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The Church Guardian.

"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 1: 3.

Vol. 3.—No. 21.

THURSDAY, SEPTEMBER 1, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

It is said that annually more than a thousand Jews are converted to Christianity.

THE people on Norfolk Island have requested Bishop Selwyn to add 'Norfolk Island' to his title of 'Bishop of Melanesia.'

M. DE LESSERS has come to the conclusion that the scheme of creating a vast inland sea to the south of Tunis and Algeria is quite practicable.

THE Rector of Trinity parish, New York, has sixteen assistants. The income of the parish is understood to be \$500,000, so that it can afford to deal generously by its clergy, as it has the reputation of doing.

A MAP has been discovered at Lyons, France, by an English antiquarian, bearing the date 1514, with the name America printed on it. This is probably the earliest map that gives that name to the newly-discovered continent.

In a lecture on the Covenanters, delivered by Professor Blackie of Edinburgh, at Oban, and reported in the *Oban Times*, the Professor acknowledged that the literature of Scotland was principally in the hands of the "Episcopalians."

SINCE 1834, according to the Belfast *Witness*, the Roman Catholic population in Ireland has declined nearly two and a-half millions; Episcopalians have lost 216,394; whilst Presbyterians are 156,553 less numerous than they were 47 years ago.

A DIAMOND which has arrived in London from the Cape of Good Hope, is attracting much attention. It weighs an ounce, and is superior in water to the Kohinoor; \$750,000 has been offered for a half share in it, uncut as it is, and has been refused by the lucky owner.

THE growth of the American Church is indicated by the fact that the number of Bishops is twice as great now as it was in 1864. This increase is greater than it has been in any previous period. It is comparatively greater than the remarkable increase in the population of the country; and the number of the Clergy and of the Communicants in the Churches, is not less.

A FESTIVAL was recently given in Paris in aid of the persecuted Russian Jews. A number of distinguished personages took part in it, among them ex-Queen Isabella, of Spain, Count Beust, of Austria, and many artists, actresses, and musicians. The great composer, Gounod, led the orchestra. Much interest was manifested in the entertainment, and it realized \$18,000 for the benefit of the suffering Hebrews.

THERE are five cities in the world having each a population of over 1,000,000 inhabitants; one each in Britain, United States, Germany, France, and Austria. There are nine having more than 500,000 inhabitants—three in Great Britain, three in the United States, two in Russia, and one in Turkey. Of cities having between 200,000 and 500,000 inhabitants there are 29—six in the United States, five in great Britain, four in Germany and in Italy, three in France, two in Spain, and one in Russia, Austria, Belgium, Holland, and Portugal.

At the Wesleyan Conference, at Liverpool, attention was drawn to the overcrowded state of the ministry, there being now on the list a number of ministers for whom no circuits can be found. A resolution was carried that the Conference should receive no candidates for the ministry this year. The result of this decision is that no applications will be entertained until the next Conference, although seventy-two students have passed the district meetings, and are eligible for the pastorate. Such an important step has only been taken twice in the last forty years.

A DEPUTY writing to the *Lega della Democrazia*, says the taking of the Vatican must become a national *fête* for the Italians as the taking of the Bastille is for the French. Their triple aim must be to expunge the first article of the Constitution, abolish the law of Papal guarantees, and drive the Pope from the Vatican. The Italian colony at Marseilles have issued the programme of a newspaper, to be entitled the *Latin League*. Their alleged object is to unite France and Italy in a common love of liberty and hatred of the Vatican. There are other symptoms of a recrudescence of the hostility to the Papacy.

A NEW See is contemplated at Wagga-wagga, New South Wales; a donation towards it of £10,000 has been given by the Hon. John Campbell, M. L. C.

THE total number of negroes in the Northern States and Territories, according to the last census, 470,670, and in the old slave States, 6,097,481. That is to say, about thirteen-fourteenths of the whole number of coloured people in the Union, remain in the States where slavery prevailed till sixteen or seventeen years ago, and only one fourteenth is found in the rest of the Union.

PALESTINE is feeling the impulse of modern progress. A new city is going up on the west side of Jerusalem, outside of the gates. Along the turnpike to Jaffa runs the telegraph wire; and on the plains of Sharon stands the large "Jewish Agricultural College," surrounded by a model farm and thrifty nurseries. Bethlehem is a thriving town—largely, it is nominally Christian—and it carries on extensive manufactures in mother-of-pearl.

MR. WILLIAM H. VANDERKILT is trying to buy the land on the east side of Fifth Avenue, N. Y., between Fifty-first and Fifty-second Streets, just opposite his new mansion. The Roman Catholic Orphan Asylum occupies the ground now, and he has offered \$500,000 for the property. His intention is, if he buys it, to remove the building and lay out an extensive garden on its site. It is said that the officers of the institution are willing to sell.

AT the Wesleyan Conference at Liverpool, the Rev. H. W. Holland gave notice of a motion to the effect that the President be respectfully requested to publish the letter to young ministers on the importance of studying the writings of John Wesley. This is very good advice. A careful study of some of his sermons (that on the ministry, for instance) might do something towards bringing them to a sense of the sin of schism.

THE *Barbados Globe* states that Bishop Mitchell received a farewell address from the Moravians, with whom he has always been on friendly terms. He was also presented with valedictory address by the Church Councils of Antigua and St. Vincent. The address from the latter body speaks of his Lordship's generosity in declining any renumeration for his services, of his gift of 500/- to the Cathedral of St. George, and other acts of self-sacrifice, and rejoices that his connection with the diocese will not be finally severed until the appointment of his successor.

THE *World* says:—The very little quarrel which has broken out between the Upper Ten of the English Catholics and Cardinal Manning is not likely, I am confidentially told, to abate very quickly. Lord Brayne, who has been among the first to protest against the Catholic Metropolitan of England being taken as the representative of English Catholic politics, is himself a Liberal; but he is a Liberal of the Kenmare type. It is whispered that the Cardinal's latitudinarianism in politics has long been a grievance among the aristocratic members of his communion, who look to the Duke of Norfolk as their lay, and Cardinal Manning as their ecclesiastical, leader in matters political. The consummation for which they devoutly wish is that Bishop Vaughan, of Salford, may, when the time comes, be the successor of the Cardinal in Westminster, for Dr. Vaughan is regarded as a thorough Conservative.

FROM Montreal an Oxford B. A. writes to a contemporary:—"In our North-West territory, 3,000,000 square miles, capable of supporting 100,000,000 souls, are being rapidly occupied by an English-speaking population. Families once there, as experience shows, bid fair to increase in four-fold geometrical progression. A few pounds a year will secure numbers of clergymen to travel the length and breadth of this 'Greater Britain,' and establish a Prayer-book service, read by a layman or deaconess, within reach of Englishman's home. Every such clergyman will get 160 acres of land given him as a settler. The English Church service is read each winter's morning in every non-Roman household along many a score of miles of the Labrador coast. It will be the fault of English Churchmen (who have many a fatal sin of omission to atone for, on this continent) if it is not read every Sunday at least within reach of every prosperous yeoman who owns the British flag, from the Atlantic to the Pacific—a stretch of country as Europe, and nearly twice as fertile and well watered."

PEOPLE should not stay at home from Church on account of company. Take the company with you. The Fourth Commandment has an expression about "the stranger that is within thy gates."

It is stated that the Pope, responding to the repeated requests of the Emperor William, has permitted a Roman Catholic Priest to confirm the previous marriage according to Protestant rites between the Protestant Duke Paul of Mecklenburg and his cousin, the Princess Mary of Windischgratz, who is a Roman Catholic. The offspring are to be educated according to the desires of the parents. Thus, temporal policy overrides all things in that Church whose boast is *semper idem*.

THE NEWLY-OPENED PYRAMIDS.

Five thousand years ago there was a busy scene on the banks of the Sacred Nile, near to the holy city of Memphis. Men were hurrying to and fro with stones and building materials, and on the broad river were the great barges and floats which bore the stone hewn in the distant quarries to construct the pyramid, or last resting-place of the newly-crowned Pharaoh, Merira Pepi. By that strange mingling of present and future—that union of life and death which was ever before the ancient Egyptian, be he god-like Pharaoh or the poor peasant—the great work of life was the preparation of the abode of death. Simultaneously, as the costly fabric of the palace rose above the walls of the holy city of Mennefer, "the good-land," there rose above the tombs in the land of the departed—"the good abode" or resting-place of the king when life was o'er. Pepi, the third monarch of the sixth of Egypt's dynasties, ascended the throne of Egypt 3230 years before the Christian era; and no sooner had the decree gone forth that he was king, than there was issued also the order to begin the life-work of the erection of the royal tomb. For more than five thousand years has that tomb and pyramid withstood the ravages of time, and now the spade of the explorer has removed the cloak of sand and debris which covered its entrance, and the walls and corridors are found covered with texts, which will reveal to us the pious prayers to be offered to the gods for the spirit of the departed king. Side by side with the tomb of this monarch rose that of his son, Merera, or Horemah, and the house of death, which bore the name of the Kha-nefer, or "fair arising," has guarded more zealously the treasure committed to its keeping thousands of years ago. The spoiler had entered the house of the departed, and stripped the bodies of the jewels, and the talismanic ornaments. The sarcophagus of Pepi was empty, but that of his son still contained the body which, so many years ago, was assigned to its keeping.

FOREIGN MISSIONS.

BRITISH GUIANA.

In looking at a map of South America, the colony of British Guiana is seen at its N. E. corner, not far from the great river Orinoco. A line of sugar plantations extends along its shores. Cultivating the bright green cane-fields are seen negroes, with some Portuguese, and many Asiatic immigrants, Hindoo and Chinese. Churches, chapels, and schools stud the line of coast.

From that narrow strip of cultivation dense tropical forests stretch over many thousands of square miles, intersected by fine rivers, and broken here and there by mountains and savannah lands. This wild interior is very thinly inhabited by aboriginal tribes, who speak various languages, but are alike in their copper-coloured skins, and straight black hair.

The Arawaks, near the coast, are the only known representatives of the gentle (and once numerous) race found by Columbus in the larger West Indian Islands, and exterminated there by the Spaniards. Their neighbours, the Caribs, are the continental remnant of that fierce race which once spread terror by sea and land.

The Waraus inhabit the swamp-lands around the mouths of the Orinoco.—Acawoios, Macusis, Arecunas, and many others, dwell in the distant interior.

Under the Dutch rule, the Moravians planted a Mission amongst the Arawaks on the Berbice, in 1738. It was destroyed during the negro insurrection in 1763.

The Church of England made her first effort in 1829, at Bartica on the Essequibo. Her next Mission was at Pirara, far in the interior. From this, and from another station, the Rev. Mr. Youd was

driven by the Brazilians in 1839. With unabated zeal he then attempted a third, but died soon after, having been poisoned by an old Acawoio sorcerer.

Meanwhile the work had been commenced at Turibisi, and the first Mission of the S. P. G. had been established on the River Pomeroon. From the Arawaks and Caribs, who dwell there, its influence spread to the Waraus. We then formed a separate Mission for their benefit, at Waramuri, on the Moruca. A large mound or "kitchen-midden" of ancient days,—composed mainly of fish-shells, but containing also broken human bones, the unmistakable relics of cannibal feasts,—gives an antiquarian interest to the site of what is now the largest Mission in British Guiana.

With these three races we had, after some years' struggle, a degree of success: the opposition of their sorcerers, their differing languages, and the frequent sicknesses of the Missionaries being our chief impediments.

We come next to the Acawoios, a people much dreaded, from their system of secret murder, called "Kamikima." In this the assassin, bound by horrid vows to the vengeful spirit of that name, and undergoing all privations, follows his victim relentlessly, and slays him when off his guard. Held by their sorcerers in such dark superstitions, none of them dared listen to the Gospel of Christ.

Still their minds were unsettled by the invitations we had given them. Taking advantage of this, an impostor arose in the year 1845, who called them all to a spot in the far distant interior, promising, among other signs and wonders, that they should see God. Led by Capui (the moon), one of their chiefs, they went in such numbers that food could not be got, and so the imposture collapsed under the weight of too abundant success. It was followed by great disturbances.

Relying on a false promise of miraculous support, they had neglected their fields; and after their return were led by hunger to commit depredations on those of other tribes. This led to bloodshed and feuds, in which the Kamikima system had full scope. So daring were they that they followed a young Carib (whose father they had previously slain), and struck him down one evening within the precincts of the Pomeroon Mission. We heard their signal cries resounding through the dark forest, but our people were well armed, and they retired before morning.

After this hostile demonstration they held aloof entirely until the year 1853; when, to our great surprise, the family of Capui came to us as catechumens. They made their little village under an immense silk-cotton tree, which grows on the present site of that Mission, and lived there secluded for ten years. From that spot they then sent amongst their wild countrymen copies of the Creed, Lord's Prayer, &c., in their own tongue, which they had aided the writer in preparing.

The wild hordes, to whom they were sent, could not, of course, read a single word. But marginal illustrations, found serviceable with the other three races, had been added, and by these their savage clans were powerfully drawn—especially by that of the Crucifixion. So, in parties of from thirty to seventy souls, the Acawoios, about the year 1863, began to come to us from regions to which no white man had yet penetrated. They were followed by Arecunas and others.

Crossing the Cuyuni River, they came over the Imatina hills to the head-waters of the Waiini. There they cut down huge "mariwaiyani" (or purple-heart) trees, and converting their bark into "wood-skin" canoes, came with their families down the Waiini, and through the network of swamps and streams to our Missions.

To those who knew the dark antecedents of their nation, and the power of their superstitions, it was touching to witness, during those years, their anxious groping, as it were, after God—their long journeys to and fro—first to "see Him," and afterwards to hear the words of Christ concerning the Father in heaven.

Those who had become Christians, for three years supplied each party with food. But in the year 1866 their cassava crops were destroyed by heavy rains. They could not then feed the wild strangers, being in want themselves.

That want of food turned the stream of migration eastward, towards the Essequibo and Demerara. On them, and on all the chief streams, from the Corentyn to the Waiini, Missions are now planted. Nearly all the clergy in the colony (parochial as well as missionary) have aided their Bishop—personally, and as a labour of love—in their establishment. And we rejoice to say that no red man can now come from the distant wilds of the interior without passing one or more of those Mission chapels, and being invited to hear of the Saviour Christ.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—The corner stone of the new chancel for Christ Church was laid on Saturday 20th Aug. The day was fine, and the people and Masonic Fraternity gathered in goodly numbers—not only from the Local Lodge—but from New Glasgow, Pictou, Westville, and the Vale. The procession from Albion Lodge to the Church Yard was very well worth seeing, Grand Lodge having been formed with R. W. Bro. Lewis Johnson, P. D. G. M. as G. M. under warrant from the G. M. Mason of N. S., D. D. G. M., R. W. Bro. McGillivray as Deputy Grand Master. The other offices being filled by G. R. W. Brethren J. Green, John K. Fraser, D. C. Fraser, John McDougald (M. P.), Kenneth J. McKenzie, A. H. McKay, Joseph G. S. Hudson, David A. Dickson, &c., &c. Rev. Bro. Jno. Edgecumbe, Rector of Pictou, acted as Grand Chaplain, and after the tenth Psalm had been sung, read a lesson from Holy Scripture. Rev. and R. W. Bro. Moore then, as Rector of the Parish, used the Service of the Church as provided by the Provincial Synod of Canada, after which the Grand Master, *pro tem.*, proceeded with the Masonic ceremony, assisted by his officers. As the stone was lowered into its place—at each of the three movements—a stanza of "God Save the Queen" was sung, led by the trumpeter. The G. M. having taken the gavel from the hands of the Senior Grand Grand Deacon, struck the stone three times, and declared it "well made, well proved, truly laid, true and trusty." The Grand Officers then poured the "corn and wine and oil" upon the stone. The D. D. Grand Master next presented Past Master McQuarry to the G. M.—the Architect to the Grand Master—who handed him the plans, square, level, and plumb. The laying of the stone was then proclaimed E. W. & S. to the blare of the trumpet. R. W. Bro. D. C. Fraser, (formerly M. I. C.) then made a short, but very happy oration. He told the general audience, that though many things might to them seem unmeaning, everything there was pregnant with deep significance. Even the rough stones ready for the workman's tools taught how man might be improved by culture, in that everything in the Ritual had serious meaning. He ended by saying he was "sure the Parson would be glad of any cash they would give to the building fund." A finale which the Grand Master likened in deep importance to the "P. S. of a ladies' letter." These hints were by no means thrown away, a handsome sum being gathered by two Masonic brethren at the gate, as all retired, well pleased, we believe, with an imposing ceremony, for which thanks are due to R. W. Bro. Johnston, (himself a Vestryman of the Parish), and to all who so ably assisted him. We pray that here the true faith, the fear of God, and brotherly love may ever remain—dedicated, as the building is, to Prayer and to the Praise of our Most Holy Saviour and the whole Trinity.

HALIFAX.—A meeting of the Corresponding Committee of the Central Board of Domestic Missions for the Ecclesiastical Province of Canada, which consists of the Reysds. Dr. Hill, J. Abbott, D. C. Moore, Messrs. W. C. Silver, W. Gossip, and Dr. Cowie, was held on the 25th, in St. Paul's Library, in order to begin their work. We are informed that Rev. J. Abbott was chosen Chairman, and Rev. D. C. Moore, Secretary; and that an appeal is to be made immediately to the Churchmen of the Diocese. W. Gossip, Esq., will be the Treasurer.

APPEAL.—To the Clergy and Laity of the Diocese of Nova Scotia.—We, the undersigned, having been appointed a Corresponding Committee to the Central Board of Domestic Missions of the Ecclesiastical Province of Canada, in pursuance of our duties, desire to call your most serious attention to the state of the settlers who are pouring into the Dioceses of Algoma, Rupert's Land, Saskatchewan and other parts of our great North-Western territories. From authentic statements relative to their circumstances, both temporal and spiritual, it is manifest that they need assistance in organizing and maintaining the services of the Church. The Provincial Synod, at its last session, resolved to make a simultaneous and energetic effort, in all the Dioceses in connection therewith, to raise funds from which to aid the emigrant members of the Church of England in the organization and support of Missions. For this purpose a Central Board was established, with Montreal as its headquarters, and Corresponding Committees were appointed in all the Dioceses to promote the work. We, therefore, earnestly request the Clergy and Laity of the Diocese to take such steps as they may, in their judgment, deem best for obtaining funds for the furtherance of this object. The circular already sent to each clergyman in the Diocese will be found to contain all necessary information.

G. W. HILL,
JOHN ABBOTT,
D. C. MOORE,
W. C. SILVER,
W. GOSSIP,
A. J. COWIE, M.D.

N. B.—Monies to be sent to Wm. Gossip, Esq., Halifax.

WINDSOR.—The Rev. Andrew Gray, of Chelsea, Mass., lectured on "Some more chapters in the

history of the Early British Church," on Tuesday evening, before a large and highly appreciative audience. The numerous charts, which are Mr. Gray's own, added largely to the interest, and to the knowledge imparted. We hope to give our readers some notes of the lecture in our next.

MUSIC AND FRENCH.—With great difficulty, the services of Madame Marie de Fénelon have been secured to teach the above subjects for the ensuing year at St. MARGARET'S HALL. This lady is a PARISIAN, and has proved herself a first-class teacher of the French Language, both conversationally and grammatically. She is also a very superior musician, having been a pupil of Signor Giorza, who is considered to be second only to Verdi in Italy. Madame de Fénelon has not only studied at the leading European Conservatories, but has taught with much success, both at Paris and Florence. All pupils at St. Margaret's Hall will have the benefit of this lady's instruction in these subjects.

THE "SCOTT ACT" IN HANTS COUNTY.—It may be desirable to remind the friends of temperance in the County of Hants that the polling, in regard to the Canada Temperance Act is appointed to take place on Thursday, the 15th September, and it is hoped that the several Temperance bodies throughout the County will make, in due time necessary arrangements by the organization of efficient Committees, so as to secure as large a vote as possible in favor of the Act. Every effort should be made to accomplish this object. In agreement with the recommendation of the County Temperance Convention, the clergymen of Windsor purpose presenting before their congregations the importance of all the friends of sobriety taking hold of this matter earnestly, and of casting their vote in favor of the Act on the day of polling, and it is probable they will take Sunday, September 4th, for this purpose. We beg to suggest to clergymen elsewhere in the County who may not have already given attention thereto, that the first Sunday in September would be a suitable time to take up this question, and that it might be advisable to stir up the minds of their people on this point on the Sunday immediately preceding the day when the vote will be taken.

JOHN MCNURRAY,
President of County Convention.
D. P. ALLISON, Secretary.

WINDSOR, Aug. 23, 1881.

DIOCESE OF FREDERICTON.

PETITODIAC.—On Wednesday and Thursday, Aug. 10th and 11th, the usual quarterly meeting of the Deanery of Kingston was held in the above mission, when the members of the Deanery received the genial hospitality of the Rev. C. Willis, Rector of the Parish, and his amiable lady. Ten of the clergy of the Deanery were present, together with Rev. H. H. Barker, the newly elected Rector of Sheddac, and Rev. R. D. Bambrick, of Charlottetown, P. E. I. The Chapter met at 11.30 a. m., the Rev. Canon Medley, Rural Dean, presiding. The 2nd Chapter of the Acts was read in the original Greek, and fully discussed both in its critical and spiritual aspects. Psalm VI was read in Hebrew. Several important subjects relating to the well being of the Church were then taking up, amongst which was a communication from the Secretary of the Board of Home Missions, informing the Deanery that as there would be a reduction in the grant of the S. P. G. for the coming year of about \$2000, the Deanery would be expected to raise its share of the deficiency. An energetic committee was appointed to visit the missions and set this matter before the people. On motion of Rev. Canon Partridge, two very important questions were raised.

The first was the affiliation of the Sunday School of this Deanery with the Sunday School Teachers' Association in St. John, and though that with the Church of England Sunday School Institute. This step will it is hoped, much increase the capacity of our Sunday School for effective work, and raise the standard of our teachers. It is expected that by next year there will be several of the teachers ready to undergo examination for certificates from the Institute. The other matter was that of better lay organization in our Parishes. It was strongly felt and expressed by the member of the Deanery that this is greatly needed; and that every communicant at least should be enrolled in a working organization which would give full scope for his Christian zeal. Committee of the Deanery were appointed, with Canon Partridge as chairman, to give effect to these resolutions. The next meeting will be held at Kingston in the third week in October, when several papers will be read on prominent subjects connected with our work, as well as critical and exegetical discussions of the Scripture subjects appointed. On Thursday afternoon the brethren separated, feeling that a most pleasant and profitable session had been held.

OAK POINT.—A correspondent of the *Telegraph*, in writing of Oak Point and its scenery, bears the following testimony to one of our most esteemed clergy:

The Church.—Oak Point Church is a neat and commodious wooden structure with a spire, standing about midway from the end of the Point to the mainland. It is well arranged inside; with sixteen single pews in the centre, and eight large square pews on each side. It will contain about 200 people, and is usually well filled. The chancel, reading desk and pulpit are all in good modern style

and the Christmas decorations, which are always tasteful, attest the zeal of those who worship there. On my many visits to Oak Point I have never failed to be impressed with the simple services in this little Church, which seem to fulfill the idea of what public worship should be, plain and sincere. The worthy Rector, Rev. D. W. Pickett, who has filled that position for more than twenty years, has never failed on any occasion that I ever heard him preach to give his hearers an admirable sermon, practical in its teaching and wholesome in its tone. It is by such workers as he who, without ostentation and without the world's acclaim, go forward in the path of duty that the great work of the Christian churches is done. The care of their flocks is in their hands from the cradle to the grave. They baptize the infant, unite those who have resolved to be joined in marriage, minister at the bedside of the sick and dying and read the solemn service of their church at the open grave. Their work is humble in the world's esteem, but it is great, and if it does not bring them either earthly honors or applause, surely they are not without their reward.

The Place of the Dead.—Close to Oak Point Church is the graveyard, the place of burial of many generations. It is a beautiful spot, with many neat monuments, and more tastefully kept than most country churchyards. The prospect on both sides is charming, and the soil is dry and sandy. Here, methinks, a man might be content to sleep after life's battles and cares were over, in the midst of one of earth's loveliest landscapes. On either shore the water laps the beach of sand, the wind sighs in the trees overhead, the woodboat's sails rattle in the breeze as she tacks to weather the point, the steamboat's paddle sound like distant thunder as they leave behind a track of foam. But all things are for the living—for the dead only rest. The once busy brain has no more work to do, the industrious hands have finished their last earthly task, the eyes are closed to all the earth's beauties and no more will well with tears. The heart's last sorrow has left it, the lips have uttered their last farewell. How great the relief to lay the burthen down which so few could endure; but for the sake of those they would leave behind. We weep over the graves of our friends and do not think how many things there are in this world that are worse than death, which, after all, is but the door to immortality through which all must pass. Not many days ago I saw a little family group weeping in this very churchyard over the graves of those who had preceded them. "How many of us," said one, "are lying here, there are more of us here than there are now living." That was indeed true, for only four were living, while five were lying beneath the earth at our feet. No doubt the same remark has been made thousands of times, and made with abundant weeping, but the dead are always the majority, and neither philosophy nor religion can sometimes reconcile us to the loss of our friends. Alas that so much beauty, virtue, manhood and courage should have gone down into the grave! But such is the common lot.

BAIE VERTE.—This Mission is now enjoying some extra services, having secured the writer, a Divinity Student of King's College, to act as Lay Reader during the vacation. The Mission, being a part of the Parish of Westmoreland, has had one service a week, except in very bad weather, when the Rector, who lives at some distance, is not able to come. Now we have two services each Sunday, a Bible Class, Sunday School and prayers, with an address on Thursday evenings. To all of these services the people give a hearty response. The Church, which is about 40 years old, has been repainted and carpeted this summer; the fence has also been repainted, and the whole presents a very neat appearance. Wanting a small library, an altar cloth and chancel carpet, we concluded to hold a festival to raise money for the above objects. The evening appointed (Thursday, 18th inst.) proving fine, there was a goodly number gathered to do justice to the beautifully arranged tables. The ladies of this Mission cannot be praised sufficiently for their skill and perseverance, although the results repaid them for all their efforts. The amount realized, clear of all expenses, was \$70, sufficient to buy the articles mentioned, as well as to start a fund to buy a bell, which is very much needed. All donations to this fund will be thankfully received by the undersigned.

H. C. WADE.

SUNDAY SCHOOL TEACHERS EXAMINATION.—Please correct report in your next issue by stating that 13 out of the 14 candidates received certificates instead of 11 as stated in issue of 28th August, I have only just received official notice, and as some of the candidates were only known by numbers their names do not appear in the Magazine. Your attention will oblige,

ARTHUR P. TIPPET,
Secretary S. S. Teachers' Association.

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

Singularly, little ever appears in the Church papers of the older Provinces in reference to Church work in this Diocese. This, I suppose, is easily accounted for. Nobody makes it his duty to convey any correspondence, and consequently your papers are compelled to be silent for lack of information. Permit me, therefore, to give you a few

items of news from time to time. Church work is advancing very favorably notwithstanding our great want of men and means. Of course we find it impossible to keep pace with the tide of emigration. New districts are constantly opening up, and new spheres for Church work which we are unable to take up. We are thankful to note any awakening of sympathy for us and interest in us on the part of Church people in the older Provinces. Some help has already reached us from Montreal, Toronto and Huron; but what are the Maritime Provinces going to do for us? At the present crisis aid is all important. Now is the time for the Church to establish itself in the new districts. We only require a start—we only require to station men, and, if they are of the proper calibre, self-support will soon be forthcoming. Just now the settlers have everything to do in making homes for themselves, but if they can only obtain timely assistance now they will, at no distant date, be in a position to help themselves. Prosperity awaits them all, and if the Church is only once planted in their midst, it will grow with their growth and prosper with their prosperity. Our Secretary of Synod, Rev. Canon Grisdale, recently made an extended tour through the West for the purpose of obtaining information as to the best centres for Church work. Everywhere he found numbers of Church people, and in every case they showed a willingness to organize, and offered to do what they could in the way of Church building and supplementing ministers' stipends. This is the history of numerous other localities. The Bishop and clergy are putting forth all the efforts in their power, "but what are they among so many?" The staff of St. John's College do an extensive work in the districts within reach. On an average the members of the staff, with the help of students of Theology, conduct about 10 services a Sunday. This is a plain and unembellished statement of the position of affairs; surely then the Maritime Provinces will come to the front and make a systematic effort to help us.

Our Indian Missions are prospering favorably. The Bishop left in July to make a visitation to the Cumberland group of Missions, but owing to the steamers failing to make connection on the Saskatchewan, he was unable to get further than Grand Rapids. He, however, inspected the Mission at that point, which is under Mr. Badger, and found it in a very encouraging condition. He confirmed nearly 40 candidates.

The Diocese sustained a very serious loss a few days ago in the death of Rev. Henry George, of Portage La Prairie, who was struck with apoplexy on Tuesday, August 2nd, and only lingered till the following Sunday. Mr. George was one of the pioneer clergymen of the North-West, having come to the country some 27 years ago as an agent of the Church Missionary Society. He was first stationed at Fort Alexander, afterwards at Devon, and later on at White Mud River. On the death of the late Archdeacon Cockran (whose daughter he married), he took the incumbency of Portage La Prairie, which he held up to the time of his death. Mr. George was a sterling Churchman, and a man much respected by all who knew him. His death is lamented throughout the length and breadth of the land where he laboured so long. He leaves behind him a widow, two sons and four daughters to mourn his loss.

MANITOBA.

OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, Aug. 16, 1881.

The anxiety that had existed for some time, respecting the probable action of the House of Lords when Mr. Gladstone's Land Bill was sent to them for approval, has at last culminated in a crisis of no mean import. When that august Chamber passed the second reading of the measure without even challenging the formal division, it was thought they would do nothing to imperil the measure, or that would bring about a conflict with the Lower House. Although it was not thought their Lordships would say "aye" to the measure *holus-bolus*, still it was expected they would make no alterations that would give serious umbrage to the framers of the Bill. And indeed, it was taken for granted, that should Mr. Gladstone make any definite and decided stand against any of their amendments, they would throw up the sponge, and let the Bill pass as its author willed it, leaving the responsibility of the future working of the measure to lie at his door. But these peaceful prognostications were very much shaken when the Lords set to work carving and "amending" Mr. Gladstone's bantling in such a way that it was evident that right hon. gentleman would not allow his offspring to go forth so mutilated and disfigured. Hence, when the Bill was returned to the Lower House by the Lords, the majority of their lordships' amendments were disagreed to. It was at this point the crucial test arrived. Would the Lords give way by allowing the obliteration of their legislative labours in so ignominious a manner? Nearly all the leading papers, of all political creeds, answered the question in the affirmative. But the action of the Lords on Friday night, when they had the Commons' handiwork returned to them, was such as to upset all peaceful surmises. Their lordships would have none of the Commons' reforming work upon their labour, and disagreed with the emasculation of their amendments, and re-amended the Bill in much the same shape as when they previously sent it to the Lower House. The crisis was

now brought about. It was well known that Mr. Gladstone would not have the amendments of their lordships, and the temper which the members of the Upper Chamber exhibited in maintaining their amendments gave little promise of surrender on their part. When it was found on Saturday morning that the Lords had determined at their previous night's sitting to insist on their amendments being maintained, and, so to speak, flung down the gauntlet to the Commons, a sensation was caused throughout the country, for it is a parallel to which we should have to seek in the stirring times of the first Reform Bill. In the City, indeed, the excitement had reached a high pitch late on Saturday night. As the proceedings in the Upper Chamber became known in the clubs, the probabilities of the case were eagerly canvassed, and the wisdom of the course taken by the peers hotly debated. All sorts of rumours were abroad—that Mr. Gladstone would resign; the ancient expedient of a "free conference" would be resorted to; there would be an immediate dissolution of Parliament, and an appeal to the country; or that Mr. Gladstone would swamp the Upper House with new peers, and so get his measure passed through that Chamber. There had been a special sitting of Parliament convened for Saturday, to finish off the Bill, but the action of the gilded Chamber upset all the arrangements, and Mr. Gladstone announced that the matter would be adjourned till Monday, when he would make known his purposes.

On the assembly of the House of Commons last night great was the excitement. Mr. Gladstone was the centre of interest and the topic of conversation. Would he maintain a firm stand and not budge an inch, heroically defying the Lords to oppose him and his measure if they dare. The more extreme men of his party were for playing high jink with the Lords, and tried to draw out Mr. Gladstone, and induce him to make a statement threatening war à outrance with the upper or "Hereditary" Chamber, as the Radicals are so fond of calling it, with great emphasis on the adjective. But Mr. Gladstone never bore himself with a more statesmanlike mien. Evidently gauging the position correctly he saw that compromise was the wiser course, and acted upon it, giving way in some things entirely to the Lords, in others toning their amendments, but not entirely wiping them out. This course met with extreme opposition at the hands of some of the extreme ones in the House, but all wise and moderate men will praise Mr. Gladstone for his wisdom in thus doing his part to avoid a conflict with the House of Lords. I mail this before the Lords again review last night's work in the Commons, which they will do to-night. But there is not much fear but that they will accept the situation, and pass the measure as it now stands without any further delay, and thus make lawful a measure that has evoked more feeling and opposition than any one preceding it. To realize the excitement produced by this political crisis, now happily approaching the vanishing point, one must have resided in London, Nothing like it has occurred for many a year. It may be said to have culminated last night within the precincts of the House, and the approaches leading thereto. It is said that Mr. Gladstone received over 100 telegrams yesterday from the provinces urging him to maintain a firm stand and promising him the undivided support of his party in a conflict with the Lords. But this is happily averted, and those persons deserve the thanks of the country who have in any way contributed to that end.

Last week, a Bill was introduced in the House of Lords, entitled the "Ecclesiastical Courts Regulation Bill." Despite the comprehensiveness of the title, the course of the debate showed the object of the measure was a very simple one, and did not at all square with its title. This was evidently the view of the framers of the measure, who have since altered it to that of the "Release of Contumacious Prisoners Bill." In a few words, the purport of the Bill is to limit the imprisonment of contumacious offenders to six months, which would have the effect of releasing the Rev. Mr. Green, of Miles Platting, on the passing of the measure, avowed this to be his main object in framing the Bill, and was supported by the Archbishop of Canterbury, who said it would be a very great misfortune if conscientious men like Mr. Green should be imprisoned, he might say for life, on account of those conscientious opinions. The difficulty, however, he saw, was how a gentleman with such opinions was to be kept out of prison after he had been released. The Lord Chancellor, whilst condemning lawless clergymen, thought six months' imprisonment ample punishment for any contempt they might be guilty of. Lord Salisbury followed in the same strain, and as a result, the Bill has practically passed. It now remains for the Commons to find time to give their assent to the measure, when this gordian knot will have been cut, and it is to be hoped that such wise counsels will prevail as to prevent a repetition of this unseemly ecclesiastical scandal, out of which none who have been connected with it will come out with clean hands.

Dr. Pusey has written a characteristic letter to the Hon. C. L. Wood, which is printed in the *Times* of yesterday. The veteran, learned and reverend gentleman descants on Mr. Green's imprisonment, and compares that rev. gentleman's case with his own. He says, that had his prosecutors been consistent, he would have been confined in gaol, and more deservedly so than Mr. Green. Dr. Pusey says he has always mixed water with the wine at the celebration, although the Prayer Book

is silent on the matter. He confesses that in his case a *prima facie* case existed for condign punishment of an unsupported offence. But in that of Mr. Green's, the case, he argues, is different, as he alleges Mr. Green has authority for all the practices for which he is punished.

The auspicious event, I, in a previous letter foretold, as being about to take place, has now been solemnized. The Duke of Argyle was joined in holy matrimony, on Saturday last, to the Hon. Mrs. Anson, widow of Col. the Hon. A. Anson, and daughter of the Bishop of St. Albans. The happy event was celebrated at Chelmsford, with the strictest privacy. The noble duke is 58 years of age, and has been a widower three years. The late duchess was supposed to have received the shock which caused her death by the burning of Inverary Castle.

Family Department.

"WATCH UNTO PRAYER."

BY A. F. W.

"Let your joints be girded about, and your lights burning : and ye yourselves like unto men who wait for their lord."

TEN virgins waiting in the darksome night.
Ten virgins, with their lamps aglow and bright,
Watching, expectant, by the door fast sealed.
"Lest suddenly" the "Bridegroom" be revealed.

Thus shows the Church her holy work—her faith,
Obedient to the word the Spirit saith.
Alas, alas, that "five" should be unwise,
"Five" only ready for the sweet surprise!

O foolish sons! In vain is watchful toil
Among the virgins found, *if without oil*;
In vain the outward form of holy ways,
Except thy lamp give alms in golden rays!

'Tis not enough to act the virgin's part—
To walk a saint *without a saintly heart*;
Kneel with devotion at the altar stair,
And, turning, quench thy lamp in week-day glare.

Nor mayst thou borrow of thy neighbor grace,
And enter thus within the holy place;
Although the wheat and tares together grow,
The golden grain discerning angels know.

Nay, thou must pray—pray oft and mightily;
Though oft at church, still "oft" where'er thou be.
Thus sanctify thy pleasure and thy toil,
And get thine own pure stream of heavenly Oil.

For other virgins pray; lest, undevout
And careless grown, and dull, their lamps go out.
And pray for souls astray in the world's night,
Without a ray to guide them to the Light.

Be steadfast, calm, and live *above earth's cares*,
Thy prayers will keep thy watch—thy watch thy prayers;
And when the bridegroom comes, when vigils cease,
Thy lamp shall light the way to perfect peace.

H Y M N

Sung at the Laying of Christ Church, Albion
Mines, Chancery Corner-Stone.

O LORD OF HOSTS, Whose glory fills
The bounds of the eternal hills,
And yet vouchsafes in Christian lands,
To dwell in temples made with hands.

Grant that all we, who here today,
Rejoicing this foundation lay,
May be in very deed Thine own,
Built on the precious Corner-Stone.

The heads that guide endow with skill,
The hands that work preserve from ill,
That we who these foundations lay
May raise the topstone in its day.

SERMON BY CANON FARRAR ON ENGLISH CHURCH HISTORY.

Canon Farrar preached at Westminster Abbey the following in a course of sermons on Disestablishment, taking as his text, Ps. cxxii. 6, 7. Having shown how much the country would lose by the disestablishment of the Church, he went on to give the following *résumé* of English Church history:

"Glance with me, for a very few minutes, at English history, and you will see at once that the English Church and the English nation are, and always have been, one. There are but four great epochs of her history:—The British, the Saxon, the Mediæval and the Protestant, and for our purpose a few words only will be enough for each.

"1. First, the British period. Even the early British inhabitants of the island were converted to Christianity. I give up the fables that Christianity was preached in England by Joseph of Arimathea, or by St. Paul. 'The light of the world shone there, and we do not know who kindled it;' but even in the second century Britain was Christian. In the Diocletian persecution she had her martyr, St. Alban; and British Bishops attended (in A. D. 347) the Council of Arles, and introduced in very early days the Gallican liturgy.

"2. Then came the Saxon period. In the Saxon invasion Christianity for a time was trampled

out. The Saxons were Pagans. The British Christians were driven into Wales. You all know how the Saxon boys in the slave-market of Rome so moved the pity of Gregory that he said they would be 'not Angles but angels if they were but Christians.' You know how King Ethelbert was converted, and St. Augustine became first Archbishop of Canterbury: how King Edwin of Deira was converted, and how St. Paulinus became first Archbishop of York. The conversion of the nation followed the conversion of their Kings. The ecclesiastical organization grew up side by side with the political. There was not so much as any hint of a contract between Church and State. The Church and State were merely the people of England, fearing God and working righteousness. And mark, that at this and all periods the Church of England was always a national and independent Church. She never was a mere branch of the Church of Rome. The British Bishops rejected Roman Supremacy; Saxon Bishops looked to Rome with respect, but not with subjection. Papal usurpation had not culminated. The Saxon Kings, whether great or small, had the undisputed appointment of the Bishops, and even ecclesiastical edicts were issued in their name with the authority of their Witan. Two things are certain. The Church of England never has been at any period, independent of the State, and never has been at any period under the dominion of usurping Rome.

"3. Then, after the Conquest, came her third or Mediæval epoch. Gregory VII, sanctioned the invasion of William of Normandy, and sent him a consecrated banner and a ring containing a hair of St. Peter. Why, Because, as Mr. Freeman says,

'England's crime in the eyes of Rome—the crime to punish which William's crusade was approved and blessed—was the independence still retained by the island Church and nation. A land where the Church and nation were but different names for the same community—a land where priests and prelates were subject to the law like other men—a land where the King and his Witan gave away the staff of the Bishop, and a land which, in the eyes of Rome, was more dangerous than a land of Jews and Saracens.'

"Accordingly, when William had the Crown, the Pope promptly demanded two things as his share and the share of Rome—Peter's pence and fealty. But Willim was not the man to be degraded into the underling of an Italian priest. He granted the money, not as a right but as a benefaction; the fealty he absolutely refused. He forbade the clergy to recognize any Pope, to receive any brief, to promulgate any censure, to put in force any punishment, without his leave and approval. The virtues of Anselm, the murder of Becket, strengthened in part the Papal pretensions; and yet, after the infamous humiliation of John before the Papal legate at Dover, the clergy headed the barons and the people when they extorted from him the Great Charter at Runnymede. The Church and the nation were one at Runnymede, and were one in repudiating Papal interference. But the Great Charter, which all Englishmen have always regarded as a glorious bulwark of freedom, was described by the lowest of the Popes as 'a low, ill-favored, and disgraceful compact.' No wonder, for it breathes the spirit of defiance to Rome. So, when Boniface VIII, forbade Edward I to conquer Scotland, Edward simply defied him, and traced back his right to Scotland to the age of the Prophet Samuel and the English clergy decided for him against the Pope.

When the clergy, led astray by Archbishop Winchelsea, began to talk of their having two heads—the Pope and the King—Edward informed them, through the King's Bench, that they had thereby outlawed themselves, and they learnt to their cost what this implied. Again, when another Pope told Edward III. to submit to his pretensions and exactions, the King's bold answer was that 'if the Emperor, and the King of France to boot, both submitted, he would fight them both together, in defence of the liberties of England.' Again and again the Pope, aided by the monks, tried to subjugate England; again and again the secular clergy were loyal to the nation, and the nation protected its Church from being degraded by either of the three powerful instruments of Papal intrigue—either by foreign canons, or by legatine authority, or by monastic disloyalty—into an appanage of Romish priests. Church and nation were alike protected by four great bulwarks of civil law. The Popes, by their hold on the monasteries, tried to get the land into their grasp. They were defeated by the Statute of Mortmain. The Popes tried to get the appointments to religious dignities. They were defeated by the Statutes of Provisors. The Popes tried to set up an exclusive ecclesiastical jurisdiction. They were defeated by various acts of prohibitions. The Popes tried to establish a right of appeals to them against legal decisions. They received their severest rebuff in the Statute of *Praemunire*, which punished with outlawry any drawing out of the country of a plea which belonged to the King's court. Well might the Pope call it 'that execrable statute,' and a hideous encroachment; yet Archbishop after Archbishop declined to get it repealed. Henry V. suppressed foreign abbeys and imprisoned a Papal Nuncio. Even Queen Mary refused Péto an entrance into her kingdom, when the Pope sent him to supersede Cardinal Pole, and told the Pope that she was bound by her coronation oath to protect the rights to her crown and kingdom. Through those long centuries the Church of England was national;

and the Church of England was independent of all foreign control.

"4. Then, lastly, came the Reformation. It is convenient for Romanists to sneer at it; to talk as though 'Gospel light first shone from Boleyn's eyes'; to say that it was only determined by the lusts and caprices of Henry VIII; to speak with contempt of the Marian martyrs. It is a strange and painful sign of the time that there are now English clergymen who do the same. But history refuses to return their own echo to these violent voices. The Reformation in England, like all human events, great or small, religious or secular, was mixed up with many sins and weaknesses; but through them all we see God's will at work. Of all preposterous scoffs the most foolish is that which asks 'where our religion was before Luther.' The simple answer is that it is where it has always been—on the pages of the Gospels and in the creeds of Christendom. A golden censer does not cease to be a golden because it is cleansed from its dust and purged of its alloy; nor does a Church cease to be a Church, by sweeping away the dene and darkening accumulations of ignorance and error. There was in England a twofold Reformation—political in the reign of Henry VIII, religious in the reign of Edward VI. Neither of these was one act, but many acts, obeying a great stream of tendency. Neither was new in principle. When, in 1533, Parliament declared, 'The Crown of England is imperial, and the nation is a complete body within itself, with a full power to give justice in all cases, spiritual as well as temporal,' it did but reaffirm statutes as old as the Plantagenets, the Normans, nay, even the Saxon King.

"So far was the condition of Church and nation from being reversed by the Act of Supremacy that it left 'the same Bishops, the same courts, the same churches, the same Sacraments, the same Liturgy, the same recognized union between Church and State.' And how childish is the notion that a boy like Edward VI. could alter the religion of England. The influences of the Reformation in Germany had breathed upon England as the dawn breathes upon the darkness, and the spring wind breathes upon the frost. Germany was paying back, in the influence of Luther, what she had first gained from the influence of Wycliffe. Had there been no reformers in England before the Reformation? Had not Wycliffe in the fourteenth century, as distinctly as if he had lived in the sixteenth, abjured the Pope's supremacy, and declared it to be the duty of the clergy to pay taxes to the State? Had not Richard Grosseteste, the great Bishop of Lincoln, in the thirteenth century flatly refused the demand of Innocent IV. to induct his nephew, a *spere* Italian child, into a canonry of Lincoln? Had not the English Bishops at the council of Constance signalized themselves by their stern abhorrence of Pope John XIII?

And as for Church and State, the Reformation did but continue their conjoint and blended action. It neither introduced Erastianism nor sanctioned priesthood. The epitome of the Reformation in England is simply this—That the nation repudiated more distinctly than before a false scheme of ecclesiastical unity; and in so doing repudiated also the false accretions to religious doctrine."

INCONSISTENCY OF CHURCHMEN.

Strange it is, that Church parents will strengthen in the cause of papacy in the land. Is it asked how? We reply by sending their children to Romanish schools to be educated. Is it that they value education more and pure undefiled religion less, that they will patronize institutions where, though the *ostensible* object be attention to the former, a powerful, secret, indirect influence is put forth to increase the devotees to a most corrupted form of Christianity,—a form, too, built for the most part upon "the traditions" of men, and utterly variant in many things in letter and spirit, with the plain directions of the Founder of our faith!

Or is it that there are no seminaries of learning in our land under the direction of Churchmen and women, where our children can receive as good an education as they can elsewhere? This cannot be admitted. Churchmen must not believe it. Let them not be cajoled by the vaunting declaration that there are no good schools in our country save those that are under the management of the opposers of Church principles. Let them inquire of Churchmen. Let them not suppose that because a Romanist seminary "has acquired a reputation," there are none others equally good conducted by Churchmen, anywhere to be found. Let them take warning from the facts, and they are not few, which are frequently elicited, in reference to the religious, or rather sectarian influence that is brought to bear upon the young and susceptible mind of the former, and not lend themselves to build up, in this country, what is manifestly becoming weaker in the country of its first erection—a popedom, in other words, an ecclesiastical establishment that would bring under its control the very government of the country, and allow us only such a conscience as would uncomplainingly respond to the degrees of the Roman Church, a college of cardinals, the mandate of a sovereign pontiff.—*Old Church Porch.*

WHAT does being baptized into Christ's Death mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then, and Burial is to Christ, that Baptism hath been to us. And if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life.—*S. Chrysostom.*

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UNIVERSITY CONSOLIDATION.

It is to be regretted that the promoters of University Consolidation have not felt it to be their duty to give the public something more than a glowing statement of the supposed advantages likely to accrue from such a consummation. What the people require to know, and what they have a right to know, is not so much the advantages but the feasibility of the proposed scheme. How it is to be brought about, and how it is to be carried out, has not yet, after all these months of agitation, been even hinted at by the Association. Of course we have had, over and over again many times, a great deal said about a central university, embracing 20 or 30 professors, and teaching a number of additional important branches of study, with many hundreds of students, and that sort of thing; all of which sounds well, and is a most attractive presentation of the subject. But how is it going to be done? Let us have, gentlemen of the Association, at your earliest convenience, "a short statement," putting in practical shape exactly what you propose shall be done in order to carry your scheme into effect. While in the main a recent pamphlet of the Association, under the title "A short statement of the advantages of University Consolidation," etc., expresses sentiments which can be readily endorsed by any one, it contains a very complete answer to a plausible fallacy which the friends of Consolidation have been putting forth, misleading (of course unintentionally) the public, and to the injury of the efforts now being made by the governing body of King's College to obtain an endowment for their present and future necessities.

It is taken for granted that the present Endowments of the existing Colleges would be available for the Central University; or, as one of the most enthusiastic leaders of the movement put it at the Halifax meeting, "Dalhousie, with its six or seven professors, King's, with five or six, and Mount Allison and Acadia, with four or five each, would make twenty or thirty professors for the new University to start with." But, on the other hand, we are assured in the pamphlet so recently put forth by the Association (Clause 19) that "Consolidation of our Colleges would improve the theological education of the Province, by relieving the Churches of the burthen of providing literary and philosophical training, and enabling them to devote all their energy to the support and improvement of their Divinity Schools. In more quiet times one or two professors may have been sufficient to prepare the clergyman for his work; now, however, when one who has the cure of souls must be ready to meet the attacks of numberless assailants, it is of vast consequence that the Churches should give the training schools of the clergy the utmost possible strength." Very good; we have no particular fault to find with all this. But has it never occurred to these gentlemen that if their position is accepted as the true one, and the existing Colleges become simply Divinity Schools, they each would require all their present endowments for their own use? For example. There are at the present time five professors at King's College. Certainly three or four—four from their standpoint it should be—would be required under the proposed new arrangement, and for their support, by a recent authoritative statement published in our columns, King's has now just \$4,600 annually, an average of about \$1152 for the four

proposed Divinity Professors, including the President,—not a very large sum for each. And Mount Allison and Acadia are in no better condition.

It ought to be very plain from this that the existing Colleges could not put a single penny into the central fund; how, then, would the twenty or thirty professors of the Consolidated University be paid? This is an inquiry which it is natural should be made at the very threshold of the whole agitation, for it is difficult to understand how it can be satisfactorily answered.

Whatever the answer may be, it is easy to be seen that even if at a very early day such an institution as a Consolidated University were to come into operation, King's College to be properly equipped and maintained as a Divinity School, according to these gentlemen, would require fully the \$40,000 now being asked for. Such being the case, it becomes more urgently the duty of all Churchmen, whether endorsing the Association's views or not, to contribute towards making King's College better able to occupy the position assigned it by the Consolidationists in the pamphlet referred to. Forty thousand dollars is urgently needed; shall such language be used as we have quoted, and yet Churchmen be content to take no part in sustaining an Institution which, whether as a University or as a Divinity School, represents the dearest interests of the whole body of Churchmen throughout the land?

EDITORIAL CORRESPONDENCE.

CHAMCOOK AND ST. GEORGE.

By kind invitation of George S. Grimmer, Esq., Q. C., and Mrs. Grimmer, we spent several days at their residence, in the village of Chamcook. The fog, which, during other years has rarely been seen here, and at St. Andrews, which is four miles distant, seemed determined to make up for past neglect, for it hung like a pall over the country during most of our visit. The country around here is very beautiful. Chamcook Mountain, the great resort of pic-nic parties and visitors, is well worth seeing, and though we were unable to go to the top of it, we were told that the view over the Bay and chain of lakes in the vicinity is remarkably fine. Mr. Grimmer resides in a handsome stone mansion on a side hill overlooking the islands and the waters of the Bay. In the rear is Chamcook Mountain, and in front are some fine old trees. The house was built some forty years ago by Mr. Wilson, an Englishman, at that time doing an extensive business when the village was noted for its manufacturing industries. All these have disappeared. The house, with its surroundings and its interior arrangements, reminds one of residences in England, and scarcely in the

Province can be found a more charming spot for a spacious building of this kind. We had often met Mr. Grimmer at the Synod, but we shall never forget the cordial hospitality and extreme kindness which we experienced on this, our first visit to Chamcook. Near the house is a pretty stone Church, built forty years ago, which has recently been much improved by the addition of a chancel, a porch, and stained windows. There is a very effective chancel window, by Wailes, and the other windows are from Lewis, of London, Ont. This Church has stood without moving for all these years; it is built of the rough stone found in abundance about the place, with cut stone corners and trimmings, and it is likely to stand for generations to come. We thought, as we looked at it, and admired its solidity, how unwise we are in these days to spend large amounts in building wooden churches, which continually require painting and repairs.

With the low walls we generally have, a brick or stone church can be built with small additional expense. In some cases, a brick church can be put up at a slight advance on the cost of a wooden one, and paint and repairs will soon make up the difference. It seems a pity to put in expensive furniture and stained windows into a modern building, which so soon decays. Services are held at St. John's Chapel, Chamcook, once every Sunday, by the Rev. Dr. Ketchum, Mr. Grimmer acting as Lay Reader, and reading the Lessons. On the Sunday we were present, an adult was baptized. The houses are few and scattered, but quite a number of people assemble each Sunday. A stone fence is about to be placed across the front, with an iron gate.

Being desirous of seeing St. George, where we had some relatives, we accepted Mr. Grimmer's invitation to accompany him on a business visit for the day. The distance is 16 miles over as rough a

road as can be found on any of the great roads of the Province. St. George contains about 1,000 inhabitants. It was formerly noted for its lumbering business, but the timber has been cut off, and now the only industry of the town is the working of the celebrated red granite, which is found in immense masses on the sides of the neighbouring hills. The original Company, which employed about 100 hands, failed. The business is now in the hands of several small companies, and we were informed that the number of men employed is about the same. We visited the principal works, and saw the process of polishing and turning. There were some fine specimens of work. One monument, of grey granite, of a very massive character, is now being cut and polished for Wheeling, West Virginia. The Rector of St. George, the Rev. Ranald E. Smith, M. A., who is also Rural Dean, has been Rector since 1867, succeeding the Rev. J. McGivern. We were hospitably entertained by Mr. and Mrs. Smith, who occupy one of the finest Rectories in the Province, built since Mr. Smith's induction at a cost of between \$3,000 and \$4,000. It is built on a commanding site, and not far from the Church. The Church is a building sixty years old, which was lengthened during the late Rector's time, is in tolerable repair, and is not badly proportioned. It is disfigured inside by ugly square pews, which are most unsightly. There was some talk of building a new church, but this is impracticable at present, and the Rector is anxious to remodel the interior, make the seats free, and repair the outside. A few hundred dollars would make a vast improvement, and would give the parishioners a neat and well appointed building. It is to be hoped that they will all unite and carry out this most desirable undertaking. At Pennfield, six miles distant, there is a church which has lately been much improved. This summer, the congregations there are remarkably good, and owing to the exertions of a few of the younger members, a Sunday School of 80 scholars has been gathered, where previously there had not been more than 20. The Bishop-Coadjutor holds Confirmation at St. George and Pennfield, on Sunday, the 11th September; and there are about 40 candidates. The scenery around St. George is very pretty; the glimpses of the Magaguadavic River and the Falls are well worth seeing. From the residence of Lieut.-Col. Wetmore, a fine view is obtained of the village and the winding river. We saw there an animal that had been a stranger to us for many years, in the shape of a large raccoon, killed by the dogs the previous night after a severe struggle while on a visit to the hen-roost. The mountainous and thinly-settled country above St. George is favourable to these animals, and in the water, we were informed, that wild cats were frequently seen and shot in the surrounding country. St. George has suffered like the rest of Charlotte County by large numbers of removals to the United States. The decline of lumbering has largely decreased its inhabitants. At the present time the people hope for some improvement by the completion of the Grand Southern R. R. between St. Stephen and St. John, which runs directly through the village. The line will be completed this fall. The Parish has an endowment of \$1600, given by the late Mrs. Thomson for the maintenance of the services at St. George and Pennfield. Would that others might come forward in these country Parishes, where circumstances seem to preclude any present growth in population, and give of their abundance to assist in maintaining the Scriptural ministrations of the Church.

We had hoped to visit Campobello for a day, but the foggy weather prevented us.

We have, in our very welcome Chicago letter, a most interesting account of a recent trip to the magnificent North-West of the neighbouring Republic, not, probably, equal to our Canadian North-West in fertile resources, but at present far in advance of it as regards population, wealth, and material improvement.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23, '24 AND '28.

A. D. 1824.—(Continued.)

COMPILED FROM THE S. P. G. REPORTS.

The Rev. Robert Willis, Ecclesiastical Commissary for New Brunswick, had been requested "to repeat his visits to the several Missions within his jurisdiction whenever a suitable opportunity offered itself." He therefore addressed the Bishop of

Nova Scotia, giving an account of a short tour which he made in the Eastern part of the Province. Many particulars had been given in former reports unnecessary to report here. The first point visited was Shédiac, where notice was given that the Church would be open for public worship on the following Sunday. The congregation, Morning and evening, amounted to nearly a hundred at each Service, after only one day's notice, but over a widely scattered district. Several children were baptized. The Church was finished "in the neatest manner," but no Rector had ever been appointed. At Richibucto, sufficient ground for a parsonage house, Church, and grave-yard had been secured. At Buctouche, the father of a family, and several children were baptized. There were at this time five or six families belonging to the Church there. Between Sackville and Sussex, a distance of 80 miles, there was no resident Missionary. Mr. Arnold, who died April 9th, 1834, aged 78, was at Sussex, and the Rev. C. Milner at Sackville. These extended their services as far as possible. Mr. Willis goes on to say:—"At the Bend, so called (or turning of the Petitcodiac River) is a popular settlement, where a place of Worship has been built some time ago by dissenters. The people, I am informed, have become dissatisfied with the mode of Worship they have hitherto been accustomed to; have lately met together for consultation, and agreed to build a steeple or tower to their place of worship and convert it into a Church for the national form of worship." In those days a meeting house had no steeple, a steeple or tower was the sure sign of a Church. Times, however, have changed. The denominations have appropriated the "steeples," Gothic architecture, ornamentation, organs, music, and parts of the Liturgy of the Church of England. The plan to put a steeple on the meeting house in the "Bend," now Moncton, came to naught; but these people of fifty-six years ago would be amazed if they could see the steeples on the outside, and the elaborate ecclesiastical fresco work which adorn the interiors of the buildings where the Baptists and Methodists worship in the "Bend." Mr. Willis was very anxious that the Society should place a Missionary at Shédiac to take charge of that place, with Buctouche, Richibucto and the Bend. Mr. Hanington engaged to be personally responsible for £30 the first year. Shortly afterwards one was appointed. The next place visited was Sussex Vale, where Mr. Arnold expected to purchase a parsonage house adjoining the glebe. At Hampton, a piece of ground had been given for a house by a "young parishioner," and the people had sufficient means to finish the building. At the conclusion of his report, Mr. Willis says:—"Everywhere in New Brunswick the Church is increasing, and rising fast in the estimation of the people."

(To be continued.)

LETTER FROM CHICAGO.

(From our own Correspondent.)

A TRIP TO OMAHA.

CHICAGO, ILL., Aug. 19, 1881.

AT the close of a very warm day in July, we glided out of the magnificent new depot of the Chicago and North-Western Railway, leaving the smoke and dust of the city behind us, and soon emerged into the broad, open prairie which stretches far as the eye can see in every direction. Seated amid the luxurious appointments of a Pullman car, we gaze upon the somewhat monotonous scene until the shades of night falling around us, we soon retire to our berths, and on arising in the morning find ourselves at Cedar Rapids, a bright and busy town of some 10,000 inhabitants, and the terminus of the Iowa division of the Milwaukee and St. Paul R. R. The train is at the foot of the main business street, a band of music without the usual deafening accompaniment of drums is discoursing sweet strains, and as this is the morning of the memorable 4th of July, a large crowd is listening and applauding. As we pass along, we have glimpses of shady streets and pleasant homes, and soon come again to the broad prairie; at every station we pick up gay groups of lads and lasses bound for the neighboring towns, whenever there is a celebration, they are full of fun and frolic, and give one a good opportunity of seeing the youth, beauty and chivalry of this part of the State of Iowa. Flags are flying everywhere, and loud, harsh, bands are banging away to their heart's content. The country is looking beautiful, immense fields of wheat and corn stretch away on either side, and promise a bountiful harvest; the country about here is a little more diversified, the rolling prairie, as it is called, is less monotonous, and wherever there is a slight hill-slope, it appears to be taken advantage of for a village or town. As it draws towards evening, we come in sight of the broad Missouri valley,

the river rolls its muddy torrent through a rich country, abounding with fine farms, and gently sloping hills enclosing it on either side. At 7.30 p.m. Council Bluffs is reached, 500 miles from Chicago, and directly opposite the City of Omaha. We are just congratulating ourselves that our journey is at an end when we are told we will have to wait an hour before there is a train across the bridge to Omaha, three miles distant; not a sign of the latter city is to be seen as we look over the fast darkening river, impatiently we wait, the hour becomes an hour and a quarter before our transfer train, as it is called, draws up, and another fifteen minutes elapses before it is off. We are soon on the great bridge which here spans the Missouri, the lights of the city are beginning to twinkle one by one, rockets and Roman candles are going up all over it, and when we reach our hotel it is 9 p.m., and the thermometer marks 85 degrees (it is not necessary to say *in the shade*.) This is emphatically a new city, and everything is new to our unaccustomed eyes; beautifully situated on a sloping hill, commanding a fine view of the Missouri River and Valley, and with broad and handsome streets, Omaha is now a place of 30,000 inhabitants, the name is an Indian one, and literally translated, means "above all others on a stream." It was here the Mormons crossed the river in 1846, and settled over 15,000 people, six miles north of Omaha, but the Indians owning the land at that time complained to the Government, and they were ordered off, eighty wagons started to hunt up a home, and finally settled at Salt Lake, which, as we all know, has ever since been the head quarters of the sect.

The pioneer of the city was a ferryman named Brown, who originally started his boat in 1852, and had a small inn or hotel on the banks of the river. He took out a claim in 1853, covering a good part of the town site. The first steam ferry was in the same year, when the staking out of claims commenced. In 1854 Nebraska was first called Nebraska Territory, and a treaty being concluded with the Indians, the town was laid out the same year on a generous scale, as all Western towns of any pretensions are, the streets being nearly all 100 feet wide, and Capitol Avenue, which runs through the centre of the city, 120 feet in width, with the high school at the top of the hill, there are also two squares of 600 feet square. The fine position of Omaha soon began to attract settlers. In the year 1856 speculation ran wild, the town grew rapidly, money was made easily and quickly. In 1857 the population was 1800; in 1861 it was 4,000—immigrants began finding their way into Nebraska at that time; but the greatest impetus was given by the Chicago and North-Western Railway, which was the first railway to reach Omaha in the year 1867. The magnificent bridge which here spans the Missouri was finished in March, 1873; it is 2,750 feet long, 50 feet above high water, cost over two millions of dollars, and is composed wholly of iron. The building of this bridge contributed greatly to the advancement of the city; its growth has been gradual and substantial, it has also become a great railroad centre, no less than eight roads converging at this point. The principal manufactories are the Smelting and Refining Works, which employ 2,000 men, and do an annual business of between \$5,000,000 and \$6,000,000; there are several breweries, a linseed oil and soap, also carriage, brush and safe factories. The Union Pacific Machine Shops are here, employing 1,000 men; the headquarters of this Railroad occupy an immense building, filled with offices. The Post Office is also a fine stone building, costing \$450,000. There are a Roman Catholic College and large schools, as well as Brownell Hall, a school for young ladies under the care of the Episcopal Church. Standing in St. Mary's Avenue, on the hill, one can count over 50 dwellings in course of erection in the almost immediate neighbourhood, and many more are under contract to be erected further on in the season. A three-acre field was pointed out to us in this section that was bought for \$4,000 three years ago and was lately sold for \$15,000. A splendid new hotel is also building; it will be five stories in height, and have all the appointments of a first-class house. The new opera house, also a fine building of pressed brick, with stone facings, will be finished this fall.

You would like to hear something of what our Church is doing in this far distant place, and I will endeavour to give you a slight sketch. Bishop Clarkson, who resides in Omaha, was formerly Rector of St. James' Church, Chicago, but has now been for some years Bishop of Nebraska and Dakota, a country rapidly increasing in population, and demanding untiring energy in order that the Church may keep pace with the rapid inflow of emigration spreading over it in every direction. There are at present three Churches and two Missions of the Episcopal Church in the city, the Cathedral, in the building of which the Bishop has shewn great energy, is now rapidly going up; it is of light-coloured stone, and will seat about 900 people; there are 57 windows in all, of these the clerestory will have 23, the chancel, which is to be apsidal in form, 13, the remainder in the aisles and transepts. Those in the chancel will represent in the middle one, our Lord bearing His cross, the others the Twelve Apostles, six of these are already given, the other seven are yet to be provided for. Three of the transept windows represent three great Missionary Bishops—Selwyn, of New Zealand, Patteson, of Melanesia, and Kemper, of the North-West. Most of the aisle windows have been given as memorials of departed friends, and the gifts of all

kinds to the building so far amount to about \$10,000, this is exclusive of subscriptions or donations to the building itself, which, when finished, is expected to cost about \$160,000. St. Barnabas Church is a plain frame building, but very neatly fitted up in the interior, accommodating about 300 people; this Church has about one hundred Communicants, the Cathedral 300. The parishioners are now building a handsome Rectory at the corner adjoining the Church, at a cost of \$5,000, and under the energetic lead of the Rector and his amiable wife, who is from one of our well known Nova Scotian families, this parish is eminently prosperous. The remaining Church and Missions are, as far as we could learn, doing well in this growing city, which is of course inhabited by people of every name and nearly every sect, the number and variety of the latter being a source of astonishment to a stranger, who sees a little frame Church on the corner of nearly every street in some quarters of the city.

I am glad to see, from the GUARDIAN, that St. Mark's, Halifax, is marching forward in this age of improvement, and am sure the recent alterations will conduce to the prosperity of the new parish.

Yours, Fraternally,

S.

UPSTAIRS IN WESTMINSTER ABBEY.

(Concluded.)

In another recess is a ghastly cast in white plaster of the leaden coffin of Henry, Prince of Wales, the eldest son of James I. In a third are the remains of the old pulpit which used to stand in the nave, with its sounding-board and some exquisite carving. Further on are the very similar panels of carving which adorned the organ pipes, and some portions of marble statues and tablets. One of these last seems never to have been put up. Perhaps the fees were refused. On the beams above are two long rows the helmets used at various times in the heraldic decoration of funerals. There are probably as many as seventy of them but not one of any great value or beauty.

Among other relics are two marble slabs long packed up in a box. They are beautifully carved in the late Italian style which Horace Walpole admired so much, and are clearly of his time or a very little earlier. On one is the head of St. Mary the Virgin, and on the other that of the Saviour. There are many points about them unsuitable for the decoration of a Protestant Church, and so tradition or some wiseacre assigns them to a destroyed or unfinished monument of Anne of Cleves. But a glance at what does remain of her tomb in the choir below is sufficient to set that part of the question at rest. Near the marbles is a relic both of more interest and of less doubtful antecedents. Bundled up in two or three fagots are the venerable railings of the tomb of Edward I. How it comes to pass that in this "restoring" age they are not set up again in their proper place it would hard to say. But Architects are fond of a kind of restoration which consists of evolution from their own inner consciousness of a conception of what a thing ought to have been, and are apt to neglect such a piece of evidence as this as to what it was. With regard to these railings, however, there is not any manner of doubt whatsoever, for they are figured by Dart in their proper place. Dean Stanley tells us that in 1764 the mob broke in, during the superabundance of Pulney, Earl of Bath, and that the gentlemen who attended his body to the tomb in the Islip Chapel, opposite, tore down the canopy of Edward's tomb, and defended themselves with "the broken rafter." It may be so; but these iron spears, each tipped with the fleur-de-lis, would form more obviously appropriate weapons on such an occasion. The "wooden hatch put up by Feckenham at the head of the stairs" has been restored, but not the beautiful rails. From the northern side of the triforium a fine view is obtained into the Poet's Corner and the muniment room, with its great chests and coffers, erroneously described by Scott as being in the triforium itself. But in the upper story is a quadrant-shaped cope-chest and other vast chests for vestments, interesting in themselves, but not so splendidly locked and barred and clasped as the boxes in the muniment room below.

Another interesting place upstairs is the chantry or Chapel of Henry V. It is a kind of gallery over the headless effigy so familiar at the end of the Confessor's Chapel. We are accustomed to admire the swans and antelopes and the curious scenes from the King's life, which are carved on the high screen under which we pass on the way into the Chapel of Henry VIII., without remembering that it conceals one of the most elaborate little buildings of that age now remaining. It is raised so high that people far down in the nave must have been able to see the daily elevation of the host, and with a certain felicity, leading as it does to the Lady Chapel, was dedicated to the Annunciation. Some ingenious person has discovered that the western side of the screen, with its tall stair-case towers, forms the letter H, the initial of Henry's name, and unfortunately some still more ingenious person has discovered that the helmet on the cross-beam is not that in which the King fought at Agincourt, but one specially ordered by the undertakers for the funeral. It is more solid, but scarcely more important, in truth, than the threescore and ten we saw in the triforium. When we climb into a neighboring chantry, that of Abbot Islip, we find it filled with still more singular funeral monuments. The

waxworks are no longer shown to the public, yet they are worth seeing, and are probably the most vivid likenesses remaining of the few personages they represent. Dean Stanley strangely observes "that they were even highly esteemed as works of art." No doubt they were. It is unquestionable that the figure of Chatham, with his keen eyes, his bushy eyebrows—features both lost in ordinary sculpture—his great nose, his commanding attitude, is brought more distinctly before the mind by a sight of his wonderfully-speaking effigy. Did Macaulay ever see Little William of Orange standing on a cushion beside his tall stout wife, and observe the intensely real look of the stout figure, and the worn yet vivacious face? Certainly these figures were the work of no mean master, and if the Duchess of Richmond and her dead son, lying in state, are not so good, it is rather because the subjects were not equal to the art than because the art failed to do them justice. Even the comparatively faded figure of Charles II., which faces the spectator as he enters the chantry, is starting with its appearance of reality.—*Episcopal Register.*

THE CHURCH THAT IS NOT A SECT.

BY REV. W. T. WHITMARSH, CLEVELAND, OHIO.

The Church more Baptist than the Baptists.

Sectarianism is founded either on negation or on selection. It either affirms "I do not believe—" or it takes some one truth out of the system of revealed verities, and exalts it to undue prominence, thus presenting to the world a distorted creed.

The latter is the more general course and the more striking characteristic of the sectarianism of this age. Nearly every denomination regards itself as being set chiefly for the defence of some special truth; not that it is the intention of its members to depreciate other portions of the Divine economy, or other commands of God; this is but the inevitable result, not the motive and purpose, of their action.

And yet it will generally be found on careful examination, that the Church of Christ, "the pillar and ground of the truth," in its Catholic conservatism of the entire system of Christian doctrines, renders a truer allegiance even to that individual truth, for the special defence and promulgation of which, any given denomination may regard itself as set.

Take for instance, the large, increasing, and earnest body of men who take to themselves as their distinctive appellation the honored name of Baptists. Take the various bodies, Armenian, and Calvinistic, Open and Strict Communion, which are bound together by the common tie of restricting church-membership to those immersed on a profession of faith, and ask which is most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ?

(1) Which baptizes the greater number? A clergyman of my acquaintance, after spending more than 20 years as a Baptist minister, and enjoying a prominent position as such, entered the Church, and within 18 months of his Ordination as Deacon baptized nearly as many as he had during his whole service in the Baptist denomination; and, although his experience was doubtless an extreme illustration of the fact, there can be no doubt that in any part of the world, even where the Baptists are strongest and most influential, each clergyman of the Church baptizes a far larger number than each Baptist minister does, taking in each case the average of the whole number baptized by either body in the district in which they labor.

Which best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? Which places the greater restriction on the administration of the sacred rite?

(2) Which opens the door the wider? The Baptists admit to it none but those who are able to satisfy the pastors and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they have "passed from death unto life."

The Church admits to Baptism (as did the Apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them as disciples of the Lord.

Or (3): Which body renders the administration of the ordinance the more practicable? The Baptists insist, as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledged as valid any mode in which water is applied as a religious act "in the name of the Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy-desert, or the polar-regions, nor is compelled to deny the sacred rite to those deserving it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ?

(4) By which is Baptism regarded the more as sacred and important? Baptists regard it as a sym-

bolic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is, Sacrament, to the others a rite; to them Baptism is only a human act; to her, in it, the greater works of God!

The schism intended to defend and exalt Christianity fails then in its purpose, and is profitless as well as a sin, for in every sense the "Catholic and Apostolic Church" of Christ is preeminent. THE Baptist Church, the Baptizing Church, the Church of the Baptized. God grant that on his members may fall in fullest and most copious measure the sanctifying influence of the Holy Spirit without whose presence Baptism is no Sacrament but merely an empty form, a human rite, a profane ceremony; and wherever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the Baptized into the fullness of His truth, and to redeem them from iniquity.—*Living Church.*

Correspondence.

SUNDAY SCHOOL LESSONS.

To the Editors of the Church Guardian.

SIRS,—For several years, it has been my custom to prepare questions on certain works for my own class in Sunday School. A certain number of these are given out each week, and the answers are examined, and corrected the following Sunday. Our Diocesan having recommended the publications of the C. E. S. S. Institute, I, at the beginning of the year, procured *Gladius Ecclesiæ* and *From Bethany to Olivet*. The latter is an admirable little text-book, but how some parts of the former could be written by any man in the Anglican Episcopate passes ordinary comprehension. However, I determined, having bought it to make some good use of it; and, so, keeping it in my own hands, I, each week, prepare questions suggested by it; some of them, indeed, taken from the work itself, but most of them, as I have said, suggested by it, and that, too, in many cases *per contra*. These questions I write on a black board, and the pupils copy them (for private use) into their blank-books. This being done, I give an explanatory lecture of a conversational character, and thus the members of my class manage to learn something useful every Sunday. Enclosed, you will find the first seventeen of the questions referred to above, and I shall be happy to furnish the whole series if you think they will be of any advantage to the readers of the CHURCH GUARDIAN. Occasionally, a hint as to the answer is given at the end of a question. In the Scripture citations, verses are separated by commas, chapters from verses by periods, and different texts by semi-colons.

W. WHEATLEY BATES.

The Parsonage, Ivy, Ont., Aug. 13th, 1881.

QUESTIONS TAKEN FROM OR SUGGESTED BY BISHOP TITCOMB'S *GLADIUS ECCLESIAE*.

- How does God make known His Will to man? (*Church and Word.*)
- Name three principal phases of God's Church? (*Patriarchal, Jewish, Catholic.*)
- How do you know the Bible to be the Word of God?
- When did schism, false teaching, and irregular services begin in the Christian Church? (1 Cor. xii. 13; 3 iii. 3, 4; Rom. xvi. 17; Gal. i. 7; ii. 4; v. 12; Rev. ii. 15; 1 Cor. xi. 20-22.)
- Are there many schisms now?
- Show that sincerity is no proof that people are right? (*Acts xxvi. 9; Rom. x. 2.*)
- Show that dissatisfaction with God's Church does not justify separation? (*Rev. ii. 20; 1 John iii. 10; St. Jude 19; Rom. xiv. 1-9.*)
- What spirit did St. Paul counsel to those dissatisfied? What the Lord Jesus? (*Eph. iv. 3; St. John xvii. 21.*)
- Though schism cannot be justified, yet how should Christians treat schismatics?
- What is the distinctive trait of Congregationalism?
- What tendency has this as to Christian Unity?
- Show from the case of Antioch that Congregationalism is unscriptural? (*Acts vi. 19-26; xiv. 23, 26, 27; xv. 1, 4, 6, 13, 19, 22-31.*)
- Show the same thing from the case of Crete? (*Titus i. 5, 10, 11; ii. 15.*)
- Show the same thing from the case of Ephesus? (*Acts xx. 31; xix. 19, 24, 26, 27; xx. 17, 36, 37; 1 Tim. i. 3; iv. 11, 12; v. 1, 20; 2 Tim. ii. 2; Rev. ii. 1.*)
- What three things particularly are thus proved in each of these three cases? ("that the Church had many congregations and visiting ministry, and was governed by Church Councils")
- Distinguish between Orders in the Church's Ministry, and offices for discipline and government?
- How many orders have there been in the Ministry from the time of Aaron up to the present?
- [We should be very glad indeed to have Mr. Bates continue his papers.—END.]

Thursday, September 1, 1881.

Is it Possible
That a remedy made of such common, simple plants as Hop, Huchu, Mandrake, Dandelion, &c., make so many and such marvelous and wonderful cures as Hop Bitters do? It must be, for when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer. See other column.—*Post.*

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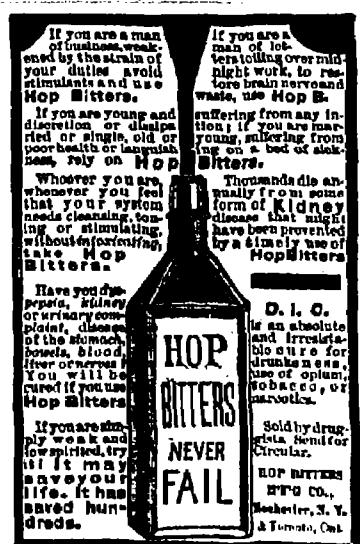
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Baptisms.

CLESH.—Aug. 21, in Christ Church, Albion Mines, Joseph, son of Joseph and Margaret Clish, Stellarton, born May 23, 1881.

Marriages.

KNIGHT—SPIKE.—On the 23d August, at St. Ann's Church, Musquash, N. B., by the father of the bride, assisted by Rev. R. Mather, Mr. Joshua Knight, son of T. E. Knight, Esq., to Frances Louisa, eldest daughter of Rev. H. M. Spike, Rector of Musquash, N. B.

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ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College.
T. B. ALMON, M.D., Phys. and Surg. to Poor Asylum; Prof. to Infants' Home.
ARTHUR COKE, M.D., M.R.C.S., Edin., City Medical Officer, Surg. Police and City Prison, Phys. and Disp. Inst. Institution, Licen. Med. Fac., Edin.
W. N. WICKWIRE, M.R.C.S., Inspiring Physician Port of Halifax.
R. ADDINGTON, M.D., Edinburgh, M.R.C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc.
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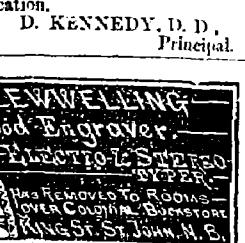
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Iron Tea and Coffee Pots, all sizes and styles, Jelly and Pudding Moulds, Tea Tins, Table Mats, BROOMS and BRUSHES of every description, Door Mats, Foot Brushes, Wire Covers, Wire Netting, all kinds, Family Scales, Watering Pots, Rubber Hose, Pat, Carpet Sweepers, Pat, Knife Cleaners, Oakley's Knife Polish, Brunswick Black, FURNITURE POLISH, Silver White, Carpet Tacks, Paper Grate Aprons, Feather Dusters, etc., etc., etc., with an endless variety of House Furnishing Goods and American Novelties too numerous to mention. Call and see. CATALOGUE FREE ON APPLICATION.

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It is perfectly pure and powerful. Try a box. Sold everywhere at 25 cents. Manufactured by

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For sale everywhere.

The Welsh.

HOME NEWS.

There is some talk of starting glass works at Spring Hill.

Ottawa, Aug. 27.—Customs return, dated 25th, shows the value of imports, exclusive of British Columbia, for June, to be \$8,635,480; entered for duty, \$168,636,111.

The Nova Scotia Glass Co., New Glasgow, have just placed an order for 10,000 boxes to pack the goods of their manufacture. This means the cutting up of some 250,000 feet of lumber. The company are pushing their work forward, and they confidently anticipate being able to make glass Monday week. The crucibles have just been set.

It is reported that Messrs. Couch and Saunderson have negotiated the sale of the Dorchester copper mine, to a Boston company, for \$90,000.

Toronto, Aug. 27.—A special cable to the Globe is as follows: London, Aug. 26.—Hon. Mr. Mackenzie, Lt. Col. Gibson, Captain of the 7th's Wimbleton team, and Mr. Justice Proundfoot, sailed for Canada yesterday by the S. S. "Polynesian." Sir John Macdonald, the Canadian Premier, will sail for Canada in September.

Toronto, Aug. 26.—The following are the entries for the citizens' regatta, which takes place on the 7th and 8th September.

Scull Race—Stanley, Ross, Courtney, Trickett, Gaudur, Riley, Plaisted, Warren Smith, Nagle, Hosmer,

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ST. JOHN, N. B.CHOICE TEAS a specialty.
FINEST GROCERIES,JAVA and MOCHA COFFEES,
FRUITS PRESERVED JELLIES, ETC.Retail Store—67 Prince William Street.
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N. B.—Orders from all parts executed prompt-
ly.The Church of England Sunday
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Class Teachers. By the Rev. E. P. Cadell-
mann, M. A. Reasons for Believing in Christianity. Addressed to
Busy People. By the Rev. O. A. Roy, M. A.Lessons on Early Church History. Reprinted from
the "Church Sunday-School Magazine."Gaudia's "Church & Clerical Lessons for Young
Churchmen." By the Right Rev. J. K. Tancock, D. D.

The Reformers, their Names, Haunts, and Works.

By Dora M. Pennefather.

A Church Sunday School Hand-Book. A Manual of
Practical Instructions for the Management of
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R. P. Cadellmann, M. A.

Lessons on the Life of our Lord. By Emily E.

Deedes.

Bible History Lessons for Junior Classes. By J.

Lilias Trotter.

Elementary Lessons on the Old Testament. By

Emily E. Deedes.

Lessons on Israel in Egypt and the Wilderness. By

Sarah Gertrude Stock.

Lessons on the Gospels and the Ecclesiastical Year

By Laura Sonnen.

Fifty-Four Infant Class Lessons with Introduction

By George Washington

Bethelites to Olivet. A Course of Lessons on the

Life of Jesus Christ. By John Palmer.

Lessons for the Little Ones. Containing Fifty-Two

Infant Class Lessons. By George L. Greene.

Lessons on the Collects. By the Rev. John Kyle.

Steps to Truth. A First Course of Teaching for Sun-
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Smith, B. D.

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objectionable, preferring in fact the Salts separate, giving
them alternately according to the Physiologic or Patho-
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contains PURE HYPOPHOSPHITES with NORWAY
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