That lays hold of the sinner
rejoicing in his sin and proclaims a day of doom
drawing near, when mountains higher than Hima-
laya will not cover, and rocks of mightier weight
than Gibraltar will not crush! That takes the
heartless pleasure-seekers, endeavouring to stimu-
late the jaded faculties and fevered brain in fresh
scenes of inanity and folly, and whispers in the
dulled ear of the broad way that leadeth to destruc-
tion! Thank God for Advent!

Thank God for a season in which God, speaking
by His Church, summons His chosen to fasting and
prayer; to a close search into motives and prin-
ciples; to a narrow and rigid examination of heart
and life; to a thoughtful meditation on death and
judgment. Thank God for a season which puts
into our mouth and recommends to our heart the
most perfect expressions of human prayer, and the
choicest gems of the Divine Word; which leads us
gently by the hand into green pastures, and brings
us forth beside waters of comfort; which fails not
equally to tell of tempest and storm, of vials of
wrath stored up for the impenitent; and of the
sweet and quiet resting places of the Redeemed of
the Lord. Thank God for Advent!

Thank God for a season which sounds in men's
ears that a day cometh (in what manner or how
soon God alone knows) when the Lord Himself
shall descend from Heaven with a shout, with the
Voice of the Archangel and with the trump of God;
when all that are in the graves shall hear His voice
and shall come forth; they that have done good
unto the Resurrection of Life, and they that have
done evil unto the Resurrection of Damnation.
That will not let us forget, try how we will, that
that day will come suddenly, as a thief in the night;
that warns us expressly to take heed to ourselves
lest it come upon us unawares, because as a snare
shall it come upon all them that dwell on the face
of the whole earth! That gives us merciful assur-
ance at the same time that He who will hereafter
be the judge ceaseth not now to plead with men,
and beseeches them to flee from the wrath to come.
Thank God that at this solemn season the Church
of the living God, at His own bidding, lifteth up
her voice like a trumpet, crieth aloud and spareth
not, and sheweth His people their transgressions.
That year by year, for four weeks before Christmas,
doth she proclaim the Coming of the Son of Man;
bloweth the trumpet in Zion and soundeth an
alarm; that she telleth the inhabitants of the land
that the day of the Lord is coming, that great and
terrible day, in which the earth shall shake, the
heavens shall tremble, the sun and moon shall be
dark, the stars shall withdraw their shining, and the
Lord shall utter His voice!

Thank God for Advent! That His mercy
endureth! That though few live as though they
believed in "the promise of His coming," yet He
"provideth means that His banished may not be
expelled from Him!" Ah! they eat and drink,
they buy and sell, they plant and build, they marry
and are given in marriage, but they hearken not to
His words. To how few is Advent a reality. How
few are they who in secret meditation reflect on the
fulfilment of prophecy, and the certain and plain
carrying out before our eyes of the promises and
threatenings of God! How few make Advent
what it might be to their own souls, a season of
communion with God, of growth in grace, and of
closer drawing near to Jesus' heart. Will ye thank
God for Advent? Will ye make the coming season
a real thing to you, and endeavour, by the help of
God, to let the sound of the Gospel trumpet ring in
your hearts? Will ye, children of the Church, give
good heed to the voice of your loving Mother, as
she warneth every man and teacheth every man?
Will ye listen to the invitation which, in Christ's
dear name, she giveth—"Seek ye the Lord while
He may be found; behold now is the day of salva-
tion." "O LORD RAISE UP THY POWER AND COME
AMONG US, AND WITH GREAT MIGHT SUCCOUR US!"

THANK GOD FOR ADVENT!

TOWN MISSIONS.

It is a fact to be confessed and lamented that the
Ecclesiastical Province of Canada has no Foreign
Mission field. The Church of Christ in this land
is shorn of one of its noblest branches, one of its
surest means of pleading the Divine Blessing, in the
absence of any organization within her for the
spread of the Gospel among the millions of the
Eastern and Southern heathen world. We pray
that God may move the hearts of our people soon
to remove this blot from our record. In the mean-
time, there is yet in our Home Mission work a field
that is sadly neglected. We mean the extension of
the Church among the poor in our cities and centres

of population. In every town we have churches
for the accommodation of the rich and respectable,
but where are the churches for the "basest of the
people"? where is the Gospel preached to the
poor? We make a visit to Montreal, Toronto,
Hamilton. We find many noble buildings erected
to the glory of God—well carpeted, comfortably
pewed and upholstered and well salaried. We do
not say that the Gospel is not preached in these
churches—far be such a statement from us—for we
believe that never since the Reformation has the
Gospel of the Kingdom been more purely, con-
scientiously and truly proclaimed among us than it
is this day; but the Gospel is not preached to the
poor, because the poor are not there.

In the churches of our cities and towns, with so
few exceptions that they may be enumerated on the
fingers of our hands, the poor are conspicuous by
their absence. This is probably the surest reason
that can be found for our neglect of Foreign Mis-
sion claims. So long as our people have not
learned to provide for the spiritual needs of the
poor at home it cannot be thought that they will
have any care for the poor heathen abroad. It is
a fact—it is not necessary to argue the point—that
pew-rented churches, where the fashionable do
always resort, even when ministered to by self-
denying, earnest clergy, will not draw the poor
and rough element of city life within their walls.
On whom, then, rests the responsibility? To whom
may we expect that Christ looks for a remedy for
this scandal, this stumbling-block in the way of His
Kingdom? To the priests of His Church? Partly.
We need more men who, denying themselves the
luxuries of *livings*, will offer themselves for poorly
paid work in the lower quarters of our centres of
population. Yet never in our experience has an
effort been maintained by the rich to provide means
for the establishment of a church building in the
slums of a city, but ministers have been ready with
"Here am I; send me." The work can be done,
the poor can be reached, as surely, and more safely
and permanently, by the Church than by any
organization that mere sectarianism can provide.

The Salvation Army could have no existence had
the Church fulfilled her duty. At the door of the
Church's neglect lies every formidable schism that
has ever permanently rent the Body of Christ. Are,
then, the clergy of the existing churches in our
cities and towns to bear the responsibility of this
great neglect? Assuredly not so, for each parish
priest has now more work in his own congregation
than he can possibly perform as he would wish. It
is to Church people, to the faithful laity, that we
must look in this matter. Sunday after Sunday
congregations of the rich and respectable meet to
enjoy the services of the Lord's House and to pray
in solemn Litany, "That it may please Thee to
bring unto the way of truth all such as have erred
and are deceived." Ezra, the Priest, and Nehemiah,
the faithful Layman, joined together to gather the
poor outcasts of Judah to the service of the sanctu-
ary. Are there no godly, Christ-loving laymen of
influence who will undertake to arouse the charity
of the Church in our cities and towns, who, instead
of spending their means in the encouragement of
rival factions and the establishment of rival Schools
of Divinity, will wait upon the Bishop of the Dio-
cese and say to him: "My lord, if it please you to
set apart a district in the lower part of this city,
among those poor who, it is well known, now never
darken the Church's door, here is a guarantee of—
per year," there would be found many aspirants
among the clergy who would love to spend and
be spent in such noble work, who would accept

the responsibility and for the most meagre of salaries go forth to the duty.

We beseech our Lay readers in every city and town to consider this matter. There lies before them a noble field for the expenditure of their wealth. We have no hesitation in asserting our perfect faith that thus, by God's blessing, would the Gospel of Christ soon be preached and souls in numbers gathered in from the streets and lanes of every city in our blest Dominion.

MR. QAUALES AND THE R. E. C.

WE invite attention to Mr. Quailes' letter in another column. Mr. Q. contributed a number of letters upon the same subject last year to the *Living Church*, of Chicago, and he is in a position to speak with authority. This so-called Reformed Episcopal Church has been guilty of a grave sin—that of adding one more to the many sects which divide Christendom, and has less *raison d'être* than perhaps any other body of Christians. It was begun in efforts to stir up strife in the Church, and it hoped to carry off many of the Church's adherents and also win to itself a large number of Methodists—indeed the whole Methodist Body—in both of which efforts it has signally failed; and now we see from Mr. Quailes' letter what it has come to.

S. P. C. K.

WE draw attention to the very full and splendid assortment of S. P. C. K. publications now to be seen at the Depository in St. John, N. B. The stock is fresh and embraces all the recent additions, and we advise our readers in the Maritime Provinces who may want books for Christmas, if in St. John, to call at J. & A. McMillan's and they will be sure to see something to admire at exceedingly low prices. We regret very much that we cannot speak of the Halifax Depository in the same strain. It has a few good works, but the assortment is small, and no attempt is made to attract the purchaser. It is a matter to our mind of serious moment, and we are surprised to find so little attention paid to it by the Committee or whoever else may have assumed the duty. A good Depository in Halifax would pay well, but for some reason not manifest it does not exist at present; but of the one in St. John we can speak in warmest praise, thanks to Mr. Dowling's exertions and attention.

B. H. M. OF NOVA SCOTIA.

WE have been asked to call the attention of the clergy and laity of the Diocese of Nova Scotia to the needs of the Board of Home Missions. In 1881 the S. P. G. reduced its grant by \$3,500 a year, and this amount (or a part of it for the Church Endowment Fund assumes a part) has to be made up in addition to what has been ordinarily given, so that a large increase in the yearly subscriptions is necessary. Every effort should be put forth by the Church not only to fill vacant parishes but to extend her work, and it depends upon the amount of the people's contributions to the Board how far this can be done.

The clergy should not fail to urge the duty of giving upon their people, as a *religious* duty, not only important for the value of the offering but for the spiritual benefits which will result to the giver. The clergy have been considered, have considered themselves, too much as *beggars* when they have asked for money, but they must instruct their people, first realizing it fully themselves, that there can be no genuine growth in spiritual things until

giving to religious objects becomes a pleasure as well as a duty, and an eagerness is displayed in knowing about and caring for the work of the Church outside the limits of their own Parish.

A NOVEL AND PRAISEWORTHY IDEA.

THE Algoma Mission would not suffer long for want of funds and men if Churchmen generally followed the worthy example set in Yarmouth last week. Mr. and Mrs. J. W. Moody, of that town, celebrated their silver wedding on Friday evening, the 17th inst. A large number of guests were present, including the Rector and his wife, and a most enjoyable evening was spent. The printed invitations requested that no presents be made, but that instead any so disposed might bring contributions to the Algoma Indian Mission. In the front hall of their residence the Moodys placed a silver receiver, in which the offerings were laid. As the funds were to go toward the new steam yacht to be built for the use of the Bishop in his trying journeys, a miniature steamer was also placed on the table, and a flag floated from the masthead with the word "Algoma" upon it. At the close of the evening the contributions were counted, and exceeded \$70.00. There's a great deal of nonsense connected with the fashionable observance of marriage anniversaries and other commemorative days, and the thoughtfulness and loyal attachment of our Yarmouth friends to the interests of their Church deserve special notice. May they spend many happy annual gatherings, and may others follow their example and do likewise.

THE BISHOP OF ALGOMA desires to make grateful acknowledgment of the following contributions to the "Steam Yacht Fund" from friends in Chicago: Mrs. Smith, \$1.50; Mrs. Morris, \$5; Madame Masurier, \$10; G. Ward, Esq., \$10; J. B. Campbell, Esq., \$10; A. F. Seeberger, Esq., \$25; Mrs. H. O. Stone, \$25; D. E. Libley, Esq., \$25; E. Forman, Esq., \$25; C. B. Blair, Esq., \$50; A. E. Goodrich, Esq., \$50; J. W. Doane, Esq., \$100; G. L. Raymond, Esq., \$100; Robert Warren, Esq., \$100; J. H. Dwight, Esq., \$100; also for Garden River Church—Mrs. Cleveland, \$1.

THE GIRLS' FRIENDLY SOCIETY.

WE are very glad to learn that Branches of the Girls' Friendly Society are about being established in Canada. In this age, when societies are so numerous, many of them indirectly doing an injury to the Church of God, it is well that Guilds, Friendly Societies, etc., should be organized if possible in every Parish. We spend too much time and money supporting institutions of no direct benefit to the Christian Church—the Institution of Divine origin intended to improve the mental, social, and, above all, moral condition of men. Our Romanist brethren, wise in this respect, concentrate their forces, making all their societies tend to build up their religious system. The Girls' Friendly Society has become, during the seven years of its existence, a most powerful aid to the Church in England, and is rapidly extending its influence to the Colonies. We publish below extracts from a letter we have recently noticed in an English publication:—

"The Girls' Friendly Society which has spread so rapidly in England is desirous of being able to follow its members when they leave their native country for foreign lands, with the same sympathy and friendly protection which has proved to many such an untold blessing at home. It is well known that our members are daily swelling the tide of

immigration which sets towards the colonies, and this is not wonderful considering that we have already enrolled about 60,000 girls and young women in this country. Our Association number about 17,000, our Branches 600, presided over by 29 Diocesan Councils and a Central Council, to which every Diocese sends a representative three times a year. The number enrolled in our Society is very large and is constantly increasing, but we are really far more deeply concerned for the stability of our foundation than for the size of our superstructure. The central or fundamental rules on which our Society is based represent not mere rules but living principles. 1st, The bond of Church union and the advantage of Church organization; 2nd, The principles of self help and mutual help; 3rd, The value of an unblemished character, the raising of the moral tone of womanhood.

If this letter should meet the eye of any who have friends in the colonies, I would urge them to make known our Society, but also to represent that should any Christian-hearted and friendly people desire at any time to start a Girls' Friendly Society abroad, they would do the most lasting good by building on the same foundation which has proved so successful in England; and further that if they do not take our Central Rules as a model, we would earnestly beg them, of their courtesy, not to take our name. When our girls go abroad or out to the colonies, we should like them to find wherever they go a Girls' Friendly Society with the same distinctive rules as in their old home, and we shall most gladly communicate with any who are willing to follow those rules and seek in every way to draw as closely as the great distance will permit the friendly links between us. *In Canada we are specially anxious to see a G. F. S. founded in connection with the parent Society.* There are already sister societies in New South Wales, South Australia, and Victoria, in Capetown, and in America, founded for the most part on the same rules, but *we have none as yet in Canada.*

May I mention two points in conclusion, first, that the G. F. S. is in the truest sense of the word a *Church Society*, and secondly that it is *not* a society for servants only, it is open to all working girls who are eligible under its rules, whether in the shop, the factory, or at home; we welcome all, not only that we may help them, but that they may help us and help each other."

Correspondence.

REFORMED EPISCOPAL CHURCH SO CALLED.—LETTER FROM MR. QAUAILE OF OTTAWA.

[To the Editor of the Church Guardian.]

DEAR SIR,—Has the end come at last, I mean the end of the Reformed Episcopal Church so-called? Has the thing that ushered itself in with a flourish of trumpets a few short years ago as the Reformer of the Church and reviser of the Prayer-Book collapsed? Has the ship been cut from its anchor and let go adrift? These questions have suggested themselves with more than ordinary interest on the minds of all denominations of this city at the present moment owing to the new departure which the R. E. has very recently taken in Ottawa. A Chicago sensational preacher calling himself Dr. Cooper has been for the last six months supplying the place of Dr. Wilson, the regular pastor, who is indisposed at his home in Florida. Doubtless yourself and some readers of your excellent paper may remember that this man Cooper led the split at the last meeting of the R. E. Council against a motion made by Mr. Marshall B. Smith declaring the doctrine of the eternal punishment of the wicked a dogma of the Church. After that the same clergyman moved that uniformity of doctrinal teaching by the clergy be made compulsory. At this Mr. Cooper became enraged and threatened to leave the Communion altogether if it was carried. The *New York World* in its report of the proceedings says that Mr. Mason Gallagher seeing that a split was imminent tried, but in vain, to bring about a compromise; the result was Mr. Smith and every minister of standing left the R. E. C. and joined other denominations that will neither admit nor tolerate Coopers.

It is hardly necessary for me to tell you, dear sir, that the eternal punishment of the wicked is

more often and more prominently brought before us in the sacred volume than that Jesus Christ came into the world to save sinners; neither is it necessary for me to tell you that any organization calling itself Christian that permits its ministers individually to teach and preach anything that his morally diseased brain may conceive is a nuisance that no Christian community should tolerate for a single day. But you will see by going through Mr. Cooper's two sensational harangues published in the *Free Press* of this city, that the R. E. C. does permit and tolerate the nuisance. "The profane and old wives' fables" entitled the "Problems of the future state" that this misguided man has been giving out for the last three months are calculated to dishonour God (as I have written to him), and bring the Christian religion into contempt, and that too in language as coarse as it is vulgar. It will make you smile doubtless, Mr. Editor, when I tell you I protested against listening to such trash, and got for answer, to say nothing about it as he was not responsible for his utterances. What do you think of that from a Reformed Church that has been up to this moment taking our money under the false pretence of giving us a purely Scriptural Church in return for it. I only regret that the same seducing spirit that led him to publish the two sensational harangues which I send you with this letter did not lead Mr. Cooper to do likewise with his other three, which were even more calculated to encourage infidelity and immorality than they. It would be a waste of time and an unjustifiable encroachment on your valuable space to criticise at any length this man's sensational twaddle, but you will permit me in closing one quotation as a sample: For the old wives' fable that hell is in the mind, he brings Milton's *Paradise Lost*, book, chapter and verse, for his proof.

That this new departure which the thing has taken will have a wholesome effect I feel convinced. No Christian man or woman will have anything to do with it, and to those who, like myself, have been imposed upon it will be a lesson for life.

Yours,

ROBERT QUAIL.

Ottawa, Nov. 18th, 1882.

"TAKE, AND EAT THIS."

(To the Editor of the Church Guardian.)

SIR,—Has not *take* a larger meaning than receive? If not, *take* is useless. Should there not be a taking? Would the placing of the consecrated element by the priest in the mouth of the communicant (as in the Greek Church) be correct in the Church of England?

"Take the *Eucharist* in the palm of the right hand, crossed over the left."—CHURCH GUARDIAN, 8 Nov. 1882, (28.)

Does the CHURCH GUARDIAN hold that the *Body* is alone essential? What authority have you for this teaching? and for *palm of the hand*?

E.

COMMUNION VESSELS.

(To the Editor of the Church Guardian.)

SIR,—Most of the clergy in Canada, probably, received a circular lately from the Rev. J. E. Wildman, Wallingford, Conn., concerning a neat, but not costly, set of vessels, suitable to administrations of the Holy Communion to the sick. Knowing the difficulty many country Church Wardens and others are in when desirous of purchasing or presenting a new set of vessels to their respective churches of proper shape and size, I wrote to the Rev. Mr. Wildman to ascertain whether a set similar in design, but larger in size, fit for public use, could be had. I received a reply in the affirmative. Sampson, Hall & Co., manufacturers of the set mentioned in the circular, make a larger size for \$7.50—in quality and design same as the other. They would run moulds for a more ornate and correct design if the demand therefor would warrant them. In the meanwhile, as in many of our country parishes the style, in vogue among, and suitable to Presbyterian and Congregational usage, prevails largely, would it not be a good opportunity for the clergy concerned to make a move in the matter, and influence some

one to present a new set of correct design as a Christmas offering to Almighty God and for use to His Honor in the Church where they worship? I don't think we have had such a chance before. I know that a clergyman or any Churchman may visit the chief stores of Montreal where silverware is sold and he will hardly find anything like the above, either as to design or price.

WM. ROSS BROWN,
Diocese Montreal.

DIocese OF FREDERICTON.

[Continued from page 2.]

Afternoon Session.—Wednesday.

Papers were read on the "Spiritual Life," by the Rev. P. J. Filleul on "The true ideal of it," and by Rev. J. Padfield on "Helps and hindrances to it."

The Rev. Canon Maynard felt that the "Spiritual Life" was a sacred subject, and that one who spoke of it should have attained to some good measure of it. Yet with all humility he would say a few words about it. The spiritual life meant *union with God*, and that union for man could not be complete till Christ came into the world. He said "I am come that they might have life." There was indeed spiritual life before the Saviour came, but the Holy Spirit had not descended in His fulness on the Church until the day of Pentecost. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Since then the Holy Ghost is as the *soul* in the Body of Christ, which is the Church. We are grafted into this Body by the Holy Ghost in Baptism, and so the Holy Ghost is in us, as members of Christ's Body. When our Lord was in the house at Bethany a presence was *there* which was *nowhere else*. But the Holy Spirit is *everywhere* in the Church.—*everywhere* in the Kingdom of Christ. He is not a mere influence or idea, but a divine *Person*. He wills our *individual* salvation,—but also our *corporate* salvation, as the members of Christ's Body, the subjects of His Kingdom. We need to be *daily renewed* by that Holy Spirit. When we fall we need to be converted by His influence. He does not leave us till *driven out* by wilful and deliberate opposition, for He is God. But the spiritual life within us ought to be continually *increasing*. It cannot indeed be *perfected* in this world. When this life is ended that perfecting will *go on* in another state, in the abode of departed spirits, though not by any purgatorial pain. That perfecting will not be completed till the Resurrection;—nay, even then, who shall venture to say where our perfecting shall end?

But the practical question for us now is this,—How can we have this spiritual life increased and developed for ourselves and for those committed to our care? Ample provision is made for it by our own grand old Branch of the Church Catholic. First, by *daily prayer*. Let the Church bell ring to prayer day by day, and the world will be helped, the parish will be helped, even though but few attend. Second, by *weekly celebration* of the Holy Eucharist. Who can tell how great the blessing if, week by week, all over the land, we thus joined with our Divine Redeemer in pleading before His Father the merits of His atoning sacrifice. Third, *Confession of our sins*. Not according to the formal and compulsory method of the Church of Rome, but as provided for in our own Prayer Book. Many go to Holy Communion with conscience troubling them, saying to themselves, I ought not to go, but I *will* go. And so, too often, much of the comfort and help of Holy Communion is lost. How much benefit would such persons find from the ministry of reconciliation which the Church provides for them!

The Metropolitan suggested that in considering such a subject as this, and after such wise and solemn words as we had just heard, there should be no applause. He spoke of the wisdom of having this meeting for the clergy only, that we might all freely speak out to each other all that was in our hearts. As to *daily prayer*, he thought that it was often possible even in country places, though but two or three might be got together. As to *weekly Communion*, where men have three or four Churches to serve, they might have Holy Communion

at each Morning Service, and so have it in the mission every week. The practice as to both has advanced rapidly of late, and mutual intercessions and prayers for the sick and sorrowful doubtless brought blessings far beyond our knowledge. As to *Confession*, he must candidly say that he did not feel himself to have attained that measure of ability in *deciding questions of conscience* which would warrant him in undertaking any systematic and habitual direction of individual souls, though he was always ready and glad to give all the help and guidance he could to any who asked from him. He was inclined to think that in the Church of Rome confession very often became a mere form; large numbers being confessed in a very short time. He did not doubt, however, that R. C. priests had occasionally been useful in directing consciences, and especially in leading those who had been dishonest to make restitution. The whole question, however, was a very difficult and a very important one, and needed to be weighed and considered with the utmost care from every point of view. He deprecated especially the idea of young and inexperienced clergymen hastily undertaking that for which they were not duly qualified.

BOOK NOTICES, &c.

HOME LIFE IN THE BIBLE. By Henrietta Lee Palmer, author of the "Stratford Gallery." Boston: James R. Osgood & Co.

This work is a most interesting and attractive one, excellent in style, and showing faithful and diligent research on the part of the author. It touches upon every phase of home life with which the Bible makes us acquainted, describing and illustrating it in such a manner as to bring it most vividly before us. The customs and usages in the domestic life of the Hebrews, as well as the Eastern nations with whom they were connected, are clearly and excellently portrayed, and the very numerous illustrations greatly add to the value of the work, which we believe cannot fail to attain a wide circulation. The whole appearance of the book does great credit to its publishers, being beautifully bound, and admirably printed on excellent paper.

MISS DEWBERRY'S SCHOLARS, AND WHAT THEY DID, by Mrs. Margaret Sangster. New York: Thomas Whitaker, 2 and 3 Bible House.

This pretty story by a well known writer of tales for the young is sure to become a favorite. It is bright, amusing and wholesome, and of such an attractive appearance as makes it especially suited for a gift-book at the approaching Christmas season.

OUR LITTLE ONES. The Russell Publishing Company 36 Bromfield Street, Boston.

This welcome little magazine comes to us this month looking as attractive as ever. It is now in its fourth year, and the admirable manner in which it is kept up, both as regards illustrations and stories, deserves the highest praise. No household where there are children should be without it.

The Publishers, E. & J. B. Young & Co., have sent us the *Living Church Annual* for 1883, a book of nearly 300 pages, filled with almost every kind of useful information and valuable statistics, not only about the Church in the United States, but of the Church universal the world over. There is so much to praise in the work that we have no disposition to search for faults, even should they exist, although, indeed, a pretty careful examination of its contents has failed to discover any. To point out all its good features would fill columns, and so we prefer, instead, advising the Clergy of Canada to send to the nearest bookstore for a copy, for a book of reference it will be invaluable, and the price is only thirty cents.

The Agent of "Picturesque Canada" tells us that he intends delivering the work *first* in Halifax, and afterwards proceeding to deliver to country subscribers; and has asked us to make this known, in order that the country subscribers may be made aware that he will soon be with them.

The Homiletic Monthly for November has been received, and is full of interest and instruction to clergymen and other students of Scripture. FUNN & WAGNALLS, 10 and 12 Dey Street, New York.

Family Department.

ADVENT.

HARK the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

He comes the prisoners to release,
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

He comes the broken heart to bind,
The bleeding souls to cure,
And with the treasures of His grace,
To bless the humble poor.

Our glad Hosannas, Prince of Peace,
Thy welcome shall proclaim,
And Heaven's eternal arches ring
With Thy beloved name.

—DR. DODDRIDGE.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

On the morning following his stroll with Percy in the 'Lime Walk,' John had left Oxford by the earliest train, and had reached Longmoor before sunset. Never had his noble old home welcomed him, he thought, in greater beauty. The trees in the park were still clothed with russet foliage, on which the setting sun cast a warm and yet tender light; a tame doe trotted gently up to him as he entered the avenue as if to bid him welcome. How sweetly home-like it all was to the young heir of this fair domain. Filled with emotions that were half pleasurable, half sad, he paused to look around him before proceeding to the hall. He had not sent word of his arrival, which he had indeed but determined upon the previous day, and was therefore not expected, and he had preferred walking from the station, which was but a couple of miles distant. Here in the avenue he stood for a while lost in thought; he had taken off his hat to let the home breeze blow upon his forehead. It was a broad, thoughtful forehead and a noble, though not strictly a handsome face; a most unexpected vision to Sybil Barrington, as she, at that moment, entered the avenue from the side of the park which she had traversed on her way from the Rectory to Carruthers Hall.

Surprise made her stand silent for an instant, and then, with a little eager cry of "O John, can it really be you!" she held out both hands to him. A deep flush of sudden joy over-spread John's face as he grasped the little hands in his. "Sybil" was all he said, but the gladness was unmistakable; and somehow Sybil realized more fully than she had ever done before that she held a large place in the heart of John Carruthers. Her colour deepened also as they stood thus for a moment hand in hand, and John felt with a swift thrill of delight that his coming had brought the brightness to the beautiful honest eyes and the face which to him was fairer than any on earth. They turned towards the hall together, and many anxious questions were put by each to the other. "I am so glad you have come," said Sybil; "your father has not seemed at all himself of late; O, it will do them both so much good to see you. Dear Nell has been wonderfully well, for her, and tries so hard to cheer him. Indeed, John, she is more an angel than a common mortal." "Yes," said John, with a smile and a sigh, "she has always seemed to me, as far back as I can remember, as though she were all ready for another world and only held here by her love for us."

"And Percy was well, quite well, you said," said Sybil presently; "dear fellow! how I long for Christmas—and, by the bye, John, I hope you will see Mr. Ray while you are here. I have not written half enough about him." "I have but to-morrow

to stay," replied John, "but I must see him if possible. I was more than glad for all our sakes that you were fortunate enough to get him and that the governor gets on with him so well." "You will soon see for yourself how easy it is to do that," rejoined Sybil; "one feels confidence, perfect confidence, in him; trouble of any kind would bind him to you. Yes, we were fortunate indeed. And is not Percy glad? Naughty boy, his letters are so short, he does not half answer mine, but then he has to work so hard." "Of course he is glad," said John, passing over the last part of Sybil's remark; "he must feel, as we all do, about seeing your father's work continue to prosper. The people have thoroughly taken to him, Nell writes me." "Yes indeed, and even the Coomb people, whom dear father never could do much with, seem to be friends with him, but then, you know, what his work in L. was; he has had so much experience among the most hardened." "True, and I thought it might have unfitted him for work of another kind; however, Nell herself and the governor seem to take no less kindly to him."

Arrived at the Hall, Sybil proposed to go in first and break the news of his son's arrival to the Squire. "It might not be well to startle him," she said softly, as with a gesture of her hand she bade John remain in the portico until she called him. "Dennis would be sure to exclaim at sight of his young master, and the library, where the Squire was wont to sit, was within hearing. No need for Sybil to enquire whether Miss Carruthers was visible: the servants at the Hall recognized her as almost a member of the family, and loved her one and all. With a smile and a kindly word of greeting, Sybil glided past the old butler into the library, where the Squire sat in an easy chair drawn up beside a cheery fire; opposite him Nellie's couch had been placed, and Sybil could hear her friend's low, clear voice reading to her father. The well-known tap at the door made her look up, and she welcomed Sybil with one of her bright smiles. "We've been looking for you all day," she said; "father has been feeling a little dull and wanted you as usual. Do you know, Sybil, I am almost tempted to be jealous now and then," she continued, while Sybil went over to shake hands with her old friend. "Only it would not answer to quarrel with you. What makes you look so bright this evening? You know I understand all about faces, and yours has news in it—pleasant news; what is it, Sybilla, wise woman—what do you bring?" "What would you like best to hear?" answered Sybil, looking at the Squire as she spoke; "supposing I brought you news of John? what would you give me, Squire, if I told you that John was coming down to see you?" Mr. Carruthers' face, which of late had grown older and somewhat pinched, brightened with a look of expectation. "I should call you our carrier-dove, the bringer of good tidings," said the old gentleman. "And do you know papa," said Nellie, between whom and Sybil a subtle Freemasonry of signs had passed, "I should not wonder if this sly girl had actually brought him with her and had hidden him somewhere outside." "What! is my dear boy really here!" exclaimed the Squire, rising from his seat. "Yes, sir, he really is; I can produce him at a moment's notice, but I thought I would not let him come in when you were quite unprepared to see him." Then Sybil ran out and, while Dennis stood wondering, returned with John.

Sybil had intended returning home in the twilight, but Nellie insisted now on her remaining. John would walk home with her in the evening and give Mrs. Barrington Percy's messages. It was an evening long remembered. Sybil did not ask herself the reason of the happiness which for the first time since her father's death stirred in her heart, while to John his own feelings had long been clear. There would have been no drawback to the happiness of being again in Sybil's society had it not been that the change in his father's health was, after these few months' absence, painfully apparent to the son, to whom he was inexpressibly dear.

(To be Continued.)

AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee life—the Lord is at hand.

THOUGHTS FOR FIRST SUNDAY IN ADVENT.

XXVI.

"And that knowing the time, that now it is high time to awake out of sleep."

The Church's year has opened. She blows the trumpet in Sion, proclaiming the solemn time which has begun, the time of preparation. She sends the note of warning through the world. "The night is far spent," she cries—"The day is at hand." Already the Day Spring from on High begins to kindle the East with the promise of His coming. "Behold the Bridegroom cometh." Let us put on the armour of His children, the armour of Light, and go forth to meet Him. He comes to us first as a little child, a little helpless babe, yet One to whom we are to do lowliest homage, One at whose coming we are to rejoice with joy unspeakable, for this is He whom the Prophets foretold, this is He of whom men of God in all ages longed for with an infinite longing, seeing Him afar off with the eye of Faith. We are to make ready the guest chamber of our hearts to receive this wondrous babe. It must be cleansed of sin, and garnished with Faith and Love, that when he comes, he may be fitly cradled there. The time of Advent is given us for this.—And it is given us for something more than this, for there is coming a time when He whom we look for will come in another guise—not as a helpless babe whom we can infold, as it were, with our human affections, while at the same time we wonder and adore—but as an infinitely dreadful Judge, before whose face the mountains will flee away, and the earth tremble at the look of Him. Before whose face the unprepared will stand speechless, and will be consumed by the Brightness of His Presence!

The Love and the Severity of God! The Love that brought Him down from the Heaven of Heavens to take upon Him the form of a servant, to be born in the likeness of men, that He might raise men to His Own Likeness—the Love that even now is waiting, it may be, one year more, to see whether, even yet, we may not bring forth fruit to His Glory! The Severity of God.—Justice no longer tempered by compassion, but come as a consuming fire to destroy the adversaries of God. To think of these two Comings day by day—to dwell upon them in humble Faith, is the work for Advent. And if the first Coming fill our hearts with thankful gladness—with adoring love responding to that which "first loved us," then we shall learn to rejoice with great joy, at the thought of that Second Coming, and in the perfect love which casteth out fear, shall pray "Thy Kingdom Come."

SUNDAY SCHOOL LESSONS.

37. Show that there is no inconsistency between salvation by faith and spiritual blessings by Holy Baptism. Rom. iv. 5, taken with Rom. vi. 1-4; Gal. iii. 26, 27.

38. What is meant by "faith," in this passage from Galatians?

39. In the Apostles' days, what faith was required in order to receive the blessings given in Holy Baptism? Acts viii. 37.

40. Show how the Church carries this out in her practice.

41. Give some commands concerning Holy Baptism which include infants. St. Matt. xxviii. 19; Acts ii. 38, 39.

42. Give probable instances of infant baptism. Acts xvi. 15, 33; 1 Cor. i. 16.

43. What is the legitimate inference from such passages as Eph. vi. 1; and Col. ii. 12 compared with iii. 20.

44. Answer the objection that infants cannot receive blessings in Holy Baptism because of their unconsciousness of such reception.

45. Mention two Jewish customs, one having reference to Jewish children and the other to proselytes from heathenism, both of which are in favour of infant baptism; and elaborate these customs into arguments.

46. Show, from two instances, that these who demand express statements from Scripture commanding the baptism of infants, do themselves things which the Scriptures do not command.

AMEN.

There is something very full of awe in the thought of the soul alone face to face with God. It is this which gives to private prayer its peculiar character and blessedness. It is an intensely personal and individual act. There are none others to kindle the soul's fervour with the fire of sympathy; but there are also none others to withdraw its thoughts from the one awe-inspiring consciousness of being in the very presence of God.

Private Prayer has the seal of the special commendation of our Lord Jesus Christ. "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret."

See how the secrecy of the act is enforced. See how every least possibility of the hypocrite's display is shut out. Even God Himself is spoken of as "in secret," as though in the privacy of the shut chamber God drew nigh to the praying soul. There can be nothing there done to be seen, or spoken to be heard, of men.

So the private prayer has more than other prayers a character and sense of deep living reality. It may be formal. It may be dull and cold and lifeless. But it cannot well be hypocrisy. Think of the soul, and think of God. The soul—God hath made it, and hath endowed it with deathless life. It is as immortal as God. It must live for ever. It cannot perish and come to an end. Strangely mysteriously linked with this perishable frame, it is nevertheless created for eternity.

And it meets its God in the secret place of prayer. We do not, of course, mean that God is really more truly present there than He is everywhere. But we must speak as men speak; as the Bible, for the sake of man's infirmity and ignorance, is pleased to speak. There God is pleased to listen to the soul that prays. There He will have His creature realize His presence and His listening ear.—*Selected.*

WHAT GOD REQUIRES.

God's service requires the best that we are or can be. There is a strong feeling that almost any life, with a prevailing tone of goodness, meets the divine demand, but that the world requires talent and force of character in order to success. Blessed be the grace that accepts the humblest and gives to every one who feels the heart beats of divine love power to become a child of God! But let it be understood that God asks for and the Christian life demands the best for Him. No intellect overtops the claims of God, or is too great for His work. There is the grandest range for the loftiest powers in the themes of the gospel. There is full scope for the most intense energy in the divine service. There is the most urgent demand for active work in making known and enforcing principles of truth and righteousness. The world does not ask for unbelief, but for a faith clear and strong, that will lift it up out of its dismal depths and bind it firmly to the throne of God. God asks for manliness, a character and life like Christ's, strong in right and holy in truth. All this does God seek, all this does the world need, all this does our own spiritual well-being require—the best we have or can be or do. In rendering it we will be blessed and a blessing.

STOP BEFORE YOU BEGIN.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin," has saved many a boy from ruin.

When quite a young lad I came very near losing my own life and that of my mother by the horse running violently down a steep hill and over a dilapidated bridge at its feet.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream beneath and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time hold in your horse before he starts."

How many young men would have been saved if early in life they had said, when invited to take the first step in wrong-doing:

"No, I thank you."

If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking saloon, "No, I thank you," he would not to-day be the inmate of an inebriate asylum.

If James, a clerk in another store, when invited to spend his next Sunday on a steamboat excursion, had said, "No, I thank you," he would to-day have been perhaps an honored officer in the Church instead of occupying a cell in the State Prison.

Had William, when at school, said when his comrade suggested to him that he write his own excuse for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong-doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil in whatever form he may suggest wrong-doing to us is one sure means of success in life. Tampering with evil is always dangerous.

"Avoid the beginnings of evil" is an excellent motto for every boy starting out in life.

Oh, how many young men have endeavored, when half-way down the hill of wrong-doing, to stop, but have not been able! Their own passions, appetites, lusts and bad habits had driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down the hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and, and in your old age, glory crowned, you will thank me for this advice.—*Golden Days.*

SARAH'S MISSIONARY CAT.

"There's one thing in which I am just truly glad," she said to the cat, as she lifted her by the fore-paws and rocked back and forth in the library. "Nobody wants you; my dear old cat. They are giving away their things, and selling them, and making money with them for the missionaries; but nobody will buy my cat. Flora has sold every one of her chickens, I don't see how she could do it. And Trudie Burne won't eat a single egg, because she wants to sell them for missionary money; and her brother Tom sells his strawberries, and Fannie raises little bits of cucumbers and sells them. And it seems as though there wasn't anything to keep and have a good time with, only my dear cat. I don't know how I am going to make my missionary money; I must find some way; but I'm just as glad as I can be that there is nothing that can possibly be done with you, only just to play with you."

Alas for poor little Sarah! The very next day she went with mamma to call on Mrs. Colonel Bates; and while she sat in the front parlor, in an elegant chair that was high and slippery, and waited for Mrs. Colonel to come, who should come puffing into a back parlor, where a man was waiting to see him, but the old Colonel himself.

"I declare I would give five dollars for a good mouser! Such times as we have with mice around these premises! That's the way with an old place. Old family residences are humbugs!"

"Five dollars for a good mouser?" Mrs. Colonel came soon, and she and mamma talked and talked about a number of subjects which at another time would have pleased little Sarah. Just then her heart was too full of that one sentence to attend to anything else. "Five dollars for a good mouser?" And there was no hope of Colonel Bates giving that five dollars or any other to the missionary cause, on his own account.

There was not in all the town a better mouser than Tabby, and little Sarah knew it. And five whole dollars! It made her heart beat fast, and the tears come in her eyes. It took her two days to decide the matter, during which time she had so little appetite and moped around so sadly that her mother feared she was coming down with the measles.

One morning little Sarah knew, by the way her heart beat while she was dressing, that she

had decided. Tabby was to be put in the willow basket and taken to Colonel Bates', by her own sad little self. She hurried now; she wanted no chance to change her mind. Swiftly her little feet flew over the ground, and she was at Colonel's just as that gentleman was going through the hall on his way to breakfast. He opened the door for her himself.

"If you please sir," said little Sarah, holding up the basket and speaking very fast, "I have brought Tabby; she is a good mouser, and I know the missionaries ought to have the five dollars; but I love her very much, and would you please hurry and give it to me so I won't hear her mew again?"

"What! what! what!" sputtered Colonel Bates. "What have we here? Who are you, and what am I to give you?"

"The five dollars, if you please. You said you would, you know, for a good mouser, and Tabby is the best one that ever was, my mamma says so. And the missionaries, you know, need the money; the heathen people do, and I mustn't be selfish and keep Tabby. Will you please be very good to her?" And a great tear, hot from little Sarah's blue eyes, splashed on the Colonel's hand.

"Bless my body!" he said, and stood dazed for a moment. Then he threw back his great head and laughed so loud that little Sarah was amazed; then he took out his pocket-book.

"So I promised five dollars for a mouser did I? Who told you?"

"Nobody did, sir. I heard you say it the other day when you talked with a man."

"Just so, my tongue is always getting me into scrapes. Well, here goes! Colonel Bates is a man who always keeps his word. Here's your five dollars, and if it doesn't do the heathen good, it ought to for your sake."

Now, as all this happened only last week, of course I can't tell you how Tabby behaved, nor what the effect of her society was on Colonel Bates, nor what the children of the Mission Band said when little Sarah brought her five dollars.—*The Pansy.*

At a town in South Carolina, where the Bishop stopped on one of his pastoral visits, the Church had been ruined in the late war, and was still dilapidated and unused. The ladies of the parish had been anxious to restore and reinstate it, but as yet were entirely without means. On the Bishop's annual visit, however, he was deeply affected, and could not relate it afterward without tears, to find what these ladies had in the meantime done. It was to reclaim a piece of waste land, breaking it up and digging it themselves, then, with their own hands, planting it with cotton-seed, taking care of it personally during all its growth, and finally gathering the cotton themselves, making it into bales and selling it. With these proceeds, they restored their little Church, and had its services commenced again.

This world is full of worry and anxiety. Heavy care rusts one out in a few years. Young men under heavy business pressure become grey before their time. They break down in the prime of manhood, because of the cares and burdens which they are not able to bear. "Be anxious for nothing," says the blessed book which reveals the Saviour to us. "Cast your burdens upon the Lord, who careth for you," ought to be remembered and never forgotten by those who put their trust in Him. Here are wisdom, sunshine, hope and sweet peace, such as the world has never known. The Lord will not forsake His children.

If people who are so fond of grumbling would work more and criticize less they would feel all the better and the work of the Church would be helped along. There is too much grumbling and too little working among a class of people who could make themselves very useful. Ministers grow discouraged when they find where they should have had support and sympathy nothing but complaint and indifference. Let people who feel that the work is not progressing as they think it ought to progress, or is not being done in the way it ought to be done, put their shoulder to the wheel and lend a helping hand, and they will have no time for fault-finding.