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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 30.]

HALIFAX.

WEDNESDAY, NOVEMBER 22, 1882. WINNIPEG.

[One Dollar and a Half a Year.

THE COMPREHENSIVENESS OF THE CHURCH.

In whatever particular faith of the Denominations any Christian may have been brought up the Church has a Home for them all, and a true doctrine—they themselves being judges:—

Are they "Christians?" So are we, in faith and practice; and the Cross is our glory.

Are they United Brethren? So are we—"the Communion of Saints," in one Creed, and one Church never divided.

Are they Presbyterians? So are we, having a Presbytery, and the laying on of hands being required in every ordination.

Are they Congregationalists? So are we, giving the largest liberty, under law, and having many a prayer for the "Congregation," and giving to each congregation the management of its local affairs.

Are they Unitarians? So are we in believing in but one God. The Nicene Creed begins with this statement.

Are they Baptists? We more, insisting on the baptism of Adults, not only, but of Infants, as well, and performing it by Immersion, if it is so desired.

Are they Methodists? So are we—having given the Wesleys (John and Charles) Coke and Asbury (and Whitfield withal) to the Church, and having had a *Method* in our ways and service, so strict, that many have not been able to bear them. From us, the Methodists derived their doctrine and Liturgy, but not their Orders.

Are they Universalists? We, too, say that Christ died for all, and that He made "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Are they Spiritualists? So are we—believing in the existence of the soul after death, and that every one should be as spiritually minded as possible. We also think the dead are somewhere this side of heaven or hell in the Intermediate State.

Are they Quakers? We too believe in a religion of silent prayer, in a meek and quiet spirit, the Spirit of God moving us, in works of mercy and charity, we favor plain dress, and plain speech in the place of worship. With the Quakers too, we have no "Sabbath" superstition, but call it "the Lord's Day."

Do they believe in Conversion? So do we, and we keep Whitsun-day in honor of the day when 3,000 were converted; and our Prayer Book has the collect, "Create and make in us, new and contrite hearts."

Have they Bishops and a Liturgy? So have we—an unbroken line from the Apostles, which has never been overtopped by a Pope, nor travestied into mere Superintendents. As for our Liturgy, all the denominations are copying it—one of them proposing to take nearly our whole Liturgy.

Have they much to say of the Bible? We read it ten times in our two Sunday Services, we translated it, and have furnished almost every martyr who has witnessed to its truth in English speech. The man who said, "The Bible and the Bible alone, the Religion of Protestants," was a Churchman.

Have they now, Gothic Churches? We had them in abbeys, minsters, chapels, and cathedrals, crowned with the cross, from the days when the memory of man runneth not to the contrary; and their ruins, sleeping in glory, have drawn thousands to study them in wonder, and to say "there must have been giants in those days."

Have they organs? We have had them back to the days when "Merrie England" caught the strains that echoed from the organs of David. In this country we fought the battle for them against the holy nasal twang, and the puritanical pitch-pipe.

Have they Sunday schools? So have we—one of our clergy, Thomas Stock, originating them in 1780, and calling in Robert Raikes, a Churchman, as his assistant.

In a word, the Anglican Church, like the Common Law, the basis of all good statutes, has all and every greatly good thing of Christendom. From her has sprung all there is of valued and enduring among all the denominations of Christians.

The difference is, we hold them by a prescriptive right, without taxing others a "Royalty." We hold them in their integrity and entirety, with each point in its true place, as each and every point of the compass, guiding the ship into the haven where it would be.

No one religious Body has, like ours, had the full circle of Christian doctrines, to fill and round, to incite and lift up the hearts and minds of their members, and to hold them to the faith and practice. Our "Old Ship Zion" sails around the world, with a chart made by the Apostles. Every traveller records it gratefully, that whether in Europe Asia, Africa, or the Isles of the Sea, if he finds one of our Churches he finds there "the faith once delivered to the saints." This faith we hold in its true place and importance, without letting any one doctrine crowd out some relative one of equal significance. We hold every great truth in its healthful roundness, not pressing it to swell out into a tumor that needs the theological knife, nor is there one truth left to shrivel up, and die out of our creed and practice.

This proves it to be the Church Universal, "the whole body fitly joined together." Into this "Holy Catholic Church" every one should come.—*Rev. J. W. Ray.*

FRANCE.

DECLINE OF ROMANISM.

ABBE BOUGAUD, Vicar-General of Orleans, France, has put forth an appeal to his Church, in which he attributes its decline to the increasing scarcity of priests and the diminution of students for the Ministry. From the reports of the Bishops of France he draws an alarming description of the terrible dearth of pastors. Seminaries and Schools of Philosophy, which a few years ago were filled and supported, have now so few students that, together with the thinning out of the ranks of the Clergy by disease and death, the condition is such as to awaken not only present anxiety, but "great fears for the future." He has upon his table more than thirty pastoral letters recently published, and "they are only a wail." Many of them are cries of distress at the many vacant Parishes, the many Churches and Chapels without Incumbents; in the rural districts populations of from one to two thousand souls without a Priest to minister to them and no means of obtaining one.

The Archbishop of Sens writes that the number of students in the Superior Seminary is reduced from 130 to 15. The Archbishop of Rheims wrote that since the war of 1870 the number of students in the Superior Seminary is reduced from 100 to 55, and in the small Seminary from 230 to 150.

The Bishop of Verdun writes that the decrease of students there is from 150 to 30. One Bishop, speaking of the increasing number of Parishes without Priests, says:—"The future alarms us. We do not see how it will be possible to fill the vacancies."

The Abbe asserts that: "There are three thousand communes at this moment in France that have neither Church nor Chapel nor any regular worship, and which cannot have any." He states, from official reports, that in 1877 there were 2,568 Parishes without priests—that is, 1,500,000 Christians needing a pastor and not able to obtain one.

Moreover, he describes the state of the existing clergy as "strange and sad." They live in poverty and neglect. According to the Abbe's statistics, the average income of the Priests is only about 900 francs (less than \$200), and they live in a state of poverty bordering upon misery. A few Priests in the larger Parishes do sometimes receive 1,200 francs (\$240), but even this is only a pittance.

He writes, too, with grief and anxiety, of the growing neglect of public worship and of attendance upon Mass. In many Parishes, he tells us, the men never go to Church and but few women. One Bishop, on arriving at his Diocese, ascertained that only 37,000 of the 400,000 in his charge had made their Easter Communion. A city Curate, whose Parish numbered 17,000, reported that only 3,000 made their Easter Communion.

These are remarkable confessions, and prove the failure of Romanism in France.

POSITION AND WORK OF THE LAITY IN THE CHURCH.

The position of the laity may be said to be one of essential importance in the Church. It was with the laity that the Church began. They, as consisting of the body of the faithful, make up the Church. The institution of a clergy and its continuance is for the better ordering and more efficient working of that body of laity, not at all for the subordination or obscuring of the essential position of the laity. The work of the laity, as naturally following from such a position, must include the highest and loftiest features which belong to the work of the Church in the world. Those features always relate to the spiritual work of influencing men's souls by teaching and developing the power of the truth by spiritual thought and action. It cannot be right, therefore, to give those things to the clergy and to commit to the laity only the care of material interests. The Church's mode of worship and form of constitution give the laity a very high place of influence in its public affairs. And any limitation of their practical work is against her spirit and tendency, as embodied in the history of her foundation in this country. It was meant to be and ought to be a layman's Church, and not a clergyman's Church, and the true phrase should be, "let the clergy hold up the hands of the laity." The more the laity are cultivated to partake in the highest work of the Church, the better will it be for the clergy's position and work. They will have the stimulus of contact with men who are able to judge of all that is put before them. They will still have the advantage of special training, and will use it as experts and not as exclusive monopolists. The Church's order will protect the interests of the clergy, but their work will be helped by new agencies, which must spring from the thought and activity of the laity.

DIOCESE OF NOVA SCOTIA.

THE Secretary of the Board of Home Missions of the Diocese of Nova Scotia would remind Clergy and Laity that \$3,500 a year has been lost to the Diocese by the reduction in the S. P. G. Grant, and that as the grants to some parishes have been withdrawn *altogether* special efforts should be made to place the Board in possession of funds to make good the loss in part, in some extreme cases especially. The amount of the reduction, it will be seen, almost equals the whole amount of the Board's income, and a large increase in the contributions for the present year is therefore absolutely necessary.

PERSONAL.—The Rev. D. C. Moore having accepted a temporary Chaplaincy at Spezia, Italy, requests that letters, etc., may be addressed to him there at the Hotel Crocè di Malta.

DIOCESE OF FREDERICTON.

THE CHRISTMAS STORY.—A *Service of Sacred Song*—Describing in a simple and reverent manner the Birth and Boyhood of Our Blessed Lord, is now in type, and may be had, without the music (if immediately ordered), at the following cheap rates: Sample Copy, 10 cts.; Twelve Copies, \$1.00; Fifty Copies, \$3.00; One Hundred Copies, \$5.00. Orders should be sent *at once* to the Reverend Theodore E. Dowling, Carleton, Saint John, N. B.

DEANERY OF ST. ANDREW'S.—A meeting of this Deanery was held in the Parish of St. George on Tuesday and Wednesday, October 31st and November 1st. The services commenced with Evensong in the church in Pennfield. After prayers stirring addresses were made by the clergy. The Rev. H. H. Neales appealed for contributions to the Church Society. The Rev. J. W. Millidge addressed the congregation on the subject of objective worship, and the Rev. J. Rushton on subjective worship. There was an interested and attentive congregation present, and the service was very hearty throughout. On All Saints' Day Holy Communion was celebrated in St. George at 8 a. m. The meeting of the Chapter followed of 10, when Hebrews ix. was read in the original and commented on. The solemn reading of the exhortation and questions in the ordinal brought the Chapter to a close. Evensong was said in the church at 7 p. m., and addresses were made by the Rev. H. H. Neales, on Systematic Almsgiving; by the Rev. A. D. Merkel, on the Church; and the Rev. J. Rushton, on the Services of Matins and Evensong. The very great improvement in the change of sittings for pews, the removal of the gallery and proper seating of the choir at the east end of the church was commented upon by the brethren, and doubtless the parishioners realize more than ever the beauty of holiness in a properly arranged church.

CLERICAL CONFERENCE—(Continued.)

Canon Maynard said, "I believe in the Holy Catholic Church." Have we taught our children to believe in it, and that they would be breaking the fellowship of the Holy Catholic Church if they left the Church of England and joined the Roman Catholics or any sect? Are they so taught that they can answer the arguments or resist the enticements of those who would draw them away from their own Church? It needed a great deal of definite teaching to prevent people from gliding imperceptibly into the popular idea that it does not much matter what a man belongs to if he is religious, or even what he believes, if his life is moral. The whole truth of Christ, the whole doctrine of the Church, must be faithfully and diligently taught.

The Metropolitan said, he would ask the Country clergy especially if they did not find that the one point, the great difficulty, was to convince the people that the Church and the Bible taught the *same thing*. There was great difficulty about keeping up the interest of children in teaching the Catechism *continually*. It could only be done by ample illustrations from our Lord's life step by step, as the holy seasons of the Church's year bring them before us.

Canon Brigstocke said, to get teachers duly qualified we must have Bible classes for women and for men. Then the teaching can be made as definite as you like. His own plan (and he found it worked admirably,) was to have three or four questions written down each week, and answered in writing by all who chose for the succeeding week. Afterwards he read aloud the *best answers*, pointed out any misapprehensions, and explained fully. Thus he kept up a constant interest, and found out who were best qualified to teach. He would have not only the Catechism taught, but the Bible as interpreted by the Church; connecting e. g. the renunciation of the world, the flesh and the devil with the narrative of our Lord's temptation, and so training the children spiritually out of the word of God.

The Rev. G. Goodridge Roberts said he had had more than 30 years experience in Sunday school teaching, and knew the difficulties both in town and country. The primary trouble always was to get enough thoroughly qualified teachers, full of faith, having their hearts in the work, attached to their Church, understanding her principles, loving children, and able to interest and instruct them. Such must be gradually trained, and the supply kept up, by Bible classes and teachers' meetings. The clergyman should always take as large a share as possible in the Sunday teaching, and at the very least should occasionally Catechise briefly the whole school. The principles on which the teaching should be conducted had been already well set forth by former speeches. If the children are taught from Bible, Prayer Book and Catechism to realize their privileges as baptized children of God, and their responsibilities for grace received; if they are taught that having been placed in a state of salvation, that is of being saved, they must abide in it, and walk worthy of it, as loving followers of the Lord Jesus Christ, passing meekly along the Church's quiet ways, through Confirmation and Holy Communion, under the guiding care of the indwelling Holy Spirit, few of them will wander far from the heavenward path.

The Conference then adjourned to meet on Wednesday morning at 10 o'clock.

A special service was held at 8 p. m. at Trinity Church. More than 40 of the clergy attended in their surplices, and entered the Church singing a processional Hymn. The service was very hearty, a beautiful Anthem was well sung, and an able sermon was preached by the Rev. John Ambrose. A recessional Hymn closed the service.

WEDNESDAY MORNING.

About 55 clergymen were present. A paper on "Women's Work," by the Rev. Dr. Kingdon, was read by the Secretary, as the Bishop-Coadjutor was not yet well enough to attend.

Canon Ketchum moved that the Metropolitan be requested to convey to the Bishop-Coadjutor the hearty thanks of this Conference for his most valuable paper, and its earnest sympathy with him in his sickness. Carried unanimously.

Rev. J. Ambrose hoped that the paper would be printed in full.

The Metropolitan explained the difficulties under which the Bishop had laboured in preparing it, and said it was a labour of love. He gave his experience of a visit to a sisterhood in England for the reclaiming of fallen women, by which at least one-third of those brought under its influence were permanently rescued from the ways of sin. Work of this kind can only be done by system and organization. The suggestion that such work should be begun in this Province ought to be well weighed. A street of this very city is said to be given up to sins of immorality, and even elderly men and married men help to maintain this evil state of things. Our Lord Himself stretched out His holy hands to rescue a fallen woman. Ought not we, His followers, to do something, if possible, to save them. The need of organization in all women's work is imperative. A clergyman's wife, no doubt, may do much good, and none had more reason than himself to recognize the inestimable value of a good clergyman's wife. But more is needed than she can do alone and without systematized help.

The Rev. W. E. Gelling's paper on "Missionary Work an Essential to Parish Work" was read by the Secretary in the absence of Mr. Gelling.

The Rev. Theophilus Richey said that the last

subject brought forward two prominent ideas, first, *women*, second, *missions*. Christianity has been the great elevator of women, and has enlisted their highest zeal and devotion from the beginning. When our Lord was upon earth women were His most faithful followers. The Acts of the Apostles reveal full proof of their fidelity and earnestness. And the experience of this 19th century does not contradict the history of the past. There is still in women abundance of energy and will to work for God. We see it everywhere. Even in the most remote country parishes, who so ready to help—who such willing workers—as the women? All efforts of the Church must necessarily be, in

(Continued on page 10).

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—The members of the Cathedral choir have just presented the organist, E. A. Bishop, Esq., with a handsome astracan fur coat. Mr. Bishop found the present waiting for him at his house when he returned home from service on Thanksgiving Day, and accompanied with a complimentary letter. We congratulate the worthy organist of the Cathedral upon the flattering relations which exist between himself and the members of the choir.

STONEHAM.—Rev. G. V. Housman, Rector of Quebec, visited this mission as a deputation from the Diocesan Board of the Church Society. The reverend gentleman conducted Divine Service, and also presided at a meeting of the congregation held for the purpose of making arrangements for occasional services, and we understand that the result of the visit was of so satisfactory a nature that services will shortly be resumed in the church, which has now remained closed for upwards of twelve months.

SHERBROOKE.—"The Eastern Townships Colonization Society," organized at Sherbrooke some time ago, is preparing to show that it has a *raison d'être*. At a recent meeting the following permanent officers were elected: R. W. Heneker, President; E. N. Hall, Vice-President; E. C. Hale, Real Estate Agent; H. D. Lawrence, Secretary-Treasurer. Without a shadow of doubt there is abundance of room and a good opening in the border counties of this Province for a large number of European immigrants. On farms and in factories, in mines and on railways there is a growing demand for more "help." There are also good lands to be settled and lands already under cultivation which can be had at very moderate prices. All that is wanted are stout hearts and willing hands, and the Sherbrooke society, if properly and vigorously managed, might be instrumental in bringing many into the country. The one thing needful is that the advantages which this section of the country offers shall be properly laid before intending immigrants.

As already noticed, the Rev. I. H. Thomson, the successful missionary of the Diocese of Quebec, is actively engaged in holding Missions.

DIOCESE OF MONTREAL.

(From our own correspondents.)

It is said that the Rev. Fielding Sweeney, Incumbent of St. Luke's, has received a call from the church where the Rev. Mr. Stone, now of St. Martin's, officiated while in Toronto.

REV. J. D. BORTHWICK has received the appointment of Protestant Chaplain to the Insane Asylum.

LACOLLE.—The opening service and consecration of the new Anglican Church took place here on the 9th inst. The event having been looked forward to with great interest, and the weather and roads proving unexceptionally fine, a concourse of several hundred people from local and adjacent parts assembled at the appointed hour of 10 o'clock, and quietly taking their places, filled the new edifice to its utmost capacity. In the meantime his Lordship the Bishop of Montreal, the Ven. Archdeacon of Iberville and other clergymen had arrived. After robing in the vestry a procession was formed, and passing outwards into the church grounds,

entered the edifice by the main entrance. We then noticed with the Bishop the Ven. Archdeacon Evans, M. A., of St. Stephen's, Montreal; Revds. Canon DuVernet, M. A., of Chambly; J. McIlroy, M. A., of Rouses Point, N. Y.; A. A. Allen, M. A., of Clarenceville; A. Bareham, of Franklin. On entering the church the procession was met by the Rector, the Rev. R. Acton, and Churchwardens. The petition to consecrate was then read by Mr. Heman Derick, the senior Warden, and the Bishop assenting, the procession passed onwards up the centre aisle repeating the 24th Psalm antiphonally; then, opening outwards to give precedence to the Bishop, passed into their respective places within the communion rail. Then, after appropriate prayers being offered up, the Certificate of Consecration was duly signed, and that portion of the ceremony completed. The short addresses which followed, ending by a sermon from the Bishop, will not soon be forgotten. Old and dear memories of scenes and faces now gone, but associated with the venerable building just displaced by the inevitable hands of time, decay and progress, were touchingly dwelt upon; while at the same time hearts were quickened and hopes brightened as they were reminded of the time when they should no more need to worship God in temples made with hands, for then God's visible glory and fulness should be all and in all. In the evening a second service was held, when the Rector was inducted, the keys of the Church and Rectory being presented by Messrs. Braithwait and Bowman. This was succeeded by the confirmation of 8 candidates for admission into the visible Church, followed by a very powerful and practical address from the Bishop. The anthems, hymns and chants rendered by the organist, Miss Vauvliet, and an able choir, and hallowed as they were by the lapse of ages and Apostolic usage, were truly inspiring, and thus the religious services were brought to a close. After the morning service a sumptuous dinner, provided by the ladies of the congregation, was partaken of by about 300 persons. A bazaar was also opened in connection therewith, which proved very attractive and remunerative. The net amount realized being \$320. This sum was fully sufficient to meet all existing claims against the new church, and thus the active exertions of the Rector and congregation on behalf of the church for the last two years were crowned with success, not a dollar of indebtedness remaining. The total cost of the building (\$6,000) being fully provided for.

As the visitors inspected the building the expressions of astonishment and delight were universal. Perhaps a short description in closing my already too long report may not be out of place. The plans were designed by the well known skillful architect, Mr. John James, of Montreal. In making this choice the results prove it to have been a most happy one. Many visitors who were in a position to judge declared it to be one of the most complete and imposing structures of the kind in the Diocese—bold in design, simple in detail, ecclesiastical in appearance. The foundation walls are of stone, with dressed base course, and cut corners up to the roof. The walls are of brick; roof in shingles, rounded and painted in two colors; fuel cellar and furnace room. The tower forms the angle on the north-east corner in which is placed the main entrance, with helfry and vestibule. The Church will seat 250 persons, and measures 75x38, with chancel, transept, choristers' room, etc. Three aisles divide the pews—one in nave, and two side aisles. The roof is very effectively treated. Pillars supporting moulded arched ribs, terminating on small columns with moulded corbels, all stained, shellacked and varnished. There are three openings in front with centre rose window above them. Lancet windows in vestibule, vestry, etc. On each side there are six openings in pairs. The glass used is the new rolled Cathedral stained and leaded. The windows in chancel are richly ornamented and varied in design. In them a triplet memorial window has been placed by the members of the Hodgson family in memory of their late respected father.

MONTREAL.—The new assistant minister of the Cathedral is the Rev. Mr. Newham, up to the present Incumbent of the Mission at Quio, Upper

Ottawa. Mr. N. is building a fine church at Quio which he expected to see consecrated next summer. We hope he may have a successor who will see that it is finished and arranged in such order as will teach all people frequenting it that the object of Christian gatherings in the House of God is worship, and not merely preaching.

THANKSGIVING DAY.—The day appointed by the civil authorities was observed by a service in the Cathedral and one or two other places. It was by no means general. This arose simply because as a church we had anticipated the action of the government.

THE Incumbent of Abbotsford, the Rev. F. Robinson, will by this time (D.V.) have returned from his visit to Europe.

DIocese OF TORONTO.

[From our own correspondents.]

PETERBORO'.—St. John's.—All Saints' Day was the time appointed for opening this restored church, and the day was all that could be desired. The first services in connection with the auspicious occasion took place on the evening before, when the Rev. O. P. Ford preached as a preparation for Holy Communion. At 8 o'clock there was a celebration of Holy Communion, the attendance being very good. At 11 the usual Matins took place, followed by a second celebration, the Bishop of Toronto preaching a suitable sermon from Haggai i. 10., and afterwards acting as celebrant. The clergy present, numbering nearly twenty, met in the school room, and preceded by the surpliced choir, marched in procession to the church, on entering which there pealed forth a grand processional hymn. The attendance was good for a week-day, almost every seat being occupied. But at the evening service the building was uncomfortably crowded. Evensong was said by the Rev. H. C. Avant, and the sermon preached by the Rev. J. W. Burke, of Belleville, was exceedingly eloquent and appropriate. Among those present, in addition to those already mentioned, were the Ven. Archdeacon Wilson, Grafton; Rev. Mr. Greenwood, England; Rev. Dr. McNabb, Bowmanville; Rev. John Carry, B. D., Port Perry; Rev. C. H. Marsh, Keene; Rev. W. C. Bradshaw, St. Luke's; Rev. J. Farncomb, Lakefield; Rev. Dr. Smithett, Omemee; Rev. V. Clements, Peterboro'; Rev. J. W. McCleary, Norwood; Rev. P. Harding, Apsley; Rev. W. Jupp, Midland; Rev. J. W. Forster, Millbrook; Rev. J. E. Cooper, Cambray; and Rev. F. W. Squire, Gore's Landing.

The restored church looks exceedingly well, and is complete in all its appointments. The stone work has all been repaired and pointed. The chancel is an entirely new structure; the buttresses are also built *de novo*. The arched roof, consisting of panels of oiled pine divided by moulded ribbings, is also new. The side walls are finished in pointed or blocked stone-work, ending below in a narrow dado. The seats are of oiled pine with elaborately carved and ornamented oak ends, finished with columns of turned oak. The chancel walls are finished in stone and a skirting of oiled ash surrounds the base. Over the wainscoting of the altar wall is a background of ultra-marine blue, divided into square tiling by bands of dead black, overlaid by broad lines of gold. The chancel is divided from the church proper by a low cut stone balustrade that in future is to be surmounted with a rood-screen of bronze. The new stained glass windows are a very great improvement. The central one in the chancel bears a figure of St. John the Evangelist, while the side windows show representations of the font and chalice. There are also four memorial windows—one placed by the ladies of the congregation in memory of Lieut. Arthur Romeyn Beck (the Rector's son), lost in the "Atalanta" February, 1880. The organ, which was built by Warren, is a magnificent instrument. Its weight is about five tons, and its cost was \$2750. There are twenty-one stops and over 1000 pipes. It is a 2 manual and pedal organ—manual compass CC to A3, pedal compass CCC to D. The pipes are richly illuminated in blue and gold and the woodwork is of white oak handsomely carved. It

is proposed to have it worked by a hydraulic motor as soon as the waterworks now in process of erection are completed. The Rector and the congregation are certainly to be congratulated on the re-opening of their church, so completely renovated as to have all the advantages of a new building and yet the old fabric endeared by tender associations to many of its worshippers.

RECENTLY Thanksgiving Services for the abundant harvest were held in Barrie and North Essa. In the former parish an admirable sermon was preached by Rural Dean Stewart, Rector of Orillia, and in the latter by Rev. J. Fletcher, Incumbent of Cookstown. The offerings were devoted to the Mission Fund.

DIocese OF NIAGARA.

[From our own correspondents.]

CHANGES.—The translation of Rev. G. Cooke from this Diocese to Algoma will cause a number of changes, chiefly among the Missionaries. It is probable that the Rev. K. G. Caswall, now at Welland, will go to Georgetown, and other removals will take place, of which your columns shall receive due notice.

DUNDAS.—The Rector, Rev. F. L. Osler, has returned from England. He does not resume duty.

BARTONVILLE.—The first anniversary of the opening and consecration of St. Mary's Church was a gala day in this village on the 9th inst. Holy Communion was celebrated in the morning by Rev. Thos. Geoghegan, of W. Flamboro', and a sermon preached by Rev. W. R. Clark, of Ancaster. In the afternoon a parish gathering, with tea etc., was held in the house of one of the parishioners. Evensong was said, at which a large congregation was present, when a missionary address was delivered by Rev. O. J. Booth, of St. Catherine's. The offertory was in aid of the Missions of Algoma and the North-West.

THANKSGIVING DAY was very generally observed by special services in the churches of this Diocese. From what information we have we should say that the attendance was generally good. It is an encouraging feature in the revival of the Christian practice of Faith among us to observe that in very many churches there was a celebration of the Holy Communion upon Thanksgiving Day.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—Rev. Alfred Osborne: *Dear Sir*,—I have the honor to enclose herewith a copy of a Resolution passed at a special meeting of the congregation of St. Paul's Church held last evening. I am sir, your obedient servant,

ARTHUR NEWBERRY, *Vestry Clerk*.

Abstract from Minutes of a special meeting of the congregation of St. Paul's Church held on Monday evening, Nov. 13th, 1882, to take into consideration the resignation of the Rev. Alfred Osborne as Assistant Minister, and other matters in relation thereto:—

"It was moved by the Hon. Judge Hensley, seconded by F. W. Hales, Esq., and passed unanimously:

"Resolved, That Mr. Osborne's resignation be accepted. That this meeting desire in doing so to express regret at parting with one whom they regard with much affection as their Curate and Minister during seven years past. They desire also to express a wish for his success and happiness in the new sphere of labour upon which he is about to enter."

A true copy.

ARTHUR NEWBERRY, *Vestry Clerk*.

DIocese OF HURON.

[From our own Correspondent.]

THE Bishop of the Diocese has sailed for England, where he expects to spend the winter. Rev. Canon Innes, M.A., Rector of St. Paul's, London, will act as Commissary during his absence.

REV. H. D. STEELE has been appointed to the Mission of Blenheim, and Rev. Mr. Hamilton to that of Monckton.

DIOCESE OF NOVA SCOTIA.

MAITLAND.—The incumbent of this parish was very agreeably surprised on Monday evening last when, as some lady members of Trinity Church congregation were leaving the Rectory after having made a friendly visit, they presented him with the sum of \$42.00, with the request that he would accept it as something which he might find useful. This is but one of the many substantial acts of kindness which have been shown to the Rector during the past twelve years, both by individual members of the Church and by the congregation—acts to be appreciated not only for their intrinsic value, but as expressions of good-will on the part of the people towards their clergyman. It is much to be regretted that, in consequence of emigration to other parts, Trinity congregation is not so large as it was a few years ago; but it is pleasing to find that the chief supporters of the church are still here, and that their accustomed zeal and liberality in Church matters are unabated. In turning to the more rural parts of the parish we find a very interesting congregation worshipping in the Church of St. John the Baptist, Five-Mile River. This congregation is a remarkable exemplification of the truth that where a people, however poor they may be, are working constantly and earnestly for the glory of God He in return is pouring upon them spiritual blessings almost without their asking for them. Those poor but earnest people have for several years been laboring with untiring energy and under adverse circumstances to build a house in some measure worthy of Him to whom it is dedicated. They have accomplished their work on the material building, and are now being rewarded by witnessing the increasing growth of the spiritual building. The great number of adult and infant baptisms that have taken place in the church since its consecration; the large and increasing congregations that meet Sunday after Sunday, many coming who could not be induced to come before; the remarkable heartiness of the services; the number of communicants, young and old, male and female; the reverent demeanor of the worshippers, are remarkable evidences that that Divine grace which can alone make meet to dwell in the "House of God not made with hands" is growing in the hearts of the congregation. The Sunday School, under the very efficient superintendence of two of the Misses Cochran, of Maitland, has been doing an excellent work here this summer, a larger number of children than ever being under Christian instruction. A successful entertainment was held here a short time ago by the congregation, which yielded \$100.00 towards paying a small debt on the new church. May He from whom all blessings come continue His goodness to us, and to Him be all the glory. At Kennetcook and Northfield Church matters are progressing favorably. At the latter place a very successful entertainment was held about a month ago, by which \$160.00 were raised to finish the Temperance Hall, which is to be used chiefly as a place for holding Divine Service until such time as its place may be taken by the contemplated church.

HUBBARD'S COVE.—As I am quite certain you will gladly insert in the GUARDIAN any communication that may be sent you connected with the Bishop's Confirmation tour in the Western portion of his Diocese, I send a few items in connection with his visit to the Parish of Hubbard's Cove. His Lordship, accompanied by the Rev. Mr. Harris, Curate of Lunenburg, arrived at the Rectory on the 28th Oct. The following morning (Sunday) service commenced in the Parish Church at the usual hour, and although it lasted close on four hours, yet the attention of a numerous congregation seemed to be unremitting. 27 were confirmed, and 60 partook of the Lord's Supper. After the service the Bishop left for Blandford to hold Confirmations in that Parish, and on the following day returned to the Rectory here. On Tuesday, the 31st, (forenoon), service in the 9 mile district church, Rev. Mr. Brown reading the prayers, Mr. Groser the lessons. The Rector presented the candidates, 12 in number, for the Apostolic Rite of Confirmation. This brought to a close the services, which were most impressive in the Parish of Hub-

bard's Cove, wherein in all 39 were confirmed. The offertories, which were for the Algoma Mission, amounted to \$8.70. His Lordship was in the enjoyment of excellent health; the music, singing, and responding were much approved of by him, and evidently seemed pleased with his visit, having a kind word for all, and in return taking with him the prayers and good wishes of those he left behind.

By some blunder the B. H. M. Reports for the past year gives returns from this Parish *decrease* \$13.85, when it should be *increase* \$13.85 to be correct.

ST. MARGARET'S PARISH.—St. Paul's Church.—On Tuesday, 31st Oct., the Rector met the Bishop at the North Shore Church and drove his Lordship to the Rectory, French Village. The Bishop held a Confirmation at the Parish Church after Evensong on Tuesday, the 31st ult., laying hands upon 8 males and 10 females. Since the Bishop's former visit the church has been painted within and without and handsomely stencilled with conventional borders above and below, with suitable Scriptures running over the chancel arch and around chancel wall, in which the Lay Reader, Mr. W. S. H. Morris, rendered great assistance.

St. Peter's Chapel.—On the morning of "All Saints" the Bishop confirmed 7 males and 5 females, after which his Lordship celebrated the Holy Communion, when all the confirmed made their first Communion.

St. John's Chapel.—On "All Saints," at 4 p. m., the Bishop confirmed 11 males and 11 females. Total confirmed in the whole parish was 52, in equal numbers of male and female. The former curate, Rev. W. H. Groser, now rector of the flourishing Mission of New Ross, acted as organist at all the services during the Bishop's stay in this parish, much to the delight of his old friends. The Bishop in all his addresses to the people dwelt on the necessity of their making up the amount withdrawn by the S. P. G. if they would have the services of the Church continued to them for the future.

CHURCHOVER.—The Bishop and clergy left Barrington for Churchover on the morning of the 14th, and arrived at the church about 2 o'clock p. m. Evening Prayer was said to Third Collect, after which the Bishop administered the Laying On of Hands to eleven persons—five males and six females. In his address to the congregation his Lordship congratulated them on the improved appearance of their church, remarking that great care might be taken of the *exterior* of a church edifice, while at the same time there is very little Church life in a parish; but on the other hand care for the *interior* of God's House was always a sign of Church life and activity. His Lordship said he was glad to hear that they were about to add a chancel to their church, and expressed the hope that it would be completed before the time of his next visit. The people of Churchover have lately put a roof on their church of ecclesiastical design, and also made various improvements on the exterior.

LOCKEPORT.—As the Parish of Lockeport is vacant, the Rev. E. M. Welsh drove the Bishop over from Shelburne on Monday, 16th. The service was held in the Church of the Holy Cross at 7 o'clock p. m. The congregation was very large, and ten candidates presented themselves for the sacred Rite. After Evening Prayer had been said by the Curate of Shelburne His Lordship made an earnest and forcible address to the congregation. He congratulated them on the neat appearance of their beautiful church, and also on having such a large and flourishing Sunday School. He deeply regretted that they should be left, even for a short time, without the services of a clergyman, and touchingly referred to the labours and illness of their late beloved pastor, Rev. C. E. Churchward, who has been obliged to return to England on account of ill health. Only one thing was wanted to complete their church edifice, and that was an east window. He felt sure they would not be long in supplying this defect, and suggested that it

should be put up as a memorial window to some of their friends. If, said his Lordship, instead of spending so much money on useless marble people would put up a suitable memorial in God's House, how much better it would be. The Church people of Lockeport, although few in number, are active and energetic, and well deserve the praise bestowed on them by their Bishop.

DIOCESE OF ONTARIO.

(From our own correspondents.)

OTTAWA.—Thanksgiving Services.—Christ Church.—The congregation of Christ Church having already held its Thanksgiving Services, that on Thursday was not as well attended as it would otherwise have been, nor was the church decorated for the occasion. The Bishop and Rev. Messrs. B. B. Smith and T. Garrett were present. The musical part of the service was as usual well and tastefully rendered, Mr. J. W. F. Harrison presiding at the organ. The Rev. Mr. Garrett preached, taking as his text Acts xvii. 28: "In Him we live and move and have our being." The offertory was for the aid of the poor of the parish.

St. John's.—The Rev. H. Pollard officiated at Morning Service. He chose as his text Acts iv. 23, 24. In his sermon he showed how right and proper it is to hold special services for the purpose of giving public thanks to Almighty God for the blessing of a bounteous harvest, and how it is the duty of all to aid in assisting the poor.

St. Alban's.—There was both Morning and Evening Prayer in this church, the Rev. J. Bogert taking both services. The decorations were very beautiful, great care having been taken with them. The Communion table and reredos were covered with fruit and flowers, a large cornucopia was placed on each side of the entrance through the altar rails, and the chancel steps were filled with grain and vegetables. The pulpit and Litany desk were most beautifully decorated with vines and flowers; the font was also filled with flowers. The Canticles at Morning Prayer were sung to Anglican chants; the hymns were 380 and 383 (H. A. & M.) Holy Communion was administered to a large number of communicants. The evening service was choral, as usual; the Psalms were sung to Gregorian chants; the anthem by Weldon, "O praise God in His holiness," was nicely sung. Prof. Oliver King played. The collection for the aid of the poor of the parish was greatly in excess of last year; it amounted to some \$51.

The members of the congregation of St. John's Church, Fitzroy, have presented the Incumbent, the Rev. A. W. Cooke, who came to the Mission about eight years ago, with a handsome new carriage. The congregation of St. Mark's Church, Pakenham, will provide the harness, &c.

The congregation of Christ Church, Gananoque, has ordered a tablet in memorial honour of the late Rev. J. Carroll and Mrs. Carroll. It will cost \$135, and will, it is expected, be placed in position this week.

St. Luke's Church, Lyndhurst, has been formally opened for Divine Service. The congregation formerly worshipped in a school house. After Morning Prayer and a sermon, a sumptuous dinner was provided, after which addresses were delivered in a grove adjoining the church by several gentlemen. The church is a neat Gothic structure of brick, costing about \$3,000, which is all paid, with the exception of \$900.

The Rev. Henry Wilson, D. D., has returned to Kingston, after a week's absence on a missionary tour, during which he visited Amherst Island, Odessa, Fredericksburg and Adolphustown. The meetings were fairly attended and the offertories good. The farmers were busy, and were prevented attending, having to market their grain and attend to their autumn work. The meetings were of an experimental character, and proved that the winter is the better time for holding them.

Paragraphic.

Great Britain has now 10,000 Sunday School Temperance organizations, with more than 1,000,000 members.

Bishop Wilkinson (formerly Bishop of Zululand) has become curate of Canon Holland at Quebec chapel, Marylebone.

The New York Diocesan Convention will probably at its next meeting consider the election of an Assistant Bishop, and the erection of a cathedral—for which a site has been at length selected.

There are six millions of colored people in the United States. They are mostly south of the Ohio and east of the Mississippi. There has within a few years begun to spread among them a most astonishing inclination toward our Church.

On the festival of SS. Simon and Jude, the Rector of St. Paul's, Muskegon, Michigan, the Rev. W. T. Whitmarsh, admitted to his first communion Mr. W. Wilkinson, for several years a Congregational Minister, who came from England early in the present year.

According to the *Witness* (Belfast), it is rumoured in London that the Northern members of the Episcopalian Church in Ireland are anxious for the establishment of an Episcopal See in Belfast, and that overtures are to be made to the local authorities to induce them to petition the Queen to grant a charter making Belfast a city.

A writer in the *Witness* says, "No one with his eyes open can deny that a large number of Irish Presbyterians are lost to their own communion year by year; and that as a general rule this defection is to the Episcopal Church. Account for it as you will, the fact stands out with a prominence sufficiently glaring to attract attention to every serious mind.

At the September ordinations of the Church of England one hundred and twenty-six deacons and one hundred and nineteen priests were received into holy orders, one hundred and sixty-five being ordained in the southern and eighty in the northern province. Of these one hundred and sixty-four were graduates of Oxford, Cambridge, Durham, Dublin and London, seventy-three were educated at theological colleges, and eight were literates, or educated out of England.

Bishop Benjamin Bosworth Smith, Presiding Bishop of the United States, completed the fiftieth year of his consecration on October 31st, which is an occurrence absolutely without precedent. He was born in Bristol Rhode Island, 13th June, 1794. He was ordained Deacon by Bishop Griswold 17th April, 1817; and Priest in Marblehead, Massachusetts, by same Bishop, 24th June, 1818. He was consecrated Bishop in St. Paul's Church, New York, 31st October, 1832.

Above a thousand persons followed the late Bishop Merriman to his grave at Grahamstown. One who was present at his last moments writes: "The whole burden of his delirium was *pro Ecclesia Dei*. The clergy who wanted help, the schools, the native clergy, the missions, all passed in rapid succession through the poor fevered brain. At times he offered most earnest prayer that the present clouds overhanging our Church might be dispelled, or he would repeat the greater part of the

daily service, or give the final Collect and Blessing."

Dr. Pusey's successor in the Oxford Professorship of Hebrew and the annexed Canonry of Christ Church is the Rev. S. R. Driver, Fellow of New College. Mr. Driver, like his predecessor at the time of his appointment, has the advantage of youth, having taken his degree in 1870 after a distinguished University career. He has only recently been ordained. The new Professor has been doing good work as a member of the Old Testament Revision Company.

The bright side of Mission work was dwelt on by the Earl of Carnarvon at the Society for the Propagation of the Gospel meeting at Newbury. In the "Colonial Church" there is, he said, a simplicity, a straightforwardness, and an absence of many of our difficulties which perhaps brings her nearer to the true Church of Christ than many at home. What the Empire is to England the Colonial Church is, he thinks, rapidly becoming to the Church of England.

In Ceylon statistics have been compiled for the purpose of proportioning the numbers of lay representatives to be returned to the contemplated Diocesan Synod. The Anglican Church has a greater number of adherents within the island than any other Christian organization, except the Romanists. Our members worship in 107 churches or mission-rooms, where the Holy Communion is periodically celebrated, and in some sixty-eight schools, etc. The regular communicants exceed 5000, and there are 15,000 confirmed adults above the age of fifteen years. Of this body the C. M. S. is connected with 6069, and the S. P. G. with 4340.

On Wednesday the Bishop of Newcastle publicly instituted the Rev. J. T. Anderton as rector of Knaresdale. In his address, the first that he had delivered on such an occasion, his Lordship said—"You will observe the great difference there is between patronage and the spiritual part of our heritage and succession. The patron in the present day, be he clergyman or be he layman, can alone present. It is for the Bishop to accept and to institute him who is so presented to him by the patron. And why? Because the spiritual power, brethren, that is exercised by us, earthen vessels though we be, comes not from us, but from Almighty God Himself. It is handed down to us, we believe, in unbroken succession from those who in old days were sent here in the providence of God—from the Apostles who were sent by Jesus Christ Himself. There is our claim; there is our magnificent heritage."

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Notes of the Week.

The news from England has principally to do with the discussion of the "Closure" rules in Parliament. That it will be a long and, perhaps, brilliant struggle we may conclude from the number and character of the amendments proposed, and from the attitude of the Opposition; Lord Randolph Churchill having given notice of fifty new amendments, and Sir Stafford Northcote expressing his determination to oppose the whole thing. So far only the first of several resolutions, after being amended in a number of particulars, has been carried. On Thursday Mr. Gladstone assented, though with considerable misgiving, he said, to the amendment providing that a member may obtain leave to move adjournment during the pendency of questions provided 40 members rise and favor such motion. This is a considerable concession on the part of the Government, who originally demanded that the motion for adjournment could not be put unless leave was granted by a majority of the House.

The reticence of the Government in regard to Egyptian affairs may be largely due to the unsatisfactory and vacillating character of the native officials, with whom Lord Dufferin is now engaged in negotiating a scheme for the future management of public affairs. It is said that you cannot depend upon a single statement made by the very highest in the land, when it suits their purpose to the contrary. On Tuesday Mr. Gladstone said there were only 12,000 troops in Egypt, but the present state of things was provisional. The Government had no idea of allowing so large a force to remain there long. The next step would be to conclude a Convention relative to a temporary arrangement for the security of the country, including the charge for maintenance of the troops. The Convention fixing the time of the occupation and the payment therefor by Egypt would be modelled on that concluded with France after the battle of Waterloo. Sir Stafford Northcote protested against the reticence of the Government. He said he would on behalf of the Opposition take an early opportunity of discussing the subject of the occupation and surrender of Arabi to the Egyptian authorities.

With reference to the trial of Arabi, much damaging testimony has been elicited against him. The committee of enquiry have examined several hundred witnesses, among them Mussa el Akad and Suleiman Daoud, the latter of whom admits that he gave the order to fire Alexandria, but declares that he had received peremptory orders to do so from Arabi, who taunted him with cowardice when he hesitated. Nouri Bey has corroborated this statement.

The False Prophet has not been heard from recently, but a report was telegraphed to London that his first in command had in some way lost his life. The *News'* Cairo despatch says there is an unconfirmed report that an Egyptian regiment at Suez refuses to go to Suakin, and that there will probably be a collision with the authorities.

No new disturbances have occurred in France, but there can be no question that Nihilism is gaining ground, and that the revolutionary party is well organized and determined on mischief. The Government has information that the notorious Nihilist leader, Prince Krapotkine, who is said to be living in Haute Savoie, recently made a tour to Montceau les Mines, Lyons, and St. Etienne, in furtherance of the objects of Nihilism, and it is thought his mission was to precipitate the recent outbreaks in those places.

It was not to be expected that the manifesto of Senators Smith and O'Donoghue would pass unchallenged and unanswered by those who differed with them in politics, for while it spoke some homely truths to the Archbishop and Bishops it was written altogether from a partizan standpoint. A counter manifesto has accordingly been issued signed by several representative Irish Romanists who support the Reform Party. Cleverly designed it is quite an effective answer and will, as far as the Roman Catholics are concerned, be more than an apology for the course Romanists who support the Reform Party have adopted. What effect the

action of the Archbishop in the Marmion matter will have upon Protestants remains yet to be seen.

The recent attempt to take the life of Judge Lawson shows that lawlessness is by no means stamped out in Ireland, although, thanks to his Lordship's firmness, and prompt and successful execution of the laws entrusted to him, a very great change is already noticeable in the action and behaviour of the people generally. The operation of the Coercion Act has been withdrawn from several districts, and prisoners in other parts are being brought to justice. The murderers of the Joyce family are one by one being convicted and sentenced, and strong hopes are entertained that other murderers now at large may yet be apprehended and be made to suffer the penalty of their guilt.

If Italians and the people of other nationalities were under the impression that the Papal claims to temporal power had been relinquished they might have been undeceived by the efforts which have been so constantly put forth to make the world recognize his Holiness as "the Prisoner of the Vatican." Now, however, the object of all these efforts are apparent, the Pope having declared that he, and not the Italian King, exercises sovereignty over the people within the bounds of the Vatican. These pretensions neither the King nor his Government nor the Italian people are in any mood to submit to, and we may soon hear of some deliberate and significant action on the part of the Italian Government.

In the elections just held in the United States, Nebraska had submitted to its electors an amendment to the constitution conferring the elective franchise upon women. Notwithstanding every effort on the part of the women, who besieged the poll booths soliciting votes, the question was decided against them by an overwhelming majority. It is said that the colored voters and also the foreign-born voters were against the measure, and that the Rum interest also opposed it. It is admitted, however, that the women themselves are principally to blame for its defeat, the men becoming disgusted to find women (good and bad) "electioneering."

King Oscar of Norway and Sweden will find great difficulty in pacifying his Norwegian subjects who are striving to bring about a separation of the two countries, and to substitute for his rule a Republican form of Government.

Austria seems to be making preparations for a war with Russia. At the sitting of delegations on Friday the report of the committee on the foreign office budget was presented. The committee expressed the conviction that an Austro Russian war was sooner or later inevitable. The budget was thereupon adopted. War between these two great nations would be most terrible not only in its effects upon themselves but also because of the almost certain prospect of its bringing about a general European disturbance. We are not told what the moving causes for the threatening attitude of Austria are, and it is to be hoped that all irritations may be speedily removed.

The disallowance by the Dominion Government of the Emerson and North Western Railway Charter and the General Railway Act, enacted by the Legislature of Manitoba at its last session, has brought into prominence a question of the relative rights and powers of the Local and General Governments. While we can readily see much to be said in favor of each Province managing its own railway affairs, and preserving its independence, yet we must, on the other hand, recognize how impossible it would have been for the Dominion to have secured the formation of a company to undertake so gigantic a work as the Canadian Pacific Railway, if they were to be constantly at the mercy of the Provincial Legislature to grant charters to build small roads in all directions deriving benefit from, but in every way hostile to their great work. It must be borne in mind that the whole Dominion is a party to and responsible for the contract made with the Pacific Railway Co., and that Manitoba and the North West will principally reap the benefits from its construction. That a strong opposition

will be raised against the Dominion Government may be expected from the following extract from the *Winnipeg Sun*, the leading supporter of Sir John A. Macdonald's party in Manitoba. It says, "The Legislature will be summoned before many days, and the General Railway Act and the charters re-enacted. Mr. Norquay will then appeal to the country. He will ask the people to support him in protesting in a firm and respectful manner against the action of the Dominion Government. Manitoba is asked to surrender the most cherished of Provincial rights in order that the eastern division of the Pacific Railroad may not be rendered worthless. We say, first, that it is not just that we should be thus stripped of our autonomy; and, secondly, that if, in the interest of the Dominion, it is necessary to strip us of it, we should receive a substantial *quid pro quo*. This, we take it, is Mr. Norquay's position. It is, under the circumstances, the only sound position the people can take, unless indeed they have made up their minds to accompany Mr. Greenway on a wild crusade against the constitution." The *Free Press*, the organ of the Opposition, speaks very much stronger, sustaining Mr. Greenway in his proposed course.

The visit of the Governor-General and the Princess Louise to British Columbia has awakened an interest in that section of our common country as well as making prominent its attractions and capabilities. From all that we can gather, the Vice-Regal party have been greatly surprised at what they have heard and seen; and in a recent speech at a banquet given in his honor at Victoria Lord Lorne was able to speak from personal experience of the greatness of the country, not only in agricultural productiveness, and in mineral deposits, but also in its magnificence of scenery and the healthfulness of its climate, declaring that in this latter respect it was destined to become the Switzerland of America. The *Toronto Globe* speaking of the country says: "The more British Columbia becomes known the more extraordinary appears its wonderful resources and riches. A late despatch says the exports for the month of October amount to \$675,000, and that the total exports for the year will amount to over four millions. That such great results should be accomplished by a population less than one-half that of the city of Toronto, and that too in the face of obstacles to the development of the country, speaks volumes as to the future of the province. When the railway makes the interior accessible to the western seaboard and enables the vast mines to be operated the position of the Province must be as one of the most prosperous in the Dominion. Rich as it is in mineral and timber wealth, it has another treasure of incalculable value in its delightful climate."

The notorious Mr. Bradlaugh is again attracting the attention of Parliament. The Speaker on Thursday read a letter from him asking the House to permit him to appear at its bar to state the grounds in law on which he claims his seat for Northampton. It is to be hoped that a majority—an overwhelming majority it proved to be—will maintain the position it has reaffirmed on several occasions, and that this avowed atheist and vulgar blasphemer will not be allowed to make a mockery of a solemn and significant oath.

The State Elections recently held in New York had an interest for Canadians far beyond what is usual, owing to the fact that the question whether the Erie Canal should be made free of all tolls was being submitted to the people for their decision. The vote was largely in favor of making it free, so that henceforth the expences connected with its management will be borne by the State. This new move to increase the U.S. inland carrying trade will necessitate some action on the part of the Canadian Government, and it is stated that the Montreal Board of Trade will petition the Government to abolish the canal tolls throughout Canada, and to make Montreal a free port for shipping.

The Coroner's Jury which has been sitting on the recent sad deaths by the burning of the Poor House in Halifax have not yet completed their labours; but the evidence so far discloses a remarkable weakness in the management of the institution.

The Week.

DOMINION.

The "Sarmatian" arrived at Halifax on Monday—the first weekly steamer of the season.

Considerable excitement was caused in St. Michael's Cathedral, Toronto, on Sunday, owing to the Hon. Frank Smith putting on his hat and walking out when Archbishop Lynch ascended the pulpit.

The Legislative Council elections in P. E. Island took place last Wednesday. The main question before the electors was whether the Council should be abolished, and the people at the polls decided that it should not be.

At a meeting of the Bank of Nova Scotia shareholders on Monday resolutions were passed endorsing the project for amalgamation with the Union Bank of P. E. Island, and to apply for an Act of the Legislature to do so; also to reduce the par value of the shares from \$200 to \$100, making double the number. There was a large attendance of shareholders, and the proceedings were unanimous.

The exceptionally severe electric storm of Friday interrupted telegraphic communication both by land and cable, making it for some hours impossible to receive long messages continuously. Experienced telegraphers say it was the worst of the kind for many years. The storm extended throughout the United States and the Eastern Provinces of Canada.

Elliott's Genealogical and Chronological Chart of British History, which is advertised in another column, has received the approval of the leading educationists in Canada and the United States, and will prove very valuable not only to the young in the study of a subject which is too often considered dry and uninteresting, but to merchants and lawyers, and in the family circle, for reference. We have rarely met with a work which seems so indispensable, and that after examination we can so warmly endorse, and we hope it may meet with a large sale.

The considerable drop in Montreal bank stocks recently, is attributed to the circumstance that money is getting scarcer, owing partly to the large amounts going into the building of the Canada Pacific, the amount looked up in land in the North-West, the small export of grain, and a shrinkage in the value of grain in the country. It is pointed out, as a warning, that the bank circulation increased in the last month by nearly \$4,000,000. It stood on 30th November at \$37,940,516, to which is to be added the Dominion notes, making the total \$44,940,000.

The City Council of Montreal, after two days' violent discussion last week, voted a bonus of \$350,000 to the Canada Pacific Railway, toward building their new depot in that city. The depot is to cost \$2,000,000. Besides the money, the corporation has donated about 200,000 worth of city property, in addition to widening the streets in the vicinity of the terminus. That alone will cost thousands more. The vote was 15 to 11, and the division was taken amid great excitement. The location of the depot is in the French quarter of the city, and the scheme was carried principally by the votes of its representatives.

ENGLISH AND FOREIGN.

The various estates in the Finland Diet, except the present representatives, have petitioned the Czar to permit the introduction next session of a bill granting full liberty to the press in Finland. They refer to the loyalty and tranquility of the Finns.

Fowler, Ind., Nov. 16.—Burglars entered the residence of a farmer named Jepson, ten miles west of here, Tuesday night, and, after a terrible struggle, murdered the man, his wife and one child—the entire family. They carried away \$2,000 in gold. A posse of 100 citizens are chasing the murderers.

Madrid, Nov. 20.—The infant Princess was baptized yesterday in the presence of the members of the Court, Grandees, Spanish ministers representatives of foreign powers, and a deputation from the Senate and Chamber of Deputies, and the Empress of Austria was represented by the Queen's mother as sponsor for the child.

Both England and France have recently been visited with heavy floods. In England the agricultural sections of the country have suffered and besides the damage of property they have caused the loss of a number of lives in France. Great floods seem to have become of quite frequent occurrence in both these countries of late years, causing serious loss and damage both to lives and property, and frequently doing great injury to the crops.

The *Illustrated London News* has graphic sketches of the landing of Sir Garnet (now Lord) Wolseley at Dover from Egypt via Paris, and full accounts of the brilliant reception which he met with on his reception in England as the victorious General of the British Army. Few Generals have been able to accomplish so much with so little loss of life, and in such a brief space of time, and while Lord Wolseley had able supporters in both officers and men under him, as the leader and the one who planned the movements, the credit of the campaign justly belongs to him.

BOOK NOTICES, REVIEWS, &c.

SHORT SERMONS FOR FAMILIES AND DESTITUTE PARISHES. By Rev. John N. Norton, D. D. 13th Edition.

A few years ago when a Lay Reader applied to the present reviewer for a book of sermons, brief, instructive and arresting, to preach to a congregation of country Church-people, we were able to recommend the volume of sermons now before us, being to our mind admirably adapted for the purpose. That our estimate of their value was not too great, we had ample proof both from the Lay Reader himself, who declared that he had been deeply impressed and benefitted by their reading, and from the congregation, who told the writer that they had in Mr. — (the Lay Reader) "a beautiful and arousing preacher, whose sermons just seemed to suit them exactly and made the Church so plain to them." We can, therefore, warmly recommend these sermons (fifty-two in number) to Clergy and Lay Readers. Thos. Whittaker, New York. McGregor & Knight, Halifax. Price \$2.

LITTELL'S LIVING AGE. The numbers of the *Living Age* for the

weeks ending Nov. 4th and 11th have the following valuable contents: The Expansion of England in the Eighteenth Century. *Macmillan*; Comets, by RICHARD A. PROCTOR, *Contemporary Review*; Personal Reminiscences of General Scobeleff, *Fortnightly*; A Glimpse of Mexico, *Nineteenth Century*; The Puritan Element in Longfellow, *British Quarterly*; American Novels, *London Times*; Miss Edgeworth, *Cornhill*; English, its Ancestors, its Progeny, *Fraser*; Mr. Morley's Valedictory, *Fortnightly*; Shakespeare on Death, *Spectator*; Patriotic Poetry, *Macmillan*; Ovid, an Apologia, *Temple Bar*; with instalments of "The Ladies Lindores," the conclusion of "Robin," by MRS. PARR, poetry and miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *Living Age* for a year, both post paid. Littell & Co., Boston, are the publishers.

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Baptisms.

MORRISON—At Bayfield, Twenty-third Sunday after Trinity (12th Nov.) Ernest Ivan Fixott, son of John A. and Amelia Morrison, St. Peter's, C. B.

Marriages.

WALLACE—MEATING.—On the 9th inst., in Saint Mark's Church, Saint George, N. B., by the Reverend Ronald E. Smith, Rector, Howard D. Wallace to Ida A. Meating, all of Saint George.

Deaths.

BRODIE.—On the 11th inst., after a long and painful illness, in the 24th year of her age, Mary, beloved wife of James Brodie and daughter of George and Catherine Payne, leaving a husband and one child to mourn the loss of a kind and affectionate wife and mother.

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

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

LAURA A. FINSON.

September, 1882.

DEPOSITORY S. P. C. K.

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The Associate Editor can be found daily between 9 a.m. and 12, at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

OUR SUBSCRIBERS, NEW AND OLD, WILL PLEASE BEAR IN MIND WHEN REMITTING THAT THE PRICE OF THE CHURCH GUARDIAN IS NOW ONE DOLLAR AND A HALF A YEAR, IN ADVANCE.

AN INCOMPLETE EDUCATION.

It is gratifying to know that the best minds among the religious bodies of the United States are speaking out very plainly against the Common School System of that country, of which ours is a copy. It shows, first, that the Church has all along been right, our quondam opponents being our judges; and, secondly, that the deliberate judgment of many of the promoters of the present school system who have carefully watched its results are now strongly against it. And how can it be otherwise? Can the development of the intellectual faculties be substituted for the proper training of the whole man—mind, heart, and soul? Can a man do his duty to God and his fellow-man, when he is trained to consider morals and religion of secondary moment, and not at all necessary for the every day duties of life? The education of the present day, we have no hesitation in saying, judged by its results, is singularly defective in forming character. It makes men intellectual—sharp, shrewd, clever—but sadly wanting in truthfulness, in business integrity, in honesty and uprightness of purpose, in religious principle. We know there seems a difficulty just how to provide so that the various religious bodies shall be all fairly dealt with, but we feel sure whenever it comes to be regarded as a matter of grave moment, the difficulty will be surmounted. Any desire for separate schools used to be looked upon as Romish, and unhappily the Church allowed herself to be silent upon the subject when she should have stemmed the popular opposition and steadily maintained her ground, and continued her efforts to secure what she felt was so needful for the public welfare. Had she done so long ere this she would have had the support of a very great and growing party in every Christian body in the land. The Romanists virtually have separate schools now; why should not the Church of England, Presbyterians, Methodists and Baptists have them likewise? Why should Romanists receive State aid to do what Churchmen and Protestants are forbidden to do? We yet hope to see the change made, and to know that our children are being taught to recognize the daily claims upon them of the Christian religion. Meanwhile, it becomes all the more important that

the several Christian bodies should use every means to make the Colleges under their control more and more efficient. That others feel decidedly of our opinion we are thankful to say we have abundant evidence. Only a little while ago, at a great Methodist Convention held in the United States, this question was discussed, and many of their most able men spoke out very forcibly in condemnation of the present school system and in advocacy of Denominational Colleges; among others Bishop Wiley, whose remarks are quite as applicable to Canada as to the United States, and we commend them to the consideration of the Church people of the Dominion.

He said: From the earliest periods of history education and religion have been married. At the present day we are trying the experiment of divorce. All the education of the world has come from the church. All our educational institutions had their origin in the church. All higher education comes from the church. Our state institutions are divorced from religion, and everywhere we find what may be called unreligious schools. It is claimed that we must have no Methodism in the public schools because Romanism is not admitted and the Jewish faith kept out. Consequently we are building what are known as "unsectarian" schools and colleges, and a synonymous term would be "unchristian." The Bible and religion is kept out, and light literature admitted; not only admitted, but taught to the students. They teach no ungodliness, perhaps, but they certainly teach no godliness, and it is impossible to make a godly, religious man out of a student who has no religion in his education. Christian thoughts are carefully guarded from the schools of the day, and instead of religious teaching other branches of literature are introduced. The mind is being educated; not the heart or the soul, only the mind. The land is filled with mentally educated men; brilliant in intellect, but with no religious element in their education. Our children should be educated upon all sides of their nature so that they may be perfect men. The speaker knew where a school board had even gone so far as to throw aside a text book on geology because it contained a reference to God. Our schools have become secular, with every vestige of religion banished therefrom. The State must do, perhaps, just what it is doing. It may be impracticable, may be impossible for the State to foster one religion to the exclusion of others. It may be true that if the State is to foster Protestantism, it must also foster Romanism and Judaism. But the people can do more. Unless we give the whole matter of education attention the higher education and all must be given into unchristian hands. It is the duty of the church of every denomination to provide schools for the furthering of Christian education. The different denominations cannot unite on one style of school, but you can establish a Methodist school and do good work in your way. You say, here we have public schools and the high school, but there is none of the Christian thoughts in those schools that are needed. There is no religion in those schools. You must rise up and make institutions of religious learning. The church must either deliver all the education over to the State to the exclusion of religious training and education, or it must maintain its own schools and colleges; denominational schools and colleges. You are to be taxed by the State for the support of these undenominational colleges, but you can give for the support of your own schools and colleges.

PROPOSED PRESENTATION TO THE METROPOLITAN OF RUPERT'S LAND.

MR. J. G. FORBES, of Winnipeg, of well-known reputation as a portrait painter, who has been honoured with commissions from Lord Dufferin, Sir John Macdonald and others, has now in hand a full length portrait of the Lord Bishop of Rupert's Land. The canvas is 8 feet 3 inches by 5 feet. Mr. W. Leggo, Master in Chancery, has taken the initiative in the matter, and the portrait will be a gift to his Lordship from the laity of the Church. It is understood that the frame, which will be a most elaborate piece of carved work, will be presented by the clergy. This is a graceful tribute to the first Metropolitan of Rupert's Land, whose Episcopate has been spent amid the most stirring scenes and wonderful progress, and whose important services in Missionary work and in laying the foundations of the Educational system of the Province are thoroughly appreciated in Manitoba. The painter has taken the figure standing.

Dr. Machray is a graduate of the University of Aberdeen, and also of Sidney Sussex College, Cambridge, of which he is still a Fellow. He was ordained Deacon in 1855 and Priest in 1856 by the Bishop of Ely. In 1858 he became Dean of his College; was University Examiner in 1860, and Ramsden University Preacher in 1865. He was for some years Rector of Madingby, near Cambridge, and in 1865 was consecrated second Bishop of Rupert's Land. His Lordship is now 52 years of age, of commanding physical presence, being about six feet four inches in height; and we trust he may long live to fill the high position in the Ecclesiastical and Educational life of Manitoba which he adorns by his scholarship. The portrait when presented will be a fitting tribute of respect to one whom all who know delight to honour.

MISCELLANEA.

That "Thanksgiving Day" should be well and generally observed is very desirable. On the whole, its observance among us is not unsatisfactory. Owing to the circumstances of our country it is very difficult for our civil rulers in their public capacity to take any direct action in religious matters; and so, when they make a public acknowledgment of the mercies of Almighty God, and request the people (each sect in its own way) to return solemn thanks for these mercies, they do all they can do, and the "Churches" ought not to be backward in doing their part. If we cannot escape the saddening thought how much better it would be if the voice of thanksgiving came from a people united in worship as in civil government, we may at least comfort ourselves by remembering that what we can do is better than nothing; that perhaps we are more united inwardly in faith than we are outwardly in deed, and that even that measure of united worship which comes from worshipping on one day, the One God, for one purpose, is not to be despised.

But it certainly affords food for reflection (and that of no pleasant kind) to see that while Thanksgiving Day is so generally observed by our own Church, All Saints' Day is in our own Church so generally neglected. There are weighty reasons for the observance of the former—there are far weightier ones for the observance of the latter. The voice which calls us to observe Thanksgiving Day is one which justly claims our respect; but that which calls us to observe All Saints' Day is the

voice of our own Church, speaking the mind not of herself alone, but of the greater portion of Christendom—a voice far older and more authoritative than the voices of our highly respectable Dominion and Local Governments. On Thanksgiving Day we are pleased and encouraged to think that we are uniting in worship with a large proportion of the not very large population of our country; on All Saints' Day we unite with a very great multitude literally of "all nations and kindreds and people and tongues," who throughout all Christendom, celebrating a festival day in honour of all the Saints, rejoice and give thanks to the Son of God. On Thanksgiving Day we rightly give thanks to God for temporal gifts; still they are but temporal gifts which perish with the using. On All Saints' Day we thank Him for gifts which abide for evermore; for His own great harvest garnered in year by year—not one year's harvest taking the place of the last year's, which has been consumed, but each year's being added to all that went before; His stores never decreasing, no part perishing, but increasing year by year. How many churches were there closed on All Saints' Day and open on Thanksgiving Day? Surely here we may apply the words, "This ought ye to have done and not to leave the other undone." Have the clergy done their duty in explaining the meaning of All Saints' Day to the people?

They are having a curiously mixed quarrel in Ontario. A little while ago the *Toronto Globe* announced that the Minister of Education had awakened to the fact that Marmion was a poem of too immoral a nature to be safely put into the hands of the innocent youths and maidens of the High Schools of Ontario. As the *Globe* is one of the leading papers of Canada, and as Canada is now coming to be pretty well known in the world, it is hardly an exaggeration to say that this announcement caused great mirth wherever the English language is spoken and Scott's works are read. However, it soon appeared that this was not at all the real reason, but that Archbishop Lynch, of Toronto, felt that the recital of the fate of Constance might wound the over-sensitive feelings of his co-religionists, and, a general election being near, had brought pressure to bear upon the Provincial administration. This, of course, was too good a chance to be lost. The *Toronto Mail* at once begins vehemently to admire Marmion, and to call upon the electors in the sacred names of religious freedom, political manhood, and literary culture, to put its friends in power. The Archbishop falls foul of the *Mail* editor, and proves that even in the pulpit an angry Archbishop can be neither "pitiful" nor "courteous." The *Mail* editor is not backward with the "Reply Churlish," and in one of his latest issues makes desperate attempts to be funny, but only succeeds in being coarse. All along the line the newspapers take up the controversy, echoing after their kind the sounds of the big gun at Toronto, until as far East as Halifax we find a Marmionite and Anti-Marmionite press. It is most edifying to see how the papers on one side are so scrupulously sensitive about hurting in the slightest degree the feelings of the Roman Catholics, and on the other side are so sturdily resolute that no ecclesiastical influences shall be brought to bear upon politics. But when one remembers the antecedents of both, one cannot help recalling the saying of shrewd old James I—"I' faith when I heard Steenie discourse of chastity and Baby Charles of truth I almost died of laughing."

The protest addressed by Messrs. Smith and O'Donohoe, the two Roman Catholic members of the Dominion Cabinet, to the Archbishops and Bishops of Ontario, is a dignified and statesmanlike document. Perhaps it is somewhat weakened by the strong plea for their party that it contains, but on the whole it tells the Bishops some plain, straightforward truths which they would do well to lay to heart. If we may judge from the bye-elections just over, the people of Ontario are not much concerned about the squabble, and look upon the indignation manifested as men staging for political effect. But the Archbishop and Mr. Mowatt are playing a dangerous, though a bold, game. Protestantism is strong in Ontario, and if really aroused and alarmed, it will fare ill with those that have provoked it.

OCTIS.

Nov. 6th.

FIVE SUNDAYS AND THEIR LESSON.

- 1.—At New Ross, as far from sea as we can get in Nova Scotia, in the gem of a church, preaching to the descendants of gallant soldiers of the war of 1812.
- 2.—At Albion Mines and New Glasgow, by the Gulf of St. Lawrence, ministering to my own dear flock.
- 3.—In Halifax preaching in the Bishop's Chapel and the Cathedral, on the Atlantic shore.
- 4.—In mid ocean, without even a surplice, holding on to a stanchion to prevent "genusflections," saying Morning Prayer and Litany and calling on the "Eternal Father."
- 5.—At early celebration and Harvest Festival in St. Augustine's, Queen's Gate, and amid all the glories of "the Abbey" for Evening Prayer, while the "Horse Guards" are being welcomed from Egypt, the land from which God safely brought his people of old.

THE LESSON.

The Church is one, on sea, on land, in either Hemisphere, in a simple Nova Scotia settlement or in the surging crowds of the metropolis of the world; the Prayers are one; the Faith is one, as our Protecting God is ONE. D. C. M.

A London Letter.

[From a special Correspondent.]

I lately saw old Bow Church—the last Church in Middlesex, by Stratford le Bow Bridge; it looks as if it wanted a great deal doing to it; the mullions of the windows are eaten away with age and weather. It stands in a sort of "flat-iron" shaped site, and at the point is a statue of "Gladstone" facing the Court end of the town, and turning his back on the Church. It was erected by a "match-maker" at the time of Robt. Lowe's failure to tax matches; but Mr. Bryant has not yet got the "title" he is said to have expected as a reward. Stepney Church is, under Mr. Kitto's rectorate, kept in better order than formerly. This is the Parish Church of all who have no other, especially of those born at sea. Last time I was in it, 26 years ago to-day, was to perform a wedding; to-day to seek a grave. By the same token I stood by Dean Collett's tomb, which is within the sanctuary rails of this Church.

St. Bennet's, near Bancroft's Hospital, of red brick, has been built with the proceeds of St. Bennet's in the city, which was sold.

That marvellously useful and prosperous corporation "The Trinity Brethren" have much improved their Chapel in the "Trinity ground," Mile End, of which Mr. Pool is chaplain. Originally the residents had to ascend a long flight of stone steps, while under the Chapel were two dwellings. These last have been destroyed, and the floor of the Chapel brought down so that "the sick, the lame, and the lazy" can now enter without trouble. It was said to me the other day, "If England were destroyed, except her lighthouses, these alone would prove her greatness." Thanks to the Corporation whose motto is "Trinitas in unitate." The Duke of Edinburgh is master thereof.

St. Augustine's, Queen's Gate, is one of Butter-

field's boldest attempts. Some do not like the exterior, but the strikingly bold gurgoyles, which offend them, please me, and the interior is a marvel of beauty and costliness. The site prevents any side windows, but West and East and in the clerestory there are lights of great beauty. The Mosaic work and marbles of the East end, pulpit and font (near the door) are costly and magnificent, but the seats are of stained pine; all the glory to God—to us simple accommodation!

I went to St. Paul's Cathedral on the 21st Sunday after Trinity. The dome was filled with *common rush bottomed chairs*; but of the magnificence of the building (now the screen is gone and the organ divided, and of the beauty of the service, what pen may write the truth! The service here is to be "understood of the people," but oh! so sweet! (The Abbey, although having lovely voices, did not seem to be kept up as well as in the days of Trench Wordsworth, Thynne, &c. We sang No. xiii. of the hymns I send you.) The congregation under the dome of St. Paul's was largely increased by the "Tower Hamlets Engineers," who were on "Church parade" there. A capital sermon was preached by Rev. H. Rowsell on Shadrach, Meshach and Abednego, meaning "do right and fear not." Having half an hour to spare, I stepped into St. Martin's, Ludgate, which was re-opened that day after *cleaning*. Good sermon. All sang "Onward, Christian Soldiers;" but the pews overtopped the Lord's Table, and were half empty; when they were cleaning they might surely have renovated also.

On All Saints' evening I hope to attend a service of music at St. Augustine's, Queen's Gate, of which I enclose a programme. Mr. Lissant is said to be the superior of Turle as an organist, and I know him to be a gentleman of many qualifications for his office, and many in Canada know his tunes in Mr. Chopin's hymns and carols.

On Sunday evening I was at St. Cyprian's Marylebone—a private house—adapted in a marvellously effective manner for its Divine Service. Mr. Gutch (a former curate of All Saints', Margaret St.) did the whole service. He is one of the best of men, and has surrounded his "home-made" church with no end of useful "Homes" and other organizations. His sermon on Prov. i. 40, &c., was one of the most searching I ever heard. For regular attendance, I should enjoy to worship in this little temple rather than in any of the grander churches. All the "Friendly Societies" of this Parish (Kensington) paraded with bands, banners and regalia to the old Church in behalf of the Dispensary. It was somewhat odd on Sunday afternoon to hear the "bands play" and see the flags fly, but I doubt not the small boys with "money boxes" gathered quite a good sum from the crowd and the houses. D. C. M.

THE MONTREAL CATHEDRAL.

(To the Editor of the Church Guardian.)

SIR,—There is not much to say in reply to "R." He charges me with "uncharitableness," "wicked designs," "base slanders." Now I conceive "slander" to be the utterance or circulation of a false report calculated to injure the party "slandered." I have simply stated a *fact*—whether it be injurious or otherwise to the individual in question he himself can best determine—and that fact is this: that there is a small congregation of Plymouth Brethren in my parish, the leaders of which are diligently circulating the pamphlet "A Break in the Ocean Cable"; and also, I may now add, another little treatise by the same author entitled, "Life in a Look."

On the other hand, "R." says "G.J.L." is one of those heterodox clergymen, *if I mistake not*, who holds and teaches that dangerous doctrine known as Conditional Immortality, popularly termed Annihilationism." Let me say that "R." *does* "mistake" most egregiously. I do not hold or teach, nor have I ever held or taught, the doctrine of "Annihilationism" or Conditional Immortality. My statement can be amply substantiated; "R.'s" cannot. Who is it utters "base slanders"? As to doctrines being "dangerous," I cannot conceive of any doctrine being more "dangerous" than those contained in the pamphlets above alluded to.

G. J. L.

THE SYNOD OF HURON AND MR. WRIGHT.

[To the Editor of the Church Guardian.]

DEAR SIR,—Your contributor "Outis" has criticised the "Canon on Discipline," recently passed by the Diocesan Synod of Huron, as recorded in the CHURCH GUARDIAN of October 18th. Permit me to continue from the point where he leaves off. Quoting from your report, we find that a certain clergyman, the Rev. J. T. Wright, "persistently obstructed" the passage of the Canon in question. "Persistent obstruction" sounds bad, but perhaps Mr. Wright considered that he was only offering necessary, if firm, opposition to clauses oppressive and liable to be gravely misunderstood. He seems to have stood alone—the Athanasius of the Synod. So much the more need for persistency in his opposition. Substitute the words "firm opposition" for "persistent obstruction," and let the Huron clergy be glad that one man was found honest enough to say what he thought, and thoughtful enough to do his persistent best against a Canon which will place every Huron parson, hand and foot, mind and body, at the mercy of Bishops present and Bishops to come.

Look at the clause which Mr. Wright persistently obstructed, you members of the Synod, clerical and lay, now that you are returned from the excitement of debate, and the pleasure of passing Canons, to the quiet retreat and sounder judgment of rectory and home, to ask yourselves whether it might not have been better if Mr. Wright had been Messrs. Wright & Co., an extensive firm carrying on extensive business of firm opposition to this Clause III of your Canon on Discipline?

"Outis" has discussed the clause itself. Let us pass on to the way in which it seems to have been carried at the Synod:

"Mr. Wright drew attention to the fact that there was not a quorum of the laity present."

Now we are quite aware that a hard and fast line is not always drawn, nor can be, on these occasions, when, from various reasons, an exact quorum is not obtainable; but there is business and business, a time for relaxing a rule and a time for strictly enforcing it. Such a time and such business as this of the Huron Synod would seem to have demanded the careful judgment and vote of every member, and not merely of the legally-required quorum of voters necessary by Synodical law for the passing of any motion. The persistent obstructor was, therefore, right in judgment as in name, when he caused the house to be counted at such a grave crisis. But what was the result of the count?

"On a count being made, the laity was found to lack 30 of the required number 58."

Most excellently worded, Mr. Reporter! A neat way of expressing the fact that rather more than half the requisite number of laymen were absent! Considerably more than half of the whole number of the Synod! What shall we say of such parliamentary practice as this, amongst the Reverend Patres Conscripti of the Diocese of Huron? As for the lay fathers they are to be congratulated on having it in their power to boast that only a small proportion of them assisted at the process of buckling on this new clerical harness, wherein kicking-strap and blinker, curb and bit, are fashioned so carefully, that no clerical wearer can henceforth kick or bite, or indeed see or think, save at the discretion of his driver.

But the Bishop rises superior to all such petty details—

"His Lordship regretted this extremely."

"This"! What? That the Synod had been acting illegally and was on the high road to illegality continued? No, an it please you, but that Mr. Wright had drawn attention to the fact—

"He heartily sympathized with those who had spent their time and money in coming to the meeting and had it wasted this way."

Quite so, my lord! In future let the Special Committee which has to draw up another delib-er-able Canon of Discipline just spare the Synod all such useless expenditure by meeting your Lordship and a few well-selected friends and judicious voters, and passing laws and canons for the Diocese without troubling quorums or Synods or Laity, or an observant public inside or outside the Diocese of Huron.

"His Lordship hoped that the reverend gentleman would make it the subject of earnest prayer and endeavor in future to avoid interrupting or delaying the business of the Synod."

And what shall Mr. Wright do now? Go home and pray that he may sit foolishly silent whilst his common sense and desire for the good of his Diocese prompt him to oppose a measure contrary to both? or that he may no longer be oppressed with the gift of elementary arithmetical knowledge, but henceforth believe 28 to mean 30 more? or that he may be delivered from all Synods—at any rate in the Diocese of Huron? or that the Bishop thereof may learn to exercise his presidential functions without resorting to language which, had it been used by the Moderator of a dissenting assembly instead of a Bishop of the Catholic Church, would probably have been thought by the Right Reverend Prelate himself to savour largely of absurdity and cant?

After this pious finish to the discussion, and while poor Mr. Wright went to his prayers, the rest of the Synod seem to have dispersed quorum hunting. As to his Lordship, he doubtless retired to his study, and carefully investigated Clause III to see whether it might not be brought to bear, forthwith, upon the persistent obstructor of Clerical Discipline Acts. At 7.30 p. m., the hunt seems to have been so far successful that twenty trump laymen were brought in from 5 o'clock teas, or such other dissipations as may have tempted them away from the synodical benches. Still there was no quorum.

"His Lordship . . . was sorry to say that they still lacked ten laymen to make up the proper number. He would be very sorry to say anything offensive to the most fastidious person, but he deeply regretted that any one wearing the livery of the servants of Christ had been the means of putting the Synod to this great inconvenience."

Without laying claim to be "the most fastidious person" alluded to, we confess to a feeling of offence at the term employed by the Bishop of Huron to designate clergymen in general, and the Rev. Mr. Wright in particular. As livery is a badge of servitude, and the priest of God's Church is minister to, and therefore servant of, God's people, the term may be literally correct; but, used as his Lordship used it, in wrath and anger against a particular clergyman, it has an offensive sound, and suggests that he who wears this livery—by which his Lordship surely meant the sacerdotal vestments—must likewise be the humble and submissive servant of the Synod and its Bishop; and that the sin of putting the Synod to the "great inconvenience" of acting honestly according to its Constitution was a special sin, because the liveried offender was so liveried. In other words, that it would not have been so bad if Mr. Wright had been a layman. The lay brethren must have felt grateful to his Lordship as he drew this distinction between the "servants of Christ" and their own unliveried selves.

We know nothing of Mr. Wright. We accept the Report in the CHURCH GUARDIAN as accurate and complete, for want of any other. We write simply in the interests of the Church generally, which cannot benefit by such undignified and unjust behaviour as stands recorded in the Report we have criticised, any more than any diocese can benefit by such a Canon on Discipline as the Diocese of Huron has inflicted on its clergy. And if we have seemed to jest, there is a deep sorrow underlying our jesting—a sorrow which can be best expressed in a word of advice, which we venture to offer to the Bishop and Synod in question, viz, that next time they meet, it be with strictly closed doors, for the Church's sake, and for their own.

I am, dear sir, yours truly,

OUTIS SECUNDUS.

(Continued from page 2.)

some sense, of a Missionary character. The tide of influence that goes forth from the great centres of Christendom must be helping or retarding the progress of Christianity in the world. How many a missionary is hindered in his work by the character and conduct of his fellow countrymen. The heathen draw natural and inevitable inferences from the character of those nominal Christians who come among them. It is necessary therefore to the success of Missionary effort that we should seek to purify the centres of Christianity, and elevate

the masses. The great influence of women ought to be employed for this in the most effective manner possible. The refined and cultivated must condescend, and help upwards their sisters of a lower class. He could not add to what the Bishop-Coadjutor had said as to organized women's work. In this age of utility, surely it is an acknowledged fact that the sick should be nursed, that the young should be taught, by those duly qualified and trained. This cannot be attained without organization and rules, more strict or less strict according to circumstances. By proper organization all women may find an opening for whatever work for Christ they are capable of doing well, in accordance with their own natural aptitudes and inclinations. In the United States there was at first a strong prejudice against sisterhoods, but after experience of their working, the decision of the Church was unanimously in their favour. He would deprecate the idea that he considered the mothers as occupying a lower sphere of usefulness in the Church. None were so deserving of honour as devout and faithful mothers. None could so effectually mould the character of the Church's children. Look at the mother of Samuel, of Timothy, of St. Augustine. Every Christian mother might co-operate with missionary effort by encouraging the children's missionary boxes, teaching their little ones to tithe their pence, and to make free-will offerings of the fruits of their self-denial. To help would be multiplied in thousands of families all over the land. He gave his experience as a boy in Halifax, when he was a Methodist, and collected from everybody on the principle that everybody ought to be a Methodist. Now we of the English Church have the right to make this claim on her behalf.

The Rev. T. Neales said he had the honour to represent a Parish as to which his Lordship, in long past years, used to shrug his shoulders when its name came up, and say, "Ah! Woodstock again!" Perhaps he does so now. He would speak a little about his own Parish. There was a tradition there of a time when a concert was held in the church for some church purpose, and a platform for the singers and performers on bass viols and other instruments was erected over the top of the Communion Table. When he himself entered on his work he might probably have been called a ritualist, his ritualism consisting in the change of vestments demanded by his preaching in the black gown. In Japan, after the exclusion or destruction of the Christians, when the door had been shut inexorably against Christian missions, the Japanese, to shew their hatred of the Gospel, appointed a day on which annually to trample on the Cross, the symbol of Christ's religion. He believed that almost as bitter a prejudice had once existed against the Cross in Woodstock; but thank God it had almost entirely passed away. He spoke of the increase of Church members in his Parish. He told also of that bitter and terrible night, nearly a year ago, when, before six o'clock in the morning, the raging fire had swept clean away the old church in which they had worshipped so many years, the new church, on which a large amount of money, time and labour had been expended, and their Sunday School house, as well as his own home. Now they had regained nearly all that they had lost, and he desired to express his thanks for much brotherly sympathy and help, especially from the Rector of Trinity Church, who had himself passed through a similar trial. He spoke of the necessity of helping home and foreign missions in order to strengthen our own parishes. At our ordination we were pledged to seek the dispersed sheep of Christ's flock, and warned of the judgment which would follow our neglect. To be evangelical we must be also evangelistic, for we must not narrow the meaning of broad words like this. If we would defend ourselves we must be aggressive. He spoke of the wonderful liberality of the large Parish of All Saints, Clifton, England, where, out of an offertory of \$30,000 a year, there were 27,000 small coins. From this one Parish comes a third part of all that is given to the S. P. G. in the whole Diocese of Gloucester and Bristol. He spoke also of the liberality of the late Rev. Father Lowder's Parish to the cause of missions. He taught his people to give with prayer.

TWO EPITAPHS.

["Memento mori." "Gedenke zu Leben."]

"Think of Death!" the gravestones say, —
"Peace to Life's mad striving!"
But the churchyard daisies—"Nay,
Think of Living."

"Think of Life!" the sunbeams say,
O'er the dial flying;
But the slanting shadows—"Nay,
Think of Dying!"

"Think of Death!" the night-birds say,
On the storm-blast driving;
But the building swallows—"Nay,
Think of Living!"

"Think of Life!" the broad winds say,
Through the old trees sighing;
But the whirling leaf-dance—"Nay,
Think of Dying!"

"Think of Death!" the sad bells say,
Fateful record giving;
Clash the merry Yule-peal—"Nay,
Think of Living!"

Dying, Living, glad or loth,
On God's Rood relying;
Pray He fit us all for both,—
Living, Dying!

—Charles W. Stubbs.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

Before Percy could make any answer a heavy hand descended on his shoulder, and a rich voice, with the slightest touch of brogue in it, exclaimed: "You're a fine fellow, Barrington! Here am I for the last half hour hunting for you. Have you forgotten your engagement to the Vizards? How do Carruthers?" John nodded carelessly, and with a farewell word or two to Percy, strode off, leaving the new comer to pass his arm within young Barrington's and lead him away in the opposite direction. A handsome giant was Sir Michael Stanton, good natured, self-indulgent, reckless and hot-tempered as a typical Irishman. He was the last man whom John Carruthers would have selected as a constant companion for Percy. But such, nevertheless, he was. They had entered college about the same time, whereas John was their senior by a couple of years. The young Baronet had taken a violent fancy to Percy, and the latter had been attracted to him, though in a less degree. There were certain points of resemblance between them, but the character of the one seemed an exaggeration of the other. Sir Michael or, as he was familiarly called by his associates, "Mike," was the possessor of a large income which he lavishly expended, adding greatly thereby to his popularity amongst a certain set of his fellow students, of whom he was the leader. His position secured him the entrée into the "best society" of the county, and Percy, as being his chosen friend, as well as on his own merits, was everywhere made welcome. This evening the two young men were engaged to dine at a country house some three miles out of Oxford: Sir Michael had been to Percy's rooms in quest of him, and not finding him there, had turned into the Lime-walk where he had so unceremoniously interrupted John Carruthers. Somehow John's last words were still ringing in Percy's ears, as his friend hurried him along. "Noblesse oblige, old fellow; the son of Hugh Barrington ought to aim high." "That fellow Carruthers looked as if he was laying down the law to you," said Sir Michael, and he has made you as solemn as a Methodist preacher or an old Jackdaw. Come, I think you might express some little sense of my good-nature in looking you up, when you deserved that I should drive over to the Vizards alone." "Very good of you, Mike," said Percy, half absently, "but do you know, I think I shall let you go alone after all;

you can easily make some excuse for me; and I—well I really must keep some evenings for work." But Sir Michael expressed such righteous indignation at the bad treatment which he was receiving and the impossibility of explaining things to the satisfaction of the "Vizards," that Percy yielded, as indeed his friend fully expected he would.

The drive behind Sir Michael's quick and mettlesome "Spanker," of whom his owner was both proud and fond, speedily brought Percy to what his friend called "a better frame of mind," and the flattering welcome which he received from the Vizard family, which included some very charming daughters, made him agree that it would have been both discourteous and absurd to have let his companion come alone.

"If I were not the most unselfish fellow alive," observed Sir Michael as they sped back to Oxford along the moonlit road that night, "I shouldn't take you with me to these places to cut me out."

"All very fine," laughed Percy; "you know that I am only welcomed as the shadow of your very substantial substance. Poor Percy Barrington would not stand much chance beside Sir Michael Stanton of Castle Stanton, Sandy Mount, Herons Lake, and all the rest of it."

"Yes, and you think that the same Sir Michael would be nowhere if the two men were judged on their merits. Ah, you're a conceited dog, Mr. Percy Barrington, though you seem so mighty modest"; and the Baronet, feeling somewhat injured, gave Spanker a touch with the whip, which he resented by dashing along at a speed which was not far from being dangerous and which it took all his master's nerve and strength to control.

It will be seen that John Carruthers and Percy Barrington did not belong to the same set. The former, while far from being straitlaced, and enjoying to the full many of the pleasures of his fellow-students, he stood in the first rank as regards athletic sports, had no tendency towards dissipation of any kind. There were two ruling motives in his life which made him steer wide of the rocks on which so many young men at our Universities make shipwreck—the one was his deeply rooted love for Sybil Barrington, the other and higher a sense of his duty to God and his responsibility as a member of Christ's Church. Added to this was a righteous pride in the honourable stock from which he sprung and upon which it was his firm resolve to bring no discredit.

Sybil's father had been right in his estimate of John Carruthers, and Mrs. Barrington had instinctively felt that in him Percy would have not only a devoted friend but one whose influence over her son must be for good. There was no need or the words she had spoken to John when the young men had parted from her after her husband's death "be more than ever Percy's friend!" spoken not with any doubt of Percy, but in her passionate fondness for her son. John Carruthers desired beyond anything to be indeed Percy's friend. He was bound to him by every tie of endearing association—had they not been almost brothers from their earliest youth? And was he not Sybil's brother? That alone, had there existed no other bond between them, would have made Percy Barrington occupy in John's regard a place apart from all other men. The warm affection with which he regarded him did not however blind him to the imperfections of his friend's character, while it was the very fact of a certain anxiety being so frequently mingled with his thoughts of him which gave a peculiar tenderness, on John Carruthers' part, to the relation between them. Since the unlooked for death of the rector of Longmoor other and graver thoughts had frequently arisen in the young man's mind in connection with Percy; he was to succeed his father; he was to occupy a place which had been for a quarter of a century filled by one of a most blameless and nobly devoted life. Was Percy qualifying himself for the life before him?

John was neither a pedant nor a puritan; he entertained no exaggerated notions of the life which those devoting themselves to the ministry of the church should lead. He had hitherto formed no higher ideal of the life of a servant of Christ than that of Hugh Barrington—that was his standard however, and he shrank from the

thought that the son of him whom he held in such loving reverence should fall below it. "Noblesse oblige," he had said to Percy at the very moment when the influences which were leading him away from that ideal had obtruded themselves in the person of Sir Michael Stanton.

It was impossible that John should act the part of mentor to Percy. The younger man would have resented such an attempt as an interference which the closest intimacy did not justify, besides exposing him to what collegians, for the most part, hold in unspeakable dread, the sneers of his companions. On the other hand Percy had been guilty of no act which could fairly have subjected him to censure. Had he not been the son of Hugh Barrington and the brother of Sybil, John felt constrained to own to himself that he would have seen nothing amiss in him. He was not more fond of pleasure, less devoted to study than scores of other young men who would doubtless turn out good men and true in their several places in life, and yet, John would sum up his reflections, things were not as they should be with Percy.

(To be continued.)

THOUGHTS FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

XXV.

"Gather up the fragments that remain."

These words, contained in the last Gospel for the Church's Year, come to us with an added solemnity. The Gospel, Sunday after Sunday, has told us of the words and works of Christ—glorious and wondrous works and words done and spoken for us, that we might be of those who believe to the saving of the soul. Lesson by lesson has been taught us, but it has rested with ourselves whether we have learned them. God will not force us to become His. The invitation is sounded in our ears; the way is shown us so plainly that there can be no mistake, but we must choose for ourselves whether or not we follow it. No less, but rather more, solemn than the close of the secular year is the ending of the Year of the Church, for it has been a year of direct, unwearied, unfailing teaching of the things of God. Christ has been held up to us, the story of His Life on earth has been recited in our ears, His warnings constantly repeated, His promises proclaimed, His love shown forth, and He Himself offered to our acceptance, whether we have accepted or rejected Him! And now the year is at its close. It may be that nevermore for us the Church will complete her round of sacred services and sacred teaching; it may be but a little while longer that we shall hear the faithful voice of Christ's Witness in the world utter her message. Let us then GATHER UP THE FRAGMENTS THAT REMAIN—the fragments of our dispersed energies and good intentions, (if indeed we be conscious of a wasted past) and make a faithful use of what remains to us.

The Creator of the Universe, who, at His will, could infinitely increase the little store of food, making it more than suffice a MULTITUDE, yet commanded his disciples to gather up the fragments that remained that nothing might be lost. Is it not certain then that we, created in His Image, the children of His Love, must be so precious in His sight that He would not have one life wasted among the countless millions of men. He willeth not that any should perish, but would have us gather up the fragments even of our misspent lives and use them for His service.

The Church's New Year lies before us, beginning with its note of awful warning, to which may we listen with wholesome fear, resolved that nevermore shall it be uttered to us in vain.

ENDEAVOR to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will.—Thomas a Kempis.

AN ILLUSTRATION.

I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then, after a little space, follows another; and then at short intervals another. As soon as the first man finds water, almost before he stoops down to drink, he shouts in a loud voice—"Come!"

The next, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!"

So in this verse of Scripture, the Spirit and the bride say, first to all, "Come"—and then let him that heareth say—"Come"—and whosoever is ablest let him take of the water of life freely.

REST A DUTY.

Rest is as sacred a duty as work. The best resters are the best workers. To be wisely idle requires as true a wisdom as to be wisely busy. The old Puritan notion that every moment must be profitably employed was all wrong; rather let us say doing nothing is sometimes the most profitable employment. God has appointed vacations. He has written His law in nature. The summer fallow repeats every season the text, "Come ye yourselves apart and rest awhile." The sleeping trees repeat every winter the same exhortation. Nature is so joyously active in spring because she has had a long vacation. The old fairy story of the *Dornroschen*, the Sleeping Beauty, is repeated every year in pantomime. The maiden falls asleep when winter weaves the spell about her; she awakens when the spring's sun discovers her and kisses her into wakefulness and life again. You cannot have your spring without your winter, your morning without your night, your joyous, abounding activity without your quiet, peaceful rest-hours.

SUNDAY SCHOOL LESSONS.

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

THE BAPTISMAL SERVICES.

19. Besides the work of the Holy Ghost in individual persons, how does God effect man's salvation? St. John xv. 1-7.

20. Shew that those who have true personal religion must acknowledge the necessity of Church membership.

21. How are people made members of God's Church? 1 Cor. xii. 13; Gal. iii. 27; Eph. v. 25, 26.

22. What three distinct blessings are given in Holy Baptism? Acts xxii. 16; ii. 38, 39; St. Mark xvi. 16.

23. Does this remission of sin imply the destruction of sin in the individual? Rom. vi. 11, 12; 1 Cor. xii. 13 taken with iii. 3.

24. Shew that the blessings above mentioned are given *in—not before*—Holy Baptism. Acts xxii. 16; 1 Pet. iii. 21.

25. How are the baptized, even the unfaithful amongst them, addressed in the New Testament? Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1.

26. What effect should these things which are said of the baptized as a body have upon them individually? Rom. vi. 4-12; 1 Cor. vi. 19, 20.

27. Does the regenerate state of the baptized involve either their continued goodness or their final salvation? Gal. iii. 26, 27, compared with v. 15-26; Eph. iv. 25, 28, 31; v. 3, 4, 18.

28. When the baptized fall into sin is it because they had never received God's grace? 1 Cor. iii. 16, 17; 1 Thess. iv. 1-8.

29. Are unfaithful members of Christ ever called upon in the New Testament to become regenerate or born again?

30. Why not? St. John iii. 3-5.

31. To what are they exhorted? St. Jas. i. 21; iv. 8.

32. Shew that the Book of Common Prayer connects Regeneration or the New Birth (as the Scriptures do) with Holy Baptism.

33. Shew that the Prayer Book regards the baptized as members of Christ's Body.

34. Shew that it teaches that the baptized may fall from Baptismal grace.

35. Shew that it does not teach that the baptized fall into sin, because God has withheld His grace from them in Baptism.

36. In the Baptismal Services what is meant by "spiritual regeneration?"

THE DEATHBED A GREAT TESTER.

Dr. Elliott, who was well acquainted with the celebrated Col. Ethan Allen, visited him at the time when his daughter was sick and near to death. He was introduced to the library, when the Colonel read to him some of his writings, with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered and informed Col. Allen that his daughter was dying and desired to speak with him.

He immediately went to her chamber, accompanied by Dr. Elliott, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe as my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe as your mother has taught you."

THE STORM AND ITS LESSON.

An awful thunder storm was raging one evening. One flash of lightning followed another so quickly that the bed-room in which two little girls were lying was brilliantly lighted up every few seconds, and the roar of the thunder, harmless if they had but known it, had a terrible sound in the ears of the children. They hid their heads beneath the bed-clothes, trembling and afraid, or peeped out for a moment, only to shrink again below the welcome covering.

It was still early in the evening, and only the children were in bed. Passing backwards and forwards on the landing outside their door went a young housemaid who was arranging the other rooms for the night. As she moved briskly from place to place she lifted up her sweet young voice and sang a favorite hymn:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure."

"Jane, Jane," cried a little voice from the bedroom, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?"

"Afraid, Miss Annie? Oh, no," said the girl. "How can I be afraid when I know that God is here? He takes care of me, and nothing can hurt me without His will. Besides, He made the lightning and thunder and rain, and they all do a great deal of good, too, each in its way."

"Do they?" said the child, venturing her head outside the clothes and taking courage. "But the lightning kills people sometimes," she added, with a shudder.

"Yes, dear," said Jane, "but it is only as God wills. It cannot do anything but just what He sends it to do. Don't be afraid; just try to think that you *must be safe in God's keeping*. He will take care both of you and me."

Then Jane kissed the young faces and bade them notice how already the lightning did not come so frequently or the voice of the thunder sound so loudly. Her words left them comforted and with the sweet thought in their minds, "God will take care of us"; whilst the young housemaid resumed alike her work and her song:

"Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same."

It was noticed in after years that when old people showed fear during a storm these children were calm, cheerful and always ready to cheer others. Their confidence arose from the lesson of trust taught them by the young servant's words and example. They learned to say, "These are God's works. They are only fulfilling His word. Under the shadow of His wings will we rejoice."—*Child's Companion*.

"HELP ME ACROSS, PAPA."

There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands; and as they tried in vain to keep her, or even to soothe with their kind solicitude her last brief sorrows, they too experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. Oh, the awful, cruel strength of Death, the weakness, the helplessness of love! They who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! She will live!" Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze! Oh! how good God was to give her back! How we could praise and bless Him all our lives! She lifted one dainty hand—cold—almost pulseless, but better, better—we would have it so—and laid it on the rough, browned hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted up his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee white face shone in the twilight like a fair star, or a sweet woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said in her weary, flutelike voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone:

"Over the river the boatman pale
Carried another, the household pet.

She crossed on her bosom her dimpled hands
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark."

Oh, Infinite Father! When we weary and disappointed ones reach our pleading hands to Thee wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God?

THOMAS FULLER, one of the most quaint and graphic of the old English writers, strikingly defined "policy to consist in serving God in such a manner as not to offend the devil." It was he who said, "Let him who expects one class in society to prosper to the highest degree while others are in distress, try whether one side of his face can smile the other is pinched."