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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 3.

Vol. 3.—No. 28.

THURSDAY, OCTOBER 27, 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 estimated that there are 36,000 stated ministers of all denominations in Great Britain, and an average Sunday attendance upon public worship of 10,000,000 persons.

A window of rich stained glass will be put in St. James' Church, Long Branch, in memory of the late President. It will be opposite the seat occupied by President Garfield the Sunday before he was shot.

It is stated as a fact by the *Boston Globe* that one of the most distinguished young students in the Shiloh Baptist Theological Seminary was expelled for writing an essay on the "Efficacy of Baptism in an Oil-Cloth Suit."

JENNY LIND has just received what is declared to be the highest royal honour ever conferred upon a woman in Sweden. Oscar II. has bestowed upon her the *Litteris et Artibus* medal, set in diamonds, with the privilege of wearing it on all occasions around her neck, fastened to a blue ribbon of the Order of Seraphim.

GENERAL ARTHUR is the seventh Vice-President from the State of New York. His predecessors were Aaron Burr, George Clinton, Daniel D. Tompkins, Martin Van Buren, Millard Fillmore, and William A. Wheeler. He is the fourth Vice-President and the second from that State that has succeeded to the Presidency by the Death of the President.

BISHOP WHIPPLE has in an extreme case deemed it justifiable to allow women to officiate (1 Cor. xiv. 35). The *Living Church* says:—"The few Churchpeople at Glencoe have not the means to support a clergyman. For the present, the Bishop will arrange with the nearest clergyman to hold one Sunday service a month. As no man was found to take the place of lay-reader, the Bishop announced his intention of licensing two ladies, one of them the widow of the first missionary, to read the service and a sermon in connexion with the Sunday School."

CENTRAL PARK, New York, covers 840 acres, of which 143 acres are occupied by reservoirs for water and nine acres by transverse roads for commerce. Five acres have been appropriated to buildings foreign to the purpose of the Park, so that the space for public reception within the limits is 683 acres. There are 55 of smooth meadows, about 400 acres of wooded land, on which are 500,000 trees, shrubs and vines; 43½ acres covered with water, of which the lake occupies one-half; about 10 miles of carriage pass; 6 miles of riding roads and 30 miles of foot walks.

SOMEBODY has collected several very curious facts about the cost of books in early times; and in the light of them, who shall say that books nowadays are not cheap? The King of Northumberland, in A. D. 690, gave for a history of the world 800 acres of land; and a Countess of Anjou, date not stated, once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of *Livy*! In 1720, a Latin Bible was valued at \$105. A labourer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible.

THE late President Garfield spent the last Sunday of his active life, both morning and afternoon, at the services of an Episcopal Church, St. James', Elberon. Near the hotel is the charming Chapel of St. James, which is attached to the Parish Church at Long Branch. The President went there in the morning, and, that being the first service of the season, the Rector, the Rev. E. D. Tompkins, officiated. He was so pleased and edified that he not only expressed his great gratification, but in the afternoon drove up to the Parish Church to again take part in the services there. The next Saturday he was shot.

THE Council and members of the Church Association have forwarded a memorial to Mr. Gladstone, protesting against the appointment of the Rev. W. J. Knox-Little to a canonry in Worcester Cathedral, on the grounds that in a sermon preached in Manchester, in July, 1877, and at the Church Congress held in Swansea, in 1879, Mr. Knox-Little avowed his approval of the principle and his use of practice of sacramental confession, and that in the performance of public worship in the parish of St. Alban, Cheetwood, Manchester, of which Mr. Knox-Little is the Rector, the law of the Church as to ritual and ceremonial is systematically and habitually disregarded.

THE Seventh Church Congress in the United States will meet this year in the city of Providence, under the Presidency of the Bishop of Rhode Island.

RUMOURS are current in Italy that should the agitation in favour of abolition of the guarantees continue, the Pope will seek counsel from the College of Cardinals, and the Roman Catholic prelates in all parts of the world regarding his departure from Rome.

A WRITER in *Nature* states that the small birds that are unable to fly the 350 miles across the Mediterranean sea are carried over on the backs of cranes. When the first cold weather comes the cranes fly low, making a peculiar cry. Little birds of every species fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision many species of small birds would become extinct.

ON Sunday, Sept. 24th, the Bishop of Bedford held a Confirmation at St. Matthew's, St. George's-in-the-East. There were sixty-nine candidates, many of them far advanced in years. All of them appeared deeply in earnest, and much impressed by the solemn service. The church, formerly a chapel belonging to Lady Huntington's Connexion, was quite full. Before the service the Vicar, the Rev. J. M. Fidler, presented the Bishop, who was greatly taken by surprise at the unexpected gift, with a very beautiful pastoral staff, which was carried by an attendant before him. The Bishop remained for the evening service, and again addressed a large congregation.

STATISTICS of Church-worship at New York are given by the *Living Church*, drawn from 63 parish churches and chapels. There are about a dozen additional places of Anglican worship in the city, from which no report is given. Of the churches reporting, the Holy Eucharist is celebrated daily in two, and weekly in seventeen; in two, celebrated three times weekly, and in one twice weekly. Monthly celebrations take place in thirty-three churches; semi-monthly in seven, and once in two months in one. Daily service is said in 15 churches, and in several institutions. About half of the parishes have no week-day service at all. All holy days are observed in thirty-five parishes; in sixteen of these, by celebration of Eucharist. The "Eucharistic vestments" are worn in ten churches, or perhaps more. Surpliced choirs exist in about a third of the parishes. Nearly one-half of the churches and chapels of the city are free. Services, more or less choral, are the rule, at least once a day on Sunday, in a third. The eastward position at Holy Communion, and the surplice in pulpit, are well-nigh universal, as also floral decorations at high festivals, and the weekly offertory.

THE Church correspondent of the *Waterford Mirror* says:—"Passing through Belfast the other day, I was positively startled to notice this title on a large board in front of an ecclesiastical-looking building 'St. Enoch's Presbyterian Church.' Though startled I was in a manner pleased as well, because this showed me that an old prejudice against a custom of our own,—that of distinguishing our churches by saints' names,—is fast dying out. Just contrast the controversies of Reformation times with our own! The Presbyterians then were very bitter against prayer or sermon 'from book.' Well, it has been my own lot to see a Presbyterian divine use a manuscript in the pulpit, and many clergymen of that communion are now in favour of a 'form of prayer' for baptisms, burials, marriages, and such like. Again; the handsome structure of our churches was much condemned long ago by the same people, but here in Belfast St. Enoch's and many other Presbyterian places of worship, are ornamented with very beautiful spires and graceful exterior and interior architecture. In one instance, I believe, a bell is actually used 'to call attention.' A Methodist meeting house, however, is the handsomest building in town. It is known as 'the Carlisle Memorial' (after the man at whose expense it was built), and it is decorated with crosses in all directions. In the music question again, the Presbyterians will soon imitate the custom which they once abhorred; there is an organ now in one of their meeting-houses in Belfast. I say nothing of the growing distaste of the too strong expressions used in the 'Westminster Confession.' All this must be very agreeable to Churchmen, showing the firmness and good sense of the Reformers at a very critical time, and showing that ours is the Faith against which no device of man can prevail."

THE *Living Church* says:—"Those who hold that 'one denomination is as good as another,' have little regard for discipline. It is rumored that the tables may be turned and Methodism be put on trial instead of Dr. Thomas. If he has departed from John Wesley on one side, the whole denomination has gone far away on the other side. If they go to Wesley's works to define the heresy of Thomas, Thomas may prove from the same source that all Methodism is heretical."

HAND and HEART, alluding to the cargo of bones of the brave Russians and Turks that fell at Plevna, being consigned a few days ago to various firms in the West of England for the purpose of artificial manure manufacture, says—"This poor vile body is put at times to some vile uses." Archbishop Whately, when the passage, Philippians iii. 21, was read to him during his last illness, exclaimed to this effect—"Read not 'vile,' but as the words should be read, 'body of our humiliation'—nothing that God made is vile."—Every Greek scholar will be thankful that this passage has been set right in the Revised Version.

THE *Times* has reason to believe that it is the intention of Dean Stanley's successor to take an early opportunity of calling a meeting to consider the best mode of raising within the walls of Westminster Abbey a monument to his lamented predecessor. It is understood that a proposal which has already received influential sanction, as both appropriate in itself, and likely to receive wide and general support, is that of an altar-tomb, with recumbent statue, to be placed in the Chapel of Henry VII., in the immediate vicinity of the grave in which the remains of the late Dean were so recently laid by the side of those of Lady Augusta Stanley.

ON Thursday 23rd ult., the Bishop of Moosonee kindly gave a most interesting address to the students of Battersea Training College, on the subject of his distant diocese and the work which for thirty years he has been so nobly carrying on there. His account of the difficulties he had to encounter in mastering the languages of the natives, and in reducing those languages to writing, was listened to most attentively, as were the very satisfactory and encouraging accounts of the progress of the Church in Moosonee. He has translated, or caused to be translated, considerable portions of the Bible and Prayer-book and various manuals of instruction into the five chief languages spoken in his diocese, and has seen a generation of natives grow up in the knowledge and practice of the Christian religion. The custom of putting to death aged and dependent relatives has been wholly abolished; the annual incursions upon the Esquimaux have been abandoned; the marriage bond is strictly observed; and the natives are living in peace and harmony one with the other. The fact that the Bishop had been in his early days a schoolmaster may have contributed to secure for him the sympathy of his audience, but no one could listen to his simple, unvarnished tale of work done for Christ in circumstances of exceptional difficulty without catching something of his own enthusiasm. The Principal thanked the Bishop very heartily in behalf of the students for his address, and referred to the muster-roll of missionary clergy and teachers whom the College had produced. Battersea men were to be found in all parts of the Mission-field.

## FOREIGN MISSIONS.

### SOME FIRST-FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

#### V.—BENJAMIN CAMERON; OR, "THEY SHALL COME FROM THE NORTH."

Various interesting accounts have been recently given us of the "Wild North Land," which forms the North-West Territories of the Dominion of Canada. Not the least striking of these word-paintings is the description of the boat-traffic in the short summer months.

Magnificent as is the river scenery, there must still be "a sameness of splendour" about it, to judge by the following description:—"The lower course of the river presents for the last thirty miles a picture of grand simplicity, and it must be confessed, monotony. Flowing, like all other prairie streams, deep below the surface of the plain, there is nothing to be seen but the dead calm of an unruffled, mirror-like sheet of water, glaring in the sun, and as far as the eye can reach, two walls of dark green foliage, with the deep blue firmament above them. The rivers, however, by no means flow on con-

tinuously in broad and shining tranquillity; widen into lake-like reaches, and narrow into ing cataracts. After rounding "some pine island, or projecting point, a tumbling mass of and spray, studded with rocks and bordered dark-wooded shores," will be found to bar the To shoot these rapids, and still more to them, is a kind of exercise which, it will readily be conceived, requires a practiced hand and eye accomplished with safety.

The *voyageurs* are sometimes of pure blood, but more frequently represent a conside mixture of races. Benjamin Cameron, the of this brief sketch, was, we believe, of u Indian blood. He was engaged in the abo-tioned boat-traffic, and in the course of his v-ings came in contact with a native missiona-late Rev. Henry Budd. He acquired from t friend some knowledge of Christian truth, was somewhat dim and confused. Spiritu-ly "saw men as trees walking," but the day-s arisen in his heart—he was not long to rei the shadows. Another native missionary, t J. Settee, had planted a mission station at Rouge, and having been requested to inter self in Benjamin Cameron, promptly applied to that task.

Benjamin learned to read the syllabic chr and began to read the Scriptures to his fan-friends. Two main ideas impressed them- his mind—those of sin and holiness. He the Baptist's message, "Repent ye," to his Indians, and spoke to them often and ear-sin and God. He had evidently grasped t many minds) difficult fact that they had committed crimes, but sins—that their against God preceded any offence against t-fellow-man. When the cry "Repent ye," is h "Kingdom" ever proves to be "at hand." The full light of God's truth and salvation soon da-Benjamin's soul, and he became yet more a-anxious to communicate that light to othe-s. He was converted by Bishop Anderson; an-sequently went to Lake Winnipeg, where he again met his friend Mr. Settee, now in holy orde-rs. The latter was sent to the Swan River district, whither Benjamin accompanied him, and togeth-er they visited the Indian camps in that regio-n. Mr. Settee was sent to Fairford, and thither his faithful friend followed him.

Benjamin continued to read the Scriptures to his Indian brethren, and would hold ser-vices on Sunday for the entire camp. He presently took up his abode at Sandy Bar (a place about fifty miles from the mouth of the Red River), and there Mr. Settee used to visit him. On one of these occasions, in the autumn of the year 1876, Mr. Settee spent a bright and pleasant Sunday with this old and tried friend. He celebrated the Holy Communion, and Benjamin invited many of his countrymen, and also some Icelanders in whom he had interested himself, to hear his friend tell that "old, old story of Jesus and His love," which was ever new to him. An old man and his wife were laid up (it was supposed) by fever, and was visited by Mr. Settee. It presently appeared that they were suffering from a yet more fatal disorder. Small-pox broke out at Sandy Bar, and when Benjamin (who had been staying for a little time near his friends) returned there, he found his own family stricken, and stricken to death.

He had been in some anxiety about the spiritual state of his daughter, but that anxiety was entirely removed before her death. He visited constantly all who were sick, and did his best to heal both body and soul. One woman assured him, "I shall go and tell Jesus that you are trying to bring many of our poor to Him."

But before long Benjamin was himself called into the Master's nearer presence, to hear that Master's "Well done." He was soon stricken with that fatal disease which had carried off so many of his countrymen. He would not, however, cease his labour of love until increasing weakness laid him finally aside. One morning he called Mr. Settee's daughter to his side, and spoke earnestly of the great things God had done for his soul. He knew he was going to die; but death had no sting for this true servant of God, whose heart the Lord had opened that it might receive His gracious Word. "Death has no sting, for the Saviour has died," was the substance of his conversation with the friend who watched his death-bed. The assurance that Jesus was his sun, his life, and his portion forever, was the last word he was heard to utter. His voice fell abruptly, his head turned on the pillow, and the watcher saw that his soul had fled. Doubtless other watchers, carried that soul to Paradise, there to rejoice forever in the unveiled presence of the Saviour he loved so well.

ELIZABETH SUTTON.

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**News from the Home Field.**

**DIOCESE OF NOVA SCOTIA.**

**HALIFAX.**—On Thanksgiving Day, Services were held in all the City Churches, and collections taken up for various Diocesan Church objects. At St. Paul's it was in aid of the Clergy Superannuation Fund, and the very creditable sum of \$78.05 was given. (This Parish, a few weeks ago, contributed over \$110 for the Clergy Widows' and Orphans' Fund). St. Luke's, (now without a Rector) did not do so well as usual, the collection amounting to about \$32 for the W. and O. Fund. (It is proper to remark that St. Luke's, also a few weeks ago, had a collection for the same Fund, which amounted to over \$121). The collection at the Bishop's Chapel was for the W. and O. Fund, and amounted to \$32.36. At St. John's (Village) Church, the collection was in aid of the Board of Home Missions, and the amount contributed (\$16.00) was more than double that of any previous year. We have not learned for what purposes the collections in the other City Churches were made.

**St. George's.**—We are glad to know that Mr. Hancock, whose ordination to the Diaconate we noticed a few weeks ago, and who was placed by the Bishop in temporary charge of this old and important Parish, is winning golden opinions by his indefatigable labours. We understand that the applications for the vacant Rectory may be counted by the score.

**Bishop's Chapel.**—A series of Bible Readings will be commenced in this Chapel on Friday next. The portion of Scripture selected is the "Acts of the Apostles." The Readings will be conducted by the Rev. J. Padfield, the Bishop's Chaplain; they are a continuation of the classes for instruction hitherto held by the Bishop. These Readings are open not only to members of the congregation worshipping in the Chapel, but to every one. It is hoped many will attend them.

**COW BAY.**—Rural Deanery Meeting.—A meeting of the Sydney Rural Deanery was held at Cow Bay on St. Luke's Day, October 18th. On the previous evening service was held in St. Luke's Church, Big Glace Bay, when a sermon was preached by the Rev. G. Metzler on St. Luke xiii. 32. On the morning of St. Luke's Day Holy Communion was celebrated in Christ Church, at the head of Cow Bay, the Rev. C. Croucher being celebrant, assisted by the Revs. G. Metzler and C. W. McCully. The Rev. D. Smith preached from 2 Timothy iv. 10, 11. In the afternoon the clergy met in Chapter. A letter from the Board of Home Missions respecting the appointment of delegates to visit the various Parishes and Missions in the Rural Deanery was read, but after mature consideration it was thought better that each Incumbent should make arrangements for meetings in his own Parish. A paper on the Revised New Testament was read, the discussion of which was adjourned to the next meeting, which was appointed to be held at Sydney Mines on or about the Feast of the Purification, 1882; and at which it was decided to begin a critical examination of St. John's Gospel. It was intended to have evening service in St. Paul's Church, Cow Bay, but a violent snow and rain storm prevented the carrying out of this intention.

**D. SMITH,**  
Secretary Sydney Rural Deanery.

**ROSETTE.**—Harvest Festival.—On Wednesday last a Harvest Festival was held in St. Paul's Church, Rosette. The morning being everything that could be desired, a large congregation assembled in the House of God in humble thankfulness for the abundant harvest and the numberless blessings of the passing year. The church was beautifully decorated on this occasion, the fruit and flowers being tastefully arranged and placed in such manner as to be seen by the whole congregation, thus constantly reminding them of the day they were keeping, for the honour of God and the praise of His goodness. Rev. John Partridge, Curate in charge, took the lead and did a large part of the work of decoration, thus trying to make the temple of the Most High a place not only of worshipping Him Who sendeth the rain in season and the harvest, but also a place to be ornamented and adorned in token of praise to Him Who doeth all things well. The font was tastefully decorated with fruit and flowers. On the chancel steps were placed a row of flowers in full bloom, and on each side hung a bunch of luscious looking grapes. On the prayer-desk depended a sheaf of wheat, literally "the full corn in the year." On the holy table were placed dishes of fruit and a number of vases of flowers, interwoven with moss, and most tastefully arranged, reflecting great credit on the Curate and the ladies who assisted him. The sermon was preached by the Rector of Granville.—Rev. F. P. Greatorex—and was a most able and eloquent address on the words, "Let both grow together until the harvest." In the Holy Communion service the Rector of Granville was the Celebrant, assisted by Mr. Partridge, when 30 partook of the Sacred Feast. At the evening service the Rev. Mr. Townend, Garrison Chaplain to H. M. Forces in Halifax, preached from Gen. xviii. 17—"This is none other than the House of God; this is the gate of Heaven." Mr. Townend will be a welcome visitor whenever he comes this way. A Harvest

Festival is a new thing amongst us, but I venture to say, as one of the congregation, that so far from being looked upon with a little suspicion, as every new thing generally is, especially in Church matters, everyone present thoroughly enjoyed the service. I trust the solemnity of the service made a deep impression on the hearts of all present, not soon to be forgotten. The offertory during the day amounted to \$4.00, which will be given to the Fund of the widows and orphans of the clergy.

**ALBION MINES.**—On August 20th the cornerstone of our Chancel was laid. On October 20th the Bishop consecrated the building. Sufficient praise can hardly be given to Mr. McQuarrie, the contractor, Mr. John Fraser, his foreman, and to all the willing hands who so quickly and so well have brought the work to completion. The Bishop arrived at the Rectory on the previous day, and paid some visits in the parish. The morning of Thanksgiving Day was enough to call forth thanks itself. After several days of consecutive gloom and rain, the sun shone out in his glory; the roads were helped by the frost of the night before, and all things conspired to draw out a goodly congregation. At 10.30 the Bishop entered the chancel, preceded by his pastoral staff. The Rector read the petition of the Corporation of the Parish, and His Lordship, having expressed his glad compliance with the prayer thereof, proceeded towards the altar, while the 24th Psalm was said responsively. In his address upon Consecration, the Bishop was pleased to express his entire approval of the work done, pointing out the lessons the Church now teaches under its altered arrangement. The font at the entrance, teaching that all must be admitted by Baptism into the Body—the Church; the well-elevated Chancel-steps, prepared for those who would receive the intermediate rite of Confirmation; while highest and chiefest was the Holy Table, at which the confirmed Christian could receive the "Blessed Sacrament of Christ's Body and Blood." The organ-chamber and other arrangements were spoken of approvingly. The suggestion, however, was made that until a central passage was made from West to East of the nave (where now exists a block of pews), we should not have the full benefit of the church. The deed of consecration having been read and signed, and the 100th Psalm—"Before Jehovah's awful throne"—having been sung, the Rector read the preface to the Confirmation Office, and the Bishop, having addressed the candidates so touchingly that some were moved to tears, he laid his hands upon 18, varying from 68 to 15 years of age, and gathered from Albion Mines, New Glasgow, Westville, Vale Colliery, and Merigomish, one-third of the number being men and boys. The hymn, "Soldiers of Christ, arise," having been sung as an intonation, the Holy Eucharist was celebrated, Mr. Moore acting as server and Epistoler. The hymn before the sermon was, "Giver of All." The Bishop's sermon, we must say, was able and eloquent, and was on the subject of Thanksgiving. 31 received the blessed Sacrament at the newly-consecrated sanctuary, including all the newly-confirmed, no pledge of such reception having been exacted, however. The services lasted three hours, and would have been better enjoyed if there had been a fire in the church, an oversight in the hurry of cleaning much regretted. The Bishop left in the 2.45 express for Halifax. The Rector held evening service in New Glasgow, when all the congregation of that chapelry assembled again, for they had gone in a body to Christ Church in the morning. The offertories at the two services amounted to \$40.00, and are for the respective building funds of the Church of Christ and St. George's Chapel. The frame of the latter will be put in place this week.

**HORTON.**—Harvest Festival.—Wednesday and Thursday were observed in this Parish as days of thanksgiving to Almighty God for the blessings of the harvest. The services on Wednesday were in St. James' Chapel, Kentville, and were as follows: Early celebration of the Holy Communion at 7.30 a. m., and Evensong at 7.30 p. m. The choir of children and young people of the Guild of St. James, furnished the music for both services, and performed their part very reverently and heartily. The church was beautifully decorated. Across the Chancel was a graceful screen, of moss, richly trimmed with wheat, grapes, autumn leaves and bleached ferns, and surrounded by a large cross. On either side were heaps of fruit, vegetables and richly tinted leaves. A rearedos of moss, consisting of three arches, against a scarlet background, stood above the Retable. It was ornamented with wheat and barley, and white berries and grape bunches. The Retable held pots of geraniums in bloom, and the Altar Cross was twined grapes, wheat and berries. At either side of the Altar were masses of leaves and heaps of wheat stood against the east wall. The desks were also adorned with leaves and flowers. On Thursday the services at the Parish Church of St. John the Divine, Wolfville, were high celebration of the Eucharist, with sermon, at 11 o'clock, and Evensong at 7.30. The Rector, Rev. J. O. Ruggles, was the celebrant, and Rev. G. J. D. Peters Deacon and preacher. The responses were sung to Tallis' setting. The intonation was the hymn "We plough the fields," the offertory hymn "Holy offerings." At the consecration, the hymn was "The Heavenly Word proceeding forth," with the "O Salutaris" after the blessing of the elements. The church was very neatly decorated, the hand-gone new Altar, with its white frontal and wings, presenting a very beautiful appearance.

**FIVE ISLANDS.**—The Church has lately been occupying new ground at the charmingly pretty settlement of Five Islands, where a few years ago the Rev. F. J. H. Axford gathered a congregation, and his successor at Londonderry, the Rev. V. E. Harris, continued the work. But lately the Rev. G. D. Harris, Curate of Parrsboro', has been charged with this work, and now a neat little church has been erected, and was opened for Divine worship on Wednesday, Oct. 12th. The day was beautifully fine, and the church, which has sittings for 100, was well filled. As the clergy proceeded up the nave a processional hymn was sung by the choir, led by Miss Harris at the reed organ, kindly lent for the occasion. The Rev. V. E. Harris, Rector of Londonderry, read prayers, the Rev. F. J. H. Axford, Rector of Cornwallis, the lessons, the Rev. E. H. Ball, Incumbent of Spring Hill, the Litany, and the Rev. C. Bowman, D. D., Rector of Parrsboro', preached and celebrated, assisted by Rev. F. J. H. Axford. The Rector, in a short address before his sermon, congratulated the congregation upon their neat little church which they had built almost at their own expense, and which had only a small debt of about \$60 still remaining. He then preached an able sermon on 2 Chron. ii. 5, 6—"The house which I build is great: for great is our God above all gods." &c. The Rev. F. J. H. Axford then made a short address to his old congregation, exhorting them to a constant feeding upon Christ in the Holy Sacrament then and there offered to them. The Rev. G. D. Harris regretted he had not prepared a list of kind donors to the building funds; but in a few appropriate words expressed the thanks of the congregation to the Rev. Dr. Bowman for the valuable present of a lot of Eucharistic vessels then exposed to view on the credence, and which were presently solemnly offered to God, together with the congregation's offertory in money, amounting to \$9. After the celebration the clergy were kindly entertained by hospitable members of the congregation. The Rev. G. D. Harris and his congregation received a hearty God-speed from each of the visiting clergy respecting the good work going on amongst them.

**COLLECTIONS, SUBSCRIPTIONS, and DONATIONS** received at the **DIOCESAN ROOM**, during months of August, September and October, and not previously acknowledged.

**GENERAL PURPOSES, B. H. M.**

Cornwallis, per Wm. Smith, Esq., \$4; Mrs. Howard, Amherst, \$1; Bridgewater, per Rev. W. E. Gelling, \$13.20; Miss A. M. Ruggles, Annapolis, \$4; Annapolis, \$1.68, and Rosette, \$5, per Rev. J. J. Ritchie; Tangier, per Rev. D. McLeod, \$10; Weymouth, Coll. Secretary's Visit, \$11.45; St. Luke's, Halifax, per W. H. Wiswell, Esq., \$40; Miss Mary Vroom, Clements, 25c.

**WIDOWS' AND ORPHANS' FUND.**

St. Paul's, Halifax, per Rev. Dr. Hill, \$110.60; Spring Hill, per Rev. E. H. Ball, \$1.25; Salmon River, per Rev. R. Smith, \$5.50; Bishop's Chapel, Halifax, per the Lord Bishop, \$32.36.

**CLERGY SUPERANNUATION FUND.**

Salmon River, per Rev. R. Smith, \$5; St. Paul's, Halifax, per Rev. Dr. Hill, \$78.04; Weymouth, per Rev. P. J. Filleul, \$9.41.

**PARISH ENDOWMENT.**

St. John's, Cornwallis, per Rev. F. J. H. Axford, \$200.  
**JOHN D. H. BROWNE,** Clerical Secretary.

**DIOCESE OF FREDERICTON.**

**DEANERY OF ST. ANDREWS.**—An interesting meeting of this Deanery was held in Campobello on Wednesday and Thursday, October 12th and 13th. The clergy present were the Revs. Canon Ketchum, St. Andrews; W. S. Covert, Grand Manan; J. Rushton, St. Stephen; C. P. Wilson, Campobello; and J. W. Millidge, St. David. The visiting clergy arrived by boat on Wednesday afternoon. Evensong was said in the beautiful little church at 7.30 by Canon Ketchum; the Lessons were read by the Revs. J. W. Millidge and W. S. Covert, and, in the absence of the organist, the Rev. J. Rushton discharged his duties. After prayers, the Rev. C. P. Wilson, in a short address, spoke of his appointment as Rector, and requested the congregation to work heartily with him in building up the parish. Stirring addresses were then delivered by the Revs. Canon Ketchum, on the needs of the D. C. S.; W. S. Covert, on the systematic teaching of the Church in her formularies; and J. W. Millidge, on the experiences of a country Missionary. On Thursday, Holy Communion was celebrated at 7.30 a. m.—Canon Ketchum acting as Celebrant, and Rev. C. P. Wilson as Deacon. The Chapter met at 10 o'clock, when Hebrews ix., in the original, was read and discussed, followed by the solemn reading of the Exhortation and Questions in the Ordinal. In the evening, prayers were said in the church, and the Rev. C. P. Wilson was inducted Rector of the Parish, after which a sermon on the relative duties of priest and people was delivered by the Rev. J. Rushton. The clergy returned home next day, after having thoroughly enjoyed their visit and the kind hospitality of Mr. and Mrs. Wilson and the people of this charming watering place.

**CARLETON.**—A Mission will be held in St. George's Church, Carleton (according to the programme which we published), from November 5th to November 14th, conducted by Rev. Canon Partridge. This is the first Parochial Mission ever held in St. John, and anyone reading over the subjects must see that in the hands of a devout and

earnest man such a series of services with connected subjects must prove a great blessing in awakening the spiritual life, arousing the careless, and building up the faithful. The Bishop of Quebec, in our last issue, explained the nature of a Mission, and we trust this one in Carleton will be followed by others in St. John.

**ST. JOHN.**—United Services for teachers will be held on All Saints' Day in St. Paul's and St. John's Churches.

**GRAND FALLS.**—The Metropolitan and Bishop Kingdon have been visiting Grand Falls and New Denmark. At Grand Falls, they were the guests of Mr. T. S. Glassier.

**SHEDIAC.**—Miss Florence A. Smith, youngest daughter of Edward J. Smith, ex-M. P. for Westmoreland, was married on the 19th to Robert Jardine, Esq., of St. John. St. Andrew's Church, in which the bride had long sung as leader of the choir, was tastefully decorated, and the ceremony was performed by Rev. O. S. Newnam, Pastor of St. Mary's Church, St. John. The bride was accompanied by Miss Broad, of Port Hill, P. E. I., and Miss Mabel Smith, of Shediac, as bridesmaids. Mr. James Straton, of St. John, was groomsmen. Mr. and Mrs. Jardine left for Niagara and the United States, followed by the best wishes for their future happiness. The Church in Shediac will lose a valuable worker, and one who always took a deep interest in its welfare.

**DIOCESE OF QUEBEC.**

(From our own Correspondent.)

**LENNOXVILLE.**—The Rev. Dr. Roc is now engaged, with his usual earnestness and energy, in raising an Endowment for a Divinity Chair in Bishop's College. The Doctor has circulated an appeal, in which he says:—"The original Endowment of Bishop's College arose from a gift to Bishop Mountain from Mr. Harrold, an old friend in England, of £6,000 stg., for the use of his Diocese, which the Bishop handed over to the College. This noble benefaction went into the general College funds as endowment, the only stipulation being that the salary of the Principal should be the first charge upon its revenue. The original intention was that the Principal should always hold the Divinity Chair, and be called (as Principal Nicolls was, so long as he held that chair) *Harrold Professor of Divinity*. This arrangement, however, was subsequently, with Bishop Mountain's consent, abandoned, and the change involved, inadvertently, the loss of the memorial of Mr. Harrold's benefaction. Accordingly, when it was decided last year to appeal to the friends of the College to endow a professorship, it was resolved that, in memory of Mr. Harrold and the original designation of his donation, the Divinity Chair should be selected for endowment and be named the Harrold Professorship of Divinity. I ought, perhaps, to add that the endowing of the chair will in no way affect the present occupant. This, then, is the object in favour of which an appeal is now made. There is a Special Trust Deed ensuring the Fund, so far as human foresight can do so, against danger of future loss. The deed also provides that as soon as the fund shall have reached the sum of \$5,000 four-fifths of the revenue shall be available for future use. As the existing College revenue suffices to pay two Professors (the Professor of Ecclesiastical History and Belles Lettres are unpaid), and also to provide temporary aid in discharging the duties of a third, it will be readily understood that when the \$5,000—which must be obtained before the close of 1882—is secured, the College will be in a position to appoint one additional Professor—the much needed Professor of Mathematics—and we hope that when the Fund is complete the finance will justify the addition of still another to our teaching staff."

[We are in a position to speak to quite a large number of the members of the Church in the Diocese of Quebec, and if anything we can say will assist the important undertaking in which Prof. Roc is now engaged, we will cheerfully and faithfully urge it. Other bodies of Christians are raising Endowments for educational purposes; shall the Church of England be the only body unwilling to sustain an important Institution such as Bishop's College, Lennoxville? We would impress upon our readers in the Diocese of Quebec their plain duty to respond liberally to Dr. Roc's Appeal.—Eds. C. G.]

**DIOCESE OF MONTREAL.**

(From our own Correspondent.)

**LACHUTE.**—On Tuesday, 11th, His Lordship, with some of his clergy, proceeded to this village, now within easy reach of Montreal by rail, to consecrate a new church erected under the direction of the Rev. H. J. Evans. This gentleman has not been many years in this Mission and yet has put up two churches, one in the village and the other at Arundel, thirty miles away. Lachute has obtained of late years a larger influx of Church people, and for whose benefit this House of Worship has been erected.

**ST. GEORGE'S CHURCH.**—This city church is organizing its associations and committees for charitable works within the parish in a systematic and business-like manner. St. George's congrega-

tion, it is well known, does a great amount of good among the poor, especially those of the "Household of Faith."

ST. JOHN'S CHOIR AND GRAMMAR SCHOOL is filled to its utmost capacity with pupils. The whole clergy house is taxed to its fullest extent to admit boarders. Rev. A French is to be congratulated on his organizing and financial abilities meeting with success. An additional master has been engaged. A gala day will be made of the 19th Oct. in connection with this school. The prizes are to be distributed by a member of the English House of Commons, now making a tour in Canada, and His Lordship the Bishop and T. White, M. P. in our own House of Commons, are also to be present.

HIS LORDSHIP THE BISHOP OF ROCHESTER (Dr. Thorold) is again visiting Canada, and has been visiting Montreal.

THE "Harvest Home" services spoken of in your last issue as being so successful as to bear repetition were those of St. Martin's Church (instead of St. James the Apostle's) and Trinity Church. The decorations in the latter were, we are told, something unique and handsome. In the aisle of the church was a veritable plough decorated and covered with fruits of the field. Flails were also brought into requisition as ornaments. The details of the decorations were such as showed that the decorators spared themselves no trouble. We were glad to find that the services were taken part in by the clergy of various churches in the city, all party distinctions being ignored, as they ought always to be, and, above all, at an Harvest Home. Was Trinity out of debt, or rather was it the property of the Diocese, it might be made the Cathedral of the Bishop, and give scope for a hearty, reverent, and impressive Cathedral Service.

THE CLERICAL CONFERENCE meets on 1st Nov. — Feast of "All Saints." Its meeting that day will give opportunity to many of the clergy to keep the Feast, and in a way they might not do so in their own parishes. Perhaps some of them, after celebrating "All Saints" in the Cathedral Church, will remember to keep it as it comes round ever after in their own Churches. The "Conference," according to the programme issued, will be more of a "Congress" than a "Conference"—that is, the readings, papers, and discussions are all bearing on parochial work, and not, as was the original idea, and, more or less, the tone of the one called by Bishop Oxenden, on the inner spiritual life of the clergy themselves. Perhaps the change is merely an oversight.

DIocese of Ontario.

VEN. ARCHDEACON LAUDER has returned to Ottawa, still, we are sorry to learn, in poor health.

BELLEVILLE.—The congregation of Christ Church are to be congratulated on their success in erecting this new church. The Ladies' Aid Society, which has done a good work in the past, has been re-organized. Its funds amounted to \$1500.

DIocese of Toronto.

THE Diocesan Synod has been summoned by the Lord Bishop to meet in the school-house of St. George's Church, on Thursday, November 1st. There will be matins and sermons with Holy Communion at 10 a.m. in the church; and at 2.30 p.m. the Bishop will take the chair at the school-house.

TORONTO.—St. George's.—It is understood that in a short time the choir of this church will appear in surplices. There are many very strong arguments in favor of a boy choir, although the female voices will be greatly missed.

St. Margaret's.—A new Church to be called "St. Margaret's" is soon to be erected in this city, and the Rev. J. H. McCollum is to be the first Incumbent.

St. Luke's.—The Bishop of the Diocese administered the Apostolic Rite of the Laying On of Hands to a large class of candidates on St. Luke's Day in this Church.

BRANTON.—The Bishop of Toronto held a Confirmation in Christ Church, on the 2nd ult., when 20 persons received the Laying On of Hands. Subsequently, all the newly confirmed partook of the Holy Communion.

DIocese of Niagara.

(From our own Correspondent.)

HAMILTON.—The Sunday School Convention called by the Bishop at the request of the Synod was opened on the afternoon of Sunday, the 9th inst., by a special service held in Christ Church Cathedral for the Sunday Schools of the city and the immediate neighbourhood. The day was fine, and the beautiful edifice, crowded to its utmost capacity with eleven hundred children and their superintendents and teachers, presented a bright and interesting sight. The service prepared for the occasion was short, securing the little ones' attention throughout; the hymns and tunes were such as children love, and were joined in with heartiness, as were also the responses. The Bishop addressed the assembled children, impressing upon them their Baptism as the great starting-point of their Chris-

tian life, reminding them of what it had done for them and what it required of them, and entreating them always to be true to their Christian privileges. His Lordship was listened to with great attention, and indeed your correspondent was struck not only with the reverent behaviour of the children throughout the whole service, but also with the many formidable observations made upon it by the adults present. On Monday there was an early celebration of the Holy Communion for the clergy with their superintendents and teachers, and at 10 o'clock the first session opened, in the Cathedral Schoolhouse, with an appropriate address from the Bishop. The day was taken up with papers read and addresses made by different Diocesan clergymen and Sunday School teachers upon the following subjects:—The Children's Place in the Church; Qualifications of Teachers; Grading and Teaching Classes; Home Preparation of the Teacher; The School Building and Library; with Their Management; Value of Bands of Hope; Distinctive Church Teaching; Services of Sacred Song. In the course of the discussion many valuable hints and suggestions were given, and the impression felt by your correspondent was that such gatherings could not fail to be of great practical use to those interested in such important work, by giving them new thoughts and new encouragement and strength to take back to their blessed occupation of feeding and guarding the lambs of the Good Shepherd's flock.

DIocese of Huron.

LONDON.—The Thanksgiving Service appointed by the Governor-General was duly observed, although there had been one appointed by the Bishop of the Diocese, which had been held in all Churches on the 9th inst.

At a meeting of the Church of England Institute it was decided to invite the Rev. Canon Carmichael, of Hamilton, to open the course of winter entertainments with a lecture.

BERLIN.—The Rev. Dr. Beaumont has been presented by the congregation of St. John's Church with the sum of \$114, as a token of their high regard, and to facilitate his taking a much needed vacation.

FAREWELL Services were held by the Rev. Mr. Jacobs at St. Peter's Church, Indian Reserve, previous to his departure for England on his Western University Mission. Great feeling was shown both by pastor and people at their approaching separation. The Holy Communion was celebrated, of which over 40 partook. The Incumbent's address was deeply affecting.

Family Department.

"AFTER THE STORM."

After the storm, a calm;  
After the bruise, a balm.  
For the ill brings good in the Lord's own time,  
And the sigh becomes the psalm.

After the drought, the dew;  
After the cloud, the blue.  
For the sky will smile in the sun's good time,  
And the earth grow glad and new.

Bloom is the heir of blight,  
Dawn is the child of night,  
And the rolling years of the busy world  
Bid the wrong yield back the right.

Under the fount of ill  
Many a cup doth fill,  
And the patient lip, though it drinketh oft,  
Finds only the bitter still.

Truth seemed oft to sleep,  
Blessings slow to reap,  
Till the hours of waiting are weary to bear  
And the courage is hard to keep.

Nevertheless I know  
Out of the dark must grow,  
Sooner or later, whatever is fair,  
Since the heavens have willed it so.

—Selected.

AT THE PRISON GATE—A FACT.

By MRS. ANNIE A. PRESTON.

"Passing the State's prison in Wethersfield on foot, one spring morning, thirty years ago," said an old gentleman recently, one of the prison commissioners of the State of Connecticut, "I saw the gate open, a man come out, and the gate closed again. The man looked pale and worn and sad. He stood by the gate in the broad May sunshine in a perplexed undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, and then stood with bowed head.

"Where now, my friend?" I asked cheerfully. "I don't know, good sir," reply the man sadly. "I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me, now that I have worked out my sentence. They won't have me there, and I

don't suppose they will have me anywhere," he went on, in a broken voice, "but I have got to be somewhere. I don't know what will become of me: foresight isn't as good as hindsight, sir."

"I am walking to Hartford; take passage with me," I said.

"You won't care to be seen in such company," he replied, looking at me incredulously. "Perhaps you don't understand that I have just worked out a sentence in the State's prison here."

"I understand," I said. "We are all wayfarers; come along and we will talk the matter over and decide as we go what can be done for you."

"It was a lovely warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure:

"Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free; but by this time my heart, full of pent-up sin, would have been a mass of corruption."

"I found that he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin," I said.

"But those who are not found out escape the disgrace," he replied bitterly, with a deep sigh, and I hastened to say:

"I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man."

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory."

"If I was in your place," I said, as we entered the city, "I would not lisp a word about having been in prison."

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said, in a broken voice:

"You have been very kind, but I had better bid you goodby, sir. I cannot live and lie. I promised my God last night, in my cell that was so dark at first, but so light at last, when Jesus came to me there, that I would be true, whatever befell me, and I will keep my word."

"Forgive me for tempting you at the outset," I said; "Come on."

"I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work room."

"Here is a poor fellow who was discharged this morning from the Connecticut State's prison," said the proprietor. "I am going to give him a start in life by taking him into the shop; he will begin work to-morrow."

"There were indignant glances among the men, and one spoke up hastily:

"I shall leave, if he stays. I will not work with a jail-bird."

"Very well," said the employer, "anyone who wishes to leave can bring in a bill of his time in the morning."

"Only one man, the man who had constituted himself spokesman, left.

"Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird' was one of the journey-men. As I said, to begin with, that was thirty years ago. That man whom I met at the prison door is now a Senator in the Legislature of one of our New England States. He said to me this day:

"I tremble when I think what the result might have been had an evil instead of a good friend met me outside of the prison door."—*Advocate and Guardian.*

THE CAMP MEETING.

The camp-meeting is going out of date. It is not æsthetic enough to suit the modern idea, and then, again, there isn't any, or very little, money in it for the projectors. As it departs from the simplicity of its founder, Wesley, Methodism grows more showy, ostentatious and ambitious. Wherefore, the camp-meeting, the primal idea of which was not luxurious carnal enjoyment, but spiritual improvement, is already a thing of the past. Summer meetings for purposes of recreation are now fashionable as a substitute for the camp-meeting, with its rude creature comforts. Chautauqua is a model. Ocean Grove is another. These places pay as a worldly investment, and it is found that the very best of men, even ministers who are forever discounting upon money as the root of all evil, like to have a penny well invested. In a single issue of the *Times* there were announced two important projects for carrying forward summer-resort enterprises under the ægis of Methodism. The Lake Bluff people purpose modelling their entertainment upon the New York idea. A despatch from Wheeling, West Virginia, announces: "A number of ministers and laymen, most of them belonging to the Methodist denomination, have pur-

chased a large tract of land on the Alleghany mountains, midway between Oakland and Deer Park, for the purpose of laying out a mountain summer resort of a national character, after the plan of the semi-religious seaside resort at Ocean Grove. A number of cottages will be erected at an early day, and also a spacious hotel. The projectors expect to make it a famous place in the near future." If these schemes can be made to pay, there are precious few Methodists, and they of the very oldest fashioned kind, who will care a maravedi what John Wesley might have thought of such goings on. John Wesley is dead.—*Chicago Times.*

How much happiness is destroyed by repeating to others what is said about them. Some one is unkind enough to say something naughty about some one; it would do him no good to hear it; indeed it would do harm; for it would cause him to feel uncomfortable; but a thoughtless individual goes directly to him with the story, and, perhaps, repeats it in such a manner as to give it a worse coloring than was intended, thereby causing grief and hard feeling. It would be much better for all were these meddling tale-bearers to mind their own business and let other people alone.

A SERMON FROM PAPER.

The Queen visited a paper mill—they showed her the machinery, how they bleached the rags and ground them into pulp; how they made sheets and smoothed them, dried them, and made them beautiful. As she was leaving, she saw outside the rag pickers and the filthy rags. A few days after this she found on her desk a pile of the most beautifully polished paper she had ever seen; on each sheet were the letters of her own name, and her own likeness. With it she found this note: "Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty rags, which she saw on the poor rag pickers. With all the colors and filth washed out, I trust the result is such as to call forth her admiration. Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus Christ can take the poor heathen, and low sinful creatures everywhere, viler than the rags, and wash them and make them clean; and though their sins be scarlet make them whiter than snow; and though they be red like crimson, make them as wool. And I can see how he can write his own name on their foreheads, as the Queen will find her name on each sheet of paper; and even as these filthy rags may go into the palace and be ever admired, some poor vile sinner may be washed in the blood of the Lamb, and be received into the palace of the great King in heaven."

AMONG the passengers in a stage-coach in the White Mountains was a little boy of five or six summers. The coach being quite full, he sat on the lap of another passenger. While on the way something was said about pickpockets, and soon the conversation became general on that interesting subject. The gentleman who was holding our young friend remarked: "My fine little fellow; how easily I could pick your pockets!"

"No, you could not," replied he; "I have been looking out for you all the time."

WAS IT A DREAM?

A certain minister (as John Bunyan used to say) "dreamed a dream." He was hitched to a carriage and attempted to pull it. He reached a point not far from the church, when the mud seemed to get deeper and deeper, and the carriage drew so heavily that he gasped for breath and almost sank down exhausted. This seemed the more inexplicable, when, looking back, he saw the entire congregation behind the carriage apparently pushing it along. But the more he tried the harder it became, till finally he was forced to stop and examine the difficulty. He went to the rear, where he supposed was the congregation, but nobody could be found. He called, but no answer. He repeated the call several times, but still no reply. By and by a voice called out "Hallo!" and, looking up, whom should he see but one of the wardens looking complacently out of the window, and upon going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside.

ATTEND Church punctually, to avoid disturbing worshippers after service has commenced.

LET the responses be better sustained, i. e., keep them up with equal sound all through. Some are begun with spirit, and then there is a falling off; this is specially noticeable in the Litany. All should join in every petition, and just as loudly in the last as in the first. This applies also to the amen at the end of each prayer. These things are important, for no person can enjoy the service who is merely a listener; one must unite in it to understand and appreciate fully its beauties. When all do unite heartily there is a sympathetic feeling excited which animates and warms the hearts of all, so that even strangers will yield to the influence, and soon not only lose their prejudices against our form, but be brought to say, "We will go with you, for we feel that God is with you."

# The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED  
IN THE INTERESTS OF THE  
CHURCH OF ENGLAND.

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## THE ENGLISH CHURCH CONGRESS.

THE Church Congress, which this year meets at Newcastle-on-Tyne, inaugurated its twenty-first Anniversary on the 4th instant. Our London Correspondent, who is on the spot for the occasion, sends us an extremely interesting account of the opening proceedings, which came just too late for last week, but which is still fresh, and will be read with great interest. He says:—

NEWCASTLE-UPON-TYNE, Oct. 5, 1881.

My readers will perceive I date my "London Letter" this week out of its usual latitude. I do this for the purpose of following the Church Congress to its halting-place, thinking that the readers of this column would be interested in the doings of that august body.

In one of his Latter-day Pamphlets, Carlyle points out the growth of the Christian Church from a small seed-grain to a tree so broad that "no star can be seen but through it," and then, assuming the mantle of a prophet sterner than Elijah, exclaims, "Shaken to and fro in Jesuitisms, Gorham controversies, and the storms of inevitable Fate, it must sway hither and thither, not ever farther from the perpendicular; not at last too far, and—sweeping the Eternal Heaven clear of its old brown foliage and multitudinous rooks'-nests—come to the ground with much confused crashing, and disclose the diurnal and nocturnal Upper Lights again."

It is now twenty-one years ago since the first Church Congress met at Cambridge. It was then but little more than a local gathering in the hall of King's College, under the presidency of the Archdeacon of Ely, and was thought so insignificant that the proceeding were only reported in the journals published locally; whereas now the institution holds its meetings under circumstances which attract the notice of all who take an interest in religious matters. The two English Archbishops are its patrons, a bishop acts as President, and the leading intellect of the Church, both lay and clerical, and of all schools of thought, take part in its discussions. But the Congress has no legislative functions whatever, being in this respect with similar gatherings of the Dissenting bodies. It meets for speech and separates without action, save such as arises from the silent influences of wise and weighty opinion.

The 21st anniversary of the Church Congress was inaugurated yesterday in this town, and bids fair to rival, if not out-do, previous meetings of Congress. The visitors are quartered in what may be called the out-parts of Newcastle, Tynemouth, North and South Shields, and Sunderland, and also at the cathedral city of Durham, which will presently have to share its functions with the Bishopric of Northumberland, whose endowment fund has been completed by the translation of a canonry of Durham to that of its sister county. Early morning services were held at Durham and in all the parish churches of Newcastle, but the first official gathering in connection with the congress was the assemblage of the principal members in the Town-hall, where they robed and walked in procession to St. Nicholas Church, which is shortly to become the Metropolitan Church of the diocese of Northumberland. There was a crowd of the townspeople to watch the imposing procession, and the sun shone forth dispelling the clouds which had threatened to mar the proceedings. The Bishop of Manchester preached an eloquent sermon from the Revised Version—Ephesians iii. 8-12. He said that the days of the greatest increase of the Church were years of peace—not days of strife when the faith had won its way, not because it had received the sanction of Ecumenical Councils, but by its own intrinsic power to persuade the souls of men—before the Articles got to be too curiously defined, or schools of religious thought formed themselves and labelled each other with human names; a golden age, indeed, of peace and charity and progress, which the perverseness and self-will of men "seeking their own, not the things which are Jesus Christ's," first disturbed and then destroyed. Has it, like other golden ages, become a thing of the past,

perished, never to return? If it were, he feared the Church's power for conquest would have perished too. The three most truly fundamental principles of the Church, as given by St. Paul, were love, unity, and the true function of the Christian ministry. Taking love first, he asked whether they should promote this virtue by the congress which had brought together so many hundred Churchmen, representatives of almost every school of Christian thought. It was to be hoped that the outer world, when it read and criticised their proceedings, would have no cause to reverse the verdict of an earlier age, and to say with scorn, "See those Christians; how they hate one another." Passing from the note of love to that of unity, from the soil in which faith grew to the fruit which it produced, he said that they must build their Church on the primitive creed, for on no other basis could they embrace the whole world in the face of the rapid and violent disintegration of Christian belief. With M. Rochefort in Paris parodying the Christian Sacrament, and the International Federation of Freethinkers holding its three days' conference in London, and delighting to trample on some of the most cherished hopes of man, by announcing that the Union Democratique of France was organizing a great free-thought demonstration on All Souls' Day, they could not afford to bandy words upon disputable propositions, to divide themselves into diverse and almost hostile camps, each with its doctrine and interpretation. They dare not break up a great Church, with its mission as clearly stamped upon it as ever mission was stamped upon a Church, planted even by the Apostles' hands, into fragmentary and partizan organizations, powerless because disunited; incapable of discipline because following the voice of no one leader, and recognizing the sound of no one battle cry. If union ever were strength it was strength now, and union was only possible on the broad basis of an historical and not a theoretic Christianity. The Bishop next asked what was the function of men under these circumstances. At present the people were not seeking priests to absolve or offer sacrifice for them, but prophets who could teach and guide them. Prophets, evangelists, pastors, teachers, those were the records of the Church to-day. If anyone could not see that the Church was passing through a crisis now—fiercer, sharper, and more intense than any one which had tried her for generations—he could not read the most obvious signs of the times. They must follow in the footsteps of the fathers of the Church, who stirred the hearts of their generation and made religion an alluring force, and not a crystallized tradition, possible in the world. He concluded by an appeal to the liberality of Churchmen to subscribe to the fund for the endowment of the proposed bishopric for Northumberland.

The real business of the Congress, however, was commenced in the Town-hall, where the Mayor of Newcastle, a prominent Nonconformist, welcomed the visitors, and declared the wish of the corporation to give them every facility for carrying on the congress.

The Bishop of Durham then stood forth, and before an audience of between 3,000 and 4,000 people delivered his inaugural address. There were vast numbers outside who could not gain admittance, and for the entertainment of these, meetings were held in the smaller rooms. In delivering his address the Bishop said that the Church Congress in its infancy was fitly cradled beneath the academic shades of Cambridge and Oxford. It now no less fitly celebrated its robust maturity in a busy port town of the rough and hardy North. The report of their first congress was eminently suggestive as read by the light of twenty years' experience. It embodied hopes and fears alike unfulfilled. For instance, of the burning question of Church rates, not even a spark of the fire which once threatened to become a mighty conflagration lived in its ashes at the present day, yet the fabrics of the churches were never so numerous and so sound. As to the question of the increase of the episcopate, it was still one of living and lively interest, and nowhere so lively as in the huge, overgrown Northern diocese. The present year was full of significance for the synchronisms which it offered, and supplied food for suggestions and warnings which would remind Churchmen of the great responsibilities and destinies of the Church. In a thousand ways the spread of railways altered the condition of life, and with the vast and varied results of this new and potent force, especially in the parochial system, they must deal in such a manner as to subdue and reduce all to order. Again, in the recent meeting of the British Association in the Northern provinces they were reminded of the revolution in the intellectual world which had taken place in our own time, and here also they were confronted with a giant force, of which the Church of Christ must give an account. Before all things they should learn from the lessons of the past to keep free from distrust and dismay. The scares regarding recent advances in astronomical and geological science had passed away, and theological conceptions had been corrected and engaged by their teachings, and now in turn biology concentrated the same interests and excited the same distrusts; but would not history here repeat itself?

A third synchronism, not less suggestive than the others, though in a different light, was to be found in the Ecumenical Methodist Conference, echoes of which were still lingering in their ears. What lessons of organization, sympathy, and adaptation did this not give to the Church, and why, he would ask, should not this great spiritual mechanism have

been retained within the Church to which it owed its being? Could not the same results have been purchased at a less heavy sacrifice than the loss of unity? Coming to the congress and its programme, he said they had avoided no question because it was a burning one. They did not moderate the tension of feeling in the Church at the present moment, but they were determined to give to all parties fair and equal opportunities of expressing their opinions on the subject.

## KING'S COLLEGE AND THE COLLEGIATE SCHOOL, WINDSOR.

WE have much pleasure in stating that the Governors of King's College, at their late meeting at Windsor, inspected the Collegiate School; and we are authorized to add that they were much pleased with the results of their examination.

It is much to be regretted that parents do not more generally avail themselves of its advantages for their sons, for Mr. Willets, to whom it has been committed by the Governors, was a Scholar on the foundation of his College at Cambridge, and has proved his ability to teach by the proficiency of the pupils whom he has sent up to the College for matriculation. Members of the Church of England may well be expected to support their own Institutions in the Province, but are constantly sending their sons away to other more distant schools, when they may obtain for them a thorough education to prepare them either for professional studies or for commercial pursuits in a school connected with their own University.

A donation of \$1000 towards the Endowment Fund from Dr. Charles Cogswell was announced at the meeting; but few of those who are more immediately interested in the welfare of the College have, as yet, responded to the urgent appeal addressed to them, and we understand that no general canvass of these Provinces has yet been made, in consequence of the inability of the Committee to find suitable agents to undertake the work, which must, however, be accomplished without much longer delay, if our venerable Institution is to be preserved.

## THE BISHOP OF NOVA SCOTIA AND ST. GEORGE'S CHURCH.

A LETTER was lately published in the Halifax *Morning Chronicle* stating that the Bishop had publicly "denounced the conduct of the past consecutive ministers" of St. George's Parish. As his Lordship has not taken any notice of this letter, we have his authority for stating that, far from "denouncing" the clergymen named in the letter, he expressed his appreciation of the good work done by them, of the crowded congregations and excellent Sunday Schools under the ministry of the Rev. Fitzgerald Uniacke and his assistants, contrasting them with the present notoriously altered condition of the Parish, attributing the failure of the late Rector rather to his ill health than to any other defect.

At the same time his Lordship desired the Parishioners (to whom alone as represented by the congregation before him his remarks were addressed) to remember when electing a successor that a marked change has taken place in the feelings and tastes of the present generation, and that if they would retain the young people in the congregation they must have regard to the altered circumstances, since the tone and style of ministrations, which were very successful fifty years ago, may be insufficient to satisfy the cravings and to secure the adherence of those for whom provision is now to be made.

We think persons with any knowledge of the facts will not hesitate to endorse his Lordship's views. St. Paul's Church took advantage of the generosity of that liberal hearted and liberal minded man, the late Edward Binney, to make provision for improving the services so as to adapt them to the altered circumstances to which the Bishop refers; and it will be simply ordinary wisdom for St. George's Parish, now that it has the opportunity, to fill its Rectory with a man of modern views and modern ways, moderate, but firm and decided in upholding and promulgating, by all lawful means, the Apostolic position and the Scriptural doctrines of the Church of England.

"A MONTREAL RECTOR" may rest assured that it was a misunderstanding, and not in any way wilfulness, which led our Montreal correspondent to speak as he did of the Harvest Festival. The explanation now given will satisfy our readers that the repetition of the Service was in itself unobjectionable.

## THE BISHOP OF LIVERPOOL AND THE WESLEYANS.

WE are not disposed to make too much of John Wesley's ardent language of love and affection for the Church of England, for we cannot forget that he promoted a great schism by going through a ceremony whereby he constituted Mr. Ashbury Superintendent of the Wesleyans in America, and so gave his countenance to the schismatic action of Ashbury and his associates in establishing a new sect, although there is no question that he ever loved, and never left the Church. But when charges are made against the Church of England of Wesley's day we may well claim Wesley's own testimony, whenever it is given, to be conclusive in their refutation.

Wesley's writings are full of most pointed language eulogizing the Prayer Book, declaring his belief in the Articles and Formularies of the Church and in every doctrine contained therein. So, too, we have his own written words which condemn the popular notion, entertained by so many Churchmen as well as others, that he was unkindly treated by the Church's clergy, and that the pulpits of the Church were not open to him, and, consequently, that he was driven out of the Church. In proof of this, a writer in a recent number of the *London Guardian* says:—

"I observe that the Bishop of Liverpool, in his reply to Mr. Nevins, refers to 'the unkind treatment which John Wesley and his people received from the Church of England last century.' This statement is too sweeping, and should not pass unnoticed. That John Wesley, like every other great reformer who had set himself to oppose the tide of evil in his own age, met with opposition and some rough treatment is true enough. But it is also true that he had lived down this feeling to a great degree, and at the time of his death was, apparently, one of the most popular men in England. This is a fact not so generally known, but the proof of it is seen in the last volume of his *Journal*—*v. 6*, here are extracts showing the courtesy of one Bishop, the toleration of another, the support of the clergy, and the enthusiasm of the people:—

"1782, Aug., Sunday, 18.—I was very much pleased with the decent behaviour of the whole congregation in the Cathedral (Exeter), as also with the solemn music in the post-Communion. The Bishop inviting me to dinner, I could not but observe:—1st. The lovely situation of the palace, &c. 2. The plainness of the furniture, not costly or showy, but just fit for a Christian Bishop. 3. The dinner sufficient, but not redundant; plain and good, but not delicate. 4. The propriety of the company—five clergymen and four of the aldermen. 5. The genuine and unaffected courtesy of the Bishop, who I hope will be a blessing to his whole diocese."

"January, 1790.—I preached in St. Luke's, our parish church, in the afternoon, to a very numerous congregation, on 'The Spirit and the Bride say, Come.' So are the tables turned that I have now more invitations to preach in churches than I can accept of."

"On the very last page of Mr. Wesley's *Journal* we read as follows:—

"Oct., 1790, Tuesday, 19th.—In the evening all the clergymen of the town (Lynn), except one who was lame, were present at the preaching. They are all prejudiced in favour of the Methodists, as, indeed, are most of the townsmen, who gave a fair proof by contributing so much to our Sunday Schools, so that there is nearly £20 in hand."

"Wednesday, 20th.—I had appointed to preach at Diss; but the difficulty was where I could preach. The minister was willing I should preach at the church, but feared offending the Bishop, who, going up to London, was within a few miles of the town. But a gentleman, asking the Bishop if he had any objection, he said, 'None at all.' I think this church is one of the largest in the country. I suppose it has not been so filled these hundred years. This evening and the next I preached at Bury to a deeply attentive congregation, many of whom know in Whom they have believed."

"22nd.—We returned to London."

"Sunday, 24th.—I explained to a numerous congregation in Spitalfields church 'the whole armour of God.' St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced the important truth, 'One thing is needful.' And I hope that many even then resolved to choose the better part."

"Then follows this note:—

"Notwithstanding Mr. Wesley lived a few months longer after this date, it does not appear that he carried his journal any farther.—FINIS."

"What evidence, I ask, remains of 'ill-treatment,' when he had more invitations to preach in churches than he could accept?

"2. There is also, as it seems to me, a similar inaccuracy in identifying the present Methodists with John Wesley without some strong qualification. Witness such extracts as these from the last volume of his *Journal*, extending from 1780 to 1790:—

"Leeds.—Having five clergymen to assist me, we administered the Lord's Supper to 1,600 or 1,700 communicants."

"Sheffield.—Read prayers, preached, and administered Sacrament to 600 or 700."

"The result of his powerful preaching was to bring men to some definite decision, and he evidently drew them to the Holy Communion: whether some may have received it under undue excitement it is not possible now to decide, but we see here a regard for Church ordinances and a standpoint which is, of course, utterly and totally lacking in Methodism as it now is."

THE HOLY EASTERN CHURCH.

(Written for the Church Guardian.)

BY REV. H. H. BARBER, SHEDD, N. B.

No. VI.

The idea that at any time an Emperor of Rome should be a Christian was regarded by Tertullian as being amongst the improbabilities, if not impossibilities; yet in Constantine it was realized. But for the Emperor to be a Christian without, to a very great extent, influencing the social and national status of Christianity was altogether impossible. During the fifty years previous to the accession of Constantine, the Church had received a great impetus from the peace which she had enjoyed from without. Everywhere new church buildings had sprung into existence; but henceforth she gains fresh strength in the patronage of the State—strength, at least, in her temporal affairs, though not in her spiritual. With Constantine commenced a new era in ecclesiastical history, in which the Eastern Church begins to have a history of her own apart from that of the West. The completion of that revolution which gradually changed the Roman republic into an absolute monarchy, witnessed also the foundation of a new capital of the East on the Bosphorus, a city which was to play an important part in Church history, and also mark the establishment of Christianity as the religion of the Empire. Though the genius of paganism continued for many years to influence men born and bred beneath the shadow of the ancient temples and the great prestige of Rome, yet from the first Constantinople was of Christian celebrity.

As was said when the Emperor embraced Christianity, a new era of things began—a new relationship between Church and State was entered into. Naturally, he assumed towards the Church an attitude of protection and support, and, to some extent, control, which the Church gladly welcomed. On her part, she bowed to his decision in all matters, civil and political, while he recognized the validity of ecclesiastical legislation within its own sphere, and, moreover, used his authority to secure obedience to canonical regulations. Thus both were strengthened—both were benefitted.

The history of the Church during the reign of Constantine, as also of his successors down to Theodosius, is chiefly a history of the Arian controversy. True, there was at the same time a gradual absorption of the Pagan world into Christianity going on, and a building up of such converts in holiness, but the energies of the Church were chiefly expended upon this great and critical question. All the distinguished Churchmen of the age appear as heroes in the struggle, and the deepest interest was felt in the great peril and ultimate success of the truth. This is without doubt one of the most fascinating pages of Church history; but time and space alike, as well as inability to do justice to the subject, forbid my giving more than a very brief outline. Alexandria, that city so fruitful in all philosophical speculation, was the birthplace of Arianism, as, either directly or indirectly, it was the birthplace of all the heresies, with the exception of one, Pelagianism, which harassed the Church during those first six centuries; all were the result either of Oriental mysticism or of Greek speculation. Indeed, this could hardly be otherwise, for the whole force and learning of early Christianity was to be found in the East. With the exception of the few writers of North Africa, there was no Latin defender of the faith; with the exception of Tertullian, there was not a single early heretic in the West.

The Arian heresy consisted in an erroneous view of the relation in the Godhead of the Son to the Father being taught and maintained—a view which was inconsistent with the doctrine of the true Deity of the Son. According to the teaching of Arius, there was, says Dean Milman, a time before the commencement of the ages when the parent Deity dwelt alone in undeveloped, undivided unity. At a time, immeasurably, incalculably, inconceivably remote, the majestic solitude ceased; the Divine unity was broken by an act of the sovereign will; and the only begotten Son, the image of the Father, the viceregent of all the Divine power, the intermediate agent in all the long subsequent work of creation, began to be. He further held, says Canon Robertson, that in the incarnation the Son assumed a human body, His nature supplying the place of a human soul. This the Church at large held to be a novel doctrine and a false one, affirming that if the Son was not coeval in existence with the Father, He must have been created,

and created out of that which was not pre-existent. At first, Constantine treated the matter as unimportant; but afterwards, finding that the doctrine at stake was of vital consequence, he took the important step of summoning a general council of Bishops of the whole Church to determine it.

Previous to the meeting of the Council of Nicaea there had been various Councils, or Synods, of portions of the Church held, but since that Apostolic Council held in Jerusalem, there had been none that could, with any show of justice, be called general. Summoned as it was to determine this doctrine of the heresiarch Arius, it was of immense consequence and may be termed the earliest important development of the Eastern Church. It met at Nicaea, a town within easy range of Constantinople, and was attended by upwards of three hundred Bishops. In every respect it was an Eastern Council—its decrees were written and its debates conducted in Greek; it was, moreover, summoned by the Emperor Constantine, and presided over by a Bishop of his appointing—Hosius, Bishop of Cordova—being, without any reasonable doubt, its President. True, as Canon Robertson says, some of the bolder Romanist historians, such as Baronius, have denied this, producing in support of their assertion, such arguments (if they be worthy of the name of arguments) as these: "That as Sylvester was Bishop of Rome he must have summoned the Council, for since it was summoned it must have been summoned by the Pope; that the Pope cannot but have appointed a President; that whoever was present as his representative must have presided"; and numerous other empty assertions of a like nature, which must be taken for just what they are worth, being unsupported by any evidence of weight; indeed, the first evidence to be found to such effect does not date before the close of the fifth century, a century and a half after the Council, and even then it has only the authority of a writer of little note, Gelasius of Cyzicum.

THE HOLY GHOST, THE LIFE OF THE CHURCH.

BY THE RT. REV. C. T. QUINTARD, D. D., LL. D.

There have been three dispensations of God in the world—the dispensation of God the Father, the dispensation of God the Son, and the dispensation of God the Holy Ghost.

I. The dispensation of God the Father: God chose His people, the Jews, and manifested to them the Godhead as unity. God dealt with them in very person. He gave them His law, He appointed a ritual worship with sacrifices, all of which pointed to, and were intended to prepare for the second dispensation "when the fulness of time was come."

II. Then came the dispensation of God the Son: For this God prepared little by little and year by year, through the long discipline of four thousand years. As Isaiah had prophesied—"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel"—so the Holy Ghost did "come upon" the Blessed Virgin Mary, and the "power of the Holy Ghost did overshadow" her. God the Word took flesh in her womb. "The Word was made flesh and dwelt among us."

Christ having put on our nature, carried it through a life of sorrow—through the bloody sweat of Gethsemane, through the agonies of death, and having delivered it from the grave, He dwells in it forever in His throne of glory. The union of the Godhead with the manhood is incapable of dissolution or destruction.

In our nature God the Word made a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and having made an atonement for the sins of men, He set up His Kingdom, or Church, in the world, to lengthen out that atonement, and apply its blessings from one generation to another.

III. The dispensation of the Holy Ghost: God the Holy Ghost is a person. He is a person in as real a way as God the Father is, or as God the Son is. He is not an energy or an operation, not a quality or power, but a person. "There is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one."

Just as we say in the Creed, "I believe in God the Father Almighty," so we say, "I believe in Jesus Christ," and "I believe in the Holy Ghost, the Lord and Giver of Life." For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality." And we are taught in the Fifth Article of the Church that the Holy Ghost "is of one substance, majesty and glory with the Father, and the Son, very and eternal God."

This "very and eternal God," this "Lord and Giver of Life," is in the Church to-day in as real and true a way as God the Father was when He gave His Commandments amid the thunders of Mount Sinai; or as God the Son was when He made His atonement for the sins of the world on Calvary.

When the incarnate Son had fulfilled His whole redeeming office in life, death, resurrection, and ascension, and had returned to enthroned the humanity with which His eternal Person was invested, at the right hand of the Father, then the Holy Ghost began His work in that mystical Body of which Christ was the head. "What the soul is to the body of a man, that the Holy Ghost is to the Body of Christ, which is the Church."—[St. Augus. Sermo in Die Pentecost.] Christ ascends into heaven and the Holy Ghost succeeds, and carries on His work. He appeared as cloven tongues of fire; He distributes His gifts, makes Apostles, Prophets, Evangelists, Pastors and Teachers. When our Lord gave His great commission to the Apostles, "He breathed on them and saith unto them: Receive the Holy Ghost; whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained." Thus He consecrated the Apostles, telling them that as the Father sent Him, even so He sent them. And moreover He certified them that whatsoever power He had received from the Father for the instruction and government of His Church, that same power He left with them—to be transmitted through the ages all along "until His coming again." Hence the Church to-day in the Ordination of her Priests and the Consecration of her Bishops uses the words of Christ, "Receive the Holy Ghost." "Remove what these words imply" says Hooker, "and what hath the ministry of God besides wherein to glory? Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts, and deeds are not ours but the Holy Ghost's."

In the Sacraments.—In Baptism we are not only baptized into the Name of the Father, of the Son and of the Holy Ghost "for the remission of sins," but we are in such wise baptized into Christ that we become "Children of God" and "temples of the Holy Ghost."

In the Lord's Supper it is by the power of the Holy Ghost that "we spiritually eat the flesh of Christ and drink His blood;" "that then we dwell in Christ and Christ in us; that we are one with Him and He with us."

When St. Peter preached on the day of Pentecost the people were "pricked to their hearts," and asked of him and the rest of the Apostles—"Men and brethren, what shall we do?"

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The very first act of the Apostles, after they themselves had received the Holy Ghost on the day of Pentecost, was to send two of their number down from Jerusalem to Samaria, to give the Holy Ghost to certain Samaritans who had been baptized by Philip, a deacon. The Apostles "sent unto them Peter and John," "who when they were come down prayed for them that they might receive the Holy Ghost."

"Then laid they their hands upon them, and they received the Holy Ghost." Certainly the Apostles would never have done this, had it been an useless ceremony, or if Philip, or anyone under an Apostle could have done it. Again in the case recorded in Acts xix., where St. Paul came to Ephesus and found certain disciples who had "not so much as heard whether there be any Holy Ghost." After they "were baptized in the name of the Lord Jesus," St. Paul "laid his hands upon them, and the Holy Ghost came on them."

And this Laying on of Hands—because it is an ordinance of the Holy Ghost—is a principle—a foundation principle—of the doctrine of Christ, (Heb. vi. 1, 2). It is the ordinance in which in a real way we are made partakers of the manifold gifts of grace, of the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness, and are filled with the spirit of God's holy fear.

"No bound or measure can be assigned in the reception of Divine Grace, as in the case of earthly benefits. The Holy Spirit is poured forth copiously, is confined by no limits, is restrained by no barriers; He flows perpetually; He bestows in rich abundance. Let our hearts only thirst, and be open to receive Him, as, in proportion to the capacious faith we bring, will be the abounding grace we receive."

Correspondence.

AN EXPLANATION.

(To the Editors of the Church Guardian.)

DEAR SIRS,—In the notice of Harvest Festivals here, furnished by your Montreal correspondent, he is in every way inaccurate. The service described by him as having been repeated was not in St. James' Church, neither was the service repeated, in his nasty sense. It was originally intended (and not by way of after thought) to hold the Harvest Festival on the evening of Michaelmas Day and on the following Sunday evening. This was announced in church on the previous Sunday. Is there anything at all objectionable in such an arrangement? We hold Passion Services, Mission Services, &c., for many days successively. Whenever Christmas Day falls near the end of the week, it is a very general use to have the Christmas Service again on the Sunday following. Why not so with a Thanksgiving Service? This is a wholly different matter from the supposed repetition of a sacred service as

a play, a show, &c., may be repeated. Such comparisons are odious, very odious, and calculated to destroy, in the vulgar mind at least, the lofty thoughts which should ever be associated with our "Divine Service."

If I remember aright, in a recent issue you apologized for not having a correspondent everywhere saying (*inter alia*) that, unless you could secure wise and judicious pens, you are as well without them. I agree with you.

Yours faithfully,  
A MONTREAL RECTOR.  
Montreal, 15th Oct., 1881.

BISHOP SUTHER.

(To the Editors of the Church Guardian.)

SIRS,—As Bishop Suther is well known to many of your readers, I thought the enclosed clipping from the English Guardian, Sept. 21st, might find a place in your paper, and be read by many with interest. You might also put in that Dr. Suther was educated at King's College, Windsor, N. S. He married, in 1835, Catherine Fraser, daughter of Hon. James Fraser.

Windsor, Oct. 9th.

At the Synod of Aberdeen, which assembled yesterday week, Lord Forbes and Dean Ranken presented Bishop Suther with a pastoral staff, which had been provided for the diocese by subscription. The inscription on the staff was simply "*Episcopus Aberdonensis*," with the date in Roman numerals, "MDCCLXXXI," and on the case— "Presented to Thomas George, Bishop of Aberdeen, in the 25th year of his Episcopate, by the clergy and laity of the diocese, for the use of himself and his successors in that see—Sept. 13, 1881." The pastoral staff, as one of the insignia of the Bishop, had been, said the *Dorn*, from various causes, in disuse from the time of the greatest Bishop that ever adorned the see of Aberdeen, the saintly William Elphinstone, the Wykeham of Scotland. "The legend runs that on the day of his burial the pastoral staff broke in twain, and that half of it fell into the grave; while a voice was heard saying, '*Teum, Gutielme, mitra quoque sepelienda*'" It is not known whether his successors, or any of them, renewed the pastoral staff. I believe there is no record. So we may presume that the staff which I have now the honour and gratification of presenting mends the broken link. (Cheers.) I think we may thankfully accept the ceremonial of this day as a distinct step in advance of the Church's march in 'restoring the paths that dwell in;' as another step in rehabilitating the Church with something of that external 'beauty of holiness,' of which she has been so long bereft in this land. 'The King's Daughter,' while she 'is all glorious within,' has also, we know, when decked in her proper garniture, 'her clothing of wrought gold.' May I venture to express the hope that the next step in advance shall be the presentation of another symbol of glory and grace to our Bishop—like that which was buried in the great Bishop's grave—the mitre—(cheers)—without which, at grand and solemn functions, the Bishop's presence is shorn of much of its dignity and signification. I am glad to see that quite lately one of the Colonial Bishops appeared not only with his pastoral staff, but arrayed in his mitre. So I think we may safely predict that it is only a question of time for its restoration in this and every other branch of the Church. And speaking of time, I am prompted to say that events are marching nowadays, and in quick time too. In my early days, when a young deacon in 1828, it would have been a bold thing to hear predicted—in fact, it would have been set down as the wildest of dreams—that in 1881 the Bishop, clergy, and faithful laity of the diocese of Aberdeen should meet for the ceremonial of to-day. The Scottish remnant had then a little more than seventy congregations, and about as many clergy, hiding their diminished heads, and afraid to breathe almost lest people should find out that they were alive. Thank God, those painful memories have largely passed away. The Church in Scotland is doing her Lord's work among 240 congregations and missions in the 'quietness and confidence,' which is her 'strength,' none daring or even wishing to make her afraid. The strength of this diocese is, as your lordship knows, more than double what it was in my youth, so I think we may well take a fresh lease of courage from the proceedings of this day." (Cheers.) In returning thanks, *Bishop Suther* said—"I cannot accept this gift entirely in silence. Though you and my very rev. brother, in presenting it, have said some things that are personal, I prefer rather to regard it as a token of respect to the high office I unworthily hold—a token of reverence to it from the clergy and laity of this diocese, which in the darkest days of our Church since the Revolution and her disestablishment as the National Church of this country has always rallied round the Bishop. (Cheers.) Whatever this staff symbolizes in your minds—whether you regard it as an emblem of official authority and pastoral care, or as a symbol of order and obedience, I hope that to me it will always recall the tender relation that should exist between the chief pastor and his flock, and that it will remind me to exercise care always over all, especially the erring, that they may be brought back to the way of holiness and to God. For nearly twenty-five years I have been over you in the Lord, and when I look back I am conscious of many mistakes and many shortcomings. I thank you all for your kindly expressions in the presentation of this beautiful gift, and if anything could enhance its value to me it is that I received it from you, my lord, who, in your station, as one of the nobles of the land, as a Christian gentleman, perform all your duties faithfully, and from you, my rev. brother, whom I consider as the type of the Christian priest, and a bright example of a faithful member of our beloved Church." (Cheers.)







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