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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. 24.]

HALIFAX.

WEDNESDAY, OCTOBER 11, 1882. WINNIPEG.

[One Dollar and a Half a Year.

## THE "DESTRUCTIVE CRITICISM."

The effort of "Destructive Criticism" has been to eliminate from the Sacred Record, that without which it is no record, and has no sanctity—viz. its accuracy and trustworthiness. And has it not succeeded to its own satisfaction, in proving the narratives of the Creation and the Fall to be Fables; the Pentateuch for the most part to have been a composition of Babylonian scribes; that Moses is an ideal personage made up of himself, Ezekiel, Ezra, and others; that Abraham, Isaac, and Ruth, not to mention others, are myths? that David did not fight Goliath, that Elijah is a legendary character, and that Isaiah is not one man but two.

Surely this is "destructive" enough. Yes; but, unfortunately for the critics, it is "destructive" only on paper; and reminds us of that famous despatch in which the battle and the victory were described with the greatest circumstantiality, but which ought to have been sent from the opposite camp after the event.

The truth of Scripture has been "destroyed," according to the critics, hundreds and thousands of times; but it still lives nevertheless, and the only signs of "destruction" are those which are apparent in the enemy's ranks. The Word of God remains intact, and exerts its vitalising influence over millions.

But where are the various Schools which could only live out their little day by attacking it? Verily, the ablest defenders of Holy Writ have not done it half the service against its enemies that those enemies have themselves accomplished. Where are Feuerbach, Baur, Strauss, and their theories, by each of which Christianity was threatened with a speedy dissolution? As *The Spectator* wisely said the other day, "like revolutions generally, the critical revolution is busily engaged in devouring its own children. Already those who were in the van a dozen years ago are superseded and out of date. Such names as Ewald, Schrader, and Dillman have become the Girondins of a new advance which has found its Robespierre in Wellhausen."

The passion of these critics for destruction, not being gratified by impossible assaults on religion, has at length found fitting occupation in the annihilation of their parents, grandparents, and near relations. Professor Wellhausen's turn will come next, and the forthcoming critical school will show him and his wild theories the same mercy that he has shown to his predecessors.

What is the proper attitude of the Church towards the "destructive criticism?" Three courses are open: to make friends with it; to attack it; and to leave it alone.

To make friends with it, will be to repeat the old mistake of "liberal" theologians all the world over. The concessions required at the outset logically involve the concession of everything distinctive in Supernatural Religion. The Britons conceded Kent to the Saxons. It was only a little strip of territory; what was left was ample for all British requirements. But we know the rest.

To attack it, as we have seen, is perfectly superfluous. It will destroy itself if left alone; and this latter is the course we advocate. It can only thrive through notoriety. Let the Church look to its own "lamps, pitchers, and trumpets," and maintain its unshaken confidence in the Rock of Ages

on which it rests, and remember Who it was Who said, "Whosoever falleth on this rock shall be broken, but on whomsoever it shall fall it will grind him to powder," and think how many times this prophecy has been fulfilled.—*Selected.*

## COVENANTS AND GRACE FOR INFANTS.

"The consent and custom of all nations, the theories of the profoundest authors on the constitution of human society, concur in the affirmation, that infants, as soon as born, are capable of becoming parties to a Civil Contract.

The Divinely prescribed usage of the Jewish Church, the entire consent of the Christian Church, and with but few exceptions all professing Christians from the time of the Apostles to the present, concur, not only in recognizing infants as capable of a covenant relation, but of formally sealing and satisfying that covenant." (*Rev. Saml. Seabury, D.D.*)

"Infants are made members of both the Family and State, without their knowledge or consent; and are bound to obey the laws of both. It is the practice of mankind in both these Societies to act for children, promise for them, and train them as they think proper. Now, if God has so constituted these two Divine Societies, we may infer, as to the third Society of God's appointment, the Church, that Infants become members of it also, without their knowledge and consent." (*Mrs. D. C. Weston, "Catechism on the Church,"* Less. xxiv.)

"Of such is the kingdom of God." (St. Luke xviii. 16.)

"Of these, *i. e.*, little children, is My (Christ's) kingdom here on earth." (*Rev. Dr. S. Fuller, "Loutrou,"* p. 80.)

"We find, in St. Matt. xix. 13, the first foundation of Christian Baptism, in the giving a spiritual gift to Infants.

"They did not bring little children to our Saviour to be cured of any disease, but to receive a spiritual blessing, which they believed would result from His putting His hands on them with prayer. This was taught them by the ancient custom of laying on of hands." (*Rev. C. H. Hall, D.D. "Notes on the Gospels,"* I. 217.)

"Infants are part of the Church of God; they are the sheep of Christ and belong to His flock. Why should they not bear the mark of Christ? They have the promise of salvation, why should they not receive the seal whereby it is confirmed unto them." (*Bishop Jewell Works II. 1105.*)

"The habit of faith which afterwards doth come with years is but a farther building up of the same edifice, the first foundation of which was laid by the Sacrament of Baptism. . . . Till we come to actual belief, the very Sacrament of faith is a shield as strong, as after this the faith of the Sacrament against all contending powers. . . . If, without any fear or scruple we may account them and term them believers, only for their outward profession's sake, which inwardly are farther from faith than infants, why not infants much more at the time of their solemn initiation by Baptism the Sacrament of faith, whereunto they not only conceive nothing opposite, but have also that grace given them, which is the first and most effectual cause out of which our belief groweth?" (*Hooker, Book V. ch. lxxv. Quoted from Augustine.*)

"As a learner, whose name is simply enrolled is

called a pupil, a scholar before he commences to learn; so in the case of a Disciple, whoever is set apart, and instituted into the School of Christ, is called a Disciple from his Baptism. (*Hodges, 198.*)

"Some say that Baptism cannot be salutary to Infants, who cannot make the answer of a good conscience. To this I answer, that St. Paul saith that the true Circumcision before God is not the outward Circumcision of the flesh, but the internal Circumcision of the heart and spirit. (Sam. II. 29.) But will any hence argue, that Jewish Infants for want of this were not to be admitted into Covenant with God by Circumcision? And yet the argument is plainly parallel; the answer of a good conscience is required that the Baptism may be salutary; therefore they only are to be baptized who can make this answer; and the inward Circumcision of the heart is required as the only acceptable Circumcision in the sight of God, therefore they only should be circumcised, who have this inward Circumcision of the heart." (*Rev. Dr. Whitby New Testament Comment. 968.*)

## RELIGION IS FOR MEN ALSO.

Most men prefer their wives and daughters to be members of the Church. Unless they happen to be so pious that their piety interferes with my lord's pleasure, he rather thinks it a right and proper thing for women. But, as we read God's Word, man was made in the image of God, and woman is the glory of man. God expects more from man than He does from woman. He should be to her an example of goodness and purity and piety that she could look up to, and in so doing be aided to the Eternal Kingdom. Here is an able-bodied man that can work six days in the week, but is too weak to walk to church on Sundays; or, if he gets there, the service and sermon are voted a bore. The woman, who is termed the "weaker vessel," can stand up and say her creed and kneel down and say her prayer; but he, the lord of creation, the image of God, can do nothing but suffer. This specimen of God's image had better do a little thinking for himself. He will not be here many years longer; will have to go forth some of these days, and there will be no wife to wait on him or help him; will go forth a stranger into a strange country, and at the appointed time will have to stand up; can no longer loll and vote Christ's Service a bore; will have to stand up before the Christ he was ashamed of and account to Him for the way he lived, for what he did and for what he did not. Certain is it? As certain as the sunrise. And no thought on the subject; no concern; passing through life as a dumb beast, without reflection! O man made in the image of God, redeemed by the precious blood of Christ, bestir yourself and act as one who must soon give an account to the Righteous Judge.—*Southern Churchman.*

A CORRESPONDENT of the *New York Herald* asks: "Is there a society in New York for the advancement of the physical and moral well being of man, and what are the conditions requisite to enter the same? Who will give the required information?"

*Ans.*—The Protestant Episcopal Church in the Diocese of New York. The conditions of entrance are "Faith in the Lord Jesus Christ," and "the sacraments of baptism, and Lord's Supper, as generally necessary to salvation."

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

THE BISHOP left Halifax for Digby last Friday to resume his Confirmation Tour, and has made the following appointments in addition to those previously published:—

- October 15, Shelburne.
- 16, Lockport.
- 17, Liverpool.
- 18, Eagle Head.
- 18, Port Medway.
- 19, Broad Cove.
- 20, Petite Riviere.
- 21, Dublin Shore.
- 22, St. Peter's, Lalfave.
- 22, Bridgewater.
- 23, Conquerall.
- 24, St. Matthew's, Lalfave.
- 24, Lunenburg.
- 25, Mahone Bay.
- 26, New Germany.
- 27, Western Shore, Chester.
- 28, Chester.
- 29, Hubbard's Cove.
- 29, Blandford.
- 30, Dayswater.
- 31, North Shore.
- Nov. 1, St. Margaret's Bay.

WINDSER.—The corner stone of the new Church is to be laid on Saturday next, 14th inst., at 3 p. m., by the Archdeacon. The Bishop is not able to attend, being away. The Rector will be glad to welcome visitors.

PEGWASIT.—At the Refreshment Table, held here on the 20th and 21st ult. by the ladies of St. George's Parish, the sum of \$88 was realized, and we expect to supplement this amount by a concert, to be held the second week in October.

NEW GLASGOW.—*St. George's Church.*—After divine service in the above Church, on Wednesday, 4th inst., the Rev. D. C. Moore, who leaves with his wife for England on 7th inst., delivered a farewell address to his congregation, in the course of which he stated that his sojourn in his native land would probably occupy eight months, when he hoped again to meet his flock. In reviewing the brief period of his ministry in this locality he expressed great pleasure and gratitude to Providence from the fact that a Church had been built and regular services established here. While the temporary absence of the Pastor will be deeply felt by this congregation, it is almost needless to state that he leaves Nova Scotia with the warmest wishes for the health, safety, and happiness of both himself and Mrs. Moore; and they trust that the change of climate may have the effect of restoring the latter to perfect health. The Rev. F. J. J. Smith, of Montreal, will supply the place of the Pastor *pro tem.*

## DIOCESE OF FREDERICTON.

MAUGERVILLE.—The usual Harvest Home of this Parish was celebrated on the Festival of St. Michael and All Angels. On the eve of the Festival a hearty missionary service was held at the Parish Church, which was very beautifully decorated with flowers and wheat and fruit. A magnificent floral Cross, more than three feet high, stood upon the table; the font was beautified by an exquisite horizontal cross of pansies on green moss; and the pulpit, lecture and prayer-desk were surrounded by a mass of bloom. It seems as if families in this parish cultivated the choicest flowers with special care for the adornment of the House of God. The numerous hymns and chants at this service, as well as at the subsequent ones, were well rendered, and addresses were delivered by the Rev. J. H. Talbot and the Rev. C. G. Roberts. Mr. Talbot spoke earnestly on the Church's duty to the heathen world, and showed especially how often God collects, by such agencies as storms and mildew and destructive insects, the tithe which is withheld from Him; how often He restores a hundredfold what is freely given for the extension of His Church. Mr. Roberts dwelt on many striking examples of utter self-

sacrifice for Christ's sake displayed in the chief history of a single mission, that of Central Africa—beginning with the life and death of Bishop McKenzie, and closing with the life and death of Bishop Steere.

At the Harvest Thanksgiving Service next morning seven clergymen assisted, viz, the Rector of the Parish, and the Revs. Alexander, Roberts, Love, Talbot, Greer, and Hathaway. The Rev. C. G. Roberts preached, and there were thirty-nine communicants besides the clergy. In the evening another hearty service was held, and the Rev. George Love was the preacher. The processional and recessional hymns at both evening services were sung with much spirit. One very pleasant feature of the Rev. Mr. Sterling's Harvest Festival always consists in the parochial gathering on the Rectory grounds after the morning service. The weather was delightfully warm and bright, as it has always been on like occasions in this Parish. A luxurious feast was spread on the lawn, amidst the Rectory flower-beds, and was thoroughly enjoyed by a large number of happy parishioners and visitors, old and young, who spent the remainder of the day till evening Service in pleasant converse and sweet music, in rambles through orchard and meadow, and in short but merry trips upon the river in row-boat and canoe. Seeing the Rector and his flock together at such festal gatherings as this, one ceases to wonder at his success in raising, in so small a parish, an Endowment Fund which bids fair to make it, within a year, independent of external aid. The only shadow upon this happy Harvest Home arose from the continued illness of Mrs. Medley, for whom our prayers were asked, and of the Coadjutor Bishop, who was to have held a Confirmation at the morning Service. The sickness under which he was labouring while holding Confirmation in Prince William, has since then increased rather than abated, and for his recovery it is evident that absolute rest both of body and mind will be required.

DEANERY OF WOODSTOCK.—The Woodstock Deanery met at New Denmark on St. Matthew's Day. Service was held in the new Church, which is still unfinished. The Missionary, Rev. N. M. Hansen, said the Litany in Danish. The Rev. Leo. A. Hoyt celebrated the Holy Communion and preached in English, the sermon being repeated in Danish by Mr. Hansen. Nearly fifty of the Danes received the Holy Communion. A noticeable feature of the services at New Denmark is the manner in which the hymns are sung. *Every one* in the congregation sings. In many of our Canadian Churches nearly every one in the congregation is silent. The Chapter met at the residence of Rev. Mr. Hansen in the afternoon. The Rev. Thomas Neales, Rural Dean, and Revs. Messrs. Leo. A. Hoyt, LeB. W. Fowler and N. M. Hansen were present. The seventh chapter of 2nd Corinthians was read in the original, with which were compared the Authorized and Revised English Versions, and the Danish Version. A short discussion on a portion of the Book of Common Prayer followed. There was but little business to come before this session. The next meeting is to be held at Prince William January 10th, 1883.

LEB. W. FOWLER, *Sec'y.*

## DIOCESE OF SASKATCHEWAN.

FIRST MEETING OF THE NEW SYNOD.  
(Editorial Correspondence).

The first meeting of this Synod was held in St. Mary's Church, Prince Albert, on Thursday, the 31st August. Eight out of the sixteen clergy belonging to the Diocese attended, and also eight lay delegates. The great distance of most of the missions, and the consequent expense and loss of time caused by travelling, prevented a larger attendance. Service was held at 11 a. m., when a very appropriate sermon was preached by the Rev. Canon Mackay, and the Holy Communion was administered. At 3 p. m. the business of the Synod commenced by the delivery of the Bishop's Address, of which we will give a synopsis in our next issue. At the conclusion of the Bishop's Address the Notarial Act of Consecration was read by his chaplain, including the Queen's mandate signed by the Earl of Carnarvon, the then colonial secretary. After this the commission granted to the Bishop

by the Archbishop of Canterbury was read. It was addressed to the clergy and laity of the Diocese of Saskatchewan and was signed and sealed by His Grace. Both the documents will be published with the minutes of Synod as also copies of the Act of the Dominion Parliament incorporating the Synod, and of the Northwest council incorporating the Bishop.

The business of the Synod was then proceeded with. The Rev. Canon Mackay was elected Secretary-Treasurer. The Constitution of the Synod was considered and settled, and an executive committee appointed. Messrs. Blake, Kerr and Cassels, of Toronto, were appointed to act as agents of the Synod in investing the bishopric fund, should the Society for the Propagation of the Gospel hand over the trust to the Synod. Canons were adopted regarding the Provincial Synod, the organization of parishes, appointment to office, and the formation of the Bishop's court. Four quarterly collections were appointed to be made in every organized parish or mission, two for a Church Endowment Fund, one for general purposes and for the Clergy, Widows' and Orphans' Fund, and it was decided to petition the Dominion Parliament to incorporate Emmanuel College, with power of granting degrees in theology.

The Rev. Canon Mackay was elected delegate to the Provincial Synod, and the Rev. Rural Dean Matheson, Diocesan Treasurer of the Clergy, Widows' and Orphans' Fund. Before the proceedings closed the Bishop admitted the Rev. Canon George Mackay to the degree of B.D. by commission from his Lordship the Bishop of Rupert's Land, Chancellor of St. John's College, Manitoba.

Votes of thanks having been passed to the Bishop for his conduct in the chair, and to the Rev. Canon Mackay for his sermon, his Lordship closed the meeting with the expression of his great satisfaction at having the Synod so well organized, and at the good feeling that had prevailed throughout the meeting.

## DIOCESE OF RUPERT'S LAND.

[Editorial Correspondence.]

PERSONAL.—The appointments recently offered to clergymen for Minnedosa and Regina have not been accepted owing to various causes, consequently these missions are still vacant. It will be a matter of interest to our readers in the Lower Provinces to know that not only Holy Trinity and Christ Church, Winnipeg, the two most important of our churches in the North-West, are filled by Lower Province men (the Rev. Mr. Fortin, of Holy Trinity, being a native of the Province of Quebec), but that the most important pulpits of the denominations in this city are filled also by natives of the Provinces by the sea. For instance, Rev. D. M. Gordon, B.D., the newly-elected pastor of Knox congregation, the largest Presbyterian congregation in the West, is a native of Pictou; Rev. Mr. Pitblado is from Halifax; Rev. Dr. Rice, of the leading Methodist congregation, is a Nova Scotian, and married a Miss Starr, of Halifax; Rev. Mr. Pringle, just called to Kildonan from Ontario, is a native of Prince Edward Island. Business men from Ontario control the commercial enterprises of the city, but in the Church of England and the denominations the leading churches of Winnipeg are in charge of Maritime men. We might add to the list the Ven. Archdeacon Pinkham, the Superintendent of Protestant Schools, who, though a resident here for many years, is a native of Newfoundland.

## DIOCESE OF ONTARIO.

[From our own Correspondent.]

OTTAWA.—*Christ Church, Thanksgiving Service.*—It is a good thing that the oldest Church of our Communion in the Capitol of the Dominion should be one of the first to hold a Service of Thanksgiving to Almighty God for the blessing of a bounteous harvest. For indeed we are getting so accustomed to good harvests, which reward the labours of our farmers year after year, that I fear we are in danger of losing sight of the fact that God rules all this, and that we are in His Hand. However, Christ Church, Ottawa, held its Harvest Thanksgiving Service on Thursday the 28th ult., and there were present the Bishop, Dr. Lewis, and Revs.

Messrs. Johnstone, Canon of the Cathedral of Montreal, H. B. Patton, B. E. Smith, H. Pollard and Garrett. The opening Voluntary was played by Oliver King, Esq., Pianist to H. R. H. the Princess Louise; Mr. J. W. Harrison taking the organ for the service. As usual on such occasions the ladies had expended much skill and taste in decorating the Church, and the Fall being unusually propitious, flowers and floral decorations abounded. A novelty consisted of a plough covered with flowers near the chancel arch. A floral cross surmounted the font, and the chancel and other parts of the Church were decorated with flowers, fruit and grain. The service was musical and perfectly rendered—the Magnificat and Nunc Dimittis from Tours' Service in B. Flat and the Anthem, "Blessing, glory, wisdom and thanks," from Rev. and Psalms, also by Tours. The Offertorium from Handel's Judas Maccabeus,

"O lovely Peace with plenty crowned,  
Come spread thy blessings all around;  
Let fleecy flocks the hills adorn,  
And valleys smile with wavy corn,"

being sung by Misses Denzil and Simpson, whose voices and execution could scarcely be surpassed. An eloquent sermon on the privilege of praising God for His benefits was preached by Rev. Canon Johnston. The Hallelujah Chorus (Messiah) was played as a concluding Voluntary by Mr. Harrison.

TORBOLTON—*Mission of Fitzroy*.—The Bishop visited the Torbolton part of this Mission on Sept. 20, for a series of very interesting services, the Consecration of Church and graveyard and a Confirmation. The existence of the Church in this corner of the Diocese dates from hardly more than ten years ago, when the zealous Missionary, Rev. D. P. Merritt, broke ground here, and worked so well that, with a good deal of help from his own private means, he got a nice Church erected on a splendid corner lot. The work has prospered under his successor, and has now been solemnly dedicated to God. The site, a God's acre, was given by Mr. John Hoadly. The Church is built with strict attention to Orientation, which gives it a strange appearance from the cross roads. The Church is very well proportioned, having nave, choir and chancel, besides a vestry and room which will serve for library. The inside woodwork is of ash and oak, and does credit to the locality. The fittings have been presents from the congregation; there is a very pretty marble font. The services began with the Consecration of the graveyard, followed by that of the Church, St. Thomas; and a Confirmation of 38 candidates, varying from 15 to 65 years of age. There was a large number of communicants. The chancel is covered with a carpet presented by two of the flock. The Bishop was accompanied by the Rev. W. Fleming of March, Rev. A. Cooke of Pakenham, and Rev. F. Codd of Carp.

ARCHVILLE.—Evening prayer will not be held at Trinity Church in this village until further notice—probably not during the coming winter—as owing to the very poor circumstances of the congregation, it is unable to meet the expense of heating and lighting the church. This is a grievous disappointment to many, and your correspondent is of opinion that if any of the friends of the Church of England amongst the numerous readers of the CHURCH GUARDIAN in Ottawa, who are desirous of doing a good work, will help the congregation to meet these necessary expenses, such help will be gratefully and thankfully accepted. It should be a pleasure to Churchmen who are rich in this world's goods to help their poorer brethren and to encourage their clergymen.

#### DIOCESE OF ALGOMA.

The Bishop of Algoma desires to acknowledge, with very many thanks, a further contribution of \$25 from "C. D." Nova Scotia, for the Steam Yacht Fund; \$5 from Dr. Smellie, Prince Arthur's Landing, for the same object; \$20 from Talbot Palmer, Esq., London Stock Exchange, for the "Nepigon Mission"; also a box of most serviceable clothing from the Sewing Society of St. Michael's Church, Bergerville, Quebec, "for the poor white children in the Parish of Sault Ste. Marie."

#### DIOCESE OF NIAGARA.

[From our own correspondent.]

HAMILTON—*Church of the Ascension*.—Rev. G. Osborne Troop preached his farewell sermon to this congregation, on Sunday last, previous to his departure for St. John, N. B. It was announced that Rev. Hartley Carmichael, the Rector-elect, would sail from England in November, and enter upon his duties in Hamilton in December. In the interim the Rev. A. E. Millar has charge of the parish. It is to be hoped that the new Rector may win the affections of this large congregation as truly as did his brother, the Canon.

HAMILTON.—After a ministry of four years and a half in the Church of the Ascension, the Rev. Canon Carmichael has left for his new charge in Montreal. On Saturday evening, the 23rd ult., he was presented with a very affectionate farewell address by his congregation, and on Sunday when he preached his farewell sermon the church was so crowded that large numbers failed to obtain an entrance. One very gratifying feature in the services of the day was the great number that remained to communicate with their pastor for the last time; two hundred and ninety-eight in all. The Rev. Canon will be peculiarly missed. All his undertakings, among which might be mentioned the Total Abstinence Society and the Bible Class for men, were signally blessed, and his influence for good has shed far beyond his own flock and his own communion. While sorely regretting his departure we try to cherish the Catholic thought that his rare gifts will now be employed with all the old energy in a wider sphere of usefulness, and that our loss will thus be the gain of the whole church.

St. Thomas' Church.—The genial Incumbent, Rev. W. B. Curran, has been very successful now for some years, in gathering his men and young men together by means of a literary society. The society enters upon its Winter session with the intention of making History and Shakespeare its curriculum for the coming months.

St. Catharines—*St. Barnabas*.—The Harvest Thanksgiving service was held in this Church on the eve of St. Michael and all Angels' Day. The church was beautifully decorated, the rood screen ablaze with bright summer and autumnal flowers and fruits, and the altar, vested in festival white, had above it choice vases of flowers. Jallis Ferial Evensong was sung. The processional and recessional hymn were accompanied by a band of wind instruments, which had a very striking effect, giving a body to the music, and filling up the harmonies, as could not be done by the small organette. There were present of the clergy, the Rev. A. Mackal, (Incumbent), Revs. Fessenden, (Chippawa), Moore and Booth, of St. Catharines, Mead, of the Diocese of Pennsylvania, and Whitcombe, (Stony Creek.) Rev. C. E. Whitcombe preached, particularly dwelling upon the unreasonableness of those who would have us offer the tribute of thankful hearts at the feet of an abstraction called *The Law of Nature* rather than before a supreme, moral, personal intelligence, the Creator, preserver and controller of those laws, in the working of which the harvest promise is secured to the world from year to year. A liberal offering was devoted to the needs of a Parish in the Diocese of Algoma.

#### DIOCESE OF TORONTO.

[From our own correspondent.]

CHURCH HILL—*St. Peter's*.—The work on the new edifice is going on rapidly and satisfactorily under the supervision of the architect. The tower is completed and the work of covering the spire will soon be finished. The church seems to be everything that one could desire in so small a place, except that the opening of the nave into the chancel is a poor affair, and can be called an arch by courtesy only.

CREEMORE.—St. Luke's held recently a Harvest Thanksgiving Service. Choral Evensong was admirably rendered by the choristers and others under the direction of Rev. W. F. Swallow, and a very eloquent sermon was preached by Rev. Thos.

Ball, both of which clergymen went a long distance in order to be present. But all the clergymen in West Simcoe are always ready to do anything in their power to oblige the incumbent of Creemore, who is also Rural Dean.

MULMUR.—Holy Trinity, St. Luke's, and St. David's, in this parish, recently held their second annual excursion to the beautiful grounds of Couchiching, close beside the lake of the same name. The weather was all that could be desired, and the affair was in every way successful. It was under the management of the youthful and energetic Rector, Rev. E. W. Sibbald.

ALLISTON.—St. Andrew's and St. Peter's, in this Mission, held a picnic and concert soon after the above excursion, at which all enjoyed themselves heartily, and a considerable sum of money was realized.

WHITBY.—We are glad to know that owing to the indefatigable exertions of the Rev. A. J. Fidler, backed by the Churchwardens and congregation of All Saints' Church, a parsonage is about to be purchased here. The committee decided to buy a house on Byron street which is a very valuable property and will prove of great advantage to the Church and clergyman. With a Church free from debt and fully equipped in every way, this will make Whitby a complete parish. This is the only small town in our Diocese where the Church has a chime of bells.

ORDINATION.—An ordination took place at All Saints' Church, Toronto, on Sunday, September 24th. Morning Prayer was said by the Rector Rev. A. H. Baldwin, the first lesson being read by Provost Budy and the second by Rev. F. B. Morau, Paris, France. The sermon was preached by the Rev. J. Styloman Herring, Vicar of Clerkenwell, London, England, and was founded on Gal. vi. 10. J. Scott Howard was ordained Deacon and the following Deacons were advanced to the Priesthood: Revs. C. H. Short, B. A., Woodbridge, Joseph F. White, B. A., Curate of St. George's, Toronto, O. G. Dobbs, M. A., Wyebidge. John Lindsay (unattached), and A. C. Watt, Mono. The Bishop of Toronto was assisted in the Ordination Service by the clergy mentioned and by Rev. Dr. Scudding and Rev. Canon Stennett, Examining Chaplains.

RIVERBIDE—*S. Matthew's*.—The priest-in-charge, Rev. Edward Ransford, LL.B., preached his farewell sermon to this congregation on Sunday night last. There was a full attendance, and at the close Mr. Stapells on behalf of the congregation presented Mr. Ransford with an address and a purse containing a sum of money, stating at the same time their regret at parting with him and their gratitude for his faithful services. Mr. Ransford suitably replied. He has gone to Pittsburgh, Pennsylvania, and will be succeeded by Rev. J. S. Howard, lately ordained Deacon.

PETERBOROUGH—*S. John's*.—The old Church here has been renovated in excellent style and at great expense, and is now both commodious and comfortable. Over \$12,000 has been expended in the improvements which include new chancel, stained glass windows, new seats, ceiling, roof, stone buttresses, etc., etc., in fact everything is new but the tower, one gable, and the side walls. A splendid organ has been purchased at a cost of nearly \$3,000, from the firm of S. R. Warren & Son, Toronto. The work has been very tedious owing partly to the death of the contractor, and from the dilatory habits of the architect. However it is expected the opening services will shortly be held, when I shall send you a fuller account of the changes made. Mr. Charles W. Ewing, late of St. Peter's Church, Cobourg, and formerly of London, Eng., has received the appointment of organist. He has a first-class reputation and it is expected will give an impetus to the musical aims and aspirations of the people in Peterborough. A surprised choir is spoken of for St. John's, but will be difficult to obtain, as good male voices are very scarce.

Peterborough has been made the seat of a Roman Catholic bishopric, four counties having been

separated from the Kingston diocese for this purpose. The Right Rev. Dr. Jamot, formerly Vicar Apostolate of Northern Canada, (i. e. Muskoka and the regions north of Lake Superior), received the appointment and was installed in St. Peter's Church on the 21st of September. He retains the supervision of his former field of labour but will reside at Peterborough. Readers of the GUARDIAN will recollect a movement made last winter by the Churchmen of Toronto Diocese to form a new see of Otonabee and attach to it Algoma, in somewhat the same way as the Romanists have done. Such a Church Diocese would be much stronger in point of numbers than many a Bishopric, and would add greatly to the prosperity and increase of the Church in all the Eastern parts of our Diocese.

**MANVERS.**—A very successful Harvest Home Festival took place recently in this parish. The congregation of St. John's Church, Cavan, (the adjoining parish), joined with the people of Manvers, and this made the day still more pleasant and the occasion one to be remembered. Would that we had more of such agreeable parish reunions to cherish and that our people would try to cultivate that unity and good will which are so helpful to spiritual life and material success. "Behold how good a thing it is, brethren, to dwell together in unity."

**DUYMONT.**—The Young Men's Association of St. Luke's, Toronto, begin their meetings almost immediately. A Choral Society has been formed in the Church of St. John the Evangelist.—At St. Luke's recently an interesting sermon was delivered on the life and work of Dr. Poy.—The Rev. Philip Tegen holds religious services occasionally for sailors on board the *Southern Belle*. He preached a sermon in reference to the loss of the steamer *Asia* from Jerom. xlix. 23 last Sunday, and drew from it most useful lessons for those who "go down to the sea."—Rev. J. P. Lewis has been appointed Lecturer in Homilies at Trinity College.—It is proposed to confer the degree of D. C. L. on the Bishops of Toronto and Algoma next Convocation.—Rev. J. S. Stone, of St. Philip's Church, Toronto, has been elected to the position of Rector of St. Martin's Church, Montreal, and his induction will probably take place next week. He will leave Toronto permanently about the 20th of October.—The new Rector of St. James' Cathedral, Rev. J. P. Dumoulin, enters on his duties at once. He is now taking possession of the Rectory.

**MUNIFICENT GIFT.**—At a meeting of the Convocation of Trinity College, held Sept. the 13th, a letter was read from Messrs. James and Elmes Henderson, Toronto, intimating, on behalf of the relatives of their late sister, Miss Millicent Henderson, their wish to contribute the sum of \$10,000 towards the erection of a college chapel, the same to be a memorial of her. It is needless to say the munificent donation was accepted on the conditions named, and a hearty resolution of thanks was tendered the gentlemen for their liberal and generous offer. This is not the first occasion the Diocese and Trinity College has been indebted to the same family for munificent and timely assistance. Would that the Canadian Church had more of such faithful sons.

## DIOCESE OF HURON.

(From our own Correspondent.)

### SYNOD.—(Continued.)

The result of the ballots for members of Provincial Synod and the Discipline and Standing Committees was announced as follows:—

**Delegates to the Provincial Synod**—Very Rev. Dean Boomer, Venerable Archdeacon Elwood, Rev. Canon Hincks, Rev. Canon Innes, J. B. Richardson, Rural Deans Mackenzie, Ballard and Smith, W. F. Campbell, Rural Dean Hill, Archdeacon Nelles and Evans Davis, with Revs. Canon Mulholland, A. S. Falls, F. Harding and Rural Dean Evans as substitutes.

**Lay Members**—Messrs. V. Cronyn, R. Bayly, Judge Kingsmill, H. Crotty, Judge Macmahon, W. J. Imlach, E. B. Reed, Wm. Grey, N. Currie, R. Fox, W. H. Eakins, and Robt. Ashton. *Sub-*

*stitutes*—A. H. Diamond, G. M. Francis, A. C. Clark and C. F. Complin.

The Committee on Discipline was elected as follows—By the Bishop—Revs. Rural Dean Daunt, M.A., A. S. Falls, A.B., Canon Hincks, Canon Innes, Canon Mulholland, J. B. Richardson, M.A.; the Dean and Archdeacons to be *ex officio* members. Elected by ballot—Revs. F. Harding, Rural Deans Mackenzie, Cooper, Hill and Evans, A. C. Hill, D. Deacon, Rural Dean Davis and Canon Darnell.

The members of the Standing Committee elected were—Ven. Dean Boomer, Revs. J. W. P. Smith, Jeffrey Hill, F. Harding, Canon Hincks, Arch. Elwood, A. S. Falls, Canon Innes, W. F. Campbell, Arch. Nelles, G. G. Ballard, J. B. Richardson, Evans Davis, G. C. McKenzie, R. S. Cooper, W. B. Evans, A. C. Hill, W. Daunt, R. Fletcher, A. Jamieson, W. A. Young, W. Davis, D. Deacon, G. Keys, E. Patterson, Canon Mulholland, J. Gemley, Arch. Sandys, Rural Dean Bland and Archdeacon Marsh.

**Lay Members**—Messrs. Richard Bayly, F. Rowland, V. Cronyn, N. Currie, Judge Macmahon, Robt. Fox, Thomas Moyle, E. B. Reed, C. F. Complin, H. Crotty, H. Skey, W. H. Eakins, Robt. Ashton, Wm. Gray, A. C. Clark, Robt. Martin, H. S. Hughes, W. J. Imlach, G. H. Golding, James Hamilton, G. M. Francis, Judge Kingsmill, Dr. Semerville, H. Bray, Chief A. G. Smith, A. H. Dymond, Judge Leggett, A. Lefroy, Thos. Pierce, and John E. Bell.

After a lengthy discussion it was resolved, "That the Canon on Discipline of the Clergy be received and discussed clause by clause."

In the evening a missionary meeting was held at St. Paul's Church, which was well attended, and interesting missionary addresses were made by the Lord Bishop, Rev. W. F. Campbell, Rev. F. H. Moran, and Rev. Styleman Henegar.

(To be continued.)

### BISHOP'S ADDRESS.

His Lordship began by referring to the pleasure it gave him in meeting his clergy again in Synod, and the benefits which must follow these annual gatherings. He spoke of the Diocese as being in a healthful and prosperous condition, and acknowledged the uniform kindness received from both clergy and laity in all the parishes he had visited. His official acts were as follows:—"Ordained to the Order of Deacons, 16; Ordained to the Order of Priesthood, 7; Confirmed, 580; Consecrated 3 churches; Opened 3 new churches; Baptized 5 children; Administered the Holy Communion 25 times; Preached sermons, delivered lectures and addresses, 148; Attended 36 meetings; Laid one corner stone of a church; Performed two marriage ceremonies."

**Diocesan Work, &c., &c.**—"Thank God every year shows an advance upon these preceding. With a view of furnishing the members of the Church throughout the Diocese with correct official and reliable information of its actual prosperity, I took the opportunity of addressing you at the Session of 1880 on the remarkable progress made in all departments of Diocesan work, and then gave full and detailed statistics of the ten years covered by my episcopate. I am thankful to God and happy to be able to state that the rate of progression, then referred to, has been maintained in the two years which since elapsed. Our Diocesan income from voluntary sources, which was \$13,300.25 in 1880, increased to \$15,007.85 in 1881, and this year there is a still further increase, amounting to \$15,560.79.

To impress you more deeply with the facts of the actual gratifying advance and prosperous condition which a gracious God has been pleased to vouchsafe to us, permit me to furnish you and all the members of the church within the Diocese with a brief comparative statement of Diocesan statistics as set forth in the returns of our Rural Deans and from the audited accounts of our Synod during my episcopate:—No. of parsonages in 1871, 34; in 1882 65—increase, 31; value of parsonages in 1871, \$53,300; in 1882, \$132,500—increase, \$79,200; No. of churches in 1871, 149; in 1882, 207—increase, 58; value of churches in 1871, \$292,460; in 1881, \$660,784—increase, \$368,324. Voluntary diocesan income in 1871, \$10,022.90;

in 1882, \$15,560.79—increase, \$5,537.88. Invested capital in 1871, \$522,465.60; in 1882, \$671,718.82—increase, \$149,253.22. Interest from invested capital in 1871, \$27,418.35; in 1882, \$42,951.89—increase, \$15,533.55. No. of clergy on roll in 1871, 92; in 1882, 132—increase, 42. No. of Sunday-schools in 1871, 110; in 1882, 166—increase, 56. Communicants in 1871, 4,390; in 1882, 8,910—increase, 4,520."

"These statistics afford abundant and incontrovertible evidence that God is of a truth with us, and naturally inspire unreserved confidence in the executive of the Diocese, under whose careful management these gratifying results have been achieved. And here I feel it a duty and a pleasure to bear my strongest testimony to the faithfulness, efficiency, and unremitting devotion of our excellent Secretary-Treasurer to the work committed to his trust by the Synod."

His Lordship proceeded: "As the years roll on we must naturally prepare for still wider fields of labour, and consequently an accession of episcopal toil and responsibility, and I trust that the day is not far distant when my hands may be strengthened by one who will share the burden with me. The increasing welfare may be traced to the unwavering, uncompromising loyalty to the Bishop and the Diocese which has ever marked the legislation of our Synod and the Executive, and the love of harmony which characterizes the action of clergy and laity, notwithstanding isolated exceptions. Facts prove the spiritual vitality and vigor of the Church, and you will, I feel sure, beloved brethren, agree with me in ascribing to God all the glory and praise due to His name for His continued favor towards us?"

Speaking of the great extent and large population of the Diocese the Bishop said: "With our large population of over 700,000, according to the census of 1881, the great majority of whom are Protestants, there are abundant opportunities for extending the work of the Church not excelled in any part of the country."

In this connection his Lordship referred to the small salaries which some of his clergy received and urged that not less than \$1,000 should be the minimum income. He said Church people were not less generous than other bodies, but that they had not yet learned to give as they should.

"Let the clergy and laity, as heretofore, put forth their united strength, under a full sense of their Christian responsibility, and the day is not distant when the wants named will meet with a generous and adequate response. For this end I would urge, as I did on a former occasion:—

1. It behoves those missionary parishes which receive assistance from our mission fund, to become self-supporting as soon as possible, and be constituted synodical rectories.

2. That each parish should redouble its efforts to increase the annual income of the Mission Fund.

3. To contribute more liberally when the bi-monthly collections are taken up in the churches, and at the missionary meetings.

4. To encourage the system of collecting funds by "missionary boxes" in Sunday Schools and in the family household.

And last but not least:—

5. To increase the annual subscriptions and secure new subscribers."

The Bishop spoke in the warmest terms of the Missionary Agent, the Rev. W. F. Campbell. Mr. Campbell, said his Lordship, has rendered us valuable services, not only in the steady increase of our missionary income, but, what is more precious and enduring, he has, by his zeal and hearty earnestness, awakened, under God, a true missionary spirit wherever he has gone.

Higher Education was referred to at length. The Bishop said:—

"Among the various evidences of growing activity on the part of the Christian Church, we may note the deep interest and careful attention that is being bestowed upon the advancement of that higher education, which, when sanctified by the Spirit of God, is one of the best preservatives from degrading superstitions, and one of the strongest bulwarks against scepticism and infidelity. The strenuous efforts which are now being made by all the leading denominations everywhere for the establishment

of seats of learning and Christian training under their immediate fostering care, show us that they are becoming fully aware of the importance of the crisis at which we have arrived, and the necessity of increased and more actively intelligent exertions against the many varied forms of error by which the youth, yes, and the mature minds of our land, are in danger of being misled. To the Church of England, which has ever been in the past the great foster-mother of high, literary, and Christian education, the community naturally looks, if not for the initiation, at any rate for the countenance and encouragement of such efforts in this direction as may be suited to circumstances and best adapted to meet the exigencies of the times."

"As regards our own Diocese, we have just reason to congratulate ourselves on the efforts that have already been made on behalf of higher Christian education, and their success. The fact that a Divinity College, Boy's Collegiate School and a college for advanced female education have been now for many years in operation among us, is a cause for deep thankfulness, inasmuch as they have sent out nearly one hundred "able ministers of the New Testament" to the active ministry of the Church, and that between three and four thousand young people, of both sexes, have been carefully trained on Christian principles. Until within the last year the crowning point was still wanting, but I now, with pleasure, record the opening of the Western University, which commenced its actual work of instruction on the 5th of October, 1881, and has since been in active operation. In connection with this a Medical Faculty has been established. Lecture rooms and the necessary appliances are been made ready for the use of medical students, and a staff of fifteen Professors is prepared to commence a course of lectures in a few days. As your Bishop, I felt it a sacred duty to institute the educational machinery which I have been permitted to establish in this city, believing that to a chief pastor of a flock, the church has a right to look, not simply for what may strictly come under the head of episcopal duties, such as ordination, confirmation, etc., but for counsel and assistance in every department of her operations, and in none, perhaps, more than in those which tend to the spiritual and intellectual culture of her members. I feel it incumbent upon me to draw your attention to the fact, that up to a very recent period the chief burden of responsibility has rested entirely upon me. Such efforts to advance Christian education should not be personal but public. Every member of the Church should be prepared to do his part in the furtherance of this and of every other work by which the welfare of the community may be secured, and the Church of Christ strengthened and extended."

After a warm eulogium on the Church as the Divinely appointed means of saving souls, the Bishop concluded as he had begun by warmly thanking clergy and laity for their warm personal sympathy and kindness.

#### EASTERN CUSTOMS AND BIBLE TEXTS.

BY REV. RICHMOND SHREVE, M.A.

No. II.—(Continued.)

Shortly after we again reached our roadway the light began gradually but perceptibly to lessen; the country for some distance grew moist, and by-and-by even boggy, although it was the dry season. Our travelling, however, was in no way impeded, for we were on the highway, and there were plain evidences of the road having been built up, as is referred to in Isaiah liii. 10; and in one place there were several stones, standing at angles now and falling over, but which once had been straight, no doubt marking out the pathway—guide posts which would in such a district be most useful to a belated traveller. These are what Jeremiah spoke of when he said (xxxii. 21), "Set thee up way marks, make thee high heaps."

Passing over this wet strip of land we come abruptly to hard, dry and stony soil, and here we were much amused and almost excited by the quick flight of half a dozen partridges from a clump of bushes. They flew but a short distance, and our dismounted guides at once gave chase. The birds flew from point to point, but were very quickly

tired, and three or four of them were knocked down with sticks and "bagged." So simple an action as this caused us to think of a more pathetic hunt on the hills of Judaea long years before, when the revengeful Saul pursued David just in this way, coming hastily upon him in the hope that he might weary and capture him. David himself makes the comparison in I. Sam. xxvi. 20.

Our guides knew the country well, for they suddenly left the road and led us up the side of a steep hill and into a large open cave, where there was plenty of room for a much more numerous company than ours. The hilly country is almost everywhere full of these caves. We had our partridge for tea, with bread and butter, (which last is in this country a much more prominent dish than with us at Home—(Judges v. 25); some bits of cheese, which were not, however, very savoury, even to hungry travellers—I Sam. 17, 18); while water from a neighbouring spring was heated in a small kettle or pot, sometimes called a portable oven. This kettle, of course, is very black outside from hanging so frequently in the smoke, and suggested to those keen observers the old prophets, that simile used by one of them. (Lam. v. 10.)

"Our skin was black like an oven."

The fire was, of course, made of the sticks gathered on the sides of the hill. (Numb. xv. 32, 36, 1 Kings 17, 10, Acts xxiii. 3). Our surroundings and circumstances naturally led us to dwell in our conversation upon similar thoughts in Holy writ; and beside the discussion about the action of the sheik in smiting his hands together, already mentioned, we recalled references to the caves, &c., so far as we could remember them, as we sat around the fire that evening. We thought it might be to some such place as this that Job (xxix. 8) referred when he spoke of some as being "wet with the showers in the mountains, and embracing the rock for want of a shelter."

There was no doubt it was in a cave that David and his 600 hid themselves, when pursued by Saul, and that cave was so large that the king and his attendants entered without perceiving that it was already tenanted. (1 Sam. 24.) And as the now deep darkness, and the weariness of our bodies gave a darker coloring to our thoughts, we recalled that it was in just such places that those, whose spirits were too noble for earth, had hidden when pursued by their inferiors and their foes. (Heb. xi. 38.) To caves like this possibly, reference was made when the prophet foretold that the quietly impatient would vainly seek to hid themselves from the wrath of the Judge. (Isai. ii. 19, and St. Luke xxiii. 30, and Rev. vi. 16) when He comes again, then to judge His own honor, and reward the faithful. And there was yet one closing thought which told of devoted faithful bravery, in the face of great danger, how Obadiah, in the reign of Ahab, though Jezebel was queen, took 100 prophets of the Lord, and hid them by 50 in a cave, managing to convey to them day by day bread and water for their sustenance. (1 Kings. xviii. 13.) I said a "closing thought"; for having called up this memory, we rolled ourselves in our blankets, and went asleep to dream of far off friends and scenes.

The next morning broke bright and clear, and we determined at once on waking to distinguish ourselves as nimrods. (Gen. x. 8, 9.) We "put up" some partridges which are very numerous in these hills, but—after racing about for half an hour, we suddenly remembered that we had engaged some guides to do this sort of thing for us. We spent the entire day in this district and a second night in the cave. Our principal object in remaining was to give opportunity to the scientific members of the party to collect notes and specimens. When we are ourselves all feeling in a more scientific humor than just now we may give you something of the valuable knowledge collected that day; at present there is but one thing we will mention. Shortly after midday, while reclining at full length in the entrance of the cave, our attention was suddenly arrested by a shining gleam, as of sunlight falling on silver, at the foot of the hill. "Locusts," called the guides, and were off. There they were in great numbers, having taken flight from the shrubs at the foot of the hill, frightened probably by some birds

seeking them for food. The guides beat them down with branches, brought them to the cave, rubbed them between stones, baked and eat them. Moved by curiosity rather than hunger we tasted them too, neither wholly disliking nor approving of their flavor. They exist in such vast quantities in the country that it would be remarkable if there were not many references to them in Scripture. Beside being the food of the Baptist (St. Matt. iii. 4), instances are known in secular history when whole armies have been relieved in cases of hunger by eating these creatures. The amount of vegetable life destroyed by them is almost incredible (Exod. x. 12-15.) As the guides were pursuing them their mode of flight was very peculiar. It was like a succession of jerks, springing here and there at right angles, darting to and fro with a nervous, restless motion, suggesting to the Psalmist in olden days his thought (Ps. cix. 23), "I am tossed up and down as the locust."

#### SUNDAY SCHOOL LESSONS.

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

The following questions were used in my Sunday School in the same way as those on *Gladys Ecclesie* published last year in the CHURCH GUARDIAN—that is, a number of them are written each Sunday on the blackboard and they are copied into blank books by the pupils. The teacher, having prepared himself during the week, then delivers an explanatory lecture of a more or less conversational character. The pupils, by looking over the questions and thinking of the explanations given, come prepared to answer them on the following Sunday. Used in this way they have been found very useful.

W. WHEATLEY BATES, B.A.,

Incumbent of North Essa.

#### CHURCH DOCTRINE—BIBLE TRUTH.

##### The Scripture Gospel.

1. What is the great work of the Church of Christ?
2. To what is the word Gospel applied in the New Testament? See accounts by the four Evangelists; also, Acts ii. 22-25; x. 38-43; 1 Cor. xv. 1-8, &c.
3. How many accounts has the Holy Spirit given of the Gospel?
4. What does this indicate?
5. When, according to this Gospel, is a sinner justified before God? Rom. iv. 23-25; x. 9.
6. What provision has the Anglo-Catholic Church made for setting forth this Gospel?
7. Give examples of this.
8. Show this method of setting forth the Gospel to be better than any other.
9. What provision has the same National Church made for teaching a scheme of doctrine?

##### Creed of St. Athanasius.

10. Show that this Creed makes no greater demands upon our faith than either of the others.
11. Point out an analogy in this respect between the accounts given of the Incarnation by the first two Evangelists, on the one hand, and the truth as contained in the Apostles' and Athanasian Creed, on the other hand.
12. Show that the condemnatory clauses of the Athanasian Creed are no more uncharitable than the words of Christ Himself. St. Mark xvi. 16.
13. May there be exceptions to the rule contained in these words?
14. If there be such exceptions, who makes them?
15. What unbelieving persons do the Creed and the Bible alike condemn?
16. Belief in what doctrine is specially involved in believing in Christ? St. John xiii. 19; Acts ix. 20; 1 John iv. 3.
17. What is meant by Christ having come in the flesh?
18. Shew that this doctrine lies at the foundation of God's plan of Salvation.

## Notes of the Week.

The Egyptian question remains unsettled, although doubtless every effort is being put forth to promote a satisfactory settlement. Mr. Gladstone and the other members of the Cabinet are reticent and uncommunicative. A Cairo despatch says both the European residents and Egyptians regard a return to the system of Joint Control as being the worst possible solution of the difficulties of the situation, and a despatch from Alexandria says the report that the Joint Control is likely to be abolished has produced an excellent effect. The Paris *Temps* says England entertains a plan for the reorganization of the financial affairs of Egypt by the suppression of the control and an extension of the powers of the public debt commission. The London *Daily News* Cairo correspondent says an important phase of the political situation here is the growing difference between Egyptian ministers in regard to the future form of Government. One party favors autocratic system for some years, and another party advocates retention and development of the system established under the first constitution. The *Daily News* Berlin despatch says negotiations of the Powers on the Egyptian question are progressing favorably. The exertions of Germany to bring about a friendly understanding between the Powers most interested in the Eastern question, is meeting with considerable success.

It seems to be settled that the brigades of Gens. Wood and Allison will form the army of occupation in Egypt. Gen. Wolseley on Friday issued a general order complimenting the British troops engaged in the Egyptian campaign on their endurance, courage, gallantry and good behavior. The order says, the Queen is proud of her soldiers, and General Wolseley, in the Queen's name, thanks them for their valor and discipline. A number of non-commissioned officers of the Indian troops who served in the late Egyptian war are to proceed to England in order to receive their war medals from the Queen in person. The Khedive, at a banquet to the British officers at Cairo, conferred the Order of the Osmanli of the first class upon the Duke of Teck. The Khedive will have medals struck for the British expeditionary force in Egypt, and the Notables will present Sir Garnet Wolseley, Admiral Seymour and General Drury Lowe with swords of honor.

It will be gratifying to Church people the world over to know that the condition of the Archbishop of Canterbury though not satisfactory is assuring, he is somewhat better.

Some of the American papers predict that that country is on the eve of another period of depression and hard times. They offer as reasons for this that the imports are considerably in excess of the exports, that enormous sums of money have been invested lately in unprofitable railways, and that there is a great stringency of the money market. It would have a serious effect upon the prosperity of the Dominion if such predictions should come true, although we cannot possibly suffer now as we did a few years ago from the same cause.

It has often been affirmed by those who claimed to know that the destitution and misery spoken of as prevailing in Ireland did not exist. This has recently been confirmed by an American Roman Catholic Priest—Father Grace of Newport, Rhode Island—who has just returned from a trip to the old land. At a public reception given him on his return home he remarked he could truthfully say while in Ireland he saw no evidence of want, hunger or misery. He had carefully and sympathizingly investigated the condition of the people.

The adoption of the electric light in the place of gas was tried for the first time at Berlin on the evening of Sept. 20, and proved a great success. In England there are already thirty companies, with a capital of over \$30,000,000. The number in France is less, but the capital represented is nearly as great. There are over fifty companies in America, and the capital is considerably over \$50,000,000.

It has been decided to enlarge and improve the Suez Canal, in view of expected increase of traffic, and a despatch from Paris, dated the 4th inst., says that the French and English Directors of Suez Canal Co., at a meeting the day before, came to a complete agreement with regard to the matter.

Another great strike is about to take place in England among the miners, twenty thousand of whom have decided to demand an advance of fifteen per cent. in wages. Such a strike will entail a fearful amount of misery and loss to the men and great damage to the employers. The frequency of these strikes are bringing Trades' Unions into discredit.

An exchange says:—"Before returning to Canada Sir Charles Tupper visited Ireland, with a view to completing immigration arrangements for the coming season. He visited the counties of Galway and Mayo, and had interviews with both landlords and peasantry, and did everything possible to advance the interests and claims of Canada. He was accompanied by Mr. Turke, who administered the fund raised by the Duke of Bedford's committee for the promotion of emigration from Ireland. While at Dublin Sir Charles, at the request of the Chief Secretary for Ireland, had a long interview with him on the subject of the administration of the fund voted by the Imperial Parliament for the promotion of emigration. He is accompanied to Canada by Mr. Foster, of Belfast, who has devoted most of his fortune to assisting servant girls to emigrate to Canada and the United States. Mr. Foster will proceed to the North-West, and intends while in Canada to make himself thoroughly conversant with the facilities offered by the government for immigration. Sir Charles found great interest exhibited in the subject of immigration by the Imperial Government, and the British public generally.

The German Government are devoting their attention to a project for the construction of a canal connecting the North Sea with the Baltic.

Sir Leonard Tilley presided at the annual meeting of the Woman's Christian Temperance Union in Ottawa last week. In the course of his remarks he strongly advocated the introduction of temperance literature into the public schools as a practical method of properly educating the youth of our country in correct principles. His suggestion was supported by the Earl of Cavan and other speakers.

The statement of revenue and expenditure of the Dominion for the fiscal year 1881-2 on account of the Consolidated Fund, is as follows: Revenue from ordinary services, \$33,381,381; Expenditure, 27,155,903; Surplus, \$6,225,478. The statement of revenue as above, does not include \$1,744,455 received during the year from the sale of Dominion lands.

On Monday, October 2nd, the new Reply-cards came into use in Great Britain. These are of two classes—one printed on thick and one on thin card-board. On each side is a half-penny stamp with lines for the address and spaces for the communication and the answer. Wherever the card comes into the Post Office the appropriate stamp is defaced. The system will be found particularly useful for preserving evidence of understandings and agreements and even of contracts. These cards will be quite a boon to business people, and we hope at no distant day to hear of their introduction into Canada.

The object of the visit to this country of George Jacob Holyoake, best known as the Apostle of Co-operation in England, is to obtain material for an Emigrant's Guide Book, which he is authorized to prepare, and which is to be issued as an official document by the British Government. In a speech delivered at a dinner given in his honor at Manchester just before his departure he said: "Agents do not always know the truth—a Government always can know it. Agents do not always tell the truth—Governments do not lie. My design is that emigration shall be a leap into light, not as now, a leap into dark." Mr. Holyoake has proved himself a friend of the working classes of England

and as such is much beloved and trusted by them, so that, as it is understood he has been most favorably impressed with the capabilities of the Dominion as a great agricultural country, we may hope to be greatly benefitted by the publication of his book.

Some of the Quebec country papers are viewing with alarm the constant drain upon their population caused by emigration to the North West and the United States. This state of things is not confined to that one Province, but is felt more or less in Ontario and the Provinces by the sea. The remedy is two-fold, the encouragement and extension of our manufactures, and more vigorous efforts to promote emigration from Europe.

The action of the Minister of Education for Ontario in prescribing Sir Walter Scott's poem "Marmion," because the Roman Catholic Archbishop of Toronto considered it insulting to his church and immoral, has not only brought down upon him a storm of indignation from the Protestants of the Province, but has also excited the deepest resentment of the Scotch population of the whole Dominion.

The *Westminster Review* has an article on "Canada as a Home," in which the writer takes a very sanguine view both of the present and future of the Dominion. He says:—With a Federal system which combines at once central strength and local freedom of action; with a permanent executive independent of popular caprice and passion; with a Civil Service resting on a firm basis of freedom from politics and security of tenure, the Dominion of Canada possesses elements of stability which should give confidence to all those who make their homes within her limits. Nor is it among the least advantages of Canada that her people always show a respect for law and order which can well bear comparison with the condition of things even in the older States of the American Union.

It appears that the British Government still entertain hopes that the murderers of Lord Frederick Cavendish may be brought to justice. A Dublin despatch says—"The weapons used by the murderers of Lord Frederick Cavendish and Under Secretary Burke have been discovered, they were found concealed in the rafters of a stable in the rear of a house belonging to a man who was recently sentenced to penal servitude for intimidating Mrs. Kenney, the widow of the man murdered in Seville place, because he was suspected of having given information concerning the murderers. It was alleged that Kenney was the driver of the car in which the assassins rode on the night of the murder. The weapons found were four knives, four inches long, with blades three-quarters of an inch wide. They were quite new and very sharp, and are evidently surgical dissecting knives. There were discolorations on them, which, on chemical analysis, proved to have been made by human blood. It is hoped that the murderers will yet be captured. Meanwhile the authorities observe the strictest secrecy.

The cost of the war to Chili to the present date has been \$50,000,000.

The Hungarian Ministry has promptly dealt with the first outbreak of a formidable plot against the Jews in Presburg by proclaiming the district under martial law. Jewish persecution is being more and more viewed by Gentile nations as a very unprofitable business.

All of two hundred and thirty-two immigrants who arrived in Ottawa last month obtained satisfactory employment. Over two thousand two hundred arrived in the same city for the year ended the 30th September, being more than twice as many as the previous corresponding year. This is a very gratifying exhibit, and yet an improvement upon it may be anticipated year by year, as knowledge of Canada abroad improves and increases.

Mr. Gladstone has a second time, in reply to representations made against Mormon proselytism in

England, affirmed the inability of the Government to interfere so long as the dupes were willing. If the converts were being organized and armed for resistance to the laws of a friendly nation, which they were going out to break, the case would be different.

While the annual caravan (which was recently reported) with imposing ceremonies was journeying to Suez, on the way to Mecca, the canopy over the sacred carpet was caught and overturned by a telegraph wire and the sacred emblem exposed to view. The Derivishes in charge were greatly excited by the accident. It is not certain but that the caravan will have to return, and the ceremony be performed over again in Cairo.

Says the Montreal Witness:—"The lobster is worth a good deal of cherishing and protecting, having become one of our most profitable exports. Seventy thousand dollars' worth of that crustacean formed the main portion of the cargo of a bark lately cleared from Halifax for London."

The London Sunday School Union have appointed October the 15th and 16th as days of universal prayer, on behalf of Sunday Schools. The invitation is addressed to the Continent, the United States and the colonies, as well as Great Britain. The same days have been chosen for a similar purpose by the Church of England Sunday School Institute. Teachers and officers are urged *individually* to secure some additional time on each day of the preceding week for private thought and prayer, that all may come together with prepared hearts, to praise and thank God for what he has done; and to ask that the children may be led to an early decision for Christ. Such united prayer as this can seldom be evoked, and no appeal is necessary to enlist any Christian in so commendable a cause.

Some curious statistics connected with the progress of literature in Japan have been obtained from a report prepared by the Japanese Minister of the Interior. It appears that the number of works published last year was 4,910, as against only 3,992 in the previous year. In this total were comprised 545 works on political topics, published by order of the Government, as against 281 in 1880; 255 works on Jurisprudence, as against 207, and 25 on Political Economy as against 15. There were 164 Geographical works, 267 on Medicine, 116 on Mathematics, 17 on Chemistry, and 20 on Natural History. The principal increase was in works of history, poetry, and drawing; while of light literature, such as novels and fairy tales, there were only 193. As might naturally be expected, a large number of the 4,910 works published in Japan last year were translations or adaptations of American and European books.

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Berthier, en haut, August 7th, 1882.

**Baptisms.**

THOMAS—At S. Clement's Church, Prince William, Sept. 10, by the Rev. LeB. W. Fowler, Rector, Elsie Deletta Thomas.

SIMMONS—Also at Allan Dale, Dumfries, Oct. 4, John Simmons, both adults.

**Marriages.**

MASTERS—KING.—At Dorchester, N.B., on Wednesday, September 27th, by the Rev. J. Roy Campbell, Horace W. Masters to Florence Z., third daughter of Capt. Joshua King.

CHAPMAN—CARTER.—At Dorchester, N.B., on Wednesday, September 27th, by the Rev. J. Roy Campbell, John Narroway Chapman to Minnie W., fourth daughter of the late Martin Carter.

CHURCH—WILSON.—At Trinity Church, Dorchester, N.B., on Tuesday, October 3rd, by the Rev. J. Roy Campbell, Jesse E. Church, M.D., to Louise, youngest daughter of the late Dr. Wilson.

HINES—GRONO.—At Trinity Church, Stewiacke, on Tuesday, the 3rd inst., by the Rev. J. C. Cox, B.A., J. Christopher Hines, of Dutch Settlement, County of Halifax, and Sarah Grono, of the same place.



**TENDERS.**

TENDERS addressed to the undersigned, at Ottawa, and endorsed "Tender for Cranberry Island Lighthouse," will be received at Ottawa, up to the 20th OCTOBER next, for the construction of a NEW LIGHTHOUSE with Dwelling attached, on Cranberry Island, off Cape Canso, Guysboro' County, N. S.

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Each Tender must be accompanied by an accepted Cheque for \$150 on a Canadian Bank, which will be forfeited if the party declines to enter into a contract, or returned if the Tender is not accepted.

WM. SMITH,  
Deputy Minister of Marine and Fisheries  
Dept. of Marine and Fisheries,  
Ottawa, 20th September, 1882.

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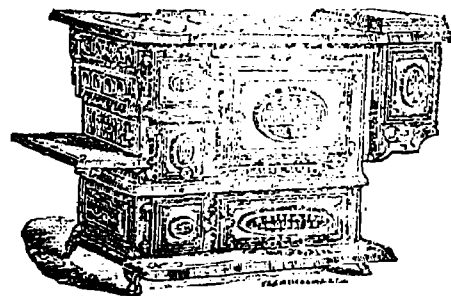
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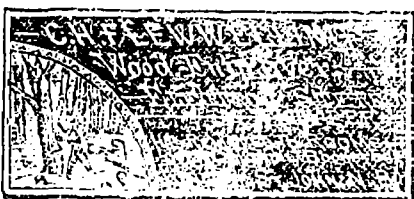
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## THE OPIUM TRADE.

Although the evils attending the use of this narcotic are not altogether unknown in England, it is its growth in India as a Government monopoly and its importation into China by an enforced treaty, that have made it a national offence, and have caused the English people to be identified in an unhappy manner with the train of terrible evils which have followed its use in that land.

A few years ago a truly agonizing appeal went up from the Christian Missionaries in China and from native Chinamen converts, as well as from others deeply interested in the spiritual welfare of that country, praying Her Majesty's Government to take such steps as would speedily stop the trade; but it seems as if British love of wealth—British cupidity and covetousness—had hitherto overpowered the higher feelings of British fair play and love of justice, and the Christian morality of England had shut its eyes to the terrible aggravation of the evil which the continuance of the trade is developing.

The Church in England has been slow, in this matter as in that of alcoholic drinks, to arouse herself to action, but she is beginning to awaken to a sense of the shame and disgrace which attach themselves to any complicity with the vile trade, and signs are not wanting of a growing feeling among Churchmen as a body to interfere in favor of prohibiting, so far as English possessions are concerned, the growth and exportation of the drug.

At the meeting of the Convocation of York some little time ago, Canon Jackson delivered his testimony with forcible earnestness, as one who from time to time had remonstrated with her Majesty's Government for the time being as to the great enormity of the evil and the terrible responsibility which it brought on the country. He said:

"Nothing could exaggerate the enormity of the evil. People were not at all aware of the extent of the opium trade with China. It was a fact that half a million human beings perished prematurely year by year from the horrible use of this noxious drug. Then the question came as to how far we were implicated in the highest degree. Some people asked whether the Chinese were really anxious to prevent the importation of the drug. It was true they derived an income of about a million and

a half per annum from the importation of the opium from India, but we must remember that we got from it seven or eight millions a year. China had offered to surrender that import tax if England would consent to stop the importation.

"That was surely a great proof of their sincerity. In the first place, we waged war against the Chinese to compel them to have the opium, and the aged Emperor, they were told, wept like a child because he saw his people suffering from the terrible danger which the English were forcing upon them. All the better class of society in China were of one mind on the question, and that was that they would make any sacrifice to stop the spread of the terrible drug among the people. They were willing to lose the income and prohibit the growth of the drug in China if the English would only stop the growth of it in India and the importation of it.

"Were the eight millions a year so important to us that we could not afford to give it up? Was it necessary for the finances of India that we must force this trade upon China? It was well known that the Indian grower would rather grow something else, but he was compelled to grow the opium in order to produce it for the Government revenue. We were not only doing a fearful evil to China, but to India also, in compelling the Hindoos to grow the drug, because they became demoralized by having to grow it. Under the treaty of Chefoo Sir Thomas Wade negotiated that we should have four additional docks in China for the admission of European goods, in return for which the Chinese were to be allowed to tax the opium a great deal more than it was taxed before. Would it be believed that that treaty had never been ratified by the home Government? The opium trade greatly interfered with missionary work, it injuriously affected the character of England abroad, and brought a stigma upon our religion."

As a part of the British empire—as a branch of the English Church—as a Christian people—we should feel a deep interest in this subject; and it only requires a knowledge of the facts to make us see that a bondage worse than African slavery has been inflicted upon China, and that our motherland is responsible for the destruction of more than half a million of immortal souls who annually die, and for the three or four millions more whose lives are made most degraded, wretched and useless, from the terrible habits of opium eating and smoking. And if we cannot help our brethren in England who are striving to bring about a reformation in this matter by our words let us not forget them in our prayers, nor the poor deluded people who are the sufferers from the use of the drug.

## SUNDAY SCHOOLS.

### No. VI.

Let it be now supposed that the Sunday Schools Committee of Synod has been appointed; that Sunday School Associations have been formed in connection with it in each Deanery; that each School in the Diocese is thus in communication with the Central Legislative and Executive Body of the Church; that a uniform scheme of Diocesan or general lessons has been authorized and adopted; that Teachers are examined under the regulations of the Sunday School Institute; that Teachers' meetings and bright and attractive Children's Services are regularly held. There are still one or two points which require consideration.

1. The question of prizes, tickets, and rewards of whatever kind, is one which is somewhat difficult of solution. There are schools seldom, of the

Church of England, which have a regular system of bribes to induce children to attend; and the highest prize, that of actual coin, is frequently given to the child who brings the largest number of other children to the Sunday School. No matter where the new comers may be brought from, the child is taught that its greatest merit is to bring others with it. And thus with many of the poorest children, those who need the most careful training, from the entire absence of good influences at home, it becomes a matter of speculation, a regular business operation, which school shall be favoured with their presence; the standard being the amount of material benefit they are likely to gain. The effect of this must be bad. And it is doubtful whether prizes should ever be given for any thing but attendance. There is clearly no room for difference of opinion or variety of standard, as to the punctual attendance or otherwise of the child, while the standard of correctness of lessons, or of good or bad conduct will necessarily vary in each class. There are schools in which no prizes whatever are given which are successfully conducted even in the close neighbourhood of others where the utmost profusion of rewards is exhibited. But that school was one exceptionally happy in its superintendent and its teachers, who were able, earnest, and took a great personal interest in each scholar. There was a peculiar and indescribable attraction in the whole school, which drew the children with cords of love. This should be seen in every school, but it is rare. There is perhaps one exception which might be made to the rule of giving no rewards for lessons or conduct. The best and quickest and most diligent scholars might be allowed the first place in the classes, and to these might be given each Sunday a set of questions to be answered in writing by the following Sunday. To the best papers of answers might be assigned marks, and the highest number secure a prize such as a volume of the Leisure Hour or Sunday Magazine, at the end of the year. But the Sunday School is above all things an institution of a spiritual nature; and low motives for attendance or its privileges should not be encouraged.

2. A very great deal will necessarily depend on the interest aroused in the teachers themselves. Unless they are painstaking and punctual, they cannot expect their pupils to be so. Few things have such a prejudicial effect on the morals of the Sunday School as the occasional or frequent absence of a teacher from his class. His going away on the slightest pretext and leaving the class unprovided for, argues a very low standard of duty in himself, embarrasses the superintendent, and throws the whole work of the school out of gear for the day. It is in addition to its inconvenience a piece of selfishness which cannot be too strongly reprobated. It should be remembered that the whole secret of an effective and happy Sunday School is the personal influence of the teachers on the taught. Where this is energetic and healthy, the School will prosper. The teachers must shew in every way that they love their work, and that nothing short of absolute necessity shall be allowed to interrupt it.

But the influence of the teachers should follow the children beyond the walls of the school. They should regularly visit them in their homes, and no absence from the school on Sunday should be passed over by the teacher without a personal endeavour to find out its cause. As a rule the Sunday Schools of the Non-conformists are more zealous and warm than our own. And the reason of it is, the affectionate care exercised by the

teachers over the scholars in the intervals of the actual teaching. Let us learn a lesson even from those who hate and revile the Church. As soon as our teachers learn for Christ's sake to take an active interest in the souls as well as the bodies of their children, as soon as they feel that they have a sacred responsibility for the little ones committed to their charge, and a solemn account to render for the way in which they discharge their duties; so soon will our Sunday Schools assume their rightful position, and exercise their proper influence upon the children. And it should be a part of every teachers' meeting, to receive a report, written in a book to be provided for the purpose, of the visits of the teachers in their children's homes, and of any special circumstances whether encouraging or the reverse connected therewith. This would ensure at least a careful attention to the matter.

In these papers, sketchy and imperfect as they are, and containing nothing in any way new, no notice has been taken of any thing but the mere human means of carrying on this most necessary work of the Church. It is hardly necessary to say that the all powerful blessing and co-operation of the Holy Spirit must accompany the whole, or it will be valueless. That this should be earnestly sought by all connected with the schools, is taken for granted. With this closing remark, the papers are commended to the consideration of those interested in the Church's Sunday Schools.

#### INDIVIDUAL RESPONSIBILITY.

It is most important that frequent reference should be made to the individual life of the Christian as well as to his condition as a corporate part of the Church. We must not think it sufficient to urge upon the Church as a whole greater zeal, nobler impulses, higher aims, larger unselfishness; we must ever remember that as the Church in her corporate capacity is composed of individuals, so the life of each individual member makes the life of the Church, and if we would have the Church doing her work aright we must—each individual must—live in our lives the life Jesus Christ would have us live. How often do we hear people complain that the Church is not doing what she ought to do; that she is not exerting the influence that she ought to exert; that she is not making the progress that she ought to make—while the fault-finder may be a drone, unprofitable, indifferent, or perhaps a careless, godless person. We need not seek far for the cause which has led to the Church's declension in any particular place—it is found in the unchristian lives of her members; or, on the other hand, to explain her growth and influence in other places—her children have been earnest, faithful and true disciples of their Master.

All times are alike with regard to the importance of every baptized member of the Church, every child of God, doing his or her Christian duty in living for and working for the conversion and building up of souls, and in setting forth the truth as it is held, believed and taught by the Church of England; but perhaps now more than at any previous time, when those without her pale are turning towards her to find peace and rest from the conflicts within and without, should her members pray God most earnestly and frequently that that they may by their lives show forth that they are His true disciples; that they may be as living epistles known and read of all men. A great weight of responsibility rests upon us who are now in the Church Militant, and tremendous will be our sin if by our godless lives we turn any away from the truth.

#### CHILDREN'S SOULS.

The surprise which we may have felt the first time we read or heard remarks which showed that some truth, ever held by the Church as an article of the Faith, had been *newly discovered* and made the battle cry for some newly formed sect, has long since given place to sadness and sorrow at the unhappy loss which separation from the Church has entailed upon these bodies. It may be that in some cases the Church neglected to enforce what her formularies plainly taught and what her clergy firmly held, but in no instance can it be said that the truth or doctrine was not recognized, and in some cases, notably the one now before us, the Church has been explicit and constant in her language and efforts to make the doctrine plain and promote its acceptance; and it has been simply the deliberate following of chosen leaders, who have misrepresented and ridiculed the Church's teaching, that has caused the unhappy ignorance which in this case so generally prevails.

We are indebted to the *Episcopal Register* for the following: "The *Sunday School Times*, a journal published in Philadelphia, under date of the 2nd Sept., makes the remarkable assertion 'that before the modern Sunday School was introduced children were hardly known to have any souls, except in embryo,' and it fixes on 1815 or 1820 as the time when Sunday Schools were generally introduced into the United States. Consequently before 1815 or 1820 the discovery had not been made in the United States that children were any more than dumb animals, except, perhaps, a germ of a soul that might hereafter be expanded; and on account of this ignorance very few 'joined the Church when they were children.' It was a good many years before 1815 or 1820 that the first child was 'grafted into the body of Christ's Church,' at Jamestown, in Virginia, and many thousands since have similarly been received into Christ's mystical body."

The same paper proceeds to say: "But it seems the 'dark ages' we hear so much about have rested heavily on all the regions lying outside the Church, that it is quite a modern discovery that children have souls in those dark spots in the United States. This discovery is owing to the 'modern Sunday School' being introduced into this country somewhere between the years 1815 or 1820. It has long been an occasion of wonder that infant baptism, which is so distinctly taught in their standards, has been so frightfully neglected in several prominent religious bodies. But it is fair now to infer that it has grown out of inveterate ignorance of the momentous truth that children have souls. It is a glorious thing that the 'modern Sunday School' has made the discovery, but sixty odd years has not sufficed to restore in those benighted bodies the observance of the primitive faith and practice of the Church."

We have to thank the Sunday School for a great deal if it has brought some people to their senses, and will have much to place to its credit if it brings them to the further knowledge that Christ established a Church on earth and ordained Baptism as the entrance into it, that He said, "Suffer little children to come unto Me," and that in obedience to her Divine Lord and Founder's orders, at the very earliest moment of the child's life after birth into the natural world, the Church receives the infant in His appointed way and declares that it is new born and made thereby "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

#### CREDIT AND CASH.

We so often hear of persons with limited incomes being in debt—not being able to live on their incomes, &c.—that any one who can devise the means of cure must be considered a public benefactor. For ourselves we do not see why all men should not live on their incomes. Your correspondent knows a poor gentleman whose resources have been so reduced, that he has at the age of sixty to live upon charity, and who once said "it is a hard case for a man to starve in a land of plenty when he can live on twelve dollars a year, which he affirmed he could do—of course he had no wife and family, but this illustrates the aphorism "man wants but little here below," if divested of all imaginary needs. A case can be referred to of an eminent Q. C., who is now living in great happiness and comfort with a lucrative practice, having brought up a moderately sized family, and who had a clerkship in a county court with a salary of one hundred and twenty five dollars a year, *and he lived on it*. We intend this article chiefly for our brethren the clergy, and it is written by one who has "gone through the mill."

Probably the first error committed financially by the clergy is to start in life with borrowed capital, running into debt for all kinds of conceived necessities, defrauding oneself of years of comfort, with a crushed spirit and destroyed manliness. A debt contracting clergyman never gets any sympathy. An involved clergyman always loses the respect of his people, and that gone his usefulness is crippled. Whereas, self-denial, which we are always preaching, even if accompanied with poverty, does enlist the respect and help of every right minded parishioner. Our experience can point to cases where frugality has been a household word, and non-indebtedness a constant ruling principle, resulting in after life in comparative independence and comfort, accompanied by a feeling of inexpressible delight under a consciousness of "owing no man anything."

We can select cases where the credit system adopted for years has been manfully abandoned, and where nothing could induce a return to the system of "running bills." We can select cases where the credit system is persisted in, and its pernicious results are poisoning the happiness of the household in the shape of peevishness, ill temper and harsh words, where all should be love and joy and peace.

Any one who has felt the pressure of a lot of untimely accounts, just when they were not wanted, and the sweet and charming influences of a freedom from debt, can understand the arguments for putting in force a cash system in household expenditure. No one who has avoided the cash system should delay a day to retrieve the past. A commencement should be made, if necessary, by semi-starvation, cutting off luxuries and imaginary necessities, paying off bills by instalments, and when once landed on the platform of ready cash, resisting all inducements to jump off from it; for as long as the principles are adhered to there will be a wonderful recuperation in all that is bright, cheerful and manly; there will be love and joyfulness in the aspect of all the surroundings of home. If this be putting the question before your readers in a clear light, and who can deny that it is, is it not worth a trial? Echo answers "worth a trial." It will be attended with difficulty, difficulties surmounted sweeten life. It will be accompanied at the first by hardship—hardships when past and gone are beacons of rejoicing—endurance in toil and hunger are bright spots in history—a change from credit to cash is the crowning point in household happiness.

HODGINS.

We think the publication of Mr. Bates' Questions, which we begin to-day on page five, will be found very useful to the more advanced classes of our Sunday Schools.

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

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

EXTRACT FROM AN OLD POPULAR BOOK OF THE 17TH CENTURY.

"I shall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice that, if any person, upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case; for if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds; but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favourable a sentence; or whether he be the one or the other, if he comes to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin. On the other side, if he forbears because of it, if that fear be a causeless one, then he groundlessly absents himself from that Holy Ordinance, and so deprives his soul from the benefits of it. Therefore, in the midst of so many dangers which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and Godly minister, and rather be guided by his, who will probably, if the case be duly and without any disguise discovered to him, be better able to judge of him than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised that if any, by other means theretofore mentioned, cannot quiet his own conscience, but requires further counsel and comfort, then let him go to some discreet and learned Minister of God's Word, and open his grief, that he may receive such ghostly counsel, advice and comfort that his conscience may be relieved, &c. This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience; or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls. But to all this it will, perhaps, be said that this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer that it is very unreasonable that it should be a hindrance; for, first, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and so it can be no public shame you can fear. And if it be in respect of that single person, you need not fear that neither; for supposing him a Godly man he will not think the worse of you, but the better, that you are so desirous to set all right between God and your soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too, (as certainly Godly and faithful counsel may tend much to both) that shame ought to be despised; and it is sure it would if we loved our souls as well as our bodies; for in bodily diseases, be they never so foul or shameful, we account him a fool who will rather miss the cure than discover it; and then it must here be so much greater folly, by how much the soul is more precious than the body.

But God knows it is not only doubtful persons to whom this advice might be useful; there are others of another sort whose confidence is their disease, who presume very groundlessly of the goodness of their estates; and for those it were

most happy if they could be brought to hear some more equal judgments than their own in this so weighty a business. The truth is we are generally so apt to favour ourselves that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide to enable them to pass right judgments on themselves, and not only so, but to receive directions how to subdue and mortify those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it."—*The Whole Duty of Man, quoted in Scudamore's Steps to the Altar.*

THE REV. G. H. WILKINSON,

*On the need and value of private, personal Pastoral Intercourse and our Lord's Example in such.*

A life in the perfecting of His saints and in the caring of sinners, our Blessed Lord had a separate, individual care for each individual soul. The education of S. Thomas, S. Peter, S. John; His dealings with the woman of Samaria; with the nameless mendicant in S. John ix.; with the sinner in Simon's house—are instances with which we are all familiar. His disciples came to Him 'privately.' 'If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine,' etc.

How this individual dealing can best be accomplished is one of the problems which the Church is now called to solve. I am not here to ignore its difficulties; still less to unfurl a battle-flag by dogmatizing on the subject of Confession. So far as I can understand it, it seems to me that to enforce Confession, directly or indirectly, is alien to the mind of the English Church. To refuse it, or, by silence, to ignore its silence, is to rob our people of a part of our Christian heritage.

Be this as it may, on two points I am thoroughly convinced. First, that unless pastor and people are brought into individual personal contact with each other, the spiritual life of a parish will not, as a general rule, be deepened. Secondly, if we wish to win the confidence of our congregations, we must invite them again and again, and so invite them that our meaning shall not be misunderstood. Let us speak out what we mean, in an honest, straightforward, English spirit; and let us pray God that men as well as women may be brought, in answer to our prayers." *The Spiritual Life; its Hindrances and Helps*: a paper read before the Nottingham Church Congress 1871. [S. P. C. K. ed. p. 12.]

## Correspondence.

### THE MONTREAL CATHEDRAL.

(To the Editor of the Church Guardian).

SIR,—I enclose a letter from its last issue of the *American Living Church*, which speaks for itself. This is how others see us. I trust that this friendly criticism will not be without its good results. It is the opinion of many besides our critic from across the lines that the "brethren in Montreal are losing great opportunities." More clergy, better churchmanship and greater zeal, in those parishes which have the most opportunities and the greatest means at their disposal, are wanted in the city of Montreal, and this would have a reflex action on the country parishes.

DIocese of MONTREAL.

*To the Editor of the Living Church.*

Having recently returned from a trip in Canada, I wish to enter a mild and brotherly protest about the way in which American Churchmen are disappointed at the Cathedral in Montreal. We were in that city on a beautiful Sunday morning, and of course wended our way to the grand building which seemed to promise a lovely and satisfactory Service. As a gentleman from New York had said to us the day before, we "expected a delightful Choral Service, a taste of an old England Cathedral Service." But alas! a huge pulpit blocks the "aisle" and stops the vision, at the center of the chancel arch, utterly out of place, ugly in itself, and in a position where no English Cathedral ever has its pulpit.

On one side outside the arch, and elevated by

several steps, a lectern; and at the other side, around the "jamb" of the arch, a reading desk, also elevated. No proper stalls for the clergy, but a sort of pew almost out of sight, in which one clergyman was ensconced while the other up high in the reading desk read prayers at the people. The long choir stalls were occupied by a company of young men and maidens, and older gentlemen and ladies, who moved about considerably before Service, talking to one another quietly, and "visiting" from side to side; some of them coming in late and going to their places after the Services had begun. Only the organist wore a suplice. The Services were not choral, but the parts which were sung were sung very badly. The Service was dreary and uninteresting, and it was the verdict of at least eight persons whom afterwards, I met at the hotel, that a more disappointing experience as to Divine Service had never been theirs. One lady, a Presbyterian, inquired whether we considered that a good specimen of an English Cathedral Service. I could not discover that there was a weekly Communion, indeed it was difficult to find out anything about the Church Services in the whole city. In front of all the denominational houses of worship are boards having on them all needed information as to name of church, hours of service, residence of pastor, etc. We saw Presbyterian, Baptist, Methodist, Reformed Episcopal Chapels, all duly labelled. But not an Anglican Church thus designated, and no information given even in the newspapers, or (as to hours of Service) in the city Directory.

Now, I do not write thus for the mere purpose of finding fault, but in grief and disappointment. It seems to us travellers that our brethren in Montreal are losing great opportunities. Thousands and thousands of "States" people go to Montreal every year, and are delighted, as they may be, with its beauty. All who are religiously inclined, whether Church people or not, want to attend the Cathedral if they are in the city on Sunday. A great many would desire the Holy Communion, all would like accurate information as to hours of service. But while in the Directory the hours of masses in the principal Roman Churches are given, and on the front of other houses of worship the needed information is emblazoned, the churches of the Anglican Communion are as silent as if they desired no stranger to come, and the Service at the Cathedral is so tame and so indifferently performed as to lead Churchmen to say, "we do not want to go there again."

It is too much to ask that the dear old Church should be shown in her beauty to her children and so strangers, and impress them all with her dignity and earnestness, as she welcomes them to her courts

### THE CATHOLIC APOSTOLIC CHURCH.

(To the Editor of the Church Guardian.)

SIR,—I notice the following in your issue of Sept. 27th, under the head of "news" from "Diocese of Toronto," with reference to the newly appointed Curate at "All Saints": "Owing to some unexplained causes he left New York, and was just about to unite with the Catholic Apostolic Church when he came under the influence of one of our clergy who remonstrated with him successfully."

May I ask your correspondent whether the Curate in question is not now "united" with the Catholic Apostolic Church? If he is not, how can he consistently join in the Nicene Creed, "I believe one Catholic and Apostolic Church"? How can he be in a congregation which believes in "the Catholic Apostolic Church," i. e. believes itself to be a portion of that "One Body"? How could he hold the Bishop's license to minister as a Deacon in the Church of England to whose Prayer Book he must have subscribed before obtaining that license?

I should imagine that the "one of our clergy," under whose influence the Curate came, must have pointed out to him that the Church of England is a portion of the "Catholic Apostolic Church," for which he was looking, and thus saved him from being guilty of the sin of schism.

I am, dear sir,

Your faithfully,

CHAS. L. INGLES, JR.

Parkdale, Festival of St. Michael and All Angels.

## Family Department.

## UNDER THE MONOGRAM—PAST AND PRESENT.

[Written for the Church Guardian.]

In centre aisle of a fine old church\*  
A pulpit towered high;  
'Twas velvet draped, and a monogram  
Lent to its majesty.

There oft the well-belov'd pastor† taught  
Of a Most Holy One,  
Who in His love for frail man had giv'n  
His lov'd and only Son.

The old, old story he simply told,  
Of Jesus from His birth,  
And how He left a glorious throne  
To suffer on this earth.

"Jesus, the Saviour of men," his theme:  
Words all so earnest were  
A golden light to the monogram  
And to each list'ner there,

A fair young child, with a wistful face,  
Gazed from a distant pew  
Amazed; it seemed such a mystic thing,  
So glittering, bright and new.

"What can it mean?" thought the little one.  
"My father's sure to know  
If it's a lesson set us to learn  
That better we may grow."

"The golden letters—what do they mean?  
Dear father, tell to me;  
And why are they on the pulpit writ?  
Is it that all may see?"

"Dear child, it tells of bright hopes for man—  
Atonement great and sure;  
A Cross to which we may safely cling,  
And bliss for evermore.

"'Tis there—for Christians do oft grow cold,  
And can forget their Lord—  
To say He is with them here alway,  
As written in His Word."

The gray-haired man and the little child  
Sat there for many years,  
Beneath the letters of gold, and found  
A balm for all their fears;

Until the Master the old man served  
Bade him "up higher come,"  
Where Jesus stood "in the midst" to greet  
The aged pilgrim home.

Time's cycles onward have rolled; and now  
The child of long ago,  
Not wond'ring, but with a certain peace,  
Waits there the truth to know.

Progress has changed but the *minor* things—  
The same dear Lord is there;  
Her puzzle too, the old monogram,  
Deciphered now and clear.

Lost for a time, but †restored in love;  
The kindly act shall be  
A binding link of the truest love  
And pleasant memory.

E. A. C.

Halifax, Sept., 1882.

\*St. George's.

†Rev. F. Uniacke.

‡Alluding to the restoration of the monogram after being set aside for some years, and the placing of it in the new chancel of St. George's, by the Rev. Canon Partridge.

## THOUGHTS FOR NINETEENTH SUNDAY AFTER TRINITY.

## NIX.

"Son, be of good cheer; thy sins be forgiven thee."

CAN we imagine *any* words that could gladden the soul of man more than these? Let us put ourselves in the place of the poor sufferer who was borne into the Presence of the Great Physician of soul and body, let us try to think what it must have been to him to be addressed by those Divine lips in those wondrous words: "Son, be of good cheer, thy sins be forgiven thee." Ah! which of us but would, if we could, *indeed* change places with him!—no matter how blessed with wealth and health and this world's happiness, which of us but would, (if indeed we BELIEVE in Jesus, the Saviour of the world) lie helpless at His feet like this palsied man, might we but hear the words—"Be of good cheer, thy sins be forgiven thee. This sick man had been brought to Jesus to be healed of his bodily infirmity, but Jesus knowing all things,

Jesus the Lord of Love as well as of Life, gave the greater boon; he satisfied the craving of the soul, filling it with joy and peace unspeakable. Can we not see how the FORGIVEN one, lying there upon his couch would lose all consciousness of his bodily needs in the blessed assurance of Divine Mercy? The scribes, hardened and unbelieving, standing near, watching with malice and envy for some occasion against the Holy One and the Just, were incapable of discerning the perfect joy and trust of the helpless paralytic. "This man blasphemeth," they said within themselves. And Jesus, knowing their thoughts, gave them a proof of His Divine Power which they could not gainsay. "Arise," he said, "take up thy bed and go unto thine house." When the multitude beheld the miracle accomplished, they marvelled and glorified God, but he in whose *soul* the miracle of healing had *first* been wrought, to whom it had been said—"Thy sins be forgiven thee," what must *he* have felt! Renewed in *spirit* as well as in *body*, with that "Son, be of good cheer," echoing in his heart, how blessed beyond measure was his lot. And we may share it, if we will,—if from our heart of hearts we supplicate forgiveness, the same Lord is ever ready to heal and to bless—the same voice will speak to our souls: "*Be of good cheer, thy sins be forgiven thee.*"

## ELEPHANTS AT WORK.

Some of our readers may have had their doubts about the truth of the elephant stories told in books of natural history. We should like to have been with the King of the Sandwich Islands last summer in Burmah, when he spent some time watching the elephants working in the timber-yards.

The king and one of his ministers, Professor Armstrong, sat down upon a pile of lumber, while they witnessed the amazing performances of ten of these huge creatures. The king observed that the elephant-stables were very high, and the reason of this was explained to him. An elephant, patient and obedient as he usually is, is liable to gusts of passion, during which he would tear his stable all to pieces if the rafters were not beyond his reach. Each elephant has a keeper all to himself, who lives close to his stable with his wife and children. The youngest children play about his enormous legs, get under his body and take hold of his trunk. When he is tired of them he pushes them gently away, but never hurts them.

In handling the timber an elephant does the work of about twenty-five men. King Kalakaua saw them do many things that would seem to us to require human intelligence. First, he saw them draw large logs from a distant part of the yard to the saw mill, and place them, without assistance, just where the men could most conveniently adjust them to a platform. The elephant first lifts one end to its place, and then the other end, after which he looks at it out of the corner of his eye to see if it lies just as it ought. If it does not he keeps pushing and working until it is exactly right. He lifts a huge log by thrusting his tusks under it, and when he lifts he keeps it steady with his trunk. A big elephant will lift a log in this way that would be a good load for twenty men.

The king was still more surprised to see them making up bundles of slabs, getting them nice and even and then carrying them off upon their tusks, while holding them down with their trunks, and dropping them on the top of a high heap. Other elephants at the same time were piling up boards in square, even piles. They would look at them with the knowing look of a carpenter, and keep on pushing until they had made the heap perfectly square and regular.

Perhaps the most curious thing which the king noticed was young elephants learning how to do these things. A young elephant walks alongside of an old one at work, and learns his future trade by merely looking on and observing the various processes. After a while, he feels the stirrings of youthful ambition within him, and tries his own tusks on a moderate sized log. He lives and learns, like apprentices in a shipyard. The king thought the inhabitants of Burmah idle and shiftless; but the elephants were good workers.—*Youth's Companion.*

## A TOUCHING INCIDENT.

In a Sunday School at Nantasket there is a little girl of whom the following incident is related. It occurred when she was only six years of age:

Her uncle was brought home very sick, and the doctor told the family he could not live. The little girl heard it, and at a time when no one was in the sick room, she went softly in and up to the bedside, put one hand on the cheek of the man, and reaching up, pressed her face close to his and whispered, "Cast your sins on Jesus, the spotless Lamb of God."

His bodily distress had been very great, a moan coming with every breath; but at her whispered words, the flood-gates of his soul were unlocked, and he burst into tears.

The little girl went about her play, not telling any one she had been in the room. His mental anguish was as great as his bodily suffering. All through the night he lay praying for mercy and forgiveness of sin. The next day the little messenger God sent watched her chance, and again went to the sick man and whispered with a winning tenderness:

"Did you do as I told you, Uncle William?"

"Yes, I did, I did! He washed away my sins."

Only a few hours before he died, he implored God's richest blessing on his "little angel," as he called her, for teaching him the way to Jesus.

THE newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families, and in order to ascertain the real number of children in the district, the school officers resorted to an ingenious measure. Two monkeys were gaily dressed, put in a waggon, and, accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work; distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the schools about two hundred boys and girls.

SUNDAY SCHOOL CHILDREN—look here! Don't you think your Japanese brothers are getting ahead of you? Among the scholars in Tokio are seven boys, not more than nine years old, who have committed to memory the entire Catechism, the Apostles' Creed, the Lord's Prayer, the Beatitudes, a morning prayer, and several hymns. That's a good record.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Kingsley.*

## BOOK NOTICES, &amp;c.

LITTELL'S LIVING AGE.—The numbers of the *Living Age* for the weeks ending September 23rd and 30th contain Mrs. Fanny Kemble's Records of her Life, and Medieval Hymns, *Quarterly*; Comets, *Nineteenth Century*; A Voice from the Nile, *Fortnightly*; The Palace of Urbino, *Cornhill*; Snake Anecdotes, *Chambers' Journal*; Cetewayo's Meditations, The Vegetarian Animalcules of the Deep Sea, and On Reading Shakespeare through, *Spectator*; Two Italian Geographers, *Saturday Review*; The Foreign Trade of the United States, their Influence on the Money Market, and the Immigration which they receive, *Economist*; Death not Universal, *Journal of Science*; Adventurers, *Globe*; with instalments of "The Ladies Lindores," "A Cat's Paw," and "No New Thing," the usual amount of poetry, and a continuation of that very remarkable article, "THE LITTLE PILGRIM," which has attracted so much notice.

With the number for October 1st begins a new volume, making this a good time to subscribe.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Paragraphic.

It has been resolved to erect an obelisk in the neighbourhood of Bolton Abbey, as a monument to the late Lord Frederick Cavendish.

The *Standard* says the Bishop of Bedford is gradually recovering from the injuries he sustained by an accident during his recent visit to Switzerland.

Bishop Elliott, of Western Texas, was at Sewanee, Tenn., when the fever began at Laredo; he at once left for the latter place, where he is doing what he can do for the suffering.

Nine memorial windows are to be placed in Grace Church, Philadelphia, the most prominent of which will be that erected to the memory of Mr. Charles E. Ilex, the same being the voluntary contribution of the William E. Ilex Bible class.

The Rev. Erasmus J. H. Van Deerlin, of Christ's College, Cambridge, who seceded some years ago to the Church of Rome, made a public recantation, and was formally reconciled by the Bishop of New Westminster in Holy Trinity Church, New Westminster.

Bishop Crowther, "England's black Bishop," reports that the average Sunday attendance at his station on the Niger is three thousand four hundred and seventy-two. Of this number one thousand five hundred and ninety-seven are nominal Christians and four hundred and fifty-one Church members.

A German statistician estimates that the world contains 1,155,923,000 inhabitants, or 16,778,000 more than it did a quarter of a century ago. He allots 831,707,000 to Asia, 315,929,000 to Europe, 205,979,000 to Africa, 95,405,000 to America, and 1,121,000 to Australia-Polynesia, and 82,000 to the Polar regions.

In acknowledging the receipt of a resolution recently adopted by the Hull branch of the Church of England Working Men's Society, in respect to Mr. Green's imprisonment, Mr. Gladstone's secretary said:—"I am directed to acquaint you that the matter is in the hands of the Lord Chancellor, who is most anxious to carry it through."

An official return of the census of France shows that the population of the country is 37,672,048. The French census was taken on the 18th of December last. The population of the country at the last preceding census—that taken in 1876—was 36,905,788, so that the present population of 37,672,048 shows an increase of only 766,260, which is at the low rate of a bare fraction over two per cent.

The memorial window to Lord F. Cavendish, which is about to be placed in the parish church of Edensor by the Duke of Devonshire's tenants, will be executed by Messrs. Hardman. The chief figure will be that of Christ as the "Man of Sorrows." In the lower part of the window will be the kneeling figure of Lord Frederick and the armorial bearings of the family.

The *Christian at Work* thinks "there is little doubt that the original, camp-meetings have ceased to exist here at the East, and the probability is that nine-tenths of the various permanent religious gatherings at watering places present a mixture of religion, real estate speculation, house-building, and hotel management, which is none the less incongruous that it has become popular and profitable."

According to Edwin Alden & Bro's American newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadas. Total in the United States, 11,522; Canadas, 636. Published as follows: Dailies, 1,152; Tri-Weeklies, 80; Semi-Weeklies, 150; Weeklies, 9,078; Bi-Weeklies, 23; Semi-Monthlies, 202; Monthlies, 1,290; Bi Monthlies, 12.

The Right Hon. Montague Bernard, Professor of International Law in the University of Oxford, who died recently, was one of the most distinguished laymen connected with the "Tractarian Movement." He had a principal share in founding the *London Guardian*, which, however, has rather departed from its first love. Mr. Bernard was one of the Joint High Commissioners who negotiated the celebrated Treaty of Washington.

If half that is told of the invention of A. L. Parcell, of New York, is true, a new era in telegraphy is opening. Its plan includes the transmissions of messages in clear Roman letters at the rate of 3000 words a minute. Incidental to this is a plan for writing with a chemical pencil or ink, by which facsimiles of messages can be sent at the rate of 400 words a minute. The instrument is almost automatic, and can be watched by girls at 88 a week.

The Gifts to educational institutions in the Republic are of wonderful extent. Liberality is growing both as to its prevalence and its amounts. They average a million and a half a year at least, and range from such princely benefactions as the gifts of \$3,000,000 of John Hopkins to the Baltimore University which bears his name, of \$1,000,000 to Cornell, of \$750 of Green to Princeton, of the \$500,000 of Mrs. Stone to New England College, down to innumerable tens and twenty thousands.

The population of the United States is now officially stated to be 53,155,773. The increase since 1870 has been 39 per cent. With 293 representative to every 169,080 of population. On this basis in the Forty-eighth Congress, Arkansas, California Michigan, Mississippi, South Carolina, and West Virginia, would gain one each, Alabama, Illinois, Maine, Maryland, New Hampshire, Ohio, Tennessee, and Vermont, will each lose one representative, Pennsylvania two, and New York three. There will be no change in the other States.

The population of Africa is over 290,000,000. Of these about 145,000,000 are absolute heathen, 50,000,000 are Mohammedans; 4,500,000 belong to the Coptic, Abyssinian and other Oriental churches; 350,000 are Jews, and about 500,000 are connected as adherents with the colonial Christian churches and mission stations, of whom about 125,000 are actual communicants. About sixty-four various societies are laboring for the evangelization of these myriads, comprising about 2,200 missionaries, ministers and teachers, one for every 100,000 of the population.

There are in Ireland a small number of Methodists who still remain true followers of the venerable founder of their society, and who, following his advice "never forsake the church," have continued in the Church of Ireland, and are numbered amongst her most consistent and devoted members. The very Rev. Charles Parsons Reichel, D. D., dean of Cloumacnoise, is president of

this Primitive Church Methodist Society, and he had arranged a meeting of conference in the Carleton buildings, Portadown, on Monday, the 11th of September. The Lord Bishop of Kilmore has always taken a great interest in the society, and was for some years its president.

A temporary church was provided and a waterside Mission commenced at Port Said last December; services were held also once a month at Suez, and a grant of land for church and hospital was made by the Canal Company. The English at Zagazig were also visited, children baptised and a service held. The war prevented the different plans being thoroughly carried out, but the Church at Port Said has been retained for services by one of the church wardens since the departure of the honorary acting chaplain at the end of March, excepting upon the Sunday after the bombardment of Alexandria and on the Sunday when Port Said was occupied unexpectedly by the British.

When Sir Charles Lyell, the eminent geologist, was in America, he seems to have had some curious advice given to him about travelling on the Mississippi steamboats. "Never pay your fare until you are compelled to," was the first piece of wisdom thrown at him. "And, pray, why not?" he asked. "Because your chances are better in case of trouble." "How is this?" asked Lyell. "Well," answered the American, "when I was travelling up the river last March, somebody cried out, 'Passenger overboard!' The Captain hurried to the office and asked 'Has the man overboard paid his fare?' On being answered in the affirmative, he turned to the pilot and said indifferently, 'Go ahead, it's all right.'"

All Saints' Church at Vevey, Switzerland, was duly consecrated on Tuesday, August 22, by the Bishop of Pennsylvania. The ritual consisted of a blending of the consecration office of the American Prayer-book with the English order of morning prayer, and all the clergy present, including the worthy Swiss pastor Ceresole, who read the deed of transfer to the Colonial and Continental Society, took part in the Service. The sermon was delivered by Bishop Stevens, and produced a marked impression upon the large congregation, which was composed of English and Americans, with many of the inhabitants of Vevey. On Wednesday, the 23rd, the Bishop held a confirmation, and celebrated the holy communion.

The *Episcopal Register* of Philadelphia presents its readers with an engraving of Trinity Church, New York, and an account of its history and connected institutions. This quasi collegiate church is still the finest ecclesiastical building in the largest American city, Bishop Potter's scheme for a cathedral remaining still a scheme. The first edifice on the site was begun in 1696, the present one in 1839. There depend on it six important chapels; and eighteen churches besides receive help from the funds of its corporation, besides city missions and Hobart College. In the mother-church and dependent chapels there are thirteen guilds, two Dorcas societies, one infirmary, three sisterhoods, one choral school, five altar societies, one working men's club, and twenty miscellaneous societies. The rector of the parish has sixteen assistant clergy.



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