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# The Church Guardian.

Upholds the Doctrines and 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.

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## ECLECTIC CHURCHMANSHIP.

A VIGOROUS editorial in a recent number of the *Christian Union* grappled with the question of American Catholicity. It was followed by another in which practical measures are hinted at for its realization. And yet another succeeds, in which "A Bond of Union" is unflinchingly proclaimed in the Apostles' Creed.

The old anti-"Church," anti-"Catholic" controversies are virtually abandoned. The Apostles' Creed has strangely enough become a city of refuge, wherein sorely tormented "candidates," and sorely perplexed "councils" and "committees" meet in fellowship perhaps not very clearly defined or understood. Liturgies and liturgical worship in diluted, modified forms, are springing up in unlooked-for quarters among the Christian denominations. The Christian year, in its apostolic sequence of evangelic history, has displaced the old order of monotonous "meeting-house" routine. Advent, Christmas, Lent, Good Friday, Easter, and Whitsun-Day, have widely penetrated the whole Protestant community with more or less of Churchly savor. The constant succession of gifted and accomplished ministers ignoring sectarian orders and seeking apostolic laying on of hands, still more sharply emphasizes the drift of outlying religious thought and feeling.

Such articles in the *Christian Union* as we have alluded to command more than a passing notice. They are among the "signs" of those pregnant times, wherein men's hearts are failing them for fear of impending cyclones that threaten not only family and State, but the Church and the faith which is the life thereof. When our brethren, therefore, hold out their hands toward Catholicity in their dire stress of the heart, it is not strange if their ideal should be dimly outlined, or imperfectly conceived, if the analogies and harmonies of the new world and life they contemplate should be in a measure misinterpreted or confused.

While regarding with deepest interest this movement which finds a voice in the *Christian Union*, we are constrained to question with faithful concern the methods and measures which are proposed for the realization of this commanding ideal, the American Church. The various Christian organizations and sects are invited to enter a confederation, which shall be cemented by a quasi episcopal ordination, while the key-stone of the structure shall be the Apostles' Creed.

Under this rapid eclectic process it is proposed to construct an American Catholic Church, *de novo ab ovo*, and from these *dissecta membra*, by some unexplained process of assimilation, produce a nineteenth-century "Body of Christ," homogeneous, complete, a spiritual authority and finality sufficient for the crisis of this latter-day anarchy and apostasy. But the measures suggested are not reassuring, nor do they provide for existing emergencies. We sincerely distrust the recipe, and in all gentleness protest against the cogeny of the premises.

For these premises really rest upon a *petitio principii* of audacious propositions. According to the logic of the *Christian Union*, there is and has been no such thing as a "one holy Catholic Church" in America—the Church with which the Saviour of men promised to abide unto the end of the world has hitherto failed this Western Hemisphere, and the wit and scheming of theologians, sprung from the sects of yesterday, are equal to

the construction and authorization of a new Catholic Church of our Blessed Lord. St. Paul speaks in his day of "the Church which is His Body." In his Epistles to the Ephesians and Colossians the identity, function, development, and way-marks of the Catholic Church are set forth with irresistible emphasis. Into these United States that Church came with the earliest discoveries. Its ministry was apostolic, its faith, that "which was once" for all "delivered to the saints," and is, as the *Christian Union* argues, formulated in the Apostles' Creed; its sacraments were of universal obligation, and instituted by Christ Himself; its treasury and fountain of perpetual illumination was the Word of God as witnessed by the Catholic Church from the beginning; and its worship was the divine liturgy of the apostolic age. We urge upon the *Christian Union* that the crying sin among Protestant sectaries in America from the beginning has been this spiritual blindness "in not discerning the Body of Christ."

It is well to talk and dream of American Catholicity; but does any intelligent man suppose for a moment that it can be conjured up out of whole cloth, under a superficial compromise of Methodism, Congregationalists, Presbyterians, the Baptists, etc., with a molluscous liturgy and a veneration of "Episcopalianism"? The Episcopal Church is conscious of no disabilities. Her equipments, charter, creed, and mission are apostolic. She stands to-day rooted and grounded in the history, life, and faith of the Pentecostal Church. She is no close corporation, nor monopolist. Her attitude to the outlying world remains unchanged. Evangelical faith and apostolic order are her parallel lines of advance. Their organic completeness can be reached within her fellowship. If there is any virtue in the divine plan and order, they must be communicated precisely as they have been received.—*Churchman*.

## EVOLUTION.

"THE point is that science has existed for the human mind as a tradition as far back as there is any monument to tell of the human mind; and therefore that the human mind did not begin with ape-like adaptations, but was endowed by its Creator with an initial scientific impulse to start with. That which we see to be true of the relation of scientific invention and progress to scientific tradition now, has been true always. Our American people have made great and wonderful progress in scientific invention, but they did not invent science. The people of modern Europe have discovered and invented many things, but they neither discovered nor invented science. The ancient Greeks and Romans did not invent science; and more ancient Egyptians and Babylonians did not invent science. Science has always been a tradition, the origin of which is developed in clouds which no hand can lift but the hand of Revelation. At the very dawn of human history we find monuments of a vast and accurate science which fills us with wonder as we contemplate them, and of which there are no monumental antecedents. This is the fact which breaks up the Evolution theory as applied to the human mind. All around that region, which is the knowledge birth-place of the human race, the lands are studded with the remains of vast works, the origin of which is loss in antiquity, and the construction of which has involved not only

immense labor, but such accurate scientific knowledge that it might tax our greatest engineers to produce their counterparts, with all the resources of modern times at their command. From that centre have radiated the impulses which developed the scientific mind in other lands. And in proportion, as by distance or other causes, tribes of men have been cut off from the movement thence derived, they have fallen to the low condition which answers to the Evolutionist idea of the primitive man. Upon these facts we rest, when we affirm that the scientific tradition—that tradition in all its elements is God-given; and that man began, not as an anthropoid ape, but as *man*, in communion with his Maker.

"Look at the oldest building of human workmanship which is in existence—the Great Pyramid. 'No man can possibly examine the interior of the Great Pyramid,' says Mr. Ferguson in his *History of Architecture*, 'without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syene—a distance of five hundred miles—polished like glass, and so fitted that the joints can hardly be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging chambers over the roof of the principal apartments—in the alignment of the sloping galleries—in the provision of ventilating shafts, and in all the wonderful contrivances of the structure. All these, too, are carried out with such precision, that notwithstanding the superincumbent weight, no settlement in any part can be detected to the extent of an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected since that time; and we ask ourselves in vain how long it must have taken before men acquired such experience and such skill, or were so perfectly organized as to contemplate and complete such undertakings.'

"Now the wonder of the Great Pyramid is not its size, nor its antiquity, but its science—not that a building of such immensity should have been erected in times that we call ancient; but that it should show such marvellous skill existing at that early period—that it should stand, as it does, the first building of which there is any knowledge on the inhabited globe. It is absolutely without any antecedents. It is at once the first and the highest reach of scientific architecture. No building to be compared with it went before it; no building constructed since shows any advance in the art of putting stones together. It is impossible, then, for the Great Pyramid to stand anywhere in the line of Evolution development of the human mind. If it did it must have had monumental antecedents, a series of which should be in existence to give evidence of the Evolution; and it should have constructions following it which are in skill and knowledge an advance upon it. Neither of these is so. The Great Pyramid stands at the beginning of human progress, a witness against the current theory of mental evolution."—*Dr. Eagar. Church Eclectic*.

God will require an account of your life! Do not be content without those virtues which consist merely in not doing evil. It is your duty to enter the list, to love your brothers, to enlighten and console them, to lead them from vice and error, and to bring them to God. That is life, and that is man.—*Jules Simon*.

## News from the Home Field.

### DIOCESE OF NOVA SCOTIA.

*Gathered specially for this paper by Our Own Correspondents.*

**WINDSOR.**—The Rev. A. C. F. Wood, M. A., Rector of St. Thomas' Church, St. John's, Newfoundland, is visiting his relatives in this Parish. On Sunday morning last, he preached in the Parish Church, and in the evening, said the Prayers. Mr. Wood is a graduate of King's College. Two children were baptized at the Morning Service.

**WINDSOR FORKS.**—The Church at this place is now unprovided for, but enjoys occasional Services through the kindness of the Rector of Windsor, who, either coming himself, or providing a substitute, has given us several Services this summer.

On Sunday, 12th inst., the Church was quite full, and three infants were brought, that they might be "regenerated, and grafted into the body of Christ's Church."

**TRURO.**—The Rev. J. Brock administered Holy Communion in St. John's Church, on the 15th Sunday after Trinity. Mr. Brock preached two very able sermons.

**MAITLAND.**—The funeral of the late Hon. A. M. Cochran, Warden of the Parish, was a very imposing one. The Church was heavily draped with black, and the sombre aspect of the draped altar was relieved by the brightness of a white cross on the frontal. The Rev. G. R. Martell read the Service, and Dr. Hill, of Halifax, preached an eloquent and impressive sermon on the Blessedness of the faithful departed, paying a high tribute to the sterling Christian character of the departed brother, a man who ever took an active, self-denying interest in the welfare of both Church and State. The business in the village was entirely suspended. The village Church could not contain the many who met to honour the dead. Members of the Nova Scotia Government were present, and also many distinguished persons from different parts of the Province and of the surrounding country. Dr. Hill read the Service at the grave. The grave was beautifully lined with soft, fresh moss, not one inch of cold earth being visible; and the coffin was encircled with a wreath of pure water-lilies, six floral crosses, and three floral crowns, all the work of filial affection from the loving hands of his daughters. At the close of the Service, "Jesu, Lover of my Soul" was sung. Truly, "The memory of the just is blessed!"

**SYDNEY, C. B.**—His Lordship the Bishop of the Diocese reached this Parish by the "Marion" on the afternoon of Thursday, the 2nd inst. The next day opened very inauspiciously, and at times the rain came down heavily. A tolerably good congregation, however, was assembled in St. George's Church at 11 o'clock, when the service began. Matins having been said, the Bishop spoke briefly respecting the state of the Parish, mentioning more particularly the improvements in the interior of the church since his last visit, and the progress which is being made in the erection of a new rectory; and then addressed at some length the candidates for Confirmation. The character of his Lordship's addresses is so well known to your readers that it is not necessary to say more than that his address on this occasion was marked by even more than his usual solemnity and force, and by a fatherly tenderness which was very impressive. Seventeen candidates received the Laying on of Hands; three who live some distance from the church were unfortunately prevented by the rain from attending, and another was subsequently confirmed at North Sydney. His Lordship afterwards preached an eloquent sermon. The Rev. T. F. Draper was present and acted as chaplain. About noon the weather began

to improve, and although it continued dark and threatening no rain fell between the Bishop's departure for and return from the North-West Arm. The services there began with the consecration of the new church, which was dedicated to St. John the Evangelist. His Lordship addressed the congregation, explaining the rite and the nature and duties of public worship. Evening followed, and then the Confirmation Service, with another address by the Bishop. Nineteen candidates were confirmed. His Lordship afterwards preached a very earnest and eloquent extempore sermon. On Saturday he left Sydney for the Missions of Cow Bay and Louisburg, and returned on Thursday, the 9th inst. On the Friday evening he again preached in St. George's Church, and the next day brought to a close a visit which will long be remembered with pleasure, and which, it is hoped, will prove to have been most profitable to pastor and people. The children of St. George's and St. Mark's (Coxheath) Sunday Schools had their annual picnic on Wednesday, the 8th inst., on the beautiful grounds of Captain Worgan. The weather was everything that could be desired. The teachers spared themselves no trouble or pains. The scholars seemed to have gone with a determination to enjoy themselves, and went home highly delighted with the day's proceedings.

**KING'S COLLEGE.**—The Rev. J. O. Ruggles, whose sudden illness stopped his work as canvasser for the College Endowment, in which he had engaged with so much earnest zeal and success, has, we are glad to know, recovered sufficiently to enter anew upon the work. He writes:—"Good meetings at Parrsboro on Wednesday evening and at Five Islands Thursday evening in behalf of King's College by the Agent. About \$50 have been contributed in the latter and the former gives promise of doing well for the fund. A meeting will be held at Port Greville in the early part of next week. The Rector is giving his best assistance."

**LONDONDERRY.**—The Rev. Isaac Brock, M. A., late of the Diocese of Quebec, succeeds Mr. Harris as Incumbent of this extremely interesting and comfortable Parish. The vigour and success which has attended Mr. Harris' Incumbency, will, we believe, not be wanting in his successor.

**AMHERST.**—The Rev. V. E. Harris, Incumbent of Londonderry, has been appointed Curate to the Rector of this Parish. Canon Townshend and his people have reason to congratulate themselves in securing Mr. Harris' services.

**SPRING HILL.**—This Mission, which was for some time vacant, has entered upon a more promising state since the arrival of the present Incumbent in May. Services have been held every Sunday in Spring Hill, and fortnightly in each of the out-stations of Maccan, Athol, Clifton and Oxford. At Spring Hill Mines a good congregation, which is increasing steadily, gathers weekly in the pretty Gothic church for Divine Worship. The mines are in full operation, and the number of families and houses in the village increasing rapidly. Several Church families are expected to move to Spring Hill in connection with the management of the Mines and Railway by the new Syndicate. The Church people give liberally according to their means. Through the kind influence of Mr. Ben. Mattinson a suitable lot beside the church was recently purchased for a rectory. This staunch Churchman has promised the frame and plaster towards it, and as there are several other subscriptions already promised, it is to be hoped that we will soon be in a position to commence building. Mr. Mountford, Churchwarden, and Mr. Mattinson have kindly provided a dozen prayers and hymns combined for the use of visitors. Mr. J. Wallis presented a dozen Bibles for the use of the Sunday School, which was organized in June, and now has over fifty pupils enrolled. A new American organ, Clough & Warren, was placed in the church last week, and used for the first time on Sunday, 12th. It is

quite handsome, and Church-like in appearance, and has a soft, rich tone. Mrs. Byers has kindly consented to act as organist. Steps are being taken towards procuring furnaces before winter sets in. As, besides this, some finishing is still required inside the church, it will be seen that our wants are many; and though our people are facing them bravely, yet the assistance of sympathizing Church people elsewhere would be gratefully received, as it is much needed. The congregations at the Clifton church are good and increasing. Mrs. Carter still perseveres with her Sunday Class, and is doing a good work in establishing the young minds in the principles of the Church, and therefore of the Gospel. The parishioners of Maccan, Athol and River Philip, (Clifton), have generously undertaken to raise the price of a horse for the Incumbent, and have almost succeeded already. Through the kind action of Mr. Charles Bragg, who agreed to become responsible for the horse in the meantime, it was at once placed at the disposal of the Incumbent. At Oxford, Mr. Croke, blacksmith, has offered to procure by subscriptions the price of a carriage. Services at this place are now held in the school-house, but we hope ere long to obtain the hall now building which will be more convenient. At Athol service is held in the railway waiting-room, which is generally filled. A large congregation meets in the little Maccan church, many of whom come from a distance. Mrs. Coates, of Nappan, lately resumed her seat as organist to the great satisfaction of the people. The Church has many staunch supporters in this section, including Mr. Freeman, Mr. Baird, Mr. Marshall, Mr. Carter, Mr. Ellendar, &c. The church needs a few repairs which we hope soon to be able to carry out.

### DIOCESE OF FREDERICTON.

**NORTON.**—The beautiful grounds of the Norton Rectory, the residence of Rev. E. A. Warnford, were utilized on Friday evening, 10th inst., by the ladies of the Lower Norton Sewing Circle, as the scene of a fancy sale and garden party. Chinese lanterns, about one hundred in number were suspended from the trees encircling the lawn; the Eighth Cavalry band kindly furnished music; croquet was indulged in for a time, and as the evening was one of the finest of the season, it may be readily imagined the affair was entirely successful, and a handsome sum was realized.

**ST. JOHN.**—On Sunday, the St. John rifles had a Church parade, and, accompanied by a band, marched to St. Paul's Church, Portland, where divine service was held, and a sermon preached by Canon DeVeber.

**NEWCASTLE.**—"The Young Women's Guild of St. Andrew" held their annual sale on Thursday, July 26th. The Masonic Hall was rented for the occasion, and everything passed off in a very favourable and satisfactory manner. Beside the sale table, a large refreshment table was provided, and together with the ice cream department, did a good business throughout the day. A large number patronized the tea. The affair was highly successful, netting somewhat over \$212, which is to be devoted towards the liquidation of the debt on the Sunday school-house.

The following Clerical and Lay Delegates will represent this Diocese at the approaching meeting of the Provincial Synod:—Revs. Canon Neales, J. R. Campbell, Canon Brigstocke, G. M. Armstrong, T. E. Dowling, Canon Ketchum, Canon DeVeber, Canon Medley, D. Forsyth, G. G. Roberts, S. J. Hanford, J. M. Davenport; and Messrs. C. W. Weldon, G. R. Parkin, C. H. Fairweather, H. A. Johnson, W. M. Jarvis, Chief Justice Allen, R. T. Clinch, G. A. Blair, Hon. R. Robinson, Hurd Peters, G. E. Fenety, G. S. Grimer.

The agitation in the Montreal Synod with reference to the office of Metropolitan is known to be largely the work of one man, a worthy gentleman and a good Churchman, but upon this subject quite beside himself. It is thought that, as

at the last meeting, so now, discussion will not be permitted in the Lower House, unless the Bishops request action, which they are not likely to do.

### DIOCESE OF TORONTO.

**QUARTERLY MEETINGS.**—The regular quarterly meeting of Synod Committees, took place on the 9th and 10th instant. Owing to the absence of many of the Clergy and principal laity of the Church, on vacations, the attendance was much smaller than usual. We do not see the great necessity for holding these meetings in "the dog days," unless indeed the business is very pressing and urgent. For merely routine duties, it would be well to dispense with the August meetings altogether.

**SHANTY BAY.**—Another Mission vacant! The Rev. C. E. Sills, the late Missionary has removed to the Diocese of Michigan. We understand the position has offered to the Reverend Joseph Francis White, Curate of St. George's, Toronto, and that he has accepted. He will enter on his duties in October or November.

**NEWMARKET.**—The old Church, St. Paul's, is about to be pulled down to make way for the new building on the same site. The last service which was most interesting to many members of the congregation, took place on the 12th Sunday after Trinity.

**PETERBORO', ST. JOHN'S.**—A branch of the Church of England Temperance Society, has been formed in this Parish. The list of members numbers some sixteen or eighteen. The following are the officers: Rev. J. W. R. Beck, Rector, President (*ex-officio*), Mr. Isaac Robinson, Vice-President; Mr. Charles Meurisse, Secretary-Treasurer. A wide field of usefulness is before this Society, and we hope it will be productive of much good.

**PERSONAL.**—The Rev. C. E. Thomson, of Weston, with his family is spending a short vacation at the Sturgeon Point Hotel on Sturgeon Lake.—The Rev. Septimus Jones, has gone to Cacouna, as a guest for a month of the Rev. S. H. Blake.—The Rev. R. W. E. Greene, spent a couple of weeks recently in Port Hope.—The Rev. Dr. Mockridge, officiated at All Saint's, Toronto, in the absence of the Rector on Aug. 5th.

**EPISCOPAL.**—The Bishop of the Diocese, accompanied by Dr. Smithett, Rural Dean, is now paying his usual round of visits to the Deanery of Haliburton. The Bishop camped out for a portion of the time on the shores of Stony Rock, where the American Canoe Association met this year.

**PICNICS and excursions** still continue. Almost every city Sunday School has had its outing much to the delight of the youngsters. St. John's, Norway, had their annual excursion to Oakville on the 7th inst. The children enjoyed themselves very heartily, and were accompanied by the Rector and his amiable wife.

**PRESENTATION.**—Previous to her marriage to the Rev. J. W. McCleary, Miss Lillie Butterfield, of Norwood, received a handsome purse from the congregation of Christ Church, in token of appreciation for her services as Organist. The address was couched in very flattering terms, and expressed great regret at Miss Butterfield's departure. The young lady made a suitable reply, and spoke of the pleasure her work for the Church had afforded her.

**DROWNED.**—A great deal of sympathy is felt and expressed for the Hon. G. W. Allan, Chancellor of Trinity College, and his family, who have suffered a terrible bereavement in the loss of their son, Selby, a young man of great promise. It appears the young man, accompanied by Mr. Donald W. McInnes, of Hamilton, attempted to cross Big Bay Point, on Lake Simcoe, when the boat capsized and both young fellows were drowned. Mr.

Allan studied at Trinity College, and had just passed an excellent examination at the Royal Military College, Kingston. Mr. McInnes was a student of Trinity College, Toronto. They were both fast friends in life, and in death they were not divided. At present writing the bodies have not been discovered.

**NORWOOD AND WESTWOOD.**—Mr. C. B. Kenwick, B. A., is undertaking the duty here, until a successor to Mr. McCleary have been appointed. The Mission last year paid \$500, exclusive of the Mission Board grant of \$200, a very fair sum considering the field and its difficulties. A new tower is being erected to Christ Church, Norwood, the cost having been fully met by the parishioners. It is to be hoped that before Mr. Kenrick returns to college, the missionary be filled. It is most disastrous to country Parishes and Mission Stations generally, to allow any lengthened interregnum to take place. There has been a great deal of this recently in Toronto diocese, the Bishop having been short-handed for want of men. Whatever may be said as regards the permanent diocese under some conditions, in such cases as these, it could not but be productive of real and lasting good. A few old men, whether deacons or priests, to fill vacancies occurring suddenly, would greatly help the onward march of the Church here.

### DIOCESE OF QUEBEC.

**LENNOXVILLE.**—H. Fiennes-Clinton, Esq., B. A., Mathematical Honours, Keble College, Oxford, has been appointed by the Principal of Bishop's College to the post of Senior Resident Master in Bishop's College School, Lennoxville.

### DIOCESE OF HURON.

There is but little ecclesiastical news to send you from this Diocese at present. Not a few of the clergy are away for their summer vacation, and congregations especially those in towns are small owing to the heat, and to the absence of parishioners at places of summer resort. Not much is said about the approaching episcopal election. It cannot take place before the end of October. The opinion prevails that it might have been held at the June session of the Synod just as well as not, but legal quibbles having been raised it has to be delayed. Few dioceses in the Colonial Church offer great opportunities for Church extension than does this. The population is 800,000 favorably disposed to the Church, and possessing the means to support her ministrations. The number of our affective clergy is 120 and the number could easily be very much mentioned. Bishop Sullivan will in all probability be the choice of the Synod, and should he accept will be acceptable to all parties, though some who think we have no right to take him from Algoma, will cast their votes for other names. So much does the choice of the Diocese seem to centre on the Bishop of Algoma that should he decline it is impossible to indicate at present with any accuracy who would be most likely to secure the largest measure of support. In the meanwhile Rev. Canon Innes is acting as Bishop's Commissary, and is efficiently and acceptably discharging the duties of his office.

The public schools for several reasons do not suit the wants of all classes. A great lack is the absence of the religious element. Necessarily almost no religious instruction can be given in schools made up of all denominations both as to teachers and scholars. We fear that any attempts to have this remedied by the State will, owing to the difficulties which surround it prove nugatory. For this reason we chronicle with pleasure the opening in London of a "Church of England School" for children from seven to fourteen years of age. It is begun under good auspices, and we hope will be successful. The prime mover is the Rev. T. O'Connell of the Chapter House, the congregation of which since he has taken charge has rapidly improved.

Rev. P. Owen Jones will act as *locum tenens* for

Rev. Mr. Holland of St. Catharines during his absence in England for the benefit of his health.

**CLERICAL CHANGES.**—Rev. A. Thomas of Parkhill to Wallaceburg. Rev. C. J. A. Balstone, to Alvinston. Rev. E. B. Hamilton to Eastwood. Rev. Rural Dean Hill to Listowell. Rev. R. McCosh to Wingham. Mr. Taylor late of Listowell, will it is believed be appointed to Bayfield in Mr. McCosh's place.

### DIOCESE OF MONTREAL.

**SUTTON.**—Merrier bells have not pealed for many a day than those which on Wednesday announced the joining of the houses of two of the most respectable townsmen of Sutton, Eugene A. Dyer, Esq., and Dr. F. A. Cutter, Jr. Grace Church was beautifully decorated for the occasion and could not contain all the people who from far and near came to witness the ceremony. The bridegroom, Mr. Leon E. Dyer grandson of Col. G. C. Dyer, of Sutton, had for groomsmen his brother Charlie; the ushers were W. Scott, of Scotmore; G. Holmes, of Richford, W. and F. Olmsted, Sutton, while among the children, who, dressed in white, strewed flowers in the path of the bride, in the process over a carpet spread for the occasion, from the rectory to the Church walked Elizabeth Whittier Pattons, of Amesbury, Mass., a niece of the poet, J. G. Whittier. The bride was attended by quite a galaxy of fair bridesmaids, viz., Misses Harrie E. Dyer, Minnie O'Regan, Stella French and Gertie Lawrence. The bride was attired in white satin trimmed with old lace, a spray of orange blossoms falling from her hair over the silk tulle veil, which swept to the bottom of the long flowing satin train. As it was what is termed a rainbow wedding, each bridesmaid wore a sick bodice of a separate and distinct color of the rainbow, over white muslin skirts elaborately trimmed, producing as they stood together at the altar a very fine effect. Very beautiful were the fair maidens, but not more so than the band of matrons behind them who,—

"Stood still to gaze and gazing blest the scene,  
Whilst her blue eyes declining by his side  
Knelt in her virgin veil the fair young bride."

The ceremony was performed by the Rev. John Smith, Rector of Grace Church, in a very solemn and impressive manner, after which a reception was held at the bride's grandfather's Dr. F. A. Cutter, senior. The presents were all costly and elegant, and quite numerous, among which was a splendid silver tea service presented by an uncle and cousins of the bridegroom, and an envelope containing a cheque for five hundred dollars, presented by Col. G. C. Dyer. The happy couple left by train in the evening *en route* for an extended tour, followed by the good wishes of a large circle of relatives and friends.—*St. John News.*

**ST. ARMAND'S WEST.**—After a hearty effort on the part of the people, sufficient funds have been raised or promised to ensure the building of a Rectory, and work is to be begun at once. This will be an important addition to the Parish property.

**PHILIPSBURG.**—The Ladies' Aid Society have provided the money to renew the inside of their Church, and the appearance has been greatly improved.

**ST. JOHNS.**—The Sunday Schools of St. Johns and Christeville with the Band of Hope had a grand picnic on Thursday last at Highgate Springs. A great number of the children and their friends were present, and a very enjoyable day was spent.

The Bishop has been absent from Montreal for some time past, making his annual visit to the Ottawa and Gatineau districts, while he expects to finish about the 18th. On Sunday the 5th, his Lordship visited the old Parish of Saint James, Hull, when he administered the rite of Confirmation. The Rector Canon Johnston, presented two boys and four girls to receive the Confirmation of

their vows. The Church was fairly filled, and the congregation, including some Church people from Ottawa, on the other side of the river in the diocese of Ontario, was most reverent and attentive. Miss Ottawa Johnston, a daughter of the venerable Rector, presided at the organ with her usual ability, while the choir, which mustered in full strength, was under the direction of Mr. Elburne. The service was a touchingly solemn one, and consisted simply of Morning Prayer and the Confirmation Service, including an address and sermon by the Bishop. In the afternoon of the same day the Bishop left for Aylmer, where he held another Confirmation, and also consecrated a burying ground. He will hold Confirmation at Shawville, on Sunday the 12th inst, at Portage-du-Fort, on Monday the 13th, and at Bryson on Tuesday the 14th.

#### DIocese OF ONTARIO.

The able lecture on "Agnosticism" delivered by the Bishop of Ontario at the time of the Annual Meeting of the Diocesan Synod in June, has been printed as desired by the Synod, and can now be had at the principal book stores at Ottawa and Kingston.

**PERSONALS.**—The Venerable the Archdeacon of Ottawa and the Rev. W. B. Carey, of Kingston, are rusticated at the Caledonia Springs.

The Rev. J. Godden, Incumbent of Stirling, is visiting his home in Newfoundland.

The Rev. J. May, of Ottawa, is an applicant for the position of Inspector of Protestant schools at Winnipeg.

The Rev. H. B. Patton, took charge of the Mission at Bell's Corners and Hazledean last week.

Mr. Carson, the newly-appointed Lay Leader for the Mission of Gloucester, officiated for the first time on Sunday August 5th, at the Church of the Holy Trinity, Billing Bridge.

The Rev. Samuel McMorine, the new Incumbent at Archville, has already shown himself to be well suited for the Mission. He is an indefatigable worker and the congregation and general condition of the Mission are now steadily improving. He has just formed a Bible class in connection with Trinity Church. He has also begun the building of a "Church boat," for the use on the Rideau Canal of Church people of Ottawa, Stewarson, etc., desirous of attending the services at Archville.

**ROCHESTERVILLE.**—It is reported that a Lay Reader for Rochester ville to assist the Rev. Thomas Garrett, will shortly be appointed. I give the report for what it is worth, but place little credence in it.

**PERTH.**—The net proceeds of the strawberry festival held recently in connection with Saint James' Church amounted to \$156.06. Subscriptions from some members of the congregation increased this amount so that the Churchwardens were enabled to pay half a year's interest on the parsonage debt (\$950.) and to reduce the principal \$200. The debt on the parsonage now amounts to \$750, making the entire debt on the parish at present \$1000. The Churchwardens have had the Church free from debt on the sacred edifice, for many years past.

**MABERLY.**—Mr. and Mrs. J. Morrow have kindly given a deed of half an acre of land to be held in the name of the Synod of the Diocese, for a church and parsonage at this village. The Misses Matheson and Mr. Peter McLaren, all of Perth, have also generously subscribed the sums of \$8 and \$50, respectively, towards the same object.

**ROSLYN.**—The Church at this village, is undergoing repairs at present, to cost between \$700 and \$800. A new spire is in course of construction, and the Church itself being newly clapboarded and painted, while small stained glass windows

will replace the present old unsightly ones. The Incumbent, Churchwardens and congregation have good reason to congratulate themselves on the near completion of this necessary work.

**CARLETON PLACE.**—The choir of Saint James' Church had a very nice excursion on Saturday, the 21st ult. The members, to the number of about twenty-two, with several personal friends, met on board the "Morning Star," for an excursion to Pretty's Island. Shortly after landing, refreshments were partaken of, after which amusements of various kinds, songs, etc., were indulged in till 8 p. m., when the return call was sounded, and the large party got on board for the home trip, all perfectly delighted with the day's journey.

The various Sunday Schools throughout the Diocese are with a few exceptions now holding their annual picnics. So far they have been largely attended and greatly enjoyed by teachers and children, and in many cases by their friends as well. Great credit is due to those superintendents and teachers for the interest and trouble taken by them in organizing and superintending these picnics.

#### Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE & ATHABASCA.

#### DIOCESE OF RUPERT'S LAND.

The following correspondence of the *Toronto Globe* will be found interesting:—"Archdeacon Kirkby, while addressing a missionary meeting at Pittsburg during the recent diocesan convention, directed the attention of his audience to the progress of the Church of England in Canada and the great North-West. Of the Indians alone she had christianized upwards of 10,000, while of the same race in the United States the Protestant Episcopal Church, owing to the government policy could point only to about 2,000, nor were there more than about 6,000 Christian non-Roman Catholic Indians in the whole of America that were not British. He then gave a graphic sketch of the four dioceses constituting the ecclesiastical province of Ruperts Land. First came his portrait of

#### THE METROPOLITAN.

Dr. Machray, Bishop of Ruperts Land, who had exchanged the dignified ease attaching to the life of a Fellow of Sydney Sussex College, Cambridge, England, for the wear and tear, the labours and responsibilities of a missionary bishop in what was twenty years ago nearly an unknown land. The bishop is a noted educationist, and has founded at Winnipeg a magnificently worked institution, St. John's College, for the purpose of turning out men fit not only for the office of the sacred ministry but also for secular life. Towards the sustenance of this establishment he devotes the proceeds of his Cambridge fellowship, some \$2,500 a year—revenues which he enjoys in virtue of his having deliberately devoted himself to celibacy, in order that he may thus be enabled to retain his collegiate berth for the good of the Church. For the fund raised to build the college, to pay its professors, and to keep it going generally, he has personally rendered himself responsible, and has compassed land and sea to collect money in its behalf. Besides all this he has himself done the work of an evangelist, having traversed on foot, in dog sleighs, in canoes, in the rudest of vessels and vehicles, the whole of his vast diocese, in addition to much of that which is now under the jurisdiction of his three suffragans.

#### THE BISHOP OF SASKATCHEWAN.

Dr. John McLean is another apostolic man cast in the same heroic mould. A hardy Caledonian, of rough exterior but of child-like simplicity and the most loving disposition, he has undergone perils and been mixed up in adventures which are comparable only to those of St. Paul. His powers of persuasion, as he preaches the living Gospel, are well-nigh irresistible, and as he pleads the

cause of his Indians and of the countless number of whites whom the vast stream of immigration is yearly pouring into his diocese, his rugged eloquence forces the tear from the eye—and the dollars from the purse. So thoroughly is this understood, that a few years ago, when the late Archbishop of Canterbury was calling on him to address a large missionary meeting in Exeter Hall, London, his grace, failing to remember, or being unable to pronounce the name of his brother bishop's remote diocese, introduced him at last, after three attempts at saying the right thing, as the "Bishop of Catch-all-he-can," with the added remark that the name amply expressed his powers of successful begging. By this name Bishop McLean is now the best known in England.

#### THE BISHOP OF MOOSONEE.

John Horden, D. D., is another typical successor of the Apostles. While in holy orders in the south of England he was also headmaster of a grammar school near Exeter, and busily engaged in his work. One Monday morning he unexpectedly received a letter from the Church Missionary Society House in London, offering him a missionary appointment on the Moose River, with two conditions annexed to the offer, namely, that he must go out as a married man and that he should start within a fortnight at the latest. He was not as yet provided with a wife, he had, in fact, never made any movement in that line; nor did he just know where to find a helpmeet likely to share such a hard lot as his was likely to be. He bethought himself however, of one in the extreme north of England, with whom he was fairly acquainted. The lady, he thought, would just suit the work if he would suit her. He, therefore, wrote to her by that post explaining the position in which he was placed. Taking in the situation, the lady wrote back by return that she was very much at his disposal, and would be ready for matrimony, and the voyage to the New World within a week. This answer he received late on the Thursday. He continued teaching his school till the Saturday morning, when he packed up all his books, sent them off to Plymouth, and himself started for the north. The next day, Sunday, and all as it was, he was married, and on the following Tuesday, had embarked at Liverpool for his distant mission. On his arrival there his first business was to learn the language, which he did in a few months. Unfortunately, however, he began to preach a little too soon and made several ludicrous blunders. On one occasion he was conscious of a "loud smile" pervading the assembly, and on after enquiry found that he informed the audience that "God formed Eve out of Adam's tobacco-pipe," the words for "rib" and "tobacco-pipe" being very familiar in sound and spelling in the Indian tongue. To Bishop Horden is due the reducing of the Cree and other Indian dialects to the syllabic form, thereby enabling the natives to read the Bible and Prayer Book in a printed shape. In order to afford them these facilities, Bishop Horden sent the manuscript copies of these books carefully translated, edited, and written out by himself and Mrs. Horden to the Church Missionary Society House in London, with the request that the officials would cause a number of impressions to be struck off in type and sent out to Moose Factory, where the people and himself waited anxiously for the arrival of the annual vessel. At length one day she was seen and the excitement was at fever heat. Two huge cases were disembarked. "These are the books," cried all. They were opened; but instead of what they looked for was an array of cranks and cylinders, and plates, and more boxes, which on investigation turned out to be full of type. The whole formed the complete plant of a printing and bookbinding establishment, with the added message that the Crow tongue being an impossibility for English compositors the Church Missionary Society saw no other method of helping the Bishop than by sending him out the means of publishing his own prayer-books and Bibles. Nothing daunted, the Bishop set to work and soon got the presses together, and in a wonderfully short time had the books in print, subsequently binding them as well.

(To be Continued.)

**ROMANCE OF A MISSIONARY BISHOP'S LIFE.**

J. McN. writing to the *Church Guardian* of Omaha, Nebraska, says of Father Himes and his work:—

"You know that it was our great privilege to be with our Bishop for a couple of weeks in June, as he held some of his probable farewell services in Dakota. Two of these were had at Vermillion and Elk Point, of which places Father Himes has charge.

Well do we remember when this silver-haired man of God dropped in on us at our parsonage house in Fremont, and began to tell us of the past and his hopes for the future. As the tale went on, I recollected that I heard him many years ago, in company with Father Miller, preach the Second Advent doctrines. He told me that he had a son in the ministry of the Church, and that he also desired to give his own remaining years to Christ in the Church. I encouraged him, although he had then reached the three score years and ten! The Bishop was away at his far distant work, but I ventured to pledge him sympathy and help, as these were never failing in our Bishop. The dear man was delighted. I never wrote a line nor spoke a word to the Bishop, but my heart was gladdened when I learned, in a month or so, that Father Himes had been permitted the way to gratify his heart's desire.

With labours more abundant than ever he had in his youth, this man has had them all blessed at Vermillion and Elk Point, Dakota. The good man lives at the latter place, but the Bishop's service was to be held first at Vermillion. At this place the Bishop was met at the depot by a young married lady, who was to be baptized and confirmed that night. She left the carriage to the Bishop and my rather unexpected self, to take us to her hospitable home. The Bishop then repeated the observation several times uttered on this journey, "This is the romance of a Missionary Bishop's life." Indeed it became more and more romantic that afternoon, as we spent hours together inside and outside of the neatest and most orderly of village churches. Beauty, order, freshness have their constant abiding places here. The Bishop kept on the one theme—the industry and order of Father Himes, whom we were looking for to come on the next train. The taste and industry of this man are the marvel of the whole county. The church edifice, in a shockingly battered condition, had been drawn fully two-thirds of a mile from the bottom land of the Vermillion, which had overflowed everything two years before. Like an ox in strength, our aged minister had toiled day and night in this work, eating his bread on a box and sleeping on the floor of his church, in company with a faithful Protestant Irishman, who is the warden of the parish at Elk Point. As the Bishop and I found the church, any one should have concluded that it had just been built new, and one of the best corners of the upper town had been selected for it.

Hammers, saws, planes, brooms

and paint brushes were all found in the utmost order and neatness, in a room at the rear of the Church. With these, his own hands had brought beauty and comfort out of confusion and ruin. There was nothing about the building that his hands had not touched, and nothing that he had touched that he had not adorned.

At the hour of service, our hostess played the organ. This she left at the proper time to come to holy baptism. The Church was crowded. Others sought holy baptism, and among them a sturdy man of the world, well-known in that region, and the prayers of whose wife were now answered. Six or seven were confirmed. At Vermillion, of course, the night was spent.

The next day the appointment was for Elk Point. Friends met the Bishop and the rest of us at the station, and we were all conducted to the Church and to the neatest of homes,—that of Father Himes,—adjoining it. Here brooms and paint brushes showed their most pleasing effects in all around. Cleanliness is indeed next to godliness. An humble home was never more inviting that presided over by Mrs. Himes. The wise man had gone more than a thousand miles away to get this treasure—a "wise woman that buildeth her house." As the Bishop was ushered into his spotless room, he once more reminded us that "this is the romance of a Missionary Bishop's life." I think the Bishop feared that I should fall in love with the probable vacancy in Dakota. On this he fears are all groundless, if he entertains any such. His companion never thirst after the unattainable cares of a Bishopric—he has been in the west too long.

Father Himes had a guest arrive on the night before—an highly respectable minister of the Baptist society in Canada. He had read of his host's earnest, self-denying labors, and the happiness he had found in laboring under the supervision of a sympathetic and appreciative Bishop in the Church of God. Such a ministry as Father Himes enjoyed, he wished to share.

This stranger, of long experience in the ways of God, was introduced to the Bishop. A conversation of hours' duration ensued, and it was discovered that he had learned the trade of a printer in the office of Bishop Clarkson's uncle, in Gettysburg, Pa., many years ago. Each knew the friends of each other's youth. The romantic has a home in the Church. Friendship, heaven's foretaste, is enjoyed in the Church below.

The Baptist minister, now a postulant, was confirmed that night, in company with a large class for the place. Applications were made for baptism, also, on the morrow.

It were good for us to have been there to witness the faith and the works of a man who can bring disciples in all these inviting ways to the Divine Master.

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[COPY.] HALIFAX, N. S., June 25, 1883.

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## NOTES OF THE WEEK.

MANY over zealous believers have rushed into print, and have advanced the scepticism and rank infidelity of the age. These writers have lately found much comfort and expended a great deal of time over the alleged discovery of Noah's Ark. The *Levant Herald* is the authority for the story and has succeeded in palming off this elaborate hoax throughout the world. Would-be champions of Pentateuchal authenticity must not glory in the alleged discoveries of newspaper men. The after-thoughts and feelings are not comforting. This is a great advertising age and newspaper men know it.

THE opponents of the Suez Canal Scheme are determined to oust the company from their lucrative monopoly. It is almost admitted that the concession of the Khedive, as regards the waterway, should be respected; but it is also very plain that in every grant made by a ruler there is a reservation giving him a right to resume the concession on the ground of public policy. On that ground the concession to M. de Lesseps might be taken away, but the spirit of fairness and uprightness demands that the Frenchman should receive ample compensation.

THERE is a novel suggestion which will probably cut the legal knot and ease the not over-keen consciences of the speculators. It is the proposal to construct a ship-railway (not waterway) across the Isthmus, and thus at once solve the difficulty of monopoly and afford shipowners the relief incident upon competition.

THE transportation of vessels upon a railway is not an untried experiment. Canal boats are transported from the Potomac River to a canal in this fashion. An English firm has guaranteed the absolute safety of lifting fully loaded vessels to a height of forty-six feet in thirty minutes. It is also urged that the ship railway has many advantages over a canal. In the words of the proposer, "It is much cheaper to build; it can be more quickly constructed; the largest ships can be transported much more rapidly and with equal safety on it; it can be more easily enlarged to meet the future demands of commerce; and its maintenance is less costly." We have not yet heard the last of this scheme.

OSCAR WILDE, just before leaving London, delivered a lecture to his faithful aesthetes. But Oscar, a few evenings previous to the lecture, ventured the remark that "Music to be charming should be unexpected. The man who has the best idea of giving pleasure by music is the organ-grinder." Some one sent a commentary on the remark in the following way: As soon as the lecture began there arose from the streets the inspiring strains of an organ which kept the audience in a titter for a quarter of an hour. Oscar's vocabulary has been severely criticized. At this lecture he used "lovely" forty-three times; "beautiful" twenty-six times; and "charming" seventeen times. Concerning the frequent use of the capital *I*, the *World* says:—

"Like Argus, Oscar Wilde appears,  
To each who his oration hears;  
For every sentence testifies  
He has a multitude of *I*'s."

RUSKIN has been again forging some thunder-bolt sentences. Here are three denunciatory ones true to life: "The common modern men about town, who are the parasites of their own cigars." Young

men wishing to appear and to be sensible should make a note of this. Another; "The affectionate analysis of vice in modern novels." Just the kind of novels we find scattered around the bed-room, while Scott and George Macdonald lie on the drawing room table. The third; "The chronic insanity of infidel thought which makes all things spectral." Those three sentences are worth thirty morals.

WHEN will hot brained fanatics and opponents of causes learn that force is seldom a certain remedy? It too often begets sympathy, and that, too, from unexpected quarters. The "*Pall Mall Gazette*," hitherto hostile to Mr. Machonochie has at last taken up the cudgels in his defence. Concerning Lord Penzance's recent judgment it says:—"Almost everyone will regret its inopportune interference with the ecclesiastical truce which was the short-lived legacy of the late Archbishop. It will not be surprising if the interruption to Mr. Machonochie's work in the parish where he went on a plain understanding with the late Archbishop, and with the universal consent of those interested, leads a good many people who have not hitherto sympathized with him to desire a relaxation of the law which makes such mischief possible."

It seems a pity that Lord Penzance, (or rather the Church Association,) had not been content to await the report of the Ecclesiastical Commission before proceeding with the case of Mr. Machonochie. Public opinion within and without the Church will deeply regret that the sentence of deprivation has been passed, and so frustrated the late Archbishop's dying wishes and most earnest hopes.

It seems that the legislation adopted by the House of Representatives in the United States to check the Mormon evil has strangely miscarried, and by its failure proof has been given of the great power and strength of the organization. The first state election held in Utah since the passage of the Edmunds or anti-polygamy bill, took place during the beginning of last week, and although no polygamist was permitted to vote, or was eligible for office of any kind, in a very great majority of cases the candidates elected to office, from members of the Legislature to bailiffs, were those supported by the Mormon Church, press and vote. They may not one of them be a polygamist, within the meaning of the law that is, but they believe in polygamy as one of the tenets of the Mormon Church if they do not actually practice it, and will, as a matter of course, do all in their power to support it. It remains to be seen what measures will be adopted to meet the crisis which the result of this election has now forced upon the Government.

MOTTLEY, a witness against the dynamitards, has gone the way of Carey. The Invincibles have evidently passed sentence of assassination against all persons connected with the famous trials. Mottley was neither an informer nor approver, but simply gave evidence that he saw certain of the prisoners near the park on the ill-fated day. The sleuth-hand rapidity of Invincible vengeance is truly startling, and from an administrative point of view, a most difficult problem to deal with. Assassinations must be circumvented and English Justice must prove itself to be as ubiquitous as Irish Invincible spawn.

CETEWAYO, like the proverbial cat, seems to have nine lives. At one time he is dead, at ano-

ther alive and fighting. While would-be historians were writing him up as a noble heroic savage converted into a martyr by the civilization and Christianity of Europeans, lo! a telegram brings the news that the sable King is living at present in obscurity.

THE pernicious scheme of dividing Zululand into three separate princedoms with a kind of British surveillance was doomed to failure. The princes fall upon each other, and then are dragged away by British interference. Cetewayo says, "Mr. Fynn tells me that I must just keep quiet when I am being killed by Usibelu's men. He tells me that if I allow myself to act on my own account in this matter of being killed, I shall be in fault before the authorities." The recent slaughters show that the present state of affairs is discreditable to us. Either let these hordes be left to manage themselves, or else place them at once under direct British control. The present system is that of civilized extermination.

IN the report of the English Postmaster-General, we find that the business of the savings-banks, shews satisfactory progress since the introduction of the system which enabled depositors to secure small savings. There was an increase of about \$15,000,000 over the deposits of the previous year. We press this point on the notice of our own authorities, for surely the time has come when the labouring classes should have increased banking facilities extended to them. Either have a ten cent deposit, or introduce the "card" system as in England. The card should be small—about the size of the postal card—and contain spaces for ten stamps. Ten cent deposit stamps could be purchased at the post-offices, then affixed in the squares, and when the card received its full complement of stamps, the same would be handed in as representing a dollar deposit. We feel certain, that the system would be a great aid to thrift among the poorer members of the community, and we urge the secular press to force the matter upon the attention of our legislators.

LAND-OWNERS in Ireland are naturally enough desirous to get the Land Act amended, on the ground that property has become unsaleable and that there is a general loss of income. One owner complains that land for which he had been receiving \$6.00 an acre was thrown on his hands, and that he would be most willing to let it for \$2.00. It helps us to straighten our judgment when we read both sides of a story. Here is an incident on the other side. On an island off the coast of Ireland the rent, when the present proprietors bought the property, was \$4000,00 a year. By the labours of the tenants, unassisted by the proprietor, the rent was raised to \$15,000 a year. The wonder seems to be that anyone wondered when in such a case the industrious tenants had their rents reduced 58 and 75 per cent.

THE rapid development of centres of trade are quite phenomenal of the present age. Villages of a few years ago are to-day cities of large size. Notably among the most conspicuous is Chicago, which on Friday week celebrated the fiftieth anniversary of its incorporation as a village. Its population is now over 500,000. Winnipeg bids fair to develop even more rapidly; certainly its growth already has been most striking. At the rate Montreal and Toronto are growing, it will not be many years before we are able to boast of a Canadian City of half a million inhabitants.

## Second Thoughts on the Congress.

TAKING charge of a new mission might perhaps be an excuse for my long silence; but it is not the chief cause. I intended to send by the next post a more detailed report of the proceedings at Hamilton. I had voluminous notes, but I learnt that it was in contemplation to publish in one volume the papers in full, and therefore I thought silence for the present better. There are, however, one or two points I might here name.

I think one decidedly good plan adopted by the Hamilton or Niagara Committee was a request on each original prospectus for "suggestions and additions." To this invitation the reply in my case was a suggestion, "never to omit the question of discipline till one of the main features of Christ's Church was restored to Her unmutated." It may have been most wise in the first case to negative a suggestion touching so delicate a subject, yet is it, I venture to propound, a crying want, a vital necessity? Many other subjects of course occur to the mind, (1) Parish Organization; (2) Unity and our relation with other bodies; (3) Church hindrances, (4) Clerical supply; (5) Congresses and Synods, &c., &c., but those mentioned are I think among the pressing ones, some of which ought to come under discussion at any future meeting. Again, one of the indirect yet main objects of a Congress being to make the clergy personally acquainted with each other, as with the laity, it would seem that a good move would be to make a *Conversazione*, an integral feature of the movement. The ladies of Hamilton very kindly and nicely endeavoured to supply this want by "at homes," and garden parties; but from a meeting which would be part of the programme, much larger results in this direction might be expected. Then I should suppose that as far as possible, for the clergy applying before hand, opportunity for writing and taking notes should be given and perhaps some limit should be set to the time occupied by a speaker, when infringing on the time at the general disposal. The programme at Hamilton could not be completed. This is a question perhaps difficult to deal with, but great inconvenience might at some time arise if not dealt with in committee; as also the question of proof of Churchmanship by a stranger desirous to address the meeting.

I was chatting with the sexton of the Hamilton Cathedral who was quite down-hearted at first because the attendance in the beginning was by no means what he desired; but before the close his conclusion was that the room used would not have been large enough had the sessions been continued another day; all difficulty as to attendance had been at least on the one side, overcome. For a first Canadian Congress we think the time was wisely settled.

[Shall I touch on one more fact: I by no means deplore it, for, just as virtuous conduct which is habitual and approaches the instinctive is the sign of high moral power, though without apparent effort, so perhaps scriptural teaching not clothed in the language of our version may be a high sign of spiritual attainment. It is only as a fact that I allude to the matter; but, as a fact, few of the speakers actually quoted Scripture or drew their inspirations formally from Holy Writ. It did not shock, and therefore was probably right; on the subject of popular amusements only, was it even matter of surprise.]

As my address has been changed, I should, I suppose, send you some account of my new mission and the splendid visitation by the Bishop; but, on the principle of being off with the old love before being on with the new, I should first give an account of my stewardship during my nine years charge of Bracebridge. (It is rarely wise, I suppose, to close the page of history, whether of nation or parish.) But here I must only say that my last act connected with my last mission was forwarding my report to the S. P. C. K., whose servant I have the honor to be, and the appendix to which, as it relates to the matter in hand, I may perhaps insert:—

To the S. P. C. K.:

REPORT FROM BRACEBRIDGE MISSION, 1883.

*Gentlemen.*—Your reporter claims to have read a paper at a late Church Congress at Hamilton, intended to revolutionize the educational systems of Canada, the States, England, France, and Germany, both clerical and secular; and which will do so, contends that Lord Macaulay and Sir C. Trevelyan, blundered in their principle of reform, classifying their marks by subjects. Now both in the higher and lower mathematics, the question appeal to two faculties of the mind, a routine technical faculty which gives power of rapid and accurate manipulation in the mechanical part of the work, and the use of new symbols and language, and secondly power of thought or reason, in history the technical faculty of mastering mere facts and dates, and the higher power of handling the knowledge gained, learning from history, and so on. To be rational we must classify the marks the other way, routine and cram will then vanish, except where they ought to be; we shall no longer pluck some of our best men, nor let the greatest dunce occasionally head the list; cease breeding atheism by excluding from Parishes and Pulpits half the men of power who would offer, and crushing physically in their training nine tenths of the remainder. Would the Church lose by this

Your faithful servant, J. S. COLE.  
Manitowaning, Algoma, Canada West, Aug. 1st, 1883.

## CORRESPONDENCE.

### Book Depositories and Church Literature.

To the Editor of the Church Guardian.

SIR,—I heartily concur with the suggestion of your correspondent "A. B." that an effort should be made for a more general distribution of Church literature. This is a branch of work which has received but little attention here. True, there is a Depository of the S. P. C. K. in St. John and another in Halifax, and permission was somewhat reluctantly given at the last Fredericton D. C. S. meeting for opening a Depository at Moncton. But outside the towns in which they are placed these Depositories are of little use. They keep a few good books which those townfolk who know of them may go to search out, but the advantages which they afford to the Diocese in general are hardly apparent. Their guardians seem to rest satisfied if they succeed in rendering them financially successful. My own experience tells me that Church books, even publications of the S. P. C. K.—barring Sunday School Libraries—can be obtained as cheaply through an ordinary bookseller as through the Depository.

Now is this the ideal of what a Church Book Depository ought to be? Should it not rather be an agency for missionary work? Should it not aim at putting good sound reading matter within the reach of all? In order to shew how I think these objects may be practically carried out, I will make three suggestions:—

1. *That a Diocesan grant be made to the Depository so that books may be sold under cost.* This would, of course, be regulated according to discretion of the committee, and reduction made where and to what extent they might think best.

2. *That colporteurs be appointed.* Country people as a rule welcome the visits of such men, and if they were furnished with good Church books and tracts, at moderate prices, they might become an important missionary agency. The "Pictorial New Testament," which your correspondent so justly criticizes, has been carried all through the country, and sold to Churchmen and others alike, while the S. P. C. K. Commentary, which cannot fail to be attractive in its new form as the "Churchman's Family Bible," is almost entirely unknown.

3. *That tracts be freely circulated.* We are accustomed, unjustly I think, to hold tracts in small esteem. A plain, practical setting forth of Church truths, in short and attractive form, could not fail to be productive of much good. The Depositories should keep an abundance of such tracts on hand, carefully selected, and applicable

to our people, and should supply them to the clergy at the lowest possible price that they might be largely circulated.

When we consider the fact that all such means have been and are being employed by sectarians for spreading abroad their teachings to the detriment of the Church, we should arouse ourselves to take some steps to counteract the mischief.

Aug. 13th, 1883.

EUSEBIUS.

## ENGLISH NEWS.

THE Bishop of Manchester recently consecrated the new church of St. Matthew's, Preston, which has been built upon a site given by the Earl of Derby, and which has cost about £6000. The accommodation is for 674 worshippers. In his sermon, Bishop Fraser said that since the formation of the Diocese in 1847, nearly two hundred new parishes had been constituted—one hundred, with their churches, during the episcopate of Bishop Lee, and about ninety in the fourteen years during which he had charge of it. That was exclusive of churches which had been rebuilt or enlarged, which amounted to some twenty in Bishop Lee's time, and about eighteen in his own; so that in the thirty-six years the number of parishes in the diocese had been nearly doubled. Still the needs of the population were in excess of the provision that had been made, and there were at least eight or ten large parishes in the diocese which urgently needed the subdivision which had been made in the case now before them.

At a recent meeting of the Building Committee, under the presidency of Mr. Walter, M. P., the tender of Mr. T. H. Kingerlee, of Banbury, was accepted for the approaching Church Congress at Reading. The erection of the Congress Hall and offices is being rapidly pushed forward on the vacant ground in Valpy Street. The plan comprises a large hall capable of seating 3000 persons, a large committee room, a Bishop's reception-room, and offices of secretary, clerks, and representatives of the press. There are also a parcels office and waiting rooms.

A ring which has been made for the King of Siam by Mr. Benson, of Old Bond-street, has just been inspected by the Queen. It will be used by his Majesty once a year for religious ceremonies, as head of the Buddhists in Eastern India. It is stated to be the largest ever made. The centre stone, which is of great lustre, is  $1\frac{1}{4}$  in. in diameter, and is encircled by ruby, emerald, sapphire, and five other stones, cut cabochon shape. The mounting is very light and elegant, though strong and displays emblems of the mystic faith of Buddhism.

The company appointed for the Revision of the Authorised Version of the Old Testament finished their eighty-first session on Friday, the 19th instant, in the Chapter Library, Westminster. The following members attended:—The Dean of Peterborough, Mr. Bensley, Dr. Chance, Mr. Cheyne, Dr. Douglas, Professor Driver, Dr. Ginsburg, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Mr. Sayce, Professor Robertson Smith, Professor Wright, and Mr. Aldis Wright (secretary). Communications were received from Dr. Alexander and Professor Davidson, who were unable to be present. The company finished their final review of the Pentateuch.

A meeting on behalf of the Dalrymple Inebriate Home was held at Lord Shaftesbury's, 24, Grosvenor-square, on Monday afternoon, the Noble Earl in the chair. The Hon. Sec., Dr. Norman Kerr, said the Home was at Rickmansworth, was licensed under the Habitual Drunkards Act, and would be open for patients by October. Five donations of £500 each had been promised, but £2,500 was yet needed to complete the purchase of the freehold. Habitual inebriety had a physical as well as a moral aspect, and both must be cared for in the treatment. Lord Shaftesbury emphatically endorsed the necessity of recognizing and treating the physical state of habitual drunkenness, which in many cases was a disease beyond doubt, and strongly appealed for ample funds for so interesting, urgent, and important an experiment.



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## CANDIDATES FOR THE MINISTRY.

THIS subject has attracted more attention in the United States than either in England or with us in Canada. In England there seems to be no diminution in the number or quality of the candidates offering for the sacred office; indeed the number of University graduates has increased, while in many cases these men have added to their University training a thorough Course in Divinity at one of the flourishing Divinity Schools now in operation. With us in Canada, the growth of population up to the last year or two has been so gradual that there has been no difficulty in keeping up the supply of men, although had the means and men been at the disposal of our Bishops no doubt many vacant places, or rather places where a clergyman has never been but where one might have been advantageously placed, would have been occupied.

In the United States where the increase in population has been enormous, and where the growth of the Church has been even beyond the increase of population, considerable difficulty was for some time experienced, and is so still to a less extent, in obtaining men to fill the Parishes and new Missions, and had it not been for the large number of converts to the Church from the Ministry of the sectarian bodies, the difficulty would have been felt much more seriously. The subject, however, is becoming, or will soon become, one of very serious import with the Church in the Dominion, for the rapid growth of the North-West and Algoma, as well as the large increase of population in the older Provinces, will make a demand for men far beyond the supply. And the question therefore becomes an important one, How can this demand be met?

If we look at the present condition of things we find this grievous fact staring us in the face, namely, that the cities are contributing not any or but very few candidates for the Ministry; and another, equally disheartening, namely, that very, very few of the clergy have sons in or preparing for Orders.

We do not know whether these facts have been generally noticed, but they certainly afford food for serious reflection.

As to the first, What does it prove? Simply this, That men of means, men in business, men of

prominence as the world distinguishes, are ready to ignore God's claims upon them, and prefer that their sons shall engage in professional or mercantile pursuits, where wealth and worldly position and distinction are open to them, rather than to give even one of them up to the honorable service of God's Ministry. And the injury to God lies not only in the loss of the sons, but more, the wealth which God has bestowed is diverted from its proper course, and is devoted to worldly gratification or to the advancement of selfish desires, and God's work is allowed to suffer for want of men and means. This is the more serious because it dwarfs the spiritual life of the parents, and too often prevents any spiritual aspirations in the hearts of the sons. Say what men will about it, this has very much to do with the present weakness of the Church in the Dominion, and with the great indifference which prevails with reference to missionary work. Is it fair that those to whom God has given wealth and children, should, in so marked and heartless a manner, rob Him of His own? fair to God? fair to their sons? fair to the Church at large?

The *Christian at Work*, an American Presbyterian paper, in an article upon this subject, and speaking, of course, for its own body, which has suffered more than any other in this way, remarks: "The cause of the decrease in the number of candidates for the Ministry must be sought in the absence of general genuine and fervent piety. Worldliness reigns well nigh supreme. Things unseen and eternal have largely lost their impressiveness and charm. Parents do not covet earnestly the best gifts for their children—do not pray that their boys may be inclined to the unostentatious heroism of an humble but devout and useful life in the pastoral office; nor do they train them from earliest years with this blessed object in view." If this be so, and we think few who know the facts not only among Presbyterians but with Church people as well, would be disposed to deny it, surely it is time that the clergy spoke out boldly to their people, and aroused them from their present unconcern.

But this brings us to say, are the Clergy themselves blameless in the matter? Alas! it is a sad truth that, from one end of Canada to the other, a clergyman's son in the ministry is quite the exception. We are safe in challenging contradiction, when we assert, that out of the 900 and odd clergymen in the Dominion, the merest few have sons in the ministry. We are afraid this explains in great measure the neglect among the laity, for it has prevented the clergy from speaking out bravely and earnestly burning words of warning and appeal. We know what the excuse, which may be offered, will be like; but without naming it, we say plainly that it is no excuse at all. It is derogatory to the priestly calling, and a sad evidence of a lack of faith among those whose every act should be a living, constant protest against worldliness and unfaithfulness.

We sincerely hope that our words, spoken from a full heart, may attract attention, and may lead to serious reflection being given to a question of so much importance, so that what promises to sadly mar the Church's work in this country, may be dealt with by those concerned in a way which will save us from the wrath of an injured God.

## CHRISTIAN EVIDENCES.

No. III.

THE PERSONALITY OF GOD.

IN their apologies and defence of Christianity, both Butler and Paley start out upon the presupposition that their readers acknowledge the Personality of the Supreme Being.

To-day, we have to meet an actual denial of the existence of a Personal, Supreme Creator and Preserver. All ye who would defend religion, must take firm ground. If Religion be defined as some would have it, a mere elevation of the finer faculties and nobler feelings of mankind in the grand search for that which is aesthetically beautiful, it cannot remain constant throughout one generation of men. Such a religion would be as versatile as the varied fancies and fanciful tastes of each decade, whilst at regular and short intervals its whole course would be changed by every torrent of national, social or family passion, that swept across the face of humility.

Religion, to last, must be an edifice firmly compacted together, every joint in its appointed place, and resting upon a substructure which hath foundation deep and strong.

There are two distinct methods of working out the problem of any system of Religion, and which has present existence—synthetical and analytical, constructive and anatomical, building up from data and resolving into constituent elements, working up from established primal facts, and tracing back step by step.

The Christian Religion or Christianity exists. It is the chief factor in the national, family and social life, and history, of the most intelligent, purest and noblest, nations, families, and individuals, that constitute the most influential world power of the day in which we live.

By the synthetical process, we state as premises certain acknowledged facts of the early history, or of the first principles of Christianity, and follow down the Christian ages, step by step, the construction and development of Christian Faith and practice; or, analytically, we look out upon Christianity as it exists, and trace from effect to cause each doctrine and each practice, and every evidence of the Living Church of Christ, to the one foundation stone, Jesus Christ, who lived and died, in the reign of a certain Cæsar and during the procuratorship of a certain Roman Governor of Judæa.

Christianity, with its tremendous influences, exists and has existed for eighteen centuries. On what foundation does it claim to rest? to what fountain head of truth does the Christian Faith refer its constant influence?

The Christian Religion, like its predecessor in time, the Jews' religion, is based upon a pure Theism; pure Theism must be Monotheism, i. e., belief in One God. Given a belief in God, that faith must ultimately find its origin in Monotheism, or one supreme alone source of all that is, has, or will be.

The Polytheist, or worshipper of many gods, is really an Atheist, i. e., against God, because Polytheism is incompatible with belief in God. The Polytheist, though he may acknowledge a superior Being among his gods, yet has not grasped the idea of One Supreme, Intelligent Being.

The Idealist is in fact an Atheist. He inex-

trically confuses objective and subjective religion. He takes a subject of religion and makes of it the object of religion—i. e., in other words, he substitutes morality a subject for God the object. His god is an *Ideal* which varies according to the mood and mind of its conceivers. He also is an Atheist, denying the existence of One Supreme Intelligence, and filling up the vacuum in the human aspiration by an unsubstantial, changeable *Ideal* which he calls *Morality*. This form of Atheism, and it is wondrous common now-a-days, can be readily refuted by the *Reductio ad absurdum* plan, by shewing the impracticable absurdity of every man worshipping his own *Ideal* shadow.

The answer of the Atheist to the question, Who is God? is as various as are the shades of human speculations. The Christian's answer is ever one—God is One—the Infinite, Self-existent, Supreme, Intelligent Being.

The only apparently reasonable objection that has ever been brought against the belief of the Theist has been this: How can the *Finite* conceive of the *Infinite*? This difficulty seems at first, view specious, it vanishes, however, when the Theist's position is rightly formulated. The Christian Theist does not worship the *Infinite*, but he worships the *Infinite Being*, the source of *Infinity*.

There are many shades of Atheism.

*Pantheism* says: I admit the existence of Mind and Matter in the universe. I cannot say whether Mind is cause of Matter, or Matter is cause of Mind; together they form the *Cosmos*, and the *Cosmos* I define as all existence and its laws, and this I worship—the *Infinity of Cosmos*.

Mark the difference. The Pantheist worships the *Infinity of Cosmos*; the Theist is more reasonable, and recognizes a cause of the *Infinity of Cosmos*, one *Infinite Being*, and worships nothing short thereof.

*Materialism* is a form, indeed a circumscribed form of Pantheism, and worships at the same time the *Infinity of Cosmos*, only rejecting the existence of Mind, and making its god *Infinite Causation*.

## METHODISM AND THE RELATION OF CHILDREN TO THE CHURCH.

No lover of the Church of England should be indifferent to the currents of thought which prevail in Methodism.

A pamphlet on "The Relation of Children to the Fall, the Atonement, and the Church," has been published by the Rev. N. Burwash, S. T. D., Professor of Theology in Victoria University. This pamphlet, coming from such a quarter, shows the intellectual and ecclesiastical tendencies of that body of Christians whose adaptation to certain phases of life, and whose growth, must have much influence on the public mind, either for or against our Church.

The Methodist professor sees that, on a proper understanding of the moral condition and spiritual relations of children, depend the means to be employed to meet that condition, that the Church's form grows from its conception of the relation of children to God; and he endeavors to preserve the truths and avoid the errors of the opposite systems of Augustine and Pelagius. He professes to appeal to "the teaching of Scripture and of the Church Creeds" for an answer to the questions of the relation of children to the Fall and the Atonement,

to the mutual limitations of these facts, and to the Christian Church. He concludes that we inherit a tendency to wrong, and hence are fit for Divine wrath. By the Atonement, he concludes that "every individual of the world" is put in a "gracious relation to God in Christ," and has "a helping power for salvation." But, he asserts that these two relations, to the Fall and to the Atonement, "do not limit each other until they both begin to work in the conscious experience of the moral life." Consequently, we can have no assurance that any unconscious child, dying, can be saved, or, living, is accepted with God. He writes—"I do not say that God could not save us before we were conscious of it"; but, whether infants are or are not saved prior to consciousness, "God hath given no revelation."

The difference between this view and the doctrine of the English Church is that Dr. Burwash regards baptized children as in a relation of only possible future acceptance with God, while the Church teaches their actual acceptance. He says—"our relation to Christ \* \* \* begins to take effect just as soon as we become capable of conscious moral life"; the Church says it begins, at least, not later than our baptism, if that baptism is duly administered and received, and not by magical effect, but by the grace of God. The time of the commencement of this relation of acceptance with God is not, with the English Church, the essential point, but the fact of such acceptance is. She says that, in Scripture, the acceptance of an infant has certainly taken place. She does not say that it cannot take place before baptism. Hooker says it is "known and confessed" that in many cases grace has been received before baptism. He calls it "a seal perhaps to the grace of election before received." "There may be in divers cases life by virtue of inward Baptism, even where outward is not found." "Grace is not absolutely tied to Sacraments." "The necessity there is of receiving the Sacrament of Baptism" is, "peradventure, not so absolute as some have thought." Dr. How, Bishop of Bedford, in his comment on St. John iii., 5, says:—"Where Baptism is duly administered, and where man resists not God's grace, there the inward grace always accompanies the outward means. But we do not assert that the inward grace can never be given without the outward means, for that would be to limit God's power and mercy." (See Acts x., 47.)

The Methodist professor of Theology says the Second Adam does not, till we are conscious, remove the condemnation brought upon us by the First Adam. The Church, completing the parallel between the two Adams, predicates the removal, during unconsciousness, of the condemnation given in unconsciousness, thus showing that baptized children begin life, not from merely neutral ground, but with the positive advantage of having God's favor, and not merely of having a chance of securing it. Passing by all side issues, and making allowance for the different senses attached to words, this is the great point of difference between the Methodist professor's teaching and that of the Church.

Dr. Burwash's objections to the Church doctrine rest on several grounds, none of which bear serious examination. First, he assumes that it implies that, in baptism, a moral change is wrought in the child. This springs from that modern use of words by which what the Church calls "conversion," he calls the New Birth. He may not

be aware that the Church of England predicates the adoption of the child into God's family in order to this moral change, and repudiates the thought that the moral change takes place in baptism necessarily. Sadler says that baptism does not make "each one, so baptized, spiritually religious." The American House of Bishops, in 1871, set forth a declaration—"That the word regenerate in the office for the ministration of baptism, is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament." The necessity of what he calls the New Birth remains even after what the Church has, throughout her history, called the New Birth, i. e., introduction into the visible Church, and grafting into Christ. The greatest zeal of the Methodist for the instruction and conversion of the child is demanded under the Church system, as much as under his own. The superiority of the Church's teaching is partly that it puts the baptized child in a better position to realize the love of God in Christ, than he would be in, were he to be taught that he begins life an unacceptable little heathen, and that it depends upon himself whether he shall ever be anything else. Far better is it to tell him that, by God's free mercy, he is already accepted, and that it depends upon himself whether he shall ever be rejected.

Next, Dr. B. assumes that, if the Church doctrine is true, the "Gospel of pardon" becomes "another Gospel," that "of culture." But, does not the "Gospel of pardon" form part of the machinery of this Christian culture? Christian knowledge does not necessarily prevent children from becoming prodigals; and, where prodigals actually exist, the Church finds room for the most earnest appeals to the consciousness of sin, and for entreaties to return and be forgiven. Were the Church's theory practically carried out, the necessity for "evangelizing" those who are Christians by right, but not Christians in spirit, would, unfortunately, still exist; but it would, happily, be less than under systems that make this the normal state of things by putting the children of Christian people on the same footing as heathens, aliens to be sought after, and not brothers and sisters to be kept at home.

Dr. B. fears, too, that the adoption of the Church doctrine would lead to Universalism, by recognizing an unconditional grant of freedom from condemnation. He says: "The process by which Adam's sin results in the final condemnation of any man is not an unconditional process." True; but the question is not at all one of "final" condemnation, but one of initial condemnation for a depraved nature which has come on us unconditionally. To make the cases of the two Adams parallel, there must be an unconditional initial justification from this particular condemnation; and, by virtue of it, he who is by nature offensive, is by his relation to Christ accepted with God. The Church teaches that, from this initial grace of acceptability and approval, men can fall. The Church doctrine does not lead to Universalism.

Dr. B., in the position he here takes, departs from the doctrine of Wesley himself. If what he calls the New Birth is the first introduction of a soul into the favour of God, if, prior to that phase of experience, the relation of the soul is necessarily one of antagonism to God, or at least one of neutrality or mere capability of future acceptance, then Mr. Wesley, while reverently learning Chris-

tian duty at home, conscientiously giving himself to God and the ministry of Christ in College, resisting temptation for Christ's sake in Georgia, and while seeking for further light from Moravians and others, was either quite unacceptable to God, or was in a position of which nothing definite as to his acceptability can be asserted. On Dr. Burwash's theory it was only on May 24th, 1738, when Wesley heard one reading Luther's preface to the Epistle to the Romans, that he became, for the first time, a member of God's household. Now, is that according to Wesley's own testimony? In his Journals, Feb. 29th, 1738, he writes of his life prior to that date as "alienated from the life of God;" of himself as "a child of wrath, an heir of hell;" and of his faith as such "sort of faith" as devils have. On Dr. Burwash's theory all this is correct. But in Wesley's foot-notes, subsequently inserted in the Journal, he says of his condemnation of himself, "I am not sure of this." Of his being a "child of wrath," while trying to do God's will, he says, "I believe not." Of his want of faith, he says he "had even then the faith of a servant, though not that of a son." He thus shows that what took place on May 24th, 1738, was a most important and vital step, but only one step in his religious progress. If he believed, on mature reflection, that prior to that date he was not "a child of wrath," he must have regarded himself as, even then, a child of grace. When did that relation begin? When Mr. Wesley first consciously began to reverence God? That will not meet even Dr. B's. theory, which demands such consciousness of sin and such faith in Christ as Wesley then had not. It cannot be dated later than his introduction into the Christian Church by baptism.

To those who study Methodism from outside, it is evident that one of the deepest needs of that system is this very doctrine of the Church, that her baptized children have not to seek but to retain the favor of God. God has not left this unrevealed. Romans v. 8-10, shows that a real unconditional gift of reconciliation has been given to us, in order that, by a recognition of this fact of love, we may become righteous in life, and that this gift is as wide as humanity, thus including infants. The parable of the Prodigal Son shows that those who, on the whole, though with some defects, are ever faithful, and the prodigals who return, or who by not returning would perish, are from the beginning of their introduction into the family of God, equally sons of one common Father, but sons whose continuance in the household depends on their fidelity to the responsibilities of sonship that came to them before consciousness.

Notwithstanding minor points open to criticism, Dr. B's pamphlet, as one would naturally expect from a scholarly follower of Wesley such as he, in spirit, is, is not disrespectful to the Church as a whole, and evidently aims at the promotion of genuine spiritual life. Cannot the Church, in some way, promote a better understanding with such men as Dr. Burwash and those who think with him—men who, amidst all differences of thought and expression, fear only what injures spiritual life, and love only what promotes it?

RELIGIOUS literature is largely, very largely, indebted to our Prayer-book; and not only so, but the cause of Christianity is indebted, under God, for a great proportion of its best works, expository, historical and devotional, to clergymen of the Church of England.

## FAMILY DEPARTMENT.

### DOROTHY.

#### A TALE.

(Written for the Church Guardian)

BY T. M. B.

#### CHAPTER II.—RETROSPECT.

(Continued).

Day by day their different avocations took Mr. Rivers and his neighbour into the city, and it had grown long since to be one of the habits of their lives to take their little journey to and fro together. After a while Dorothy had lost her shyness with the somewhat stern looking acquaintance, whose tall figure, in its careless dress, had come to be a familiar sight at the cottage. The young man came in for a share of the sweet, gay welcome that always greeted Mr. Rivers at his return, and this student of dry and ponderous law books, who had imagined that personal affections and interests were not for him, had soon learned to look for the little figure in the porch or among the flower-beds on the lawn, and to feel as if his old boyish dream of a sweet sister was in some mysterious way going to be fulfilled.

As the years had gone by, changing the tender grace of early girlhood with that of womanhood, bringing out into ever greater distinctness the beauty of Dorothy's character as well as person, and, for we must be impartial historians, bringing out, too, the faults, not grievous, though sometimes puzzling ones, which marred it, Rupert Vaughan had become a student of human nature outside of law books and law courts, but his studies of the former kind were chiefly, if not altogether, confined to the person in whom centred all the deep and strong affections of his nature, who had become entwined, little as she suspected it, with his very heart-strings, sweet, vain, wayward loving and noble-hearted Dorothy Rivers.

We have but to speak briefly of some things connected with the life of Mr. Rivers, and our story can run its course without any further retrospect. It sometimes happens that we see men occupying in the "many-niched" temple of human affairs a place for which we feel that Nature had not intended them, a parson whom we could much sooner have imagined in the army, a doctor whom we might have supposed a parson, a tradesman who suggested the idea of a student. Mr. Rivers was an instance of this apparent incongruity between an individual and his calling. Business in any shape was what one could have least imagined as his occupation. His calm, reflective, somewhat dreamy face possessed none of the appearance we are accustomed to associate with those business qualifications to which a certain amount of keenness or hard-headedness is supposed to belong. The large and full eyes might, however, to a phrenologist, have suggested arithmetical powers, and it was to this capacity to deal with figures, though apart from the slightest business bias, that Mr. Rivers owed the modest though sufficient income which enabled him to inhabit the pretty country home in which his daughter and himself had found hitherto every requisite for happiness. More than twenty years ago, in the early days of his married life, Mr. Rivers had cast about for means to increase his very small income, which indeed then almost altogether consisted of the pay which he had received since being disabled in some fray in India before he had attained his captaincy. Mrs. Rivers was more than content, was perfectly happy in the modest little lodging where her husband's love more than compensated for the loss of the material comforts and luxuries which in her uncle's loveless home had always surrounded her, but to Mr. Rivers it was very bitter to see his cherished wife in sordid surroundings, and it was his thought

night and day to find some means of adding to her comforts. After many fruitless efforts to find employment of some kind—he cared not what so long as he was capable of it—Providence brought him in the way of an old acquaintance through whom he readily obtained what he sought.

Benjamin Bolden long years before had been the 'fag' at Eton of Arthur Rivers—a fortunate little fag he was in possessing so kind a master, and the envy of many a luckless wight ruled with a rod of iron by their tyrants. In those days young Rivers had fair prospects in life, and a wealthy father who gratified every wish of his son, but within a short time after his leaving Eton his father's fortune was wrecked in some commercial crisis, and soon after the son was left an orphan with little but his commission to depend upon.

Since those days the worldly circumstances of Arthur Rivers and his former fag had been widely different. Benjamin Bolden had succeeded to a fortune so large as to have satisfied even the most covetous but also to a private banking business which laid fair to nurse it to far larger proportions. He had succeeded also to a business talent so far beyond the ordinary as to have been best accounted for by the fact of some slight admixture of Israelish blood with that of the plain English Boldens. When Arthur Rivers chanced to meet his old friend the latter had been married for some years and was the father of a handsome, dark-eyed boy of some six or seven years. His place of business was in the city of course, his private residence, quite a palatial one, was on the Surrey Side, near classic Twickenham. It was here, as the two gentlemen sat over their wine, after a sumptuous dinner, in which there had been perhaps a shade too much display, that Mr. Bolden to whom his visitor had candidly and unreservedly spoken of his circumstances, made him an offer which was eagerly accepted. Mr. Bolden had just lost a confidential clerk, whose place, with the keenness of perception in which he prided himself, he felt would be well-filled by Arthur Rivers. The term *confidential* was perhaps scarcely a correct one, for Benjamin Bolden, beyond a certain limit, had absolutely no confidant, nor did he feel in any sense the need of one. A large number of his business transactions were known to himself only, but yet the man whom he had lost had been very necessary to him beyond that limit, and occupied a position altogether apart from his ordinary clerks. Perfect integrity, coupled with arithmetical ability and without inconvenient business acumen or ambition made a combination invaluable in such an *employe* and these qualities, positive and negative, the astute dealer in money discovered in his quondam school-fellow. Added to this there lingered somewhere in the banker's composition a feeling or rather a reminiscence of affection or gratitude to the man who as a youth had been a gentle and brave protector instead of the tyrant he might have been to the frightened 'fag.'

That evening Arthur Rivers returned to the shabby lodgings, where his little wife anxiously awaited him, radiant with the good news he brought. Mr. Bolden had offered him what seemed a most liberal salary, and he was to enter upon his duties the following week.

Over twenty years had passed since then, and Mr. Rivers still occupied the position of confidential clerk, (so-called) to Mr. Benjamin Bolden. But few of them had been spent in the sweet companionship of the wife whose place had never been filled. Dorothy was but five or six when her mother had been taken from her, since then she had been her father's solace, his joy, the first earthly object of his love. Twenty years, so uneventful, since that almost overwhelming sorrow, so calm and even in their occupations, their interests, their quiet happiness, that Mr. Rivers had unconsciously come to feel that it must go on so to the end. Rupert Vaughan had of late years become a part of that pleasant unchanging existence, his life seemed to run quietly parallel with theirs, and Mr. Rivers in his own dreamy content never suspected that under the still surface of the younger man's life there were troubled depths.

(To be Continued.)

**LESSON FROM A CHILD.**

I remember hearing of a little girl who went to her Sunday school, and when she came home her mother asked her what she had done at school, and she, in the simplicity of her little soul, said, "Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her, but it took all the lesson out of my head; and poor Sarah Miles, who is always behind with her lessons had them this morning quite perfect; and she was so happy that although she got more tickets than I did, I was quite glad too." "My dear," said the happy mother, "you have fulfilled the apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."—*Rev. Paxton Hood.*

**HOW TO ACCUMULATE KNOWLEDGE.**

There are many who really have little leisure for study and reading. For such as these the economy of moments is an inestimable practice. If you have a volume, be it history, biography, philosophy, science, or a first class novel, that you very much desire to transfer to your mind, do not despair because your time is limited, your daily labor taxing. Remember that the seconds make moments, the moments hours, the hours days, the days weeks, weeks make months, and months years, decades and centuries ensuing these. But what a slow and steady accumulation of moments to complete the century! In no other way can it be attained. And this is just the progress which will be of benefit to all those who cannot be prodigal of time and yet have a sincere desire to learn to improve and grace the mind.—*"Women at Work."*

**GOD'S PLAN.**

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you. God understands his own plans, and he knows what you want a great deal better than you do. The very things you most depreciate as fatal limitations or obstructions are probably God's opportunities; and it is nothing new that the patient should dislike his medicines or any certain proof that they are poisonous. No! a truce to all impatience! Choke that foolish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather bring it up, to receive God's will and do his work in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it.

**RESPECT WOMEN.**

There is nothing manly, boys, in making light of women. For your mother's sake, honor the sex. Never use a lady's name in an improper place, or at an improper time, or in mixed company. Never make assertions about her that you think are untrue—allusions that you feel she herself would blush to hear. When you meet with men who do not scruple to make use of a woman's name in a reckless and unprincipled manner, shun them, for they are the very worst members of the community—even men lost to every sense of honor, every feeling of humility. Many a good and worthy woman's character has been forever ruined and her heart broken by a lie, concocted by an unprincipled villain. No boy would like to hear his mother, or his sister, or his aunt spoken ill of. You should think that because you have got such a noble mother, and such kind sisters, and such amiable aunts, that every other boy and girl in the land is blest the same. In short, never speak ill of any one; if you cannot make mention of any good qualities they may possess, keep your tongues bridled.—*Selected.*

**START CLEAR.**

"I MEAN to turn over a new leaf," said Jim Barton to his employer. "A good thing," replied the gentleman; "but see that you leave no blots on the page." "Well, in spite of a fellow, I suppose there will be a little blot here and there—a slip, you know, sir; I mean to do the best I can." "And what is to become of the blots?" asked the gentleman. Jim looked as if he did not understand. "The slips will be sins, Jim. Little faults you may call them, but still sins in God's sight. What is to be done with them?" "I suppose they must remain," returned Jim, doubtfully. "And all the old list of bad offences?—If you mean to turn over a new leaf, you must start clear, and not have an ugly balance from the last account." Jim looked still more puzzled. "Ah, my friend," said the employer, kindly, "begin as a forgiven man; start clear. See that all your sins are washed out of God's sight forever; have your conscience clear, then God's Spirit will be in you to help you to do right, and you will confess each day's failure as it occurs, and get restored to favor. Any effort in your own strength will only end in disappointment and loss."

**7 PER CENT NET SECURITY. THREE TO SIX TIMES THE LOAN**

Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan. **D. S. B. JOHNSTON & SON,** Negotiators of Mortgage Loans, St. Paul, Minn. (mention this paper).

**GRATITUDE TO GOD.**

In a beautiful villa, on the banks of the Forth, lived a little boy, the delight of his parents' hearts, because he was an obedient son. His rosy cheeks bespoke good health, and the expression of his dark sparkling eyes told he was happy. One forenoon, as he walked over the lawn in front of his pretty home, the sun shone brightly, the birds warbled their sweet lays, and the flowers bloomed gayly. These reminded little John of God's goodness, and thinking no eye but His saw him, John knelt on the grass, and gave thanks to his heavenly Father. His thanks were heard on high, and were, no doubt, pleasing to Him to whom they were offered; for in the Bible we are told, that "Whoso offereth praise glorifieth Me." How beautiful is gratitude in children, both to God and man! but many of them, although loaded with blessings, receive them as a matter of course, without raising their thoughts to God, or feeling thankful for their parents' kindness. Do you, little reader?

**FIRST-CLASS PIANOS ON EASY TERMS.**—We control exclusively the great Agencies of Steinway & Sons, Chickering Sons, Albert Weber, J. & C. Fischer, Hallett & Davis Co., R. S. Williams, and Mason & Bish, comprising Instruments of a high class, not elsewhere to be obtained in this province. Those who desire a really recognized first-class instrument should write or call and obtain our prices. Our easy payment system, or **INSTALLMENT PLAN**, offers great advantages. **S. SICHEL & Co.**

THE second number of THE CANADIAN MISSIONARY has been received, and we warmly congratulate its enthusiastic editor on its excellent appearance, and on its change from a quarterly to a monthly periodical. It is wanted; it ought to succeed, being filled with interesting news; and we trust it will become more and more a success and permanent. Price 50 c. a year. Address Rev. K. L. Jones, Arrnprior, Ont.

**MARRIAGES.**

- KERR—DAUPHINEE.**—On the 15th inst, at the Inkerman Head, of St. Margaret's Bay, by the Rev. the Rector of Hubbard's Cove, Henry A. Kerr, of St. Stephen's, New Brunswick, to Prudence youngest daughter of George Dauphinee, Esq.
- MCPHERSON—HOLDEN.**—At Jordan Falls, by the Rev. C. Croucher, Incumbent of Lockeport, Jason McPherson, of Brookfield, Queen's Co., to Cornelia, daughter of the late Thos. Holden, Jordan Falls.
- ANDREWS—DONAGHY.**—At St. Johns, Q., July 30th, by Rev. J. F. Renaud, Alexander Andrews, of Carp, Ont., to Miss Martha Jane, youngest daughter of P. Donaghy, Esq., of St. Johns, Que.
- DYER—CUTTER.**—At Grace Church, Sutton, August 8, by the Rev. J. Smith, Mr. Leon E. Dyer, eldest son of E. A. Dyer, and grandson of Col. G. C. Dyer, to Mary E., daughter of Dr. F. A. Cutter, Jr., all of Sutton, P. Q.
- SWEENEY—BOSTWICK.**—At Berthier (en haut), 9th inst., by the Rev. Joseph Merrick, uncle of the bride, assisted by the Rev. E. McManus, Rector, Rev. J. Fielding Sweeney, M. A., Rector St. Phillips, Toronto, to Georgie, eldest daughter of John Bostwick, Esq., of the Seigneurie of Lanoraie. No cards.

**Diocese of Algoma.**

**WANTED,** for the Missionary Diocese of Algoma, three or four active, zealous Presbyters, not given to extremes in any direction. For particulars, address **THE BISHOP OF ALGOMA,** Sault Ste Marie, Ontario.

**Halifax Medical College,**

THE Seventeenth Session of this Institution will open on **THURSDAY, October 25th, 1883.** For any information, or for copy of Annual Announcement, address the Registrar, **J. F. BLACK, M. A.,** No. 49 Granville St. Halifax, Nova Scotia.

**Knowlton Academy,** KNOWLTON, P. Q.

THIS SCHOOL, situated in the vicinity of Broome Lake, in a healthy and picturesque part of the Eastern Townships, will Re-Open on **Monday, 3rd Sept.** A limited number of Boys will be received at the Rectory as Boarders. Terms and particulars on application to the Principal. **A. G. KEALY, ESQ., B. A.,** Cantab. The Rectory, Knowlton, P. Q. aug 22 6w

**Preparatory School**

—FOR— **YOUNG LADIES,** CONDUCTED BY THE **MISSSES FORBES.** SUBJECTS TAUGHT—English, French, Rudiments of Latin, Drawing, Bible History, Church Catechism, and Needlework. The Scholastic year consists of Forty-Four Weeks. Terms begin August 21st and November 6th, 1883; February 5th and April 23d, 1884. A limited number of Boys, under 8 years of age, are admitted. For Terms, apply at **23 Brenton Street, Halifax.** Reference to **REV. F. R. MUIR-RAY,** and the **REV. J. D. H. BROWNE** is kindly permitted.

**Home Tuition.**

**REV. C. WILLIS** takes a few Boys to be Educated with his own. Two vacancies in September. Healthy location. Five minutes walk from the Railway Station. Tutor, the Rev. C. E. Hamington, B. A. Reference if required. For terms, &c., apply to the Rev. C. WILLIS, Rectory, Pictou, N. B. 41 Jy18

**Education for Young Ladies.**

**MRS. DODWELL,** wife of the Rev. Geo. B. Dodwell, M. A., Rector of Middleton, Annapolis Co., N. S., receives a small number of Girls, under 15 years of age, to Educate. Besides the usual branches of an English Education, the course of instruction comprises Music, Drawing in Pencil and Water Colors, German, French and Latin. Mrs. Dodwell will be assisted by a thoroughly competent resident Hanoverian Lady. **INCLUSIVE TERMS—\$200** per annum. No extras, excepting Books, Stationery, and 25 cents a dozen for washing.

**Miss Penelope Groves' HOME CLASS FOR YOUNG LADIES.**

**BOARD** and **INSTRUCTION** in the usual English Studies, with French and Drawing. Per Term of Ten Weeks, \$40; Lessons in Music, with use of Piano, \$11 per Term. There are at present a few vacancies. Apply to **MISS BULLOCK,** 66 South Street, or to **MISS PENELOPE GROVES.** THE WOODLANDS, Beaver Bank, Halifax County. 14

**University of Bishop's College, LENNOXVILLE.**

**Matriculation Examination, Tuesday, September 18th.**

**TWO BURSARIES** open for Competition. Lectures begin September 20th. For Calendar or Information, apply to Rev. Principal **LOBLEY,** Cacouna, P. O., or E. Chapman, Esq., M. A., Lennoxville.

**Bishop's College School, Lennoxville.**

THE Work of the next Term will begin **Tuesday, Sept. 18th.** For Prospectus or Information, apply to Rev. Principal **LOBLEY,** Cacouna, P. O., or E. Chapman, Esq., M. A., Lennoxville. 51 aug 8

**Boston University Law School**

Opens Oct. 4. Address the Dean. **EDMUND H. BENNETT, L.L.D.,** my2 4m Boston, Mass.

PARAGRAPHIC.

Lord Penzance has given judgment in the well-known case Martin vs. Mackonochie and has deprived him of all preferment in the Province of Canterbury.

Bishop Cotterill of Edinburgh purposes attending the General Convention in Philadelphia in October. His visit will suitably mark the centenary of Scabury's Scottish consecration.

A correspondent of the Church Bells says in fourteen parishes in Wales, 729 Communicants have been added to the Church from the ranks of Dissent in from 2 to 9 years.

Rev. Jacob Stephenson, M. A., London University, Wesleyan Methodist minister for several years, and latterly stationed in Southport, has sent in his resignation to the Conference, and will shortly enter the Church of England, most probably connecting himself with the diocese of Winchester.

The Bishop of Rochester presided at a Committee meeting of his Ten Churches Fund when it was reported that nearly £42,000 of the proposed £50,000, had been paid or promised. £5000 was voted for a new Church at St. Katharine's Bermondsey; £4000 for one at St. Andrew's Nine Elms, Battersea; and £5000 for one in a poor district which is being built over near Sutton.

On a recent Sunday afternoon, at the request of a number of Wesleyans in the Rydal Mount circuit, Canon Knox-Little attended an open-air mission meeting at Cheetwood. In the course of an address which he delivered he said some of those who were present might be astonished that he, a ritualist, should attend that meeting. But there were several very good reasons why he had done so.

It was stated at a meeting of the Statistical Society by the Rev. J. Johnson, that there were in India 30,000,000 of children unprovided with any education worthy of the name. What more do we need to show us that the work of missions has but just begun? Instead of wearying in the good fight, we must endeavour to get better hold on the weapons we are to wield.

The Eighth Annual Diocesan Conference for the Diocese of Canterbury was opened by the Archbishop at Lambeth Palace. In the course of his address the Archbishop stated, that, a well-known Italian gentleman lately said to him, speaking of the internecine war between corrupt Christianity and agnosticism, "if something great is not done, in twenty years the name of Christ will be unknown in large parts of my country."

Under the heading "The Victory of the Organ," the New York Independent says:—"This has been a year of triumph for the sons of Jubal in Presbyterian Churches. They have broken down the barriers against the organ in the Scottish Free Church, the Irish Presbyterian Church, and won a final victory in the American United Presbyterian Church. There is now no considerable body of Presbyterian which holds that it is wrong to praise God with musical instruments."

The wax plant of Carolina and Pennsylvania is profitably cultivated in Algeria. The wax is sold as a substitute for beeswax.

Nothing known to medical science can surpass the healing properties of Dr. Fowler's Extract of Wild Strawberry in Cholera Morbus, Dysentery, Colic and all Bowel Complaints.

It is some satisfaction to know that British architects give the preference to the plumbing and sanitary arrangements of American over English houses. It is possible they do not know how far from perfect the plumbing is, have never seen the bills.

"Leaves have their time to fall," says the poet, but Wild Strawberry leaves are on the rise just now, being utilized in such enormous quantities in making Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for Cholera Morbus, Diarrhoea and other Summer Complaints.

Photographs in colors have been successfully made on porcelain in Japan, with a perfect perspective. It is an important step in the progress of both science and art. The porcelain manufacturer studied photography in Paris.

If you would escape the ravages of that scourge of the Summer season, Cholera Morbus, keep Dr. Fowler's Extract of Wild Strawberry at hand for use. In that and all other forms of Bowel Complaint, it is infallible.

Some recent experiments would seem to account for the accidents, so-called, that have come from the removal of dead bodies that have long been buried, and would show that the atmosphere of cemeteries may be very dangerous to health.

Reader, if you suffer from any disorder of the Liver, Stomach, Bowels, Kidneys, Skin, or Blood, try Burdock Blood Bitters. Nature's specific medicine for acting on those organs for the outlet of disease. 25,000 bottles sold in the last three months.

A railway waggon has been invented in Europe which not only runs upon rails, but, supported on the sides by pontoons, will float upon the water. Before being launched a bow and stern piece are attached, and the motor is placed upon the latter.

Do not delay, if suffering any form of Bowel Complaint, however mild apparently may be the attack, but use Dr. Fowler's Extract of Wild Strawberry. It is the old reliable cure for all forms of Summer Complaints that require prompt treatment. Ask your druggist and all dealers in patent medicines.

The Lay torpedo, in the Bosphorus, was discharged over a course a mile long at a target sixty feet long. It had to pass through three distinct currents and a lumpy sea, but the trial was successful, and proved the great usefulness of the invention.

W. E. Edgars, of Frankville, was cured of Liver and Kidney Complaint after life was despaired of. He had remained from ten to fifteen days without an action of the bowels.—Burdock Blood Bitters cured him, and he writes that he is a better man than he has been for twenty years past.

\$40,000 IN PRESENTS! GIVEN AWAY.

THIS OFFER GOOD TILL SEPTEMBER, 1883, ONLY. The proprietors of the FARM, FIELD AND FIRESIDE, being desirous of having their already well-known and popular Agricultural and Family paper more widely circulated and introduced into houses where it is not already known, have determined to throw off all profit this year, and in addition use a portion of their capital for the sole purpose of increasing their circulation to 100,000 copies. After deciding to more extensively advertise than ever before, the following plan has been adopted by us.

FOR 50 CENTS

We will enter your name on our subscription book and mail the FARM, FIELD AND FIRESIDE regularly to you for six months and immediately send a printed numbered receipt, which will entitle the holder to one of the following Presents to be given away at our SEPTEMBER FESTIVAL.

Partial List of Presents to Be Given Away.

Table listing various prizes such as Government Bonds, Greenbacks, Watches, and other items with their respective values.

And 22,886 other presents valued from 25 cents to \$1.00, which makes a grand aggregation of 100,000 presents, thus guaranteeing a present to each and every new subscriber who sends us 50 Cts. as directed. All of the above presents will be awarded in a fair and impartial manner by committee chosen at the Festival by the subscribers. This festival will take place Sept. 9th. It will not be necessary for subscribers to attend the Festival as presents will be sent to any part of the United States or Canada. It is to be hoped as many will be present as possible. THESE 50 CENTS which you send us is the regular price for six months' subscription, and therefore we charge nothing for the presents. OUR PROFIT will be in your future patronage, as we believe you will like our paper so well that you will always remain a subscriber. YOUR SUBSCRIPTION FREE. Get five of your friends to join you by cutting this out and showing it to them. Send us \$2.50 and we will send you the FARM, FIELD AND FIRESIDE for six months, and a numbered receipt for each of your subscribers, and one extra for your trouble. Publish in Chicago. Money in sums of \$1.00 or less may be sent in ordinary letter at our risk; larger sums should be sent by Registered Letter, by O. D. money order or Express, and addressed to the FARM, FIELD AND FIRESIDE, 89 Randolph St., Chicago. REMEMBER these are Presents to our Subscribers given to them absolutely Free. Cut this out and show to friends, acquaintances and neighbors, as it will not appear again. (Postage Stamps taken in sums less than \$1.00.)

THE FARM, FIELD AND FIRESIDE

Is one of the oldest and ablest edited Family and Agricultural papers. It contains twenty large pages (Eighty Columns), including elegant cover, bound, stitched and cut. And now has a circulation of 43,000 COPIES. It contains Stories, Sketches, Poetry, Farm, Garden, Household and Agricultural Departments by the best Contributors of the day, as well as an Illustrated Fashion Department, Needle and Embroidery Work, Illustrations of different parts of the UNITED STATES and Historical Sketches of Eminent Men and Women. In short, it contains the best of everything that is interesting, instructive and amusing to the whole family.

THE PROPRIETORS are men of means, who always have done as they agree, and our paper is long established and reliable, with sufficient capital to carry out and fulfill to the letter any offer we may make. TO THOSE WHO DO NOT ATTEND THE FESTIVAL we will send a printed List of the Awards, and all Presents will be forwarded to holders of receipts as they may direct. Sample Copies Free. ONLY 50 CENTS. Secure the FARM, FIELD AND FIRESIDE for six months, and a numbered receipt. The paper is worth double the subscription price. As our circulation is rapidly increasing, and more is being published in Chicago. Money in sums of \$1.00 or less may be sent in ordinary letter at our risk; larger sums should be sent by Registered Letter, by O. D. money order or Express, and addressed to the FARM, FIELD AND FIRESIDE, 89 Randolph St., Chicago.

READ THESE LETTERS: "I like to work for your paper, can do it with a good grace for I think it worthy. I say success to you." MRS. G. M. SMITH, Battle Ground, Ind. "I think the paper worth ten times the price for a six months' subscription." JAMES DUPONT, Matanzas, Fla. "I received your paper and am so well pleased with it that I inclose \$2 more for the same. I shall try and get more subscribers for your excellent paper." FRANK GYER, Custer, Idaho. "Thanks for being so prompt. Every one considers the paper the best of the kind ever offered." HENRY W. VANDEGRIFT, Marion, Ind. "One article in your paper is worth the whole price of a year's subscription. I am glad to add my name to your list." G. D. MILLINGTON, North Bennington, Vt. WE COULD GIVE AN UNLIMITED NUMBER SIMILAR TO THE ABOVE.

A REAL SKIN CURE.

There is only one, and that with simple name. "My skin, which has become covered with scaly sores, has become clean, smooth and soft as a lady's. My hands were covered with little dry sores. They have disappeared and I'm better than I have been for twenty years, using Dr. Benson's Skin Cure.—A. M. Noble, Selma, N. C., July, 3, 1882. —Dr. Benson's Skin Cure consists of internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1, at any first-class druggists.

In the Whole History of Medicine

No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the CHERRY PECTORAL extensively in their practice, and clergymen recommend it. It is absolutely certain in its healing effects, and will always cure where cures are possible. For sale by all druggists.

RELIEF Is at Hand

Gates' Certain Check IS speedily making its way into every family in the land. Its Sale has more than doubled during the past year on its own merits, and all are satisfied that it is purely Vegetable, and a perfectly safe and harmless Medicine, and at the same time a certain and positive Cure for Diarrhoea, Dysentery, Cholera, Cholera Morbus, And all other kinds of violent PAIN and CRAMP. No family should be without it in the house one day, as it may save life before a Physician can be called, and will certainly save a great amount of suffering, and perhaps a long sickness by its early use. For children of all ages it is just the thing, infants take it in smaller doses with perfect success, being pleasant to the taste and giving instant relief. A few of the numerous testimonials may be seen in pamphlets and around each bottle. Price only 25 Cents. Try it once and you won't be without it. Sold everywhere and at wholesale, by Brown & Webb, Forsyth, Sutcliffe & Co., John K. Bent, Halifax. BLISSVILLE, N. B., Aug. 22d, 1882. Two years ago, I was very sick with what is called summer complaint or dysentery, and I bought one Bottle of GATES' CERTAIN CHECK, and I verily believe that it saved my life. This I can testify to. A. L. MATHEW, J. P.

McShane BELL FOUNDRY Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price List and Circulars sent free. Address, HENRY McSHANE & CO., Baltimore, Md., U. S.



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## Montserrat Raspberry Cordial!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are *guaranteed free from Alcohol.*

N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the *Liverpool Journal of Commerce* September 26, says:—"The Sole Consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

## Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

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Sole Proprietors, MONTREAL.

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# LIME-FRUIT JUICE SAUCE,

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., add an Appetizing Charm to the plainest and dainties of dishes.

## "The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle for 1s. Retail of GROCERS, DRUGGISTS, &c., everywhere.

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Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

Civic and Military FUR GLOVE MANUFACTURERS.

MASONIC OUTFITS Always on hand. Our SILK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Curington, and Luck.

To Clergymen, on all purchases, we allow 10 PER CENT. Please give us a call.

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FAST COLORS, And warranted to give better satisfaction to the wearer than any other make in the market, suitable for all seasons of the year.

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In the most popular Styles and Colors, all neat, choice patterns, suitable for Ladies and Childrens' Wear.

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Of every description, White and Colored.

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\$5 to \$20 Per Day at home. Samples worth \$5 Free. Address STINSON & Co., Portland, Maine.

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Also, considering quality, cheapest. For cash, easy payments, or rented. ILLUSTRATED CATALOGUES, of 100 Styles, with net prices, sent free. THE MASON AND HAMLIN Organ and Piano Co., 151 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 112 Wabash Ave., Chicago.

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Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

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Important trial of THIRTY YEARS decided, and a jury of half-a-million people have given their verdict that

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is the best Inflammation allayer and Pain destroyer in the world. 500 Medical men endorse and use it in their practice, and believe it is well worthy the name,

### KING OF PAIN!

\$100 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chilblains, Galls, Boils, Sprains, Lumbago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

A Positive Cure for Corns and Warts And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used

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And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

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Proprietors, Bridgewater, N. S. Wholesale by Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.

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New Designs, Fast Colors, Lowest Prices. At

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MISSIONARY NEWS.

Bishop Ridley, of Caledonia, held his first Confirmation on March 9th, at Kincolith, where the Rev. T. Dunn, formerly of Ceylon, is now stationed. Thirteen women and twelve men were confirmed.

A new station of the East Africa Mission has been established in the Teita country, seventy or eighty miles inland from Mombasa. Mr. J. A. Wray is located there, on the western side of a mountain 5,000 feet high.

The Rev. William L. Groves, B. A., of Pembroke College, Cambridge, formerly curate of Whitechapel, afterwards to Bishop Burdon at Hong-Kong, and latterly acting-chaplain at Shanghai, has offered himself to the C. M. S. for missionary work in China, and has been appointed for the present to assist the Rev. J. C. Hoare at the Ningpo College.

The Rev. G. Litchfield, late of the Nyanza Mission, has been appointed to the Bheel Mission Rajputana. The Bheels are the wild hill tribe for whose evangelisation the Rev. C. S. Thompson has sent out three years ago on a special benefaction of £1,000 for the purpose from the Rev. E. H. Bickersteth. The mission having now been taken on the general fund, Mr. Bickersteth has given another £1,000 to provide a second missionary, which has been supplemented by additional gifts from Mr. Joseph Hoare and other friends.

A mission board has been established in New Zealand, comprising the three Bishops of Auckland, Waiapu, and Wellington; Archdeacons Clarke and Williams (secretary); the Revs. R. Burrows and S. Williams; and Messrs. Larkins, Clarke, and Tanner, to administer the Society's grant to the Mission and the revenue from the Society's hands in the island; and an arrangement has been made for a yearly diminution of the former, and for its cessation at the end of twenty years, subject to the personal claims of individual missionaries on the Society. The scheme has been cordially welcomed in New York.

Recent reports from the Niger Mission, sent in by the two African Archdeacons, Henry Johnson and Dandeson Crowther, are very remarkable. In the Delta, at Bonny and Brass, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now 4,000 souls under regular Christian instruction; and at some of the upper stations (the furthest of which is 320 miles up the River) there has been notable conversions in the past year. At Onitsha, forty three adult converts were baptized in the year. The King, hitherto hostile, has commanded the observance of Sunday, and arranged for a public service at his own court; a chief has been buried without the offering of human sacrifices at his grave; and the new Christians of the place have spontaneously visited neighbouring towns to tell them of the Gospel.

**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
VANDUZEN & TIFT, Cincinnati, O.

**PARSONS' PURGATIVE PILLS**

**MAKE NEW RICH BLOOD,**

And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

**DIPHTHERIA** CROUP, ASTHMA, BRONCHITIS. JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.

**JOHNSON'S ANODYNE LINIMENT** (For Internal and External Use). CURES Neuralgia, Influenza, Sore Throat, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lame Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

An English Veterinary Surgeon and Chemist, now travelling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful to 1 pint food. Sold everywhere, or sent by mail for 8 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

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**FIRE AND LIFE INSURANCE.**

City of London Fire Insurance Company of London, England, Capital \$10,000,000.  
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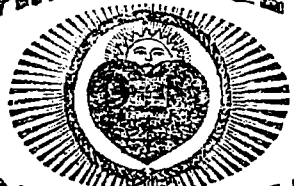
Invested Funds.....	\$30,000,000
Investments in Canada over.....	1,600,000
Claims paid in Canada over.....	1,500,000
Total amount paid in Claims during last 8 years over.....	15,000,000

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**Puttner's Syrup**  
**Glypophosphites.**

Highly Recommended at this season of the year, in Nervous Prostration, Bronchial, and all Chest Affections.  
Sold everywhere. Price 50 Cents.

**The "Uxbridge ORGAN,**  
The best in the Market, for **HOUSE OR CHURCH.**  
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IN HARD OR SOFT, HOT OR COLD WATER.  
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of **JAMES PYLE, NEW YORK.**



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Jewellers & Silversmiths,  
ESTABLISHED A. D. 1840.  
—DEALERS IN—  
Artistic Jewelry and Silver Ware,  
**WATCHES, CLOCKS, &c.,**  
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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Price are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 1/2 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also—A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.



**Notice to Contractors**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for St. Peter's Canal Works," will be received until MONDAY, the 10th day of September next, inclusively, for Works in connection with the St. Peter's Canal, N.S., according to a plan and specification to be seen on application to Mr. W. M. Kavanagh, Lockmaster, from whom printed forms of tender can be obtained.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.

Each tender must be accompanied by an ACCEPTED bank cheque for the sum of SIX HUNDRED DOLLARS made payable to the order of the Hon. Minister of Railways and Canals, which will be forfeited if the party decline to enter into a contract when called on to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender. By order,  
A. P. BRADLEY,  
Secretary.  
Department of Railways and Canals,  
OTTAWA, 15th August, 1883.

**HAHNEMANN Medical College AND HOSPITAL.**

THE 2nd Winter course begins September 23, 1883. This is the largest Homeopathic Medical College in the world, with unequalled clinical facilities. Women admitted. Material for dissection abundant. For Catalogues address,  
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3031 Michigan Ave., Chicago, Ill.  
Send for Sample Copies of "The Clinic."

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**Church Literature**  
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The QUEBEC CHURCH CATECHIST, Questions and Answers on the Catechism, the Rite of Confirmation, and the History of the Church of England. Price 16 Cents. The QUEBEC CATECHISM, for the younger classes of Sunday Schools. Price 5 Cts. These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion. A liberal discount to the Clergy and Sunday Schools. Specimen Copies mailed to any address receipt of price. Apply to  
W. GOSSIP,  
103 Granville St., Halifax, N. S.  
Or to C. JUDGE, Hon. Sec. & Treas.,  
P. O. Box 1058, Quebec.

**Church Books,**  
—AT THE—  
**English and American Book Store.**

The Daily Round-Meditation Prayer and Praise for the Christian Year. Prices 00c, \$1.20, \$1.50, \$2.00, and \$3.00  
Spring Buds; Counsels for the Young, 75  
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Which is the Church? By Rev. G. W. Southwell, 15  
Confirmation, by Bishop Oxenden, 12  
Baptism and Confirmation, by Rev. Phillips Brooks, 12  
Observations on the Nature, Duty, and Benefits of Confirmation, 12  
Some Words to men on Confirmation, 5  
Life of Bishop Wilberforce, Illustrated 3 00  
The Life and Work of St. Paul, by Canon Farrar, 1 75  
The Life of Christ, by Canon Farrar, 1 25  
The Early Days of Christianity, by do., 00  
Swiss Letters, by Francis Ridley Havergal, 75  
Pocket and Pew Bibles in a great variety of Sizes and Prices.  
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Church Services in a great variety of Sizes and Prices.  
Prayers and Church Services, Bound with Hymns, A. & M.  
Hymns, Ancient and Modern, Church Hymns, and Psalms & Hymns.  
—ALSO—  
Commercial and Fashionable Stationery, Photograph, Autograph, Scrap, and Post Stamp Albums,  
Pocket Books, purses, Wallets & Card Cases, Gold Pens and Holders, Gold and Silver Pen-cases, with an immense variety of other Goods in our line, AT LOWEST PRICES, WHOLESALE & RETAIL.

**Buckley & Allen,**  
124 Granville Street, Halifax.

NEWS AND NOTES.

A new English daily newspaper, the *Morning News*, was started at Paris on Wednesday, chiefly designed for the American colony.

*Eagar's Phospholine* is a PERFECT emulsion. It will mix with water, milk, or in fact anything, and with water the mixture resembles, both in appearance and taste, the well known article milk.

The Marquis of Lorne will preside at the festival of the Scottish Corporation, to be held in London, England, on St. Andrew's day next, the 30th of November.

*Eagar's Wine of Rennet* is said to be superior to any preparation of Rennet in the market, being pleasanter to the taste, richer in digestive principle, and makes a more uniform and better Junket.

A successful attempt has been made in London to propel street cars by the direct application of compressed air.

Don't fill the system with quinine in the effort to prevent or cure Fever and Ague. Ayer's Ague Cure is a far more potent preventive and remedy, with the advantage of leaving in the body no poisons to produce dizziness, deafness, headache, and other disorders. The proprietors warrant it.

Books, it is said, may be efficient agents in spreading disease. Its germs may be long preserved between the covers and leaves, and so spread among families.

The relaxing power of *Johnsons' Anodyne Liniment* is almost miraculous. A gentleman whose leg was bent at the knee and stiff for twenty years had it limbered by its use, and the leg is now as good as the other.

A species of spider has been found on the African coast, whose web, long and firm, resembles yellow silk. An attempt will be made to introduce it into France.

The evil consequences resulting from impure blood are beyond human calculation, so are the vast sums expended in worthless remedies. *Parsons' Purgative Pills* make new rich blood, and taken one a night for three months will change the blood in the entire system.

The Italians dry and pulverize the pulp of the tomato. The ripe tomatoes are macerated, and, when reduced to a thin pulp, it is strained to remove the seeds, cores, etc.

"Dr. Benson's Skin Cure cured my Eczema of the scalp." Jno. A. Andrews, Att'y at Law, Ashton, Ill.

At the Fisheries Exhibition in London may be seen a lobster, sent from this country, which weighs about twenty-eight pounds and is three feet long. One of its claws weighs eight pounds.

Who has not seen the fair, fresh young girl, transformed in a few months into the pale, haggard, dispirited woman? The sparkling eyes are dimmed, and the ringing laugh heard no more. Too often the causes are disorders of the system which Dr. Pierce's "Favorite Prescription" would remedy in a short time. Remember that the "Favorite Prescription" will unfailingly cure all "female weaknesses," and restore health and beauty. By all druggists. Send three stamps for Dr. Pierce's treatise on Diseases of women, (96 pages.) Address *World's Medical Association*, Buffalo, N. Y.

Prof. Dieulafait, while he admits that it is by no means certain that metal bearing minerals are all of sedimentary origin, contends that they have been extracted from the older rocks by sea water.

For Toothache, Burns, Cuts and rheumatism, use Perry Davis' Pain Killer, see adv. in another column.

High medical authority denounces blinkers upon horses as useless, ugly, and hurtful to the eyesight. The eye is the most beautiful and expressive of the equine features, and it should both see and be seen.

Young, old, and middle-aged, all experience the wonderful beneficial effects of Ayer's Sarsaparilla. Young children suffering from sore eyes, sore ears, scal-head, or with any scrofulous or syphilitic taint, may be made healthy and strong by its use.

Coal has been found near Lemars, Iowa. The drill passed through fifty-nine inches of solid coal, said by miners to be pure carbon. The question now is whether it is a regular coal-measurer or a "pocket."

"Dr. Benson's Celery and Chamomile Pills cured my sick headache." W. W. Hubbard, Manchester, N. H.

Some shelves in a vinery having been coated with bad smelling coal tar the grapes were spoiled, the deleterious gas or odor being absorbed by the aerial organs of the plants. The roots and stems of the vines were outside the house.

**The Billious.** dyspeptic, or constipated, should address, with two stamps for pamphlet, *World's Dispensary Medicoe Association*, Buffalo, N. Y.

Professor G. M. Humphry, M. D., F. R. S., has accepted the presidency of the Congress of the Sanitary Institute of Great Britain, to be held at Glasgow in September next.

For Cramps, pain in the stomach, Bowel Complaint, or Chills, use Perry Davis' Pain Killer, see adv. in another column.

The *London Gazette* announces that His Royal Highness, the Duke of Connaught has been appointed Colonel of the Scots Guards in succession to the late Sir W. T. Knollys.

**The Source of Much Ill-Temper.** When your husband comes home in bad humor, jerks off his boots and appears to be generally miserable, do not attribute it to business cares or hard times, but to its real cause—those terrible corns which are constantly annoying him. A word to the wise will be sufficient—buy a bottle of *Putnam's Painless Corn Extractor*. His corns will be quickly and painlessly removed, and his gratitude will be undoubted. Putnam's Painless Corn Extractor sold everywhere. N. C. POLSON & CO., Kingston, Proprietors.

A despatch has been received at the Foreign-office intimating that the Greek Government are willing to grant a piece of ground for the proposed British School at Athens.

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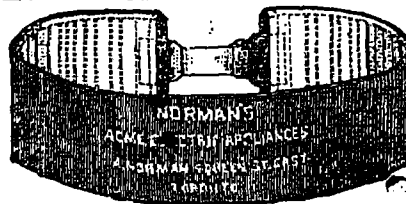
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