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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. 23.]

HALIFAX.

WEDNESDAY, OCTOBER 4, 1882.

WINNIPEG.

[One Dollar and a Half a Year

CHURCH WORK AMONG THE JEWS.

The London Society for Promoting Christianity amongst the Jews was formed in 1809. The Archbishop of Canterbury is Patron, and several Bishops are Vice-Patrons. Lord Shaftesbury is the President. Since 1815 it has been distinctively a Church of England Institution.

The field of labor of the Society is in the large cities and towns where the Jews congregate.

The number of Jews in the world is about ten millions. Of these, upwards of three millions are in the Russian Empire. In Austria there are nearly a million, and about half a million in the northern parts of Germany. Much of this ground the Society has long occupied, and it has also stations in England, Austria, France, Germany, Holland, Italy, Persia, Russia, Turkey, the Danubian Principalities, Asia Minor, Syria, and North Africa. While in Jerusalem a special effort through the means of the Hospital to seek the welfare of Israel has been greatly blessed.

The greatest work of the Society has been the putting into the hands of the Jews their own Scriptures, together with a Hebrew translation of the New Testament. Since 1823, 153,286 entire copies of the Old Testament, and 380,263 parts of the same, have been circulated. Since 1817, 188,468 copies of Hebrew New Testaments, and portions thereof, have been sold or distributed gratis. Of late years, the British and Foreign Bible Society have taken up the printing and circulation of the Hebrew Scriptures as a branch of their labors whereby the general circulation of the Word of God has been largely increased.

The Liturgy of the Church of England was translated into Hebrew in 1831. 19,084 copies have been circulated. The late Rev. Dr. Ewald, speaking of the Society's Chapel in London, wrote "It is a great point gained, if we can bring the Jews within the walls of a Christian Church. The mode of Christian worship is more devotional and attractive, more edifying, and teaches the heart more than the Jewish worship."

Controversial works, books, and tracts, are indispensable, and have been most useful. The "Old Paths," by the late Dr. McCaul, continues to be read most eagerly by the Jews, and is undoubtedly the most effective reply to the specious attempts to exalt the Talmud and Rabbinical teaching. 3,075,800 books and tracts have been circulated since 1809.

There are schools in Palestine Place, London, where a goodly number of Hebrew boys and girls are maintained, clothed, and educated in the Faith of Christ. The Society supports a number of schools in its foreign stations. It has schools in Bucharest, Constantinople, Damascus, Jerusalem, Mogador, and Tunis, where a large number of Jewish children are receiving daily instruction, and in all their youthful minds the seed of the Word is patiently being sown.

The Society employs 134 agents, about half of whom are believing Israelites. Many of these agents are ordained; others are Lay Missionaries, Medical Missionaries, School Teachers, Scripture Readers and Colporteurs. The number of stations is 38. Of these 4 are in England, 24 upon the Continent of Europe, 4 in Asia, and 6 in Africa.

At Jerusalem there are the Girls' School, and the Institution for Jewesses; the Hospital where the Jew is made practically to understand the power of Christian love and benevolence; and the House of

Industry, where the convert is put in the way of gaining his livelihood. In London, there are two kindred Institutions identical with that of the House of Industry, at Jerusalem.

The results we may consider under two heads: Direct and indirect. By direct results we mean—known baptisms. Of these, in every Mission sufficiently long established, we have many. The most diligent search could only discover thirty-five Christian Israelites in England at the beginning of this century. Since that time more than a hundred Jews have been ordained as Clergymen of the Church of England. Our Missionaries estimate that there are now 2,000 Christian Israelites in London, and probably 1,000 more in the English Provinces. "It can be stated with confidence that in Germany there is not a town where there are not some Jews who believe in the Lord Jesus Christ, and this is the result of our Mission, directly and indirectly." There are now nearly 5,000 Jewish Christians in Prussia. The Societies for promoting the Conversion of the Jews have made, since the commencement of the present century, some 20,000 Proselytes. Many of these converts occupy high and important positions as Pastors, Professors in Universities, Physicians, Lawyers, School masters, Journalists, Consuls, Military Officers, and Governors of various Public Establishments.

PRESCRIBED FORMS.

The public worship of the Church is in the use of prescribed forms. These naturally enough became the method of the Church from the beginning. The Apostles were familiarized with the use of prescribed forms of public worship, because it was the universal custom of the Jewish synagogues. Some of the prayers then read are still extant.

The Lord, when present in the synagogue, joined in the services there observed. His disciples desired to be instructed to pray suitably as His followers. He gave them a form of prayer both as a model and for common use, called "The Lord's Prayer." It is clear that He did not think novelty in prayer to be desirable, for He selected petitions comprised in the synagogue service, and then arranged them in a wonderful order.

Extemporaneous prayers are of comparatively recent date. Calvin was emphatically opposed to them, as appears in his letter to the Duke of Somerset, written A.D., 1549.

"The origin of extemporaneous prayers in England was entirely Popish; devised by Roman emissaries who assumed the garb of Protestants, and pretended to feel the deepest abhorrence of what they stigmatized as the corruptions of Popery still existing in the English Church. They endeavored to bring the reformed religion itself into disrepute; vilified the Liturgy as a new edition of the Mass-book; and insisted that it should be wholly abandoned by such as desired to pray under the immediate influence of the Spirit of God."

The denominational descendants of those who were thus easily moved to suspicion, and at last to separation from the Church, are now using more or less of prescribed forms of prayer in their public worship; or, are considering that the heart itself can be more engaged when joined with the voice in the use of devotions already arranged, than in silently awaiting to hear what unexpectedly shall

come next, and not always to edifying, in extemporaneous prayer.

The Book of Common Prayer is the production of no one Christian period. Its roots strike into the Apostolic age. It expresses the devotional spirit of Christian centuries. Its evangelical soundness, its comprehensiveness, its simplicity in style, need not be more than mentioned here.

It largely helps in attaining the highest of spiritual conditions, the "serving God with a quiet mind." The world is for excitement. The Prayer Book aids devotion, as no other method can, by leading on to that restfulness which is necessary for acquiring a deep and refreshing spiritual experience. He who altogether knows us, and our most urgent need, made the invitation to Himself, to express and to meet the heart's innermost want; "Come unto Me, and I will give you rest."—*Episcopal Register.*

THE CHURCH CONGRESS.

The coming Church Congress at Derby, to be presided over by the Bishop of Lichfield, will naturally excite an interest in the history of that ancient see. Omitting the four Bishops of the See of Mercia, Dr. Maclagan is the eighty-sixth Episcopal ruler in direct succession from Ceadda, or Chad, who may be regarded as the real founder, and first Bishop of the existing See of Lichfield. He reigned as Bishop for three years, 669-672, and was buried in his Cathedral. During the long interval between Bishop Chad and the present ruler of the diocese, many illustrious Churchmen have held the see. It is not necessary to mention the honoured men who within the memory of this present generation have occupied the seat of St. Chad—the amiable Ryder, the learned Butler, the prematurely removed Bowstead, the judicious Lonsdale, the missionary Selwyn.

It may suffice to record among the predecessors of Bishop Maclagan the name of Ralph Bayne, deprived by Queen Elizabeth; of John Overall, Dean of St. Paul's, the author of that most excellent treatise on Theology, the "Convocation Book," and the compiler of the fifth and sacramental portion of the Church Catechism; of John Hackett, who labored with his own hands, on the restoration of Charles II., for the speedy renewal of Divine Service in his then fearfully dilapidated Cathedral; of William Lloyd, who, as Bishop of St. Asaph, was one of the seven Bishops committed to the Tower, 1688; of John Hough, the patriotic President of Magdalen College, Oxford, who resisted the dispensing powers claimed by James II., even to a compulsory expulsion from his office; of Richard Hurd, the learned friend and loving champion of Bishop Warburton.

Several predecessors of Dr. Maclagan have been translated to the highest positions in the English Church. Two Bishops of Lichfield—George Abbot, A.D. 1610, and the Hon. Frederick Cornwallis, 1768—have been transferred to the primatial chair of St. Augustine, while four have succeeded to the archiepiscopal throne of the Northern Province—Richard Scrope, or Scroop, A.D. 1398; William Bothe, or Booth, 1452; Richard Neil, 1610; and Accepted Frewen, 1644. Four also have been translated to the honours of the Palatinate Principality of Durham, and of the Earldom of Sadbergh, Walter Skirlawe, 1385; Thomas Morton, 1632; Edward Chandler, 1730, and John Egerton, 1771.—*The English Churchman.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

ANNAPOLIS.—The Lord Bishop of the Diocese visited this Parish last week, for the purpose of administering the rite of Confirmation. It is rather a reproach to us that more interest is not taken by the townspeople in the visit of the chief Pastor, and no wonder that it called forth a reproof from his Lordship. Otherwise the Bishop's visit was a great satisfaction to those immediately concerned. The words of counsel and advice will, we trust, not soon be forgotten by us, and it is hoped will have a lasting effect. The outlying districts of Rosette, Dalhousie and Perott especially were much edified by the kindly words they received, all testifying to the fact that they received great encouragement and benefit from the Episcopal visit. The number of candidates who received the holy rite in this Parish was 54,—the number would have been larger had not many of the candidates been called away to the Aldershot camping grounds to their annual drill. His Lordship was pleased to express his gratification at the progress being made in spiritual matters here, and also left some valuable advice as to the future.

CLEMENTSPORT.—The visit of his Lordship the Bishop to this Parish was full of comfort and blessing and was highly appreciated by Priest and people, and will we feel sure linger in our hearts for a very long while. His Lordship arrived on Thursday, the 27th, and having rested awhile began again his labours on the following morning. The services of the day were the induction of the new Rector and the administration of Holy rite of Confirmation. The service of induction commenced at 10 o'clock. The clergy present were His Lordship the Bishop, the Revs. F. P. Greafores and John Partridge. After a very touching reference to the late Rector, the Bishop congratulated the people on the election of his successor, reminding the people of the great responsibility resting upon them as to how they had profited by the labours of their late Pastor, for they would have to answer for every word of exhortation and advice they had received from his lips as they stand before their common Judge; therefore whatever may have been the result, as they cannot redeem the past, so must take heed to the future. After the induction was over the regular service commenced. The candidates numbered 16, quite a large number for the short time that the Rector had been among them. The Holy Communion service was choral, such a thing probably was never heard in the old Parish Church before, but notwithstanding the prejudice generally shown before people hear such a service, when they do hear it they cannot help liking it in spite of themselves—such was the case here, every one acknowledging what an improvement on the old state of things. During the Bishop's address he alluded to the alteration in the arrangement of the Church and expressed his satisfaction in glowing terms. The pulpit in which the prayers used to be preached from has been taken down and converted into a decent prayer desk. The choir have been induced to come down from the gallery, which every one must own is a vast improvement in every way; and best of all the Table of the Lord has been furnished with a handsome covering, the gift of the Rev. John Partridge, Curate of Annapolis, all of which has helped to establish the worship of God and the edification of the people. Every praise is due to the Rev. C. W. McCully for the energetic way he is fulfilling his sacred trust, and we sincerely hope he will be enabled to carry on successfully the work which for so many years was so faithfully performed by the late Rector.

NEW ROSS.—His Lordship's visit to this Mission has come and gone, a matter now of happy remembrance unmingled with regret; for, though the day was as stormy and dark as its predecessors had been calm and bright, yet our good Bishop diffused so much cheer and sunshine, he spoke such loving words of commendation and encouragement concerning all he saw and heard, that we readily forgot

the gloom and difficulties under which the day's duties were to be performed. Indeed, we might plead one single regret, that so many of our people were prevented from hearing the gracious words which fell from his Lordship's lips. A class of about 55 had been prepared, mostly males, but the military call to Aylesford combined with the weather to considerably reduce the number. His Lordship arrived with Rev. Mr. Ruggles, Rector of Horton, Rev. Mr. Butler, of Chester also, at about 6 o'clock Monday evening the 11th. Next day, to our glad surprise, quite a large congregation appeared of people who, like our good Bishop at the "Dingle 5 o'clock tea," were brave weather-beaten soldiers, not afraid of storm and rain. At 11 o'clock Mr. Butler said Mattins and Confirmation followed. His Lordship in the usual address spoke feelingly of the order and neatness everywhere visible in the Church property, of the churchly character of the services, and regretted that New Ross was not more prominently located so as to afford to other places an example in these respects. The Invocation sung (Hymn 157 A. & M.) the Missionary presented his candidates—18 males, 16 females—and a choral celebration followed, Mr. Ruggles taking Epistle and assisting, Mr. Butler the Gospel, at which over 60, including the entire class, communicated. The offertory, \$3.46, will be devoted to recent chancel improvements. Tuesday evening, notwithstanding the continued storm, a congregation of about 40 assembled and Choral Evensong began before 8 o'clock, the Psalter rendered to Helmore's pointing. Addresses of an interesting and instructive nature, interspersed with Hymns, were then delivered in turn, the first by Mr. Butler on the subject of "A Churchman's duties in general," the second by Mr. Ruggles on "Duties to the B. H. M." and lastly by His Lordship who again gave kind and stimulating expression to his satisfaction with the Church work and services going on within this Mission. The offertory, \$1.81, will be devoted to the W. & O. F. The terrace around the Church, the new seats which are a credit to their builders (Mr. Jos. Skerry, Senior Warden, and Mr. Isaac P. Morse, both of this Mission), and which have been paid for, and our window all met with very favorable notice from his Lordship. Between voluntary contribution from our people for the new seats amounting to \$42.50, and the last picnic receipts of \$101.41, we are happy to say this Mission is still exempt from any debt. Our Senior Warden's younger daughter, Miss Mary Skerry, who has been but a short time under musical training by the Missionary, presided at the organ as usual at both services with great success, and with every promise of ever increasing usefulness in the future in this important department.

SEAFORTH.—The sum named below was placed on the plate at St. James' on Sunday morning, accompanied by the following note: "Will Rev. Mr. Richey accept enclosed \$138.00, in token of the regard and respect of his people throughout the whole Parish, viz., Seaforth, Head of Chezzetcook, East Chezzetcook, Lawrencetown, Middle Section and Lake Porter? By order of Committee."

Good for the poet! Better still if we could induce our readers, say a thousand of them, to serve themselves and the author by buying up his book lately reviewed favorably in these columns. The book may be had from the author or at the bookstores, or, if more convenient, we will ourselves execute orders if accompanied by cash. Price, 75 cents.—ED. CHURCH GUARDIAN.

"I thirst for gold to pay my honest dues,
And bring my patient household bread and shoes:
In catalogues that tempt too well the eye,
Some books I've marked, and thirst for gold to buy;
My heart must suffer—suffers—for the poor,
Would that I had a purse could suffer more!
To meet the case these titled pages shine
Half in my Mother's service—half in mine."

From the Preface to "Verses Devotional and Miscellaneous."

RAWDON.—A Harvest Thanksgiving and Sunday School picnic was held in this Parish on Tuesday, 19th ult. Divine service was held at 11 a. m., the congregation being considerably larger than last year. The decorations were few and simple,

consisting of white frontals to the Holy Table and Re-Table; the former being divided into three panels by crimson trimming: the centre panel contained a gilt cross, and the two side panels Alpha and Omega of the same material. Along the retable were placed flowers, fruits, etc. The anthem was "Thine O Lord is the greatness," by Kent. In the afternoon the children and their friends assembled on the Rectory grounds, and swings, races and the usual picnic amusements were entered upon and fully enjoyed. The day was fine, the provisions abundant, and everything passed off pleasantly, both to the satisfaction and credit of those who had it in hand.

GRANVILLE.—The Lord Bishop of the Diocese held a Confirmation on the evening of Sunday, Sept. 17th, at the Parish Church of All Saints. The Church was crowded in every part, and the service was very hearty, the music being remarkably good. The Rev. C. McCully, Rector of St. Clements, acted as Chaplain, and the Rector presented the candidates—8 female and 3 male. The Bishop in the course of his address said that it was with unfeigned pleasure that he saw the great alterations and improvements that had been made, and congratulated the people upon the harmony that prevailed generally in the Parish.

On Monday evening his Lordship held a Confirmation in the Church of the Holy Trinity, Granville Ferry, which, although the evening was wet, was comfortably filled. Here 8 candidates were presented—6 male and 2 female, thus making 19 in all. Here as at the Parish Church the Bishop kindly expressed the pleasure he felt at seeing the great improvements that had been made, and especially as he had been told that everything was paid for. All must have felt the extreme solemnity of the two services held in Granville this year, and the kind words addressed by the Bishop to the congregation generally as well as to the candidates, will not soon be forgotten.

DIOCESE OF FREDERICTON.

ST. JOHN.—An examination for teachers in Sunday Schools, according to the scheme of the Church of England Institute in England, was held in St. John last May, the results of which have lately been reported in the Institute's Magazine. The examination included two sections—the Advanced and the Elementary. Each section contained three subjects. Eight questions on certain chapters of the Bible, (St. Matt. i. to xiii. inclusive being the Scripture portion); eight questions on the Prayer Book, (the Catechism and the Confirmation Service being the subjects), and a lesson selected from the Scripture portion, given the candidate at the time of the examination to work out, as if preparing it for a class. In the Elementary Section a skeleton of the lesson was furnished, to be used or not, according to the option of the candidate. The lessons given were, in the elementary section, St. Matt. viii. 1 to 4—The Healing of the Leper, or St. Matt. xiii. 24-30 and 36-43—The Parable of the Tares; and in the Advanced Section, St. Matt. vi. 24-34, or St. Matt. xii. 1-13. Of the eight questions on the Bible, and of the eight on the Prayer Book, only five were to be answered, according to the choice of the candidate, and in any order. One hour was allowed for each subject, with an intermission of five minutes between each. Printed question papers, one set for each candidate, were sent from England in sealed envelopes carefully marked on the outside as to section and subject, which were opened in the presence of the candidates, one for each section immediately before each hour of the examination, so that neither examiners nor candidates knew the questions until the hour of examination arrived. The examination was held in Trinity School House. Tables and all writing materials were prepared for the candidates, who, ten in number, took their places at 7.15 p. m. The examination closed at 10.25, after which refreshments were provided, and a short time spent in conversation. The account is thus made circumstantial that others may gain some idea of the way in which the examination is conducted. The Rev. O. S. Newham, the Rev. F. S. Hill, and Mr. William M. Jarvis were moderators in charge of the papers, &c., and the papers containing the answers were sealed up by

them, in the presence of the candidates, at the end of each hour, and sent to England by the next mail. All the ten candidates received Certificates. Margaret Kinnear, in the Advanced Section, received a prize of 10 shillings; and Eleanor Robinson, in the Elementary Section, a prize of 7s. 6d. Mazie W. Hartt came within the Honour List, and Frances Murray received a First-class Certificate in the Advanced Section. The other five in this section received Second class Certificates, as did the other one in the Elementary Section. Three schools were represented. It is hoped that more will present themselves for the next examination, which will be held on Monday, May 28th, 1883. There are now two centres in New Brunswick connected with the Institute—the St. John Association and the Shediac Association. The scheme for next year is now published, so that there is ample time for preparation on the subject. Any information with reference to the working of the scheme will be given by the Secretary of the St. John Association Rev. F. S. Sill. Applications from candidates will be received through the Local Secretaries up to April 1883. The benefits arising from these examinations have been greatly felt and valued by those taking part in them.

DIOCESE OF MONTREAL.

[From our own Correspondent.]

MONTREAL.—The annual Thanksgiving Day is fixed for the 5th Oct. The Bishop recommends that opportunity be taken to return thanks to Almighty God for the success of our arms in the East. But he does not issue, as has been the custom, a form for the purpose. Perhaps in this matter every clergyman is to do what is right in his own eyes, either extemporize or use, with some verbal change, the Collect of Thanksgiving found in the "Form of Prayer at Sea."

The new Rector of St. George's (the Rev. Mr. Carmichael) is to receive a warm welcome home to his new charge.

THE REV. MR. STONE has been elected to St. Martin's Church, and has accepted the same. It is surprising that he was not elected to St. James', Toronto, as he is connected with the Theological School, fostered by that congregation.

VEN. ARCHDEACON EVANS has returned from his vacation.

THE LORD BISHOP of Rochester, Eng., has been visiting Montreal. He put up at the Windsor Hotel. If we mistake not, this has been the second, if not the third, visit of his Lordship to Canada. Visits of English Bishops are rare.

THE REV. ARTHUR FRENCH'S ordination to the Priesthood by the Lord Bishop of Lichfield, Eng., was notified to the clergy by the Bishop of the Diocese in the usual manner. The school in connection with St. John the Evangelists, and under the direction and control of Rev. A. French, has opened its autumnal term with twenty-five boarders. This school bids fair to be one of our most useful Church institutions. The fact that the scholars are well grounded in their studies and receive all the graces of English culture, is noted by even those who have no sympathies with the Church of England in any form.

THE last Archdeaconry created in this Diocese is not viewed with any satisfaction by a large number of the clergy, if report and looks are any index, as, however, it is but a title no one suffers.

DIOCESE OF QUEBEC.

[From our own correspondents.]

QUEBEC.—On Sunday morning, Sept. 24, Mr. Arthur Judge, of the city of Quebec, son of Mr. Cornelius Judge, of the Allan Steamship Company, was ordained Deacon by the Lord Bishop of Quebec in presence of a large congregation. The ceremony was a very solemn and impressive one, and suitable music was rendered by the choir. Rev. Charles Hamilton, the Rector, who also presented the candidate for ordination, preached the sermon,

in which he unfolded the relative duties of pastor and people, and, inviting other young people to give themselves to the work of the Church, alluded to the fact that already two members of the St. Matthew's Church congregation had taken orders—Rev. Mr. Colston, now of Portneuf, and Rev. Arthur Judge. We understand that Mr. Judge has been appointed to the important mission of Cookshire, in the Eastern Townships. The new pulpit and reredos in St. Matthew's Church were much admired at yesterday's services.

SHERBROOKE.—The Rev. Isaac Brock preached his farewell sermon in St. Peter's Church, Sherbrooke, as the assistant minister of that church, a post which he has occupied for over nine years. The text of his farewell sermon was "Watch ye; stand fast in the faith; quit you like men; be strong." The Right Reverend the Lord Bishop of Quebec has as yet nominated no one to the vacant Rectory of Sherbrooke.

LENNOXVILLE.—A Harvest Thanksgiving Service was held at the Parish Church of St. George, Lennoxville, on Thursday evening, Sept. 28. The ladies and gentlemen of St. George's Church, under the direction of the Rector, the Rev. A. C. Search, decorated the church with very great taste and beauty in honor of the joyous occasion. The service was intended by the Rev. P. C. Reid, Professor of Classics in Bishop's College. The Thanksgiving Sermon from the text "Praise ye the Lord," was preached by the Rev. Isaac Brock, Rector of Bishop's College School. It contained a allusion not only to harvest blessings, but also to the victories of Sir Garnet Wolseley and the British troops in Egypt, and to the speed and ease by which, through the intervention of England, rebellion against constituted authority had been crushed out.

BISHOP'S COLLEGE SCHOOL.—This School is opening with brighter prospects than it has enjoyed for some time past. There are at present 59 boys in the School. One of the old boys who has been detained at home by sickness is returning in a day or two; and before this is printed two boys from Prince Edward Island, who are now on their way to Lennoxville, will be in the School. This will bring the number up to 62, of whom 24 are new boys this term. Of the above 62 boys, 50 are boarders, 12 are day boys.

DIOCESE OF NIAGARA.

[From our own Correspondent.]

HAMILTON.—St. Mark's.—Harvest Festival was held on the eve of St. Thomas' Day. The usual choir was augmented by the addition of men and boys from the choir of the Cathedral. The united choir composed 40 voices. The singing was good—the Gregorians carefully rendered and with spirit; the hymns such as the congregation could and did join in. The preacher was the Rev. C. E. Whitcombe, and there were also, in addition to the Rector (Rev. R. G. Sutherland), present of the clergy Revs. Rural Dean Ball, F. E. Howitt, A. Belt and C. H. Mockridge.

PERSONAL.—We are pleased to hear that the Rev. C. H. Mockridge, B.D., Rector of Christ Church Cathedral, Hamilton, has taken by examination at Trinity College, Toronto, his degree of Doctor of Divinity, which will be bestowed at the October Convocation. We believe that Mr. Mockridge is the only clergyman in the Diocese who has taken the degree of D.D. "by examination."

HAMILTON.—St. Luke's Mission.—This new Mission is growing steadily. On the 15th after Trinity the Bishop of the Diocese took Morning and Evening Services, and expressed himself as much pleased with the progress of the Mission.

ST. CATHERINES.—Rev. Alex. Machal has returned to St. Barnabas after an enforced absence on account of tropical affection of some weeks.

GEORGETOWN.—St. George's Church, in this town, Rev. George Cook, Incumbent, was consecrated on Friday, September 15th, by the Lord

Bishop of Algoma. The function of consecration was followed by a harvest thanksgiving festival, when the sermon was preached by Rev. Canon Carmichael. After the service there was held a gathering in the parsonage grounds, when addresses were delivered by Hon. J. B. Plumb, of Niagara, and Adam Brown, Esq., of Hamilton, and others.

Rev. George Cook has resigned Georgetown and goes next month to the rectorship of Sault Ste. Marie.

HARVEST FESTIVALS have been held at St. John's, Ancaster; St. John's, Lowville; and are appointed for St. Barnabas', St. Catharine's; St. Mary's, Bartonville; Christ Church, Flamboro'.

DIOCESE OF TORONTO.

[From our own correspondent.]

TORONTO.—St. George's.—It is proposed to deepen the chancel of this church and to make other needed improvements, if funds can be obtained. A design was prepared for this alteration some years ago, but nothing was done at the time, the Church Wardens fearing to incur the additional expense. The matter has again been taken up, and it is hoped, will now be carried out. The design proposes the removal of the east wall of the present chancel, and the erection of an apse or pentagonal continuation of the present walls to a depth of fifteen feet. The chancel window would then consist of five lights instead of three, and the present stained glass would be utilized and other windows added. It is also proposed to decorate the interior of the church, should the people take the matter up warmly. The Rev. C. P. Emery, Rector of Kemptonville, officiated during the absence of Mr. Cayley on vacation with much acceptance. The offertory at this church was for August last, surprisingly low for such a congregation, being only \$90.36.

LAKEFIELD.—The Rev. John Farncomb, formerly of the Batteaux Mission, is now the Incumbent of Lakelield. Under his energetic administration the Church, we are glad to hear, is prospering.

BARRIE.—Trinity Church.—On the first Sunday in September this church was crowded to excess, the occasion being the administration of Confirmation. Thirteen males and twenty-three females received the laying on of hands; of whom many remained to join in the celebration of Holy Communion. The Bishop addressed the congregation in an eloquent and interesting manner, and also preached in the evening to another crowded congregation. At this place the Communists have had a footing for some years, but their progress is slow, and the establishment of the schism has only served to draw off the "bad blood" in the church. In fact Trinity has prospered far better since the malcontents withdrew themselves. Mr. McCormick is their preacher. Strange to say, he has a lay reader in the person of Judge Ardagh, a graduate of Trinity College, and the son of the former Rector of Barrie! Mr. Ardagh is a pious and useful, but misguided, man.

SUNDAY SCHOOLS.—A recent column in one of the city dailies gives us some interesting statistics concerning these nurseries of the Church. It appears that taken as a whole the schools have not proven a success as a source of membership. This must be owing to defective training and to the fact that most of our young people in Canada forsake school at an age far too early. The Church of England schools, the GUARDIAN will be glad to know, are the most largely attended and show a gratifying increase over previous years. In 1872 the attendance of scholars at the various Church Sunday Schools in the city of Toronto was but 1,357; in 1882 the pupils number over 4,490, and even these figures it is plain are far from complete. The Cathedral has 836 Sunday scholars according to this return; Trinity, 311; St. George's, 180; St. Paul's, 150; All Saint's, 315; St. Matthias, 85; St. Peter's, 202; Grace Church, 550; St. Stephen's, 320; Church of the Ascension, 296; St. Philip's, 249; St. Bartholomew's, 185; St. Anne's, 134; St. Luke's, 120; St. John's, 260; Holy Trinity, 189, and St. Matthew's, 75. Total, 4,459.

[Continued on page 10.]

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

We draw attention to the very forcible appeal of the Bishop of Rupert's Land, which has just been forwarded to England for publication, and which by the courtesy of the Bishop we have the privilege of giving at once to our readers.

NELSON.—This Mission is about 70 miles from Winnipeg, and 30 miles beyond the present end of the South Western Railway track. It is in charge of Rev. J. N. Wilson. Nelson is a growing little village, and when it secures railway accommodation will no doubt become a thriving town, as South Western Manitoba is the garden of the Province. Services have been held for some time in a log school house. A small brick Church is now built, which will be opened on the 8th of October. Mr. Wilson visits the Boyne Settlement and other places. We took a few days holiday to visit this celebrated part of Manitoba. Undoubtedly the land is magnificent farming land. The country is being rapidly settled, but in the very nature of things missionary work will be for some time very arduous. The farms are generally 320 acres. Even if the lands were all settled this would make a scanty population to minister to. But altogether too much land is held by speculators. Here and there are small settlements of a few houses, but it is only in certain places that agricultural towns will spring up. In the Pembina Mission worked by Rev. J. N. Jones for instance, there are only two places as yet where there is even a school house. The farms are far apart. Here and there are settlements dignified by the names of cities, such as Mountain City, Carman City and so on, consisting of less than 20 houses. Nelson is the only incorporated town in a large district, and it is only a small village. Porlingford has "great expectations," but only 50 people at present. Still the future of this part of Manitoba looks very bright. We travelled for many miles over a fine village prairie, dotted here and there with groves of trees and small streams. Thousands of acres of excellent land were lying idle, and at intervals were from farms with magnificent crops. To the eye of a practical farmer, the country must be an earthly Paradise. Grain is in abundance. Ducks can be found in every pond—prairie chickens can be found in every direction among the grass, and scrub of the prairie. Railways are projected to traverse the country whose wheat producing qualities are unrivalled. Altogether the outlook for Southern Manitoba is very bright, but at the present time the work of the Missionary is largely in travelling many miles over the prairie gathering little handfuls of people, or visiting the lonely farm house. The establishment of railways will be a great boon, as it will create cities of population.

The following statement has been sent to England by the Bishop of Rupert's Land:—
BISHOP'S COURT, WINNIPEG, MANITOBA,
12th September, 1882.

The Bishop of Rupert's Land asks the earnest consideration of Churchmen to the following statement:—
The Diocese of Rupert's Land includes within it the Province of Manitoba and a large extent of the fertile land of the North-West Territories of Canada.
Two facts respecting this country are now well known, not only in Canada but in Great Britain—the almost boundless extent of fertile land ready for occupation, and the large emigration coming to it.
In the past year there has been extraordinary progress. The white population is supposed to have been nearly doubled. Winnipeg, the capital, is now, as regards the payment of taxes on imports, the third city in the Dominion. Its population has risen from 12,000 to 20,000, and its assessed property from nine millions to thirty millions of dollars.
Winnipeg has a railway for sixty miles south, connecting with the lines of the United States, and another for 450 miles west over the prairies of the North-west. It has also several branch railways. Almost all the land adjacent to these railways for a considerable breadth will be settled on this season and very much behind. Winnipeg has also a railway for 450 miles east to Lake Superior. This is mainly the result of the last three years.
Fifty-two municipalities have been formed for local governments in the part of Manitoba now being settled. In 38

of these, embracing over 700 townships, there is no clergyman of our Church—each township has 36 square miles. Yet there are few of these townships without settlers, and they are, as a whole, being rapidly taken up and sparsely settled on. In several other municipalities with from 12 to 40 townships there is only one clergyman.
But the gravity of the position of the Church will be better understood from this further consideration: The Canada Pacific Railway is being carried still further west at the unprecedented rate of three miles a day. This season it will reach the south branch of the great Saskatchewan. The capital of the North West Territories has been removed from Battleford, in the Diocese of Saskatchewan, to a new town called Regina, in this Diocese. Regina is fixed on as the capital permanently of the new Province of Assiniboia, formed west of Manitoba. This Province will be mainly in this diocese. The Canada Pacific Railway will cross its whole width this season, about two hundred miles. A stream of emigrants goes with it and before it. Many Colonization Societies are settling townships further back. There is a C. M. S. Indian Mission at Touchwood Hills about 100 miles north-east of Regina. There is not another clergyman of our Church in the whole of this Province—not one for the new settlers! There ought to be a Bishop and a staff of clergy.
Nor is this all. The great deficiency of the supply of the means of Grace by our Church thus described is simply the result of the emigration and progress of settlement of the last two or three years. In even another year the story will be much worse.
(a.) England. We have received no new grants for Missions from the S. P. G. or C. and C. S. since 1879, except a grant lately from the S. P. G. of £100 yearly for two years. The S. P. G. grants to the old Canadian Dioceses are being reduced yearly. We had hoped that this Diocese would have received a considerable additional grant yearly for some time from this source, but it has not. A lady in England is giving us a missionary for the emigrants in Winnipeg. This will be very useful. The S. P. G. has most generously offered us £3,000 in sums of £500 for endowment, if we raise three times the amount. Perhaps in the five years allowed we may do something, but at present the necessities of the day prevent us from taking up endowment.
(b.) The Eccles. Prov. of Canada. Till 1881 we did not receive in any year above a few hundred dollars. In 1881 we received \$859. In 1882 we have already received \$2,000, of which \$1,000 is from the Diocese of Quebec. But what we receive is still not given methodically, but in uncertain sums at uncertain times, and we do not know with any certainty what we may expect. The support given by the other denominations to their brethren here is on a totally different scale. Even such a comparatively small body as the Canadian Episcopal Methodists maintain missionaries in this Diocese. The Presbyterian and Wesleyan churches must support in part from 40 to 50.
(c.) Ourselves. Winnipeg is the only place in this Diocese which can yet give us any help. It is prosperous and we share in its prosperity, but it is after all a very small place in view of the country being described and its citizen are mostly new settlers beginning life. It is growing so rapidly that it will have enough to do to supply its own needs. None of its Parishes have permanent churches—none of them, Holy Trinity, has been expecting by the sale of its old site—part of an acre in the best business part of Winnipeg to build a fine church. That piece of land simply aids that congregation. Still Winnipeg will support two or three missions outside of it.
Some missions may be able to release their grants wholly or partially within a year. But on the other hand from an arrangement made by the Diocese with the C. M. S., unless some of the C. M. S. lands become productive, we shall have some of their old missions drawing more largely on the Diocesan Funds.
According to statements in Canada a good many Churchmen have come to this country having some means, who used to be formerly helpful in their old parishes. We receive for our Mission Fund no help from any such outside Winnipeg. The explanation doubtless is that they are simply lost sight of in the vast expanse of this country. At the most, with countless expenses upon them in settling on the bare prairie, they can only help in the individual mission where they reside.
The population over the whole country is so sparse, owing to the large tracts of land given by the Government or purchased, that it will be a considerable time before districts can be self-supporting, unless where a town rises up.
Then there are other temporary but most serious difficulties in the way of the support of clergymen. The very prosperity of the country is making the expenses of living great. It is usually almost impossible to get a suitable house for a clergyman's family in a new District—even often to get lodgings for himself. The building of a parsonage is accordingly a necessity. We are proposing to raise a large fund to aid in this. Yet, though this is always so pressing in a new district, the people will push at the same time for a church or churches.
Churchmen are scattered everywhere over this country in varying proportion with other bodies—but by the census last year the Church of England was numerically slightly the largest body. It is needless to add that unless a large additional yearly sum can be obtained for some years from England and the old Ecclesiastical Province of Canada, the Church must greatly suffer. English Churchmen and Canadian Churchmen emigrating to this country must be left without the ministrations of their own Church, and will, to a great degree, pass away from it. It is an old story. It is not unknown in Canada in the past—but here, owing to

the great attractions for emigrants and the unprecedented rapidity of the opening up of the country, it is being repeated on an enormously large scale. If things remain as they are, owing to the deep interest taken by other denominations in the progress of their bodies and the number of missionaries being sent by them to this country, the Church of England is likely to suffer as it has never suffered before.
But although we have need of many additional grants to enable us to supply clergymen in large settled districts, yet we have been unable even to supply them districts for which we have grants. Several missions have been vacant for 8 or 9 months. One reason is doubtless the small salary in view of the present expense of living here with too often the want of a parsonage.
The Bishops in Canada naturally desire to keep efficient men in their own Dioceses. Missionaries, after accepting appointments here, and keeping us for months in expectation of their arrival, have withdrawn from, better appointments being given them in their old Dioceses, or from being discouraged by a representation of difficulties and pecuniary sacrifices by coming here. It is in fact quite clear that at present in getting Missionaries from England or Canada here is likely to be dissatisfaction in a large proportion of cases on one side or the other, to the grievous loss of the Church.
We feel, therefore, that the most pressing necessity, and one that can be met by a comparatively small sum of money, is to complete the means for our educating men ourselves.
We hope, with the aid of £1,000 from the S. P. C. K., to raise in this country \$100,000 (£20,000), for the erection of a new building for St. John's College and the residences of the Professors of Theology. We still want about \$15,000 (£3,000) of this. We hope to raise this here.
We have sufficient endowment for the Professors of Theology. But for the occupation and working of the new building and efficient tuition in Arts in connection with the University of Manitoba we require 50,000 (£10,000), and we cannot touch that here. We shall afterwards require Scholarships to aid deserving Theological Students: but we hope, when the building is off our hands, to accomplish that to a large extent ourselves.
There are other most important reasons for members of the Church making an effort to secure us the above sum of £10,000, besides the necessity for the education of our theological Students.
There are two other Colleges in the University of Manitoba—St. Boniface College (Roman Catholic) and Manitoba College (Presbyterian). Both of these have now buildings capable of receiving a large number of students. St. Boniface College has also a large staff of teachers. Manitoba College has its difficulties like our own, but it receives a large sum yearly from the Presbyterian Church of Canada and has also annual grants from the Presbyterian bodies in Scotland and Ireland.
It is important for securing that the aid, that will by and by be given by the State, shall go entirely to the University as a whole and not to an Undenominational College to be erected that the tuition and buildings of the Denominational Colleges should be satisfactory. In the general interests of religious education this aid to us is of first importance. It is of course also specially important for St. John's College for its securing the confidence of the country and the attendance of students that it should in efficiency compare favorably with the other Colleges.
The sum of 10,000 will we believe be sufficient for carrying us through present difficulties and enabling us to do in the future for ourselves.
It is not more than is given constantly to build a Church in England. Is it too much to ask Churchmen to give us when it will do more than anything to meet the wants of their brethren scattered through this vast and great country?
The following subscriptions have been given:—
S. P. G., (if £9,000 from other sources).....£1,000
Miss Hutton, Lincoln..... 100
Profit from an Investment..... 500
Miss Hutton 2nd donation..... 100
G. V. Philip Smith, Esq..... 100
The Bishop of Rupert's Land..... 100
Various sums..... 100
The Very Rev. J. Gisdale Dean of Rupert's Land, is now in England to promote the effort.

THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.
SKETCHES OF THE FIRST BISHOPS.
BY G. HERBERT LEE, B. A.
NO. VI.
The Right Reverend GEORGE JEHOSEPHAT MOUNTAIN, D. D., third Bishop of Quebec.
George Jehosaphat Mountain, the second son of the first Bishop of Quebec, was born at the parsonage house of St. Andrew's, in Norwich, England, on the 7th July 1809. In 1793 his father left England for Quebec, with his wife and family, to fill the position of first Bishop there.
In 1803 George J. Mountain was confirmed by his father at Quebec, and when just sixteen years

old left Canada for England to complete his education. After studying under the Rev. T. Monro, at Little Eastern, in Essex, he went to Cambridge, where he graduated in 1810, and distinguished himself especially in the department of classics.

In August, 1812, he was ordained Deacon at Quebec by his father, who, in January, 1814, admitted him to the Priesthood. A few days later he received the appointment of evening lecturer in the Cathedral at Quebec, the value of which was £150 a year. Not long afterwards it was reported that a clergyman was required at Fredericton, N.B., to fill the rectorship vacated by the removal of Mr. Pidgeon, and the Bishop of Nova Scotia, knowing well Mr. Mountain's abilities and attainments, offered him the position, which included the Chaplaincy to the Legislative Council and to the troops stationed at Fredericton. Mr. Mountain accepted the offer, and at once set about making preparations for his journey from Quebec to Fredericton.

Before starting for his new field of labour, he was married by his father in the cathedral at Quebec on 2nd August 1814, and immediately afterwards embarked in a transport for Prince Edward Island. Thence they crossed to Pictou, and proceeded by land to Halifax. The journey from Charlottetown to Halifax cost £17. At Halifax they remained a week, visiting Annapolis on their way to St. John, N. S.

At St. John they were detained seven days, making necessary arrangements for settling at Fredericton. After being three days on the river, and when within ten miles of their future home they were obliged to leave the little vessel, owing to contrary winds and "went ashore opposite a Church, having made a small bundle; no gig or horses at the house. Two black girls put us over ferry, and we walked a mile."

Two saddle horses were then procured, and thus the new pastor with his young wife entered Fredericton—his first pastoral charge—at five o'clock in the afternoon of September 27th, 1814.

This difficult journey from Quebec to Fredericton, occupied nearly two months. At the present time it can be accomplished with every comfort and convenience in less than two days.

On 31st October 1814, Mr. Mountain was present at a vestry meeting in Fredericton for the first time, and was inducted on 6th June 1815.

Although he remained scarcely three years in Fredericton, he had in that time so endeared himself to the people that it was with great regret they took leave of him in 1817. Such a step was rendered necessary by the increasing years and infirmities of his father, the Bishop.

Accordingly Mr. Mountain gave up his position at Fredericton and returned to Quebec, where he was appointed "Bishop's Official," and also "Officiating Clergyman of Quebec." In 1821 he was appointed Rector of Quebec and Archdeacon of Lower Canada. The first Bishop of Quebec died in 1825, and was succeeded in the episcopal office by Dr. Stewart.

In 1835 Bishop Stewart prevailed upon Archdeacon Mountain to assist him in his Episcopate, and on Tuesday, 14th February, 1836, he was consecrated in the Chapel of Lambeth Palace, as Co-adjutor to Bishop Stewart under the title of Bishop of Montreal. It is worthy of observation that Dr. Broughton, the first Bishop of Australia, was consecrated at the same time.

Dr. Mountain succeeded Bishop Stewart (who died in 1837) and thus became third Bishop of Quebec. This office he held until the day of his death. He died 6th January, 1863, in the seventy-fourth year of his age, having been in the Ministry for more than fifty years.

So great was the esteem in which Dr. Mountain was held that when the project of a Bishopric in New Brunswick was mooted, the Governor of the Province wrote to him, while he administered the Diocese of Quebec under the title of Bishop of Montreal; expressing the great satisfaction which his translation to New Brunswick would give the Church there. It was not, however, until thirty years after he had left them that Dr. Mountain met his Fredericton flock. He was present at the consecration of the Cathedral, August 31st, 1853, and took part in the impressive services upon that occasion.

Of him, it may be truly said, that the greatness of his heart and character ever rendered an intrinsic weight of its own to the high office which he bore.

He was an able and affectionate pastor, a judicious divine, a discreet ruler. And yet the qualities of a ripe and well balanced mind were connected with great bodily activity and energy.

His episcopal visitations were truly Missionary tours, but the extent of the operations seems never to have exhausted his energies or damped the fervor of his love. His spirit was something more than the full glow of physical life (for his constitution seemed never robust) and rose above the pressure of domestic trials, the cares of many churches, and the infirmities of declining years.

Firm in the principles of that Church in which he wisely ruled, yet he had that winning persuasiveness so essential to the successful discharge of the ministerial office.

How impressive the fact, that the last sermon of the good prelate was delivered on the Nativity of his Redeemer, and that he should have taken his departure from earth on the morning of the Epiphany, to that land where old age is renewed in an eternal youth, and all the shadows of earth completely lost in a light that knows no ending!

In the Cathedral at Quebec may be seen a memorial window to Bishop Mountain consisting of three lights. The subject of the centre and largest is The Ascension; and on either side The Baptism and The Transfiguration.

The following inscription runs along the bottom of the window in two lines.

"To the glory of God, and in grateful remembrance of George Jehoshaphat Mountain, D. D. some time Bishop of this Diocese, whom the Grace of Christ enabled to fulfil the duties of a long ministry to the advancement of His Church and the lasting benefit of many souls."

Ob. MDCCCLXIII., Aet. LXXIII.

NOTE.—The writer has in his possession "a sermon preached in the Parish Church of Fredericton on the 14th January, 1816, upon occasion of a collection made in aid of the WATERLOO SUBSCRIPTIONS, by the Rev. Geo. J. Mountain, A. B., Rector of Fredericton."

"THE OLD PATHS."

We have had occasion more than once very recently to quote at length from our English contemporary, *Church Bells*, upon very important subjects in connection with Church polity and Church work, and below we give an article on another practical question taken from the same excellent source.

Our people are so prone to accept "a new thing" in religion, as in other matters, and "give it a trial," when there should be no doubt in the minds of Churchmen that *within*, and not without, the Church's fold ought all new efforts to be put forth; that "the old paths" which the Master Himself prepared for our feet to walk in lead the sinner to the haven of rest and peace, and that in them they should seek to do the Master's work. We like fault-finders only when they find fault with themselves and strive at once to improve, but the men who simply find fault with their Church and her ways, and with their brother Churchmen and their ways, and yet put forth no efforts to improve themselves and their fellows, we look upon as the great stumbling blocks to the Church's progress, and to the advancement of Christ's religion in the world.

The extract is as follows:—

"While, with what we may venture to call somewhat of rash and hasty over-eagerness, certain bishops and priests of the Anglo-Catholic Church have extended the right hand of fellowship to the so-called Salvation Army, the great majority of the officers in that *true* division of the Salvation Army (viz. the Church) quartered in England, have, from the first, viewed the movement with more than distrust. At clerical meetings and rural-decanal chapters, as a rule, large majorities have declared the

impossibility of recognizing this new sect, and working with it.

"It may be well to state some of the reasons why consistent Churchmen cannot see their way to countenancing what, plainly, is a new schism, characterized by specially revolting accompaniments of intense irreverence, profanity, and even blasphemy. For one thing, they are obliged to meet with 'an animated "No!"' many of the assertions as to 'the good being done by them among people whom the Church cannot reach.' In the first place, they deny that real, lasting good is being done. In the second, they deny that the masses are out of the reach of the Church.

"This Salvation Army is supposed to awaken dead souls, and then to leave them to be dealt with by the Church, or by any sect which may take them up. As a fact, it really does draw folk and their children from the Church to join themselves to a mass, now in solution, but fast crystallizing into a new sect. In the next place, in what state of mind does the Church find these new converts from every villainy under the sun? In a state of deep penitence, of anxious fear as to their acceptance, as to their possibly enduring to the end?

"Lord, at Thy feet I cast me down,
To Thee reveal my guilt and fear;
And if Thou spurn me from Thy throne,
I'll be the first that perished there!"

Able not so much as to lift up their eyes to Heaven, but smiting on their breast, "God be merciful to me, the sinner!" With a broken and a contrite heart, into which it is joy to pour oil of comfort and wine of cheering?

"Not so, at all. No, but in a 'Hallelujah' condition. 'Saved' people, and looking on their would-be teachers with contempt, as yet in the dark, because not boasting the same unholy and daring vain confidence; refusing even the name of sinners (which St. Paul refused not) because they are now 'saved.' Verily, David made a great mistake in writing the 51st Psalm if these men be right. Or did the Saviour come after John Baptist in order to do away with any need for repentance because of His own finished and perfect work? Is it, since Calvary, no longer 'A broken and contrite'—but an exulting and impudent—heart, Thou wilt not despise? These Salvationists, *à hoc* genus omne, are daubers of walls with untempered mortar, and men who cry 'Peace, peace!' when there is no real peace. How can we, consistently with faithfulness, accept their grotesque parody of the Gospel of Christ?"

* * * * *

"But, in fine, let us ask for the old paths. It is contended, that we have now such a mass of seething evil, godlessness, and sensuality, to deal with, that we must be more elastic, accept any whatsoever so-called 'help,' and surrender eternal Principle for temporary Expediency. For reply let us ask, What did our Lord? what did the Apostles? Read the earlier chapters of Romans, read the profane history of the time, if you would see how hideously corrupt was the world at the time when the Gospel was first announced—"the whole world lay under the wicked one." The case *cannot* be worse in our day. What, then, to meet this terrible need, did the Leaders of the Church Apostolic in those days? Did they parody the hymns of Venus and Bacchus, and gather together all the ribaldry and profanity of the heathen as though they could be enlisted in the cause of Christ? Did they appeal to every sensual source of excitement and wild misrule? No, they went on soberly, decently, and in order: twelve, to conquer a world. They never surrendered one principle, no, nor even one point of order. They were content with slow, so it were enduring, growth. They sought not the progress of the gourd but that of the yew. Nothing was to be done in a hurry, or 'suddenly': every spirit was to be tried, all was to be done 'decently and in order.'

"Now, what would St. Paul have said to the blasphemous ribaldry of the Salvation Army? What would he have said to the 'bazaars,' &c., and other nineteenth-century accommodations of the Church to the world? It is idle to reply that he once rejoiced that, though from a wrong motive et, at any rate, Christ was preached. By this new sect Christ is *not* preached. Their Gospel sets orth a parody of Christ.

Notes of the Week.

The news from Egypt and the views of the leading English papers upon the subject, are of the highest interest. The *Times* says it has been decided to retain, for the present, 12,000 men in Egypt to carry on and consolidate the work for which the suppression of Arabi did little more than clear the way.

The *Pull Mall Gazette* in a leading article recommends the establishment of a gendarmerie in Egypt officered by Englishmen. An article in the *Journal des Debats* gives similar advice.

A newspaper in Paris asserts that negotiations are progressing between the Porte and the British looking to the cession of Egypt to England in consideration of an annual payment by the latter of £320,000 sterling.

The *Sun's* London special says:—Discussions which have taken place as to England's future policy have been mostly tentative, and no definite outline of it can yet be stated. It is generally conceded, however, that the situation is one of much gravity. We are told that the force under Wolsley's command is not any too large for a proper occupation of the Delta and restoration of authority in the Upper Nile region, and that all his resources will be taxed to the utmost for the next few months in the re-establishing of the Khedive. In the meantime the actual possession of Egypt will afford a more comfortable attitude in which to discuss what shall be done. The tone of the English press points more and more in the direction of a protectorate, while the undisguised jealousy of France, and her growing intimacy with Russia, causes more or less uneasiness.

From another source we learn that the Porte has demanded of Lord Dufferin to know what steps England intends to take concerning the withdrawal of British troops from Egypt.

A letter received by the Bishop of Ontario states, that as the Prince of Wales will next year be elected President of the British Association for the advancement of science, it is not improbable that he may be induced to attend the meeting of the Association in Montreal. The *London Times* still continues to oppose the choice of Montreal as the next place of meeting. In a recent article upon the subject it says: "We must express our strong objection to a meeting in Canada; and it is noteworthy that the leading officials of the Association, and those who do the work of the Association and of science, are strongly averse to such a meeting-place, and there can be little doubt that next year an attempt will be made to overturn the decision brought about by the able tactics of Captain Bedford Pim.

Some writers in Canada and England have been cruel enough to suggest that selfish motives are at the bottom of this determined opposition. They seem to think that in order to keep up its usual very full accounts of the doings of the annual meeting of the British Association the *Times* would have to incur an expenditure of thousands of dollars for telegrams if the next meeting were held in Montreal. It this should prove to be the reason it is a narrow and mischievous policy and deserves to be treated with contempt.

There seems to be very general satisfaction not only in the North West but all over Canada that but seventeen out of nearly three hundred Colonization Companies formed last Fall and this Spring have been able by the 1st September, the time specified, to make the Government deposit of forty cents an acre, and consequently will not be allowed to retain their lands. It may have appeared wise at first to encourage in this way wealthy Corporations who it might be supposed for their own interest would make great exertions to induce immigration into the country, but now that no embarrassment need be apprehended, and when the emigration from Europe is certain to be large and steady, the Government will act wisely in refusing to entertain any more schemes of the kind. The country has had the shadow of a great evil upon it which has now happily been in a measure removed.

The formation last week of a "Canadian Forestry

Association for the Province of Quebec," is a step in the right direction. And it is satisfactory to know that such a large and influential meeting as that which met for the purpose in Montreal, showed such a deep interest in the matter.

The cut of lumber at some of the principal mills this year is unprecedented, forming a strong recommendation of the new Forestry Association objects. An enormous consumption of lumber, which nature is not allowed, much less assisted, to replenish, will not take long to despoil the country of this great and, in scores of ways, indispensable resource.

It is hoped that without delay Associations of a like kind may be formed in every Province of the Dominion, and that practical and determined efforts may be put forth at once to save our valuable forests from utter extinction.

The announcement that Lord Dufferin, British Ambassador at Constantinople, for his distinguished services in connection with the Egyptian war, has received from Her Majesty a Marquisate, will afford universal satisfaction to the people of Canada, and be very generally accepted throughout the Queen's Empire as altogether a reward of merit bestowed on one of the very ablest and most promising of the world's public men.

General Wolsley and Admiral Seymour are to be elevated to the Peerage.

We learn from Ottawa that the Marine and Fisheries Department has been advised that seven prizes, of 100 pounds sterling each, and fourteen of less value, will be given at the International Fisheries Exhibition, to be held in London for essays on various subjects connected with fishing industries; and that a large sum, in addition to medals, will be appropriated to prizes for fishing gear and boats, the largest being 600 pounds for the best life boat. With so large a fishing population and an industry worth more than ten millions of dollars yearly, there ought to be enough interest felt in, and a sufficient acquaintance with, the subject, to secure some of these prizes for Canada. We have also very many excellent boatbuilders who might make an effort for the large prize for the best life boat.

Oscar Wilde, the English Aesthete, who has been lecturing in the United States is now in Canada, and is to appear before audiences in the principal cities of the Dominion. Mr. Wilde comes of distinguished parents. His father a physician, an Irish Academician, and an archaeologist of reputation; his mother a woman of conspicuous beauty and of high talents as a poet. Educated well, and the winner at Oxford of the Newdigate Prize for English verse, Oscar Wilde had a life of promise and usefulness before him, which however he has not fulfilled, having given way to a mawkish sentimentalism which displays itself in a love for broken china, sunflowers, &c., strange personal attire, and drawing speech and miming ways. He is clever, and no doubt says many good things, but although some of his subjects are of practical utility, his aims generally are scarcely those that will attract the sober and the thoughtful.

Winnipeg was scarcely behind Montreal in publicly, at a meeting called for the purpose paying its tribute of respect to the hero of Tel-el-Kebir. Having in mind General Wolsley's important services in quelling the Riel and half-breed troubles, and laying the foundation for the permanent peace and rapid settling of the North West, an exchange says:—"Peculiar interest will attach itself, particularly in the hero's own mind, to the tribute of Winnipeg, formulated by its citizens in mass meeting assembled, to General Wolsley's victory. Who would have predicted, when the same soldier was at Fort Garry putting down a semi-savage revolt twelve years ago, that upon the site of that rude fortress in the wilderness a bustling and growing city, with all the institutions of modern civilization, would so soon arise to honor the triumphs, on the other side of the globe, of the man who brought peace to its foundations?"

A foolish and extremely audacious system of gambling is now in vogue in the Southern United

States. It is called "Marriage Insurance," and companies in growing abundance exist for the purpose of issuing policies on the chances and time of a lady, who is engaged, fulfilling the contract. A queer view of the system is given by a writer in a Southern paper. He was asked whether he thought the wedding of a certain young lady would take place at the time said to have been set. He gave his opinion and asked the reason for inquiry. "Oh," was the response, I have bought four matrimonial policies of £3,000 each on her, and I'm anxious to know if I'll get my money." "Does she know of this?" "Oh, no. That isn't necessary. Anybody can take out a policy on anybody else. If you know of a lady that is engaged and will not marry within five months from the time you take a policy on her, you can get any amount on her wedding that you want. I suppose there is \$25,000, or perhaps double that, on the young lady I asked you about." "How does the company make its money?" "I suppose it bets on the fickleness of the young folks. No policy will be paid except five months after it is taken out. There are very few couples they think that love each other well enough to marry that will wait five months to marry. If they do, five months of engaged life is full of dangers."

In certain parts of Hungary an anti Jewish agitation having been started, Louis Kossuth who, in spite of exile, is held in great esteem by his countrymen at home, has expressed himself surprised at the root the agitation has taken. He says agitations of this sort are "nothing but humbug," and are "a trade carried on by certain persons for the purpose of profiting by the passions of the thoughtless and for fishing in troubled waters." Telegrams from Vienna say that at Prestburg, the place referred to above, these anti-Jewish riots broke out again on Friday and lasted until midnight.

The Dominion Government paid out on Saturday \$6,000,000, in redemption of the five per cent. Dominion Stock. One can see at a glance that such a sum set free just at a time when a great deal of money has been required to gather in the crops, will contribute much to relieve the stringency of the money market.

The Hon. Mr. Crooks, the Minister of Education for the Province of Ontario, has ordered a suspension of the study of Sir Walter Scott's poem, "Marmion," by pupils of the high schools, on the ground that it is offensive to Roman Catholics. Archbishop Lynch claims that this was done at his suggestion. We can very readily understand that the poem would not be acceptable to Romanists, but certainly it is a new thing for the Protestant Province of Ontario to place itself under the censorship of a Roman Catholic Archbishop and quite a new role for an Archbishop to figure in in this country. But as the schools are public schools and are supposed to affect no one's particular religious views, we do not see what else the minister can do but withdraw the book from the class room. All of which helps to make prominent another evil of our non-sectarian free common school system.

The Governor General the other day was happy in being able to tell the people of Victoria, B. C., that he had just received a telegram from the President of the Canadian Pacific Railway Co., stating that the line will be completed to the Pacific Ocean about the first of January 1887. It seems hardly credible that so gigantic a work can possibly be completed in the time now named which is five years earlier than the company guaranteed to complete it in. If we did not know what has been already accomplished, and that the road is being built at the marvellously rapid rate of three miles a day, we should be more inclined to disbelieve the statement.

A comet has been visible in parts of North America and Europe. It is seen near the sun, and is supposed to be a return of the great comet discovered by Dr. Gould in North America in February, 1880.

Most conflicting views are held and expressed with respect to the wisdom of the selection of "Piles of Bones," now "Regina," as the capital of the new Province of the North-West. By the one side it is

declared to be by all odds the most favorable location for a city on the main line of the Canada Pacific, that it is surrounded by the best soil, has the best drainage, and the best and greatest volume of water of any place between the Assiniboine and Swift Current Creek. The soil is No. 1. It is one of the most magnificent districts in the Northwest—just such a country as a practical farmer would delight to live in. We have had reports from all directions. For 30 miles to the south, 20 miles to the west, 100 miles to the north and 9 miles east it is magnificent land. The station is located on a flat piece of prairie, but the site of the town, about a mile or mile and a half farther back, is a high rolling piece of ground.

And by the other, no words of disparagement can be too strong to condemn the selection. It is declared to be situated on and part of a dull, dreary, low plain, a flat piece of prairie; that no good water is near it; that the soil is poor, and that it is the last place in the whole Northwest for such a site.

Telegrams from Victoria, B. C., at the close of last week say:—The present has been a week of great gaiety and much general enjoyment. On Monday a drawing room was held, when the Governor General and Princess Louise received twelve hundred persons. Tuesday there was a garden party at Government house. Wednesday an agricultural show was opened by His Excellency and the Princess in the presence of not less than three thousand. To-day the party go to New Westminster, where a popular reception awaits them. The Princess returns to Victoria to-morrow to await the arrival of the Marquis, who meanwhile visits the interior of the Province. The Princess' health is very much improved.

The new Prefect Apostolic named by the Pope over the vast district along the north shore of the St. Lawrence from Blanc Sablon to Hudson Bay, makes an urgent appeal to public charity on behalf of the scattered settlers and fishermen on the Labrador coast, who are, he says, threatened with starvation through the utter failure of their crops and of the seal and cod fisheries this season.

The Winnipeg *Sun* says that the estimate for work done by Messrs. Langdon, Shepard & Co., contractors for the Canadian Pacific Railway, during the month of August, was five hundred thousand dollars. They completed in the same time ninety-two miles of railway, and their bill of quantities for each month was fourteen hundred thousand yards.

One of the objects of Henry M. Stanley's journey to Brussels is to endeavor to secure for the International African Association the portion of territory of King Batekes which was ceded to France owing to the energy of the Frenchman De Brazza, who arrived on the spot just before Stanley. France has not yet ratified the treaty with the King.

Five members of the Salvation Army who recently arrived in Calcutta, have been arrested, in order to prevent a riot which was imminent. Only one of the contingent is now at liberty.

The cotton year in the United States end on the 1st September. This year's crop was nearly 20 per cent, smaller than the crop of the previous year; that is to say, the commercial crop in 1881 was 6,384,000 bales, and 5,198,000 in 1882.

Last April Mrs. Mary F. Henderson, of St. Louis, offered a prize to the pupils of Kirkwood Seminary for the best essay on "Common Sense About Women." The essays were sent in without names and Mrs. Henderson was the judge. The girl who won the prize proved to be a Cherokee Indian, who has since graduated and gone home to the Territory to live.

MEASUREMENTS OF THE GREAT LAKES.

The following measurements of the great lakes have been taken by the government surveyors: The greatest length of Lake Superior is 335 miles; its greatest breadth is 160 miles; mean depth, 688 feet; elevation, 827 feet; area, 82,000 square miles. The greatest length of Lake Michigan is 300 miles; its greatest breadth, 108; mean depth, 690 feet; elevation, 506 feet; area, 23,000 square miles. The greatest length of Lake Huron is 300 miles; its greatest breadth is 60 miles; mean depth, 600 feet; elevation, 274 feet; area, 20,000 square miles. The greatest length of Lake Erie is 250 miles; its greatest breadth is 30 miles; its mean depth is 84 feet; elevation, 261 feet; area, 6,000 square miles. The greatest length of Lake Ontario is 180 miles; its greatest breadth is 65 miles; its mean depth is 500 feet; elevation, 261 feet; area, 6,000 square miles. The total of all five is 1,265 miles, covering an area of upward of 135,000 square miles.

Baptisms.

- CLARK—At Albion Mines, September 17th. Mary Elizabeth, daughter of William Henry and Elizabeth Ann Clark.
- WOOLEY.—In St. George's, New Glasgow, September 27th, Thomas Alexander, son of William Henry and Margaret Wooley.
- VACCHRESS.—In Christ Church, Albion Mines, September 28th, Agnes, daughter of Flavien and Ann Vacchress.

Marriages.

- LESLIE-JOHNSON.—In Christ Church, Albion Mines, September 30th, by Rev. D. C. Moore, H. Mulrave Leslie, of Spry Bay, Tangier, to Amelia Johnson, of Barney's River, Pictou County.
- HENDRY-RICHARDSON.—At the Church of the Holy Cross, Lockport, on the 21st inst., by the Rev. C. E. Churchward, A. W. Hendry, Esq., to Hattie M., eldest daughter of James E. Richardson, Esq.
- WATKINS-MARSHALL.—At the Parish Church Weymouth, on the 22nd ult., by the Rev. P. J. Filloul, A.B., Rector, Mr. Augustus M. Watkins to Miss Annie Marshall.

Deaths.

- ASHLEY.—At Dutch Settlement, of consumption, on Tuesday, the 24th ult. Hiram Ashley, in the 25th year of his age.
- ROSS.—At Milford, Hants County, on Thursday, the 26th ult., Mr. John Ross, aged 64 years. He bore his protracted illness with the greatest patience and with perfect submission to the will of God.
- BOND.—At Barton, Digby County, on Monday, the 18th ult., Joseph B. Bond Esq., M.D., aged 80 years. The remains were conveyed to Yarmouth for interment the following day.
- BARBOUR.—At Albion Mines, by accident on September 27th, C. John Joseph Barbour, aged 14 years, eldest son of Joseph and Mary Ann Barbour, late of Shubenacadie. (P. E. Island papers please copy.)

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WHO ARE CHRISTIANS.

How our correspondent, "C. Vaughan," could have mistaken the purport of the article commenting on the question and answer from the *Advance* we cannot understand. It was plain and practical enough to escape criticism of the sort he offers. No one would think of slighting the passages which he quotes, but they do not refer to any neglect or denial of the nature and need of Baptism. Peter's answer to the thousands who, when pricked to the heart by his searching sermon, asked "men and brethren what must we do?" was something more than "believe," because it was more than a mere doctrinal statement, it was of the nature of instruction to be followed by the actual reception of them into the Ark of Safety—Christ's Church, and so He said, Repent and BE BAPTIZED every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." And we are told "with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about 3,000 souls." We see that the Apostle taught here as well as in his Epistle (1 Pet. iii., 21), that Baptism saves us (places us in a condition to be saved), and, consequently, it was by Baptism that additions were made to the Apostolic Church, as it has been in all ages since, according to the Master's instructions.

The article in question was enforcing the important truth, so frequently over-looked, and so strangely misunderstood by so many professing Christians, viz., that Christ set up a Kingdom on earth, and appointed a way of entrance into that Kingdom, and that the one and only way is by Baptism. It was showing that something more than a mere belief is necessary, and the illustration which it gave was apt and striking. "A man may believe in masonry; but that does not make him a mason. He may read all the books that were ever printed about masonry, but that does not make him a mason. He may know a hundred times more about it than many others, and not be a mason for all that. What does make him a mason? Initiation into the order; that does, and nothing else can." "So," it goes on to say, "by initiation into Christ's Kingdom (by Baptism into His Church) a man is made a Christian." Unhappily, it is too true, to use our correspondent's language, that "all Christians of

every denomination (meaning thereby Protestant without the Church) hold that faith is a gift of revelation from God, and that whether it comes by private reading or by public preaching it is an evidence of conversion or initiation," and the sooner people calling themselves Churchmen are made to understand that "Conversion" is one thing, and "Baptism," "Initiation," or "Regeneration" quite another, the sooner may we hope to have an influence upon those around us. With the Catechism well learned, so as to be understood, no Churchman can err in this matter. Such language as the following cannot be mistaken:—"Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," and this was what the article wanted to point out and enforce. Faith or belief of course must exist in the adult (perhaps it exists in the infant) before coming to Baptism—the Church has ever taught that; but all the "belief" in the world does not, cannot, perform the office of Baptism, by which alone we are initiated, we gain an entrance, into the Christian Church, and which alone makes a man a Christian

SUNDAY SCHOOLS.

No. V.

CHILDREN'S SERVICES: Are they wise? are they necessary?

Both questions have been answered in the negative; and the ground of the answer has been that it is not well to substitute anything in the Church for the proper liturgical worship in which the congregation engages. And if the result of the Children's Service were to unfit or indispose them to join with intelligence and devotion in the services of the Church, then no doubt everyone who had the Church's welfare at heart would be opposed to them. But then several good reasons why Children's Special Services should be wisely encouraged:—

1. Because in such services, short, and varied, and bright, and attractive as they can be made, the children can be trained to the use of the Church's Liturgy. Little ones who cannot join in the prayers can be taught the hymns and choral accompaniments; little voices can be joined with those of their elders in chanting the simple responses which are soon learned by heart, and then as the children grow, a taste is developed for liturgical worship, and the ear and heart are jointly educated to it until, when the worship of the Church is reached, the results are seen in the "Amen," thunderlike as in the catacombs of old.

2. Because there is thus provided a fitting opportunity for the Catechetical instruction enjoined in the 59th Canon. The minister is there commanded, under pain of excommunication, to Catechise the children every Sunday, with a view to their being thoroughly informed in the doctrines of the Church Catechism, so that they may have a sufficient basis of dogmatic truth when they come to be confirmed. But how many of the clergy obey this injunction? They have, as a rule, delegated their duty in this respect to Sunday School teachers, mostly incompetent for the work. The Catechizing is old-fashioned, it is out of date, it is better done by the parents at home. The clergyman has other and more important duties. Well, the first allegation is true, Catechizing is old-fashioned; but the Church is old-fashioned. Is it any the worse for that? It may be well that the parents should instruct their children at home. First, do they perform that duty; and second, are they for the most part able to do it effectively if

they would? The clergy cannot safely neglect a plain and deliberate charge which is solemnly enjoined by the Church. And in the Children's Service can be combined the dogmatic teaching so necessary for imbuing the minds of our children in these days of doctrinal laxity, and the training them to take their part in singing as well as responding. The Catechizing thus becomes a pleasure to the little ones instead of a trial, because the burden is fairly distributed over the whole time of the service, and above all, they are trained to love Worship instead of hating it.

3. A third reason for Children's Services is the opportunity thus afforded for enlisting the talents of pious and qualified laity. One person suitably gifted can train the voices; another, having the confidence of the clergyman, can give the children occasionally an address; a third might play the organ. In these and other obvious ways the abilities of those who are the trusted assistants in the good works of the Parish are engaged and stimulated, and the Children's Services become a training-school for choir as well as congregation.

Granted then the desirability and wisdom of such services, of what shall they consist?

There is first the opening invocation and confession, followed by a suitable Collect and the Lord's Prayer; then follows a hymn and short lesson, from lesson of the day or other; then another hymn; afterwards a short choral or metrical Litany, of which there are several arrangements in the S. S. Hymnals mentioned in the last paper. After this the catechizing, generally on some subject illustrating the lesson, or a regular course of the Catechism should be taken, in which case the lesson should illustrate the subject of the day. The children should be encouraged to answer the questions audibly, and occasionally in a body; and where reference is made to Scripture a slight pause should be made till the places are found, and then all should be made to read together. After the catechizing, another bright hymn and dismissal with the benediction. Of course these services may be varied in accordance with the capabilities of the children and of their musical instructors, but no one can reasonably deny the benefit of drawing the little ones together in this way on the Sunday afternoon instead of forcing them to drag through the—to them—weary length of Matins, Communion Service, and sermon, or bringing them to the Evening Service, where they are almost sure, from sheer fatigue, to fall asleep.

No. six of Mr. Lee's articles on the early Canadian Bishops, which will be found on page five, gives many interesting particulars of the life of the second Bishop Mountain, a letter from whom we were kindly permitted to publish a few weeks ago. Our readers should carefully preserve these sketches, which do honour to the noble men whose devotion established upon a permanent basis the Church of England in Canada.

SELLING PEWS.

Our correspondent writing on the above subject tells us of a fact which was not forgotten when we wrote our article condemning a recent transaction of the kind, but he is speaking of something which happened quite a long time ago,—he says a few years ago, the few years, we may explain, being fully ten or a dozen, if not more—and we are thankful to say a great change has taken place in the views of Church people within that period of time. So great has been the change, and so general, that we feel pretty well convinced if the thing he calls

attention to were gone over again he would find himself no longer in a minority, but would have a strong majority at his back to oppose so objectionable a course.

As to his remarks respecting pews rents, we agree with him and condemn them on Scriptural and social grounds. Pews, we know, were first introduced in the days of the Puritans, and were the offspring of pride, laziness and self-importance, and now they do more than all else combined to keep up distinctions, which, in connection with religious matters—with the worship and work of Almighty God—ought not to exist.

Indeed, "we are not yet in a position to sing a Jubilate over our own way of managing Church affairs," but, thank God, within the last few years we have made gratifying advances in the direction of unappropriated seats in churches, the great majority of our new churches being free and many of the old ones adopting the principle; and a growing public opinion among Church people, now strong enough to prevent such a transaction as occurred in St. John, will soon, let us hope, prove sufficiently powerful to overthrow the whole pew system and make God's Houses everywhere open churches, free to all.

Correspondence.

MISTAKES OF SCIENTIFIC MEN.

(To the Editor of the Church Guardian.)

SIR,—Dr. Newman says, 'Theology is a Science, and a Science of a special kind; its method, its modes of expression and its language are all its own. Every science must be in the hands of a comparatively few persons—that is, of those who have made it a study. . . . Young theologians, and still more those who are none, are sure to mistake in matters of detail; indeed a really first-rate theologian is rarely to be found.' Besides all this, few men have the faculties to make theologians, and none have the faculties for investigating those things outside and beyond the domain of human reason. There are again the *Palse* and the *True* Scientists, and, perhaps, herein lies our greatest difficulty. The class you referred to in the article which gave rise to Mr. H. S. Poole's letter of last week, I presume, are *so called* Scientists, because a true Scientist rigidly adheres to facts; and whether it be Theology or any other Science the mind that would make progress therein must be subordinate to the truth.

I have desired to investigate modern Science, but from the very slow progress made I am beginning to suspect that the faculties are wanting. I wish some able Scientist would make a diagnosis of my mental condition and tell me what is the matter. For instance, I cannot clearly perceive how to reconcile the following statements:

1. Sir Charles Lyell, the eminent geologist, calculated that the formation of the delta of the Mississippi *must have occupied not less than one hundred thousand years.*
2. General Humphrey, of the U. S. Coast Survey, demonstrated that the whole of the delta of the Mississippi *could not have been in process of formation longer than four thousand four hundred years.*
- Professor Tyndall in his "Lectures on Sound," says—
3. "When several sounds traverse the same air each particular sound passes through the air as if it alone were present." p. 281.
4. "If two sounds be of the same intensity their coincidence produces a sound of four times the intensity of either; while their interference produces absolute silence." p. 285.
- In Darwin's "Origin of Species," I read—
5. "There is a grandeur in this view of life, when its several powers, having been originally breathed by the Creator into a few forms or into one." p. 420.
- In Haeckel's "History of Creation," I read—
6. "The fundamental idea which must necessarily

lie at the bottom of all natural theories of development, is that of a gradual development of all organisms out of a simple or out of a very few quite simple and quite imperfect original beings, which came into existence not by supernatural creation but by spontaneous generation." v. 1, p. 75.

- Again—
7. "By the law of unlimited or infinite adaptation we mean to express that we know of no limit to the variation of organic forms occasioned by the external conditions of existence." v. 1, p. 249.
 8. "There appears, indeed, to be a limit given to the adaptability of every organism by the type of its tribe or phylum." v. 1, p. 250.
 - Listen again to Darwin's "Origin of Species"—
 9. "New and improved varieties will inevitably supplant and exterminate the elder" p. 413.
 10. "The more common forms in the race for life will tend to beat and supplant the less common forms." p. 136.
 - Again—
 11. "We have every reason to believe from the study of the tertiary formations that species and groups of species gradually disappear one after another, first from one spot, then from another, and finally from the world." p. 297.
 12. "Scarcely any paleontological discovery is more striking than the fact that the forms of life change almost simultaneously throughout the world" p. 293.
 - Again—
 13. "Dovecote pigeons have remained unaltered from time immemorial." Darwin's "Animals and Plants," v. 1, p. 270.
 14. "Judging from the past, we may safely infer that not one living species will transmit its unaltered likeness to a distant futurity." "Origin of Species," p. 293.
 15. "Some groups have endured from the earliest known dawn of life to the present day. . . . The genus *lingula*, for instance, the species which have successively appeared at all ages, must have been connected by an unbroken series of generations from the lowest silurian stratum to the present day." "Origin of Species," pp. 294, 428. And yet, "judging from the past," they won't do it any more.
- These works of the "Great Scientists" abound in this sort of Science.
- It is no fault of mine that I am unable to understand this kind of Science. A man requires peculiar faculties and a "Scientific training" to get it through his cranium. I think I shall endeavor to follow St. Paul's advice, and "hold fast the form of some words . . . avoiding profane babblings and oppositions of Science, falsely so-called."
- Yours, faithfully,
ED. WASTELL.
- Digby, 25th Sept., 1882.
- "MENS SANA IN CORPORE SANO."
- (To the Editor of the Church Guardian.)
- SIRS,—I have no doubt you approve of the proverb "mens sana in corpore sano," and therefore venture to ask you to allow me to air one of my peculiarities.
- Unlike many others I have never learned to admire the present usual way of providing warmth or heat in the majority of houses in the country. "Box stoves" and "close stoves" have been my abomination, although owing to the construction of the houses I have lived in I have been obliged to use them. Early in my life and in another part of the world—outside of this great Dominion—I was first led to reflect upon the probable result of living in houses heated by "close stoves." In a fishing settlement, where "close stoves" had replaced "open fireplaces," it was remarked that since the change most of the young people were "growing delicate," and at length "consumption," so-called, brought many to an early death. An "old salt" said to me, "I blame the "stoves" for all the consumption." I thought this man was right, altho' I knew he could not explain the "why" and the "wherefore," and I have often repeated his opinion. Now I venture to think he was most true indeed, and that on the authority of so great a scientist and philosopher as Dr. Siemens, the President of the British Association. I have just read an article in the GUARDIAN of Aug. 30th, on

"Knowledge and Practice." This article deals with the President's address, and towards the end quoted from the address as follows:—"The radiant heat which it (grate) emits passes through the transparent air without warming it, and imparts heat only to the solid walls, floor and furniture of the room, which are thus constituted the heating surfaces of the comparatively cool air of the apartments in contact with them. Stoves, on the contrary, heat the air itself, and this heated air causes deposit of moisture upon the walls in heating them, and gives rise to milfeus and germs injurious to health. This is the reason, says the article, why we immediately feel the difference on entering a room which is heated by a stove or by an open fireplace." I am much interested in this subject, and shall be glad if any of your readers will discuss it for me.

Yours truly,
NON-SCIENTIST.

Sept. 22nd, 1882.

SELLING PEWS.

(To the Editor of the Church Guardian.)

SIR,—It is not safe to shout until you are well out of the woods. In your editorial of the 13th, on the sale of pews in the Centenary Church, St. John, you remark:—"We say it boldly and advisedly, that it would be simply an utter impossibility for a proceeding of the kind to take place in any Church of England in the Dominion." I am afraid that you are a little too confident. Many persons thought a few years ago, as you do now, but found themselves mistaken; and it is just as likely that under circumstances similar to those I am going to allude to, that you would find that you had indulged in "too confident boasting." A few years ago, a new church in one of our oldest parishes was built and ready for consecration. The question as to free, or proprietary seats, had been discussed during the process of building, until at last two well defined sections of the parishioners were found differing on the subject. The wealthy members, the venerable rector espousing their views, and throwing his influence in the scale with them. A public auctioneer was introduced into the building, and mounting the seats in succession knocked them down to the highest bidder, employing all the arts usual on such occasions, e. g. "fine view of all that may be going on"—"comfortable corner seats," &c., &c. Upwards of thirty heads of families and grown up members of the parish, were by those means sold out, one nice old lady complacently remarking "that if the church had lost some persons by the sale, it had gained others, and one soul was just as good to save as another." Before coming to the determination to sell the pews, the free seat party had obtained a concession that a certain number of the pews should be set apart throughout the church, as free seats for ever, and on the plan certain seats, and at the sale those seats were set off as free and were not sold. For one or two Sundays after the sale some of the parishioners who had not purchased pews occupied with their families some of the free seats. About the third week notice was given in church of a parish meeting to be held to take into consideration "the means for providing further church accommodation." At that meeting those who had been in favour of the auction sale were in the majority as before, and they passed a resolution reversing the decision by which the twelve pews previously mentioned had been set apart as free seats, and it was ordered that they should be sold, and certain prices were then placed on them.

The writer of this communication had been sitting with his family in one of the free seats every Sunday since the sale. The day after the last mentioned parish meeting he was waited upon by one of the Wardens and told that the pew he had been occupying was to be no longer free; that the sum of thirty dollars had been placed upon it as the price; that if he chose to pay that amount for it he might consider it his, if not, another person was ready to take it. The other person took it, never paid one cent of the stipulated price, and was never asked for it. The object of the last parish meeting just referred to was subsequently avowed by some of those who had it called—they were determined that some persons should not have free seats after

others had paid for theirs. A good deal of sore feeling was engendered in this parish, which has only been toned down by the softening influence of time.

We are not yet in a position to sing a Jubilate over our own way of managing church affairs; we are far yet from finding the Church clear of merchandizing. Pew rents are still the orthodox mode of collecting a revenue; and if we do not sell doves and oxen in the precincts of the Church, we sell roast ducks and ham, cakes and ice-creams, fancy ware and trinkets of all kinds for the good of the Church and the honor and glory of God. It has come to pass that a person's Churchmanship and the consideration in which he is held among his fellow Churchmen is gauged in proportion as he supports all such trading ventures. It is doubtful if there is a Bishop or clergyman in the Dominion who would venture to overthrow the tables of Church bazaars or use the tribulus on the fair hucksters who usually get them up and preside at them. Till we entirely change these things in ourselves we may as well avoid interfering with the practices of others or speaking too harshly of them.

P.L.E.B.S.

Sept. 21, 1882.

ST. ALBAN'S, OTTAWA.

[To the Editor of the Church Guardian.]

SIR,—Many of your correspondents who were not present have doubtless read a report of the opening, on Sunday week, of the new organ presented to the Church of St. Alban the Martyr by the Women's Guild, through whose exertions the purchase money was raised.

May I ask the favor of a small space in your widely circulated paper, to call attention to the arrangement of services on that occasion. There was no mid-day celebration Holy Communion, and no choral celebration. I have just returned from a parish where such an event as the opening of a fine new organ would be a "red letter day;" this did appear very strange, and I must confess, that food for sorrowful reflection was furnished, as the sweet tones swelled out from the beautiful organ, filling every corner of the building, in the thought that no single note was used to assist the earnest communicant in lifting the heart in devout praise and worship to the "Giver of all good things."

Why is it, Mr. Editor, that such grand opportunities of instructing our laity as to the proper position in our public worship which the Holy Eucharist is intended to occupy, are allowed by our clergy to slip?

On the occasion, I refer to both Matins and Evensong were bright and cheerful, and as there were present at the former two priests and a Bishop, there appears to be no good and sufficient reason for the one form of public worship instituted by our Divine Master being put aside into a corner, as it were, and made less attractive and bright than "the prayers."

That Matins and Evensong were rendered bright and attractive, is a step in the right direction which will doubtless bear fruit, but to assign a position of minor importance to "The office" savors strongly of disrespect, and one such a mistake will do far greater harm than a hundred sermons can undo. The reputation of St. Alban's in the past led me to expect better things.

Yours truly,

CATHOLICUS.

Ottawa, 20th Septembers, 1882.

WHO ARE CHRISTIANS?

[To the Editor of the Church Guardian.]

SIR,—I have read the article in the GUARDIAN of Sept. 13th, and I feel bound to say that the answer given to the question by the Alliance is in strict accordance with the teachings of Christ and His Apostles. There may be those who call themselves Christians who say that any man may become a Christian whenever he chooses, but I have never met one; on the contrary, all Christians of every denomination that I am acquainted with hold that faith is a gift or revelation from God, and that whether it comes by private reading or public preaching it is an evidence of conversion or initiation, as the Living Church puts it. Christ said to

Peter, "Flesh and blood hath not revealed it to thee, but my Father," etc.; and St. Paul said to the Ephesians, "It is the gift of God." He also said to the Romans, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved"; and again, "No man can say that Jesus is the Lord except by the Holy Spirit"; and again to the Ephesians, "That Christ may dwell in your hearts by faith." Further proof on this point may be found in John vi. 28, 29.

In conclusion, I simply ask the readers of the GUARDIAN to compare the words of the Living Church with those of the Apostle John and judge for themselves which is right. The former says, "Believing that Christ is the Son of God does not necessarily make a man a Christian," and the latter says, "Hereby know we that we dwell in Him and He in us"; "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." What has the Living Church to say about the declaration found in our grand old *Te Deum*—"Thou didst open the Kingdom of Heaven to all believers."

I am, etc.,

C. VAUGHAN.

Mystic, P.Q., Sept. 19, 1882.

News from the Home Field.

DIOCESE OF TORONTO.

[Continued from page 3.]

ASHBURNHAM.—*St. Luke's*.—During the absence of the Incumbent, the Rev. W. C. Bradshaw on a brief vacation, the Rev. R. T. Nichol, of Trinity College School, Port Hope, took one of the services on a recent Sunday. The Rev. V. Clements had charge of the parish at the time.

ORILLIA AND ORO.—At St. James' Church Orillia, and St. Mark's Oro, the Bishop held Confirmation services recently. A goodly number of candidates were presented in each place. The Bishop addressed them in an effective and telling manner.

STUDENTS.—Many of Trinity College Students have been engaged in work during the long vacation now drawing to a close. It is certainly a great advantage for these young men to have the guidance and help of faithful parish priests during their theological course in this way. It seems to give them confidence also to act as lay readers. But we fear many of them are in the habit of delivering other men's sermons as if they were their own, either from memory or M.S.—a habit which is both hypocritical and slavish—and tends to after courses which must be injurious. Besides it is most unfair to the Incumbent of the Parish where they may be labouring, and produces uneasiness and discontent not easily allayed. We hope the Provost will check this evil habit in the bud, and teach the men as did the late Provost, to be open and plain and to read their sermons (which by the way should be supplied by him, so as to vouch for their orthodoxy) from open books. We know of at least one instance where neglect of this salutary rule has produced much inconvenience and pain to a faithful, hard working, able and experienced parish priest.

DIOCESE OF HURON.

[From our own Correspondent.]

The Twenty Fifth Session of the Synod of the Diocese of Huron opened with Divine Service at the Chapter House, London, on Tuesday the 26th of September. The sermon was preached by Rev. C. J. C. Moran, Chaplain to the British Embassy at Paris. The Bishop was assisted in the office for the Holy Communion by Very Rev. Dean Boomer. The Synod reassembled at 3 o'clock, and the Bishop delivered his annual address. (Address will appear next week.) The election of officers resulted as follows:—Clerical Secretary, Rev. J. B. Richardson (re-elected.); Hon. Lay Secretary, E. B. Reed; Auditors, A. G. Smyth and James Hamilton. A protest was entered by Archdeacon Marsh against the system adopted of adding to Diocesan income

all monies raised for church objects, whether collected and controlled by the Synod or not. The protest was ruled out of order by the chairman. A protest by Rev. J. T. Wright as to something in the minutes affecting him was treated in a similar manner.

Wednesday—Second Day.

After Prayers and reading of the Minutes, Rev. J. T. Wright, on certain technical grounds, made a protest against the present Synod doing any but routine business, and questioning its power legally to enact any Canons. After discussion, it was decided that the protest be not received.

The Secretary-Treasurer then read the Annual Report of the Standing Committee.

The resolution by the Bishop for alteration of Section 9 of the Constitution was amended and adopted in the following form: "That the Synod shall meet annually on the third Tuesday in June, or at such other time or times as may be deemed expedient by the Bishop, who shall appoint the time and place of meeting, and who shall adjourn or prorogue the Synod, as may appear to him for the welfare of the Diocese."

(To be continued.)

LONDON.—The Cronyn Memorial Church which has been closed for some weeks was re-opened on Sunday last. It has been handsomely frescoed and decorated. Very large congregations assembled and the Bishop of the Diocese preached in the morning, and the Rev. Canon Hincks, of Galt, in the evening.

DIOCESE OF ONTARIO.

[From our own correspondent.]

OTTAWA.—The annual Harvest Thanksgiving Service of the congregation of the Church of Saint John the Evangelist was held on Thursday evening, the 21st September. The attendance, including members of other city congregations, was fair, and the service was hearty. The communion table, reading desk, lectern and font were decorated with flowers only, and the effect was excellent. The Rector, the Rev. Henry Pollard, M.A., said Evening Prayer; the Rev. F. R. Smith, M.A., of Waterloo, Diocese of Montreal, and formerly Assistant Minister at this Church, read the lessons, and the Rev. J. J. Bogart preached the sermon, his text being taken from Exodus xxiii. 16, "The feast of harvest, the first fruits of thy labours." Mr. Evelyn Steele presided at the organ and during the offertory Miss Maloney, a member of the choir, sang the well known gem, "With Verdure Clad." The hymns were chosen with reference to the thanksgiving and were heartily sung. This was the first Harvest Thanksgiving Service in Ottawa this autumn, and it is a pleasure to see the way the simple hearty custom is spreading on forcing as it does the teaching of the Apostle, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights."

PERSONAL.—The Rev. R. S. Forneri, B. A., has returned from his trip to the west in much improved health.

NAPANEE.—The Rural Deanery of Lennox and Addington, met at the Parsonage on Thursday the 21st September. The business transacted was principally of a local nature.

The ladies of the congregation of the Church of St. Mary Magdalene, Napanee, intend having a dinner at the Lennox Fair.

DESORONTO.—On Sunday the 1st day of October, the Rev. Rural Dean Baker, will enter on the seventh year of his ministry in the mission of Tyndinaga. The event will be celebrated by special services and a sermon in the forenoon of that day at Christ Church.

AMHERST ISLAND.—On Friday the 8th Sept., at 11 a. m., the Bishop of Ontario visited this Mission for the purpose of consecrating the beautiful little Church opened about five years ago. The Incumbent the Rev. William Roberts, and the Churchwardens Messrs. R. A. Fowler and J. J. Wemp, and others, met the Bishop at the church door and read the petition for consecration. The Bishop

accepted the petition and proceeded with the consecration service, the deed being handed to him by Mr. Charles Howard, one of the principal donors. It was laid on the Communion Table till the conclusion of the Services. The Bishop then administered the Rite of Confirmation to eight males and eight females, after which he gave a plain, practical address, and the Lord's Supper was partaken of by about forty-five persons, including the candidates, the services closing with the benediction.

BALLEVILLE.—The usual Harvest Thanksgiving Services were held in Saint Thomas' Church on Sunday the 24th September. There were three services during the day, all of which were largely attended, the Church being filled to its utmost capacity. The church was profusely and tastefully decorated for the occasion with fruits, flowers, wheat, barley, grapes, mosses and vegetables, arranged in artistic devices, and the effect was very beautiful. Mr. Oldham, the organist and choir-master, presided over the musical portions of the service, and was assisted by the choir with several gentlemen with orchestral instruments.

BOOK NOTICES, &c.

SEVEN ADDRESSES ON THE DYING WORDS OF JESUS, delivered on the Wednesday evenings during Lent, 1882, by Rev. Richmond Saxe, M. A., Curate of Holy Trinity Church, Yarmouth, N. S.

Speaking of these addresses the Yarmouth Herald says:—"Glancing through this little volume we notice that these exquisitely tender addresses of the Rev. author to his parishioners are substantially the same as when extemporaneously delivered from the chancel step. Those who heard them then, and caught the deeply devotional spirit which distinguished them, must now feel pleased to be able to keep in permanent form the words that once thrilled their hearts. The theme itself droops under the burden of its grief and love, for it unfolds the dying utterances of the broken-hearted Saviour. In these addresses the rare power of illustration and the fine poetic taste of their author are plainly visible. The delicate touches of sentiment, the sudden glow that flashes occasionally through the sentences, and the faithful, earnest appeals that form a climax to each chapter, stamp the Rev. gentleman's efforts as masterpieces of hortatory theology.

They are addresses which may be read with pleasure and profit not only by the parishioners of the Church of England here, to whom they are addressed, but by all Christians of whatever creed or denomination."

We heartily endorse this review, for we have read the addresses "with pleasure and profit," and think very highly of them.

For sale at the Bookstores of Messrs. Gossip and Morton, Halifax; and Messrs. J. & A. McMillan, St. John. Price 20 cents.

RELIGION AND SCIENCE.

Preaching before the members of the British Association at St. Mary's, Southampton, the Bishop of Truro said: Religion itself was a science, in which effects led up without a break to the cause; and the same spirit of inquiry which animated scientists had made short work, not only with the baser religions of the world, but also with the baser points of the Christian religion, and was the only key now wanted to unlock certain doors and chambers. The New Testament taught man what the latest scientists only now taught him—namely, the unity of life; for St. Paul said, "Ye are all one in Christ Jesus." From liberty of inquiry sprang liberty to express results. Science could no more submit to be controlled than theology could be affected by every little alteration in scientific opinion. Intellectual work of every kind must be free, and the New Testament was the only book of religion which accepted that statement. The New Testament, moreover, taught man that his two great losses were recoverable, that his innocence might be recovered through faith, and his dominion over Nature by the arts and sciences. He prayed that this great Association, by its reverent freedom and noble research, might become the Divine instrument for the recovery of both these losses.

Family Department.

IN MEMORIAM.

CLARA DARRON PARKINSON, obiit. 10th September, 1882.

Hushed is the voice that once whispered in tones sweet and low,
Pale are the cheeks that once bloomed with life's health-giving glow,
Dimmed are the eyes that once looked on hope's wide-spreading field,
The dying lies dead. . . Earth to earth, dust to dust, we must yield.

She sleeps the sweet sleep of peace. The Christian's calm, peaceful rest
Awaits her who sorrowing bore, clasping wearisome, close to her breast,
Life's cross with its earth-burdened sorrows, with meekness, and patience, and love,
Till released by the message of mercy, that swift sped from Heaven above.

Let lightly your footsteps fall, lightly, her sleep is the sweet solemn sleep
That knows of no earthly awaking,—a slumber most holy and deep.
Cold lies she in death, yet from death by the Master's atoning grace won,
When death's dreaded portals unlock, and the life everlasting begun.

Smooth back from her forehead the tresses,—the tresses that kiss from her face
The deep lines of sorrow and anguish, leaving Heavenly calm in their place.
Clasped as in prayer are her hands, as when drawing life's brief fatal breath,
So let them be clasped even now,—even now in the presence of death.

Mourn not for the loss of the loved, why sorrow, now should we weep?
The Saviour hath left us a comfort. "The maid is not dead but asleep."
Asleep in the arms of His mercy, secure from the world's sad restraint,
With the throng of the blest departed, amid the ever-blest concourse of saints.

O, Father above, Great Jehovah, Who sits on cloud-canopied throne,
O, Jesu, our Saviour most Holy, Whose death for our sins did atone.
O, Spirit Celestial, Mighty, Infuser of grace in our hearts,
Spare, spare us, poor suppliant sinners, when the soul from the body departs,
Let the light of Thy presence be near us, when darker earth grows to our view,

Let Thy heavenly radiance guide us, as death's darksome vale we pass through;
And to those who are now gone before us, no more by earth's troubles oppressed,
Grant, Heavenly Jesu, Thy mercy: May they with Thy saints be at rest.

Hushed is the voice that once whispered in tones sweet and low,
Pale are the cheeks that once bloomed with life's health-giving glow,
Dimmed are the eyes that once looked on hope's wide-spreading field,
The dying lies dead. . . Earth to earth, dust to dust, we must yield,

B. W. ROGER-TAYLER.

SHELBERNE, N. S.

THOUGHTS FOR EIGHTEENTH SUNDAY AFTER TRINITY.

No. XVI.

"What think ye of Christ?"

"What think ye of Christ?" It is a question for all time—a question put to every soul—until all shall stand in the very Presence of Him who first put it to the blinded and perverse Pharisees, condemning them out of their own mouths for their unbelief. How do we answer it? It must be answered with heart and soul and mind—not with the lips only, but with the life itself. We LIVE the answer.

We profess our Faith in words, but our actions must prove or disprove its reality. We must worship Him with "holy worship," with deepest awe and lowliest adoration, as Very God of Very God. We must love Him with love unspeakable, as Love Incarnate. We must give Him thanks with every power of our being for the compassion which drew Him down to a sin-defiled and ruined world, and which made Him lay down His precious life for us "miserable sinners." We must look up to Him as our Strength and Stay; we must live in Him and He in us; we must feed on Him, as the Life of our soul, while we pass through the "wilderness of this world." And this will be the answer to the question, "What think ye of Christ?" Such thoughts will result as naturally in a life striving after holiness as light follows the sunrise. There will be light in our souls and in our lives if to us, in very deed, Christ is He whom David "in Spirit called Lord."

"What think ye of Christ?" If our lives do not tend upward, if we are not, however imperfectly, proving our allegiance to Him, the answer *must* be, "He is nothing to us; we have no part nor lot in Him."

Our lips may profess a Faith with which our lives have nothing to do, and which is therefore a mockery. Let us put the question to ourselves, "What think *we* of Christ?" Is He a reality or a mere name to us? Is He in no way influencing our lives? or have we a LIVING FAITH IN OUR REDEEMER?

THE question is often asked how we shall get the masses to attend public worship. The answer may be supplied by an incident of my boyhood. On the mantle shelf of my grandmother's best parlor, among other novelties, was an apple in a bottle. It quite filled up the body of the bottle, and my wondering inquiry was, "How it could have been got into its place?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass, through which the length of the pipe was satisfied by observation that neither of the theories could be supported, and the apple remained to me an enigma and a mystery. But as it was "that other wonder, the source of the Nile—"

"Nature well known no mystery remains,"

so was it here. Walking in the garden I saw a plial placed on a tree bearing within it a tiny apple, which was growing within the crystal; now I saw it all; the apple was put into the bottle while it was little, and it grew there. Just so must we catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church, for alas! it is hard indeed to reach them when they have ripened into carelessness and sin.—Selected.

THE characteristic service of God's House is worship—not merely a minister praying for the people, but the people praying with the minister, as well for him as for themselves, making it to be a reality in the necessarily limited sense of the words that they are "priests unto God." This mode makes prayer to be common prayer, just as praise, in congregational use of the prescribed words of Psalm or hymn, becomes common praise.

A PRETTY story is told about the Princess Eugenie, sister of the King of Sweden. She recently sold her diamonds to raise funds in order to complete a hospital in which she is interested. When visiting this hospital after its completion, a suffering inmate wept tears of gratitude as she stood by her side, and the Princess exclaimed: "Ah! now I see my diamonds again."

KNOW, dearest brother, says St. Francis of Assisi, that courtesy is one of God's own properties, Who sendeth his rain upon the just and upon the unjust, out of His great courtesy. And verily courtesy is the sister of charity, who banishes hatred and cherishes love.—Fioretti.

WHOEVER looks for a friend without imperfection will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

Paragraphic.

At Bristol, England, a Church Missionary Army has been started on the lines of the Salvation Army, but without its eccentricities.

The population of Utah is estimated at one hundred and forty-three thousand; the Mormons number one hundred and ten thousand.

By the will of the late Samuel Hawk, of the Windsor Hotel, New York, the sum of \$5,000 is left to Zion Church, to promote its benevolent work, and to Rev. Charles Tiffany, Rector, \$2,000.

Archdeacon Macdonald of the Canadian Church has a field of work on the confines of the Arctic Circle, extending across 20 degrees of longitude. About 1,500 natives have been baptized and more than 100 are communicants.

The VIIth Church Congress in the Protestant Episcopal Church in the United States, will be held in the city of Richmond, Virginia, commencing October 24th, 1882. The Rt. Rev. F. M. Whittle, D.D., Bishop of Virginia, presiding.

A recent writer on Bible lands, reports that of all the seven Churches of Asia, that of Smyrna alone is alive. At the English Church he saw written over the communion table, "To the angel of the Church in Smyrna," etc., closing with, "Be thou faithful unto death and I will give thee a crown of life."

A touching proof of the popularity of Shakespeare in Russia has just been given us. When the late Professor Katchanofsky—who was well known in legal circles here—lay dying, the friend and pupil who nursed him, heard him reciting "To be, or not to be, that is the question," two hours before his death.

For refusing to acknowledge King Henry VIII. the "Head of the Church," Sir Thomas Moore was cast into prison and afterward beheaded. For refusing to acknowledge "The Judicial Committee of the Privy Council" as the Head of the Church, The Rev. S. F. Green now languishes in goal at Lancaster.

The Vicar of Great Yarmouth, Canon George Venables, has issued in the form of a four page tract, a guide to his noble parish church of St. Nicholas, which enjoys the distinction of being the largest parish church in England, and which also has the still nobler pre-eminence of being filled, as a correspondent tells us it was last Sunday week, with a congregation of at least 3000 persons.

Dr. Siemens delivered the opening address before the British Association at Southampton. He sums up the result of his studies in the statement that in the great workshop of nature there are no lines of demarcation to be drawn between the most exalted speculation and commonplace practice; and that all knowledge must lead up to one great result, that of an intelligent recognition of the Creator through His works.

The New York Methodist Episcopal Conference owns what is known as the Mount Ruzer Farm, which is designed to be a home for worn-out and superannuated preachers, members of the Conference. Friends of the project, instead of constructing one large edifice on the plan of a public almshouse, are building small and neat cottages, where the declining days of well spent lives may be passed amid home-like comforts.

The struggle between Church and State in Germany, is again becoming of a more serious character, excited by the fact that Prince Bishop Herzog, at Breslau, has forbidden his clergy to consecrate any marriage of a Protestant and a Catholic which has already been consecrated, or is afterwards to be consecrated, by a Protestant priest. The Emperor is said to feel very strongly on the subject.

The Southwell Bishopric Fund has reached £35,206, of which Nottinghamshire contributed £5,215; Staffordshire, £4,729; Shropshire, £4,895; Derbyshire, £3,200; Lincolnshire, £8,707; whilst £2,800 has been raised as a general fund, and £5,000 has been granted by the central committee. A meeting in aid of the movement will be held during the Church Congress at Derby, and will be attended by the bishops of Lichfield and Lincoln, whose dioceses will be principally affected by the projected new bishopric.

The Bishop of Guinea has recently celebrated the fortieth anniversary of his consecration, when he received a number of addresses of congratulation, remarking on the circumstance that Bishop Austin's episcopate had been of unprecedented length for a tropical diocese, and that, "while a large proportion of Bishops appointed to colonial sees subsequently to his lordship have been obliged to retire from their work, the senior Bishop in the whole of her Majesty's dominions still remains at his post."

In certifying to the death of Mr. James J. Sullivan in New York recently, Dr. Willard Parker declared that he died from "poisoning the system with tobacco." The deceased was twenty-six years of age, a book-keeper, and had "used tobacco so constantly that his system had become impregnated with nicotine," and the significance of the matter is that Mr. Sullivan smoked cigarettes almost exclusively, the empyreumatic oil uniting with the nicotine, forming a deadly poison, resulting in this instance fatally, and at an early age.

A country vicar writes:—"I am decidedly in favour of free and open churches and weekly offertories where they can be introduced with the full approval of the parishioners—but not otherwise—and have myself introduced both in two parishes with entire success. In my late parish in Lincolnshire, where pew-rents formed part of the vicar's stipend, half the offertories amounted to more than the pew-rents, the other half produced more for the wardens than the old plan. Here, where there were no pew-rents, the wardens are supplied with ample funds, and the quarrels about pews annihilated."—Free Open Church Advocate.

Speaking at a Temperance Mission at Salisbury, Archdeacon Lear said a very extraordinary statement had appeared in *Sword and Trowel*, and he presumed it was made by the editor (Mr. Spurgeon), for it was in the first person. It was as follows:—"I measured a square 300 paces in the very centre of Salisbury, and found on it no less than eighteen public houses and gin-shops, all on Church lands." The fact was that the Bishop's land was not in Salisbury, but surrounded the city, and the Dean and Chapter had very little in the city itself. Certainly there was not a single public-house on their property.

During the past month the Lord Bishop of Meath has been holding a series of Confirmations throughout his diocese. He has visited seventeen principal centres, and it is a gratifying fact to be able to state that notwithstanding the diminution of the Church population during the last three years, the number of candidates has substantially increased. The reverential demeanour of the young people everywhere left nothing to be desired, and the large and attentive congregations showed how deep was the interest felt generally in the administration of the solemn rite. Two supplemental confirmations are to be held in the month of October.

THE GENERAL COUNCILS.—I. Nicea, A.D., 325. 318 Bishops attending. Decision against the Arians. II. Constantinople, A.D., 381. 150 Bishops attending. Decision against the Macedonians. III. Ephesus, A.D., 431. Decision against the Nestorians. IV. Chalcedon, A.D., 451. 200 Bishops attending. Decision against the Eutychians. V. Constantinople, A.D., 553. 165 Bishops attending. Confirmed the decisions of the first four Councils. VI. Constantinople, A.D., 680. Decision against a development of Eutychianism. The decrees of the later Councils were not received by the whole Catholic Church, and therefore they were not General Councils.

"Nonconformists," remarks the *Christian World*, "profess to think very little of sacred places, and yet their Church buildings are fast locked up all the week as if through fear of desecration. Everybody is pleading nowadays for open spaces for the relaxation of the people, and it might well be asked, why not let Nonconformist as well as Episcopal Churches be open a part of every day, at least, for their repose and meditation? The time has gone by when any question could arise about Popish practices, which would have been the cry a generation ago."

On the face of it there is something lamentable in the fact of these costly buildings being opened for worship only one day in the week."

Nearly all diseases that afflict humanity originate in the stomach, liver or bowels, and might be prevented if people would use a little common sense; but they will not. They rather take *Parsons' Purgative Pills*, because one is a dose.

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If you have rough, pimply, or sallow skin bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath, health, and comfort.

In short they cure all Diseases of the stomach, bowels, Blood, Liver, Nerves, Kidneys, Bright's Diseases. \$500 will be paid for a case they will not cure or help.

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It will cure entirely the worst form of Female complaints, all ovarian troubles, inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

It will at all times and under all circumstances act in harmony with the laws that govern the female system.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

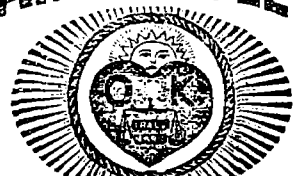
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