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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 29.]

HALIFAX.

WEDNESDAY, NOVEMBER 17, 1882.

WINNIPEG.

[One Dollar and a Half a Year.

## THE ENGLISH CHURCH CONGRESS.

The twenty-second of these annual assemblies in the Church of England was held at Derby. "The mark of the year," says the *Spectator*, "has been a certain tolerance of differences of opinion." During the entire congress, there was not a trace of bitterness or even of partisan feeling, although all parties of the Church were represented as usual among the speakers, and although they were very free and outspoken in the utterance of their convictions. Very manifest was the general and intense desire that the Church should commend herself as the helper of men's joy to the whole people. As specimens of the way in which English Churchmen talk, and as instructive and suggestive in thought, we give below two or three extracts from the addresses made.

## BENEFITS OF CHURCH CONGRESSES.

THE President, Bishop Maclagan, in his opening address, said:—"Discussion is always fruitful in good if it serves to clear away misapprehension, to strengthen true conviction, or to stir men's minds and hearts to greater interest in their duties, a greater earnestness in their work. The practical result may not appear in a manifesto, or a resolution, or in the prospectus of a new Church society, nor in the outburst of a new religious movement; but it is found in a clearer grasp of truth, a deepened sense of responsibility, and not least in a feeling of brotherhood, a deeper realization of the communion of saints. And it is from minds and hearts thus elevated and strengthened and stirred that there spring forth, not in the arena of the Congress, but in widely scattered homes and distant spheres of labour, new efforts and agencies, ventures of faith and works of love. I am firmly convinced that many a man, and many a woman, who has come to a Church Congress only to listen to the discussion of certain interesting topics, has gone home with the whole soul kindled by a sympathetic fire to begin some new work, or to labour with new power and earnestness. But besides this, there is a most real gain of a more general kind. In an age like ours, specially marked by its independent thought and intellectual activity, it is impossible but that there should be strongly marked divergencies of thought in matters of religion. It is true, indeed, that no age has been free from them, not even Apostolic times—nay, we may fairly add, not even the Apostles themselves. Differences must exist, because we are human, but the truth is one, because it is divine; and one most helpful means to neutralize these divergencies is to bring them together to take counsel concerning them in a spirit of brotherly love, where each may help to supply what is lacking in the other, and to receive what is lacking in himself. . . . We meet face to face as brother men, brother Christians, brother Churchmen; not to oppose each other, but to understand each other; not to confirm our prejudices, but to adjust our differences."

The Bishop does not believe that the cause of unity is served by the suppression of convictions, or by preventing their utterance.

"It is often alleged," he says, "that at meetings like this we are apt to suppress our differences, and to make believe that we are all of one mind. This is certainly not my experience of Church Congresses. Again and again I have heard from both

sides the boldest expressions of opinion upon subjects concerning which men differ most widely; only with this happy change, that whereas some ten or fifteen years ago such utterances not unfrequently called forth from the audience expressions of violent disapprobation, we have now learned to listen with patience to much which we may not appreciate or approve. . . . Let every man say boldly, but kindly, what he believes that God has taught him; let him speak not a spirit of defiance, but in a spirit of love; . . . above all, let him remember that the grand object which we have here in view is the attainment of truth, the discovery of the wisest methods of work, the strengthening of peace among ourselves, the firmer cohesion of the members of the body. By such a course our very differences may serve only to bring out more clearly the unity of our faith and of our desire."

## IS PROPERTY SACRED?

Here is a scrap of what Archdeacon Watkins said on the relation of the Church to the rich and the poor:

"Let the Church say, and by leavening public opinion let her make the truth felt as well as said, that a Christian's tenure of property is that of a trust committed to him by God for the good of man; that the doctrine of the dependence of rights upon duties is true of the rich man's acres as it is true of the poor man's claims. If the holders of property assert that it is sacred, let her teach them to regard it as sacred. Is the lesson unnecessary? A hereditary peer gambling away the estates of his fathers; a manufacturer sweating by farthings from the weary toil of women and children the thousands which he squanders on wasteful, and therefore sinful, luxury; a capitalist gloating over his profitable returns, though they may have come direct from the gin palace and the haunts of vice, and every gold piece be stained by the blood of souls; a Christian woman wasting more on useless ornament than would rebuild or drain a squalid court and give to a hundred of her sisters the possibility of a Christian life—are such lessons rare, some of them very rare? Let the charity which hopeth all things, hope that they are; but let those who teach them remember that the masses are apt learners; that one's deeds say more than a thousand words; that every owner of property who violates its sacred character and ignores its solemn responsibilities is placing the axe in the hands that will surely seize it. And let the women and men of our Church of England in the name of our Master Christ, protest against such deeds."

## WORKING MEN AND THE CHURCH.

Here is another scrap of Archdeacon Watkins' paper:—

"The working men of England will listen whenever they find that more than a voice is speaking to them. Did they not listen to Frederic Maurice? Did they not in this diocese listen to their Bishop Selwyn? Did they not in the East of London listen to the layman, Edward Denison, to the priest, Charles Lowder? They are men, do not reason about them as though they were machines. They are men, do not be afraid of them as though they were brutes. They are men, do not expect them to be faultless, as though they were angels. They

are men, do not feed them with spoons, as though they were children. They are men, with sharp, God-given intellects and great, God-endowed souls, and they will hear the Church of Christ, for she has God's truth to tell them, and God's love to give them."

## FREE INQUIRY.

A scrap from Bishop Benson's opening sermon: "Within the last fifty years the value has been felt, in ever-increasing ratio, of the great Church principle that Fearlessness of Inquiry is a paramount duty; that the true faith has always appealed to reason; that what reason could not extract from Scripture or doctrine without contradicting reason, has never by her been held to be of faith."—*The Kalendar*.

## THE AGE OF THE CHURCH OF ENGLAND.

SOME little time ago it happened in the course of events that a long lease of land belonging to the Church expired, and notwithstanding the many attempts on the part of Romanists and Dissenters to dispute the claim, it came to be realized that the Church, as she now exists, is the same Church that existed when the lease was made a thousand years ago. A leading Canadian secular paper, speaking of this, says:—

"The age of the Church of England has long been an open question, good Churchmen insisting that it is in the direct line of apostolic succession, Romanists and Dissenters insisting that it dates from the quarrel of Henry VIII. with the Pope of Rome. A legal decision has been rendered in England which may be set down as a judicial establishment of the fact that the Established Church antedates Henry's coronation at least 626 years. A piece of property, which had been leased in A. D., 883 for 999 years, was claimed by the Church by right of reversion, and the court held that the claim was good. The great soldier and statesman, Alfred the Saxon, founder of the British navy, and almost of English literature, was on the throne of England when that lease was executed."

## HERBERT SPENCER'S VIEW ON POPULAR EDUCATION.

Whatever may be thought of Herbert Spencer's theology, or lack of it, he has very clear and very very sound views upon popular education in one aspect of it. In an interview with a newspaper reporter, he points out very plainly, that the education which contents itself with merely developing the intellectual facilities will not save the nation from demoralization; it changes the nature of the crimes against the community, but does not decrease them, perhaps even adds to their magnitude. His views and declarations go to show, and to emphasize, the necessity of a larger measure of moral (not to say religious) training in our public schools.—*The Kalendar*.

In the minds of thinking Christian people the theory of Evolution as an explanation of the phenomenon of the universe received a severe shock by the letter of Mr. Darwin. That posthumous publication went to show that the tendency, at least, of Darwinism or Evolution is in the direction of disbelief in the truth of any revelation.

## News from the Home Field.

### DIocese OF NOVA SCOTIA.

His Lordship the Bishop of Nova Scotia has completed a round of Confirmation Services through the Western part of the Province, with the following gratifying results: males, 310; females, 465; in all, 785. Everywhere large congregations assembled to witness and take part in the solemn services, and the Bishop expresses himself much pleased with the work being done.

AMHERST.—A Harvest Thanksgiving Service was celebrated on Sunday, Oct. 29th, in Christ Church. The beautiful chancel was decked out with sheaves of wheat, fruits and flowers, and all the service was most hearty and cheering. The Rector concluded his discourse in the morning by inviting the whole congregation to stand up and join him in adoring the Lord God for all His mercies in that noble burst of praise the 103rd Psalm, using the first four verses and the last. At the conclusion of the evening service, after the Benediction, the grand old version of the 100th Psalm was heartily sung by choir and congregation, accompanied by the fine organ in that church, which, I must add, was skilfully handled by the young lady performer, who seems to be an accomplished organist. Whether the Rector is justified in anticipating the Government Day of Thanksgiving I do not stop to discuss; at least he appears to have the hearts of the people with him.

BRIDGEWATER.—The Bishop's visit to the Parish of Holy Trinity, Bridgewater, commenced with a service in the Union Church, at the Bank, on La Have River. The building at 3 p. m. on Sunday, October 22nd, was well filled, and the Church people were earnestly told why they should have a House of God for themselves. Already satisfactory progress has been made in this direction, and the Bishop's kind words are already bearing good fruit. The evening service was at Bridgewater, where some six hundred people managed to get into the church, but some had to stand during the whole time. The sacred building had been decorated with beautiful flowers; the service was very hearty throughout, and was to all who were present a very happy and, we trust, profitable time. The service on Monday was at St. James' Church, which is 9 miles from Bridgewater. Here the Bishop was able to tell the congregation that all about the church and the service met with his hearty praise. Since his last visit a beautiful east window has been put in, making the church perfect in every respect. During these services thirty-five persons received the Laying On of Hands, a Rite which dates back to the days of the Patriarch Jacob, and in the Christian Church is surrounded with the glory descending upon us from our Ascended Lord, who from His Throne in Heaven established this Rite in His Church upon earth through His Apostles. The collections taken up amounted to \$13 for the Diocese of Algoma, to aid in giving the Gospel to the Indians of our great North-West Territory.

LUNENBURG.—On Tuesday, October 24th, the Bishop arrived at St. Matthew's Church, on the LaHave River, accompanied by Rev. W. E. Golling, of Bridgewater, and was met there by Rev. George D. Harris, assistant minister. The weather was wet and unpleasant, still a good congregation had assembled, a pleasant service was held, and 19 candidates were confirmed. In the evening St. John's Church was well filled, notwithstanding the rain, and 41 candidates were confirmed. The Rev. H. L. Owen, Rector of the Parish, and the Rev. Mr. Sutherland, of Mahone Bay, were present to take part in the happy, cheerful service, beside the two clergymen who accompanied the Bishop from St. Matthew's. The bright and beautiful church, good music and the spirit-stirring address and sermon of the Bishop made us forget the clouds and gloom outside. No one regretted the effort he had made to be present there. Several candidates from the fishing settlements had left home to take their places in the Confirmation, but rain wetting through their dresses obliged them to return. Altogether

it was a happy day to the parishioners of Lunenburg, and the Confirmation Services of 1882 will not soon be forgotten by them.

SHELburnE.—The Lord Bishop of the Diocese administered the Apostolic Rite of Laying On of Hands in the Parish Church at Shelburne on Sunday, 15th ult. Matins were said at 8 o'clock a.m., Litany, Confirmation Service and Holy Communion at half-past ten o'clock. The congregation assembled to take part in the services was "large and attentive," and the Rev. Dr. White presented thirty-seven candidates for Confirmation. The church was beautifully decorated with flowers, banners, etc., for the occasion, and the altar, pulpit and lectern were vested with handsome white frontals—the gift of the late Mrs. Parkinson. The service commenced by singing the processional hymn, "Onward, Christian Soldiers." The procession of clergy and Bishop entered by the west door, the Rev. E. M. Welsh bearing the Pastoral Staff before his Lordship. After the Litany had been said by the curate and the Preface to the Confirmation read by Rev. Dr. White, his Lordship addressed the congregation. He congratulated them on the appearance of the interior of their church, remarking that it was a good sign when care was taken of God's House. He also addressed them concerning the importance of Sunday School work, and invited the members of the congregation to come forward and give themselves to the work of instructing the young. His Lordship was glad to see so many presenting themselves for the sacred Rite, especially the young men. He had changed the time of his visit in order that those engaged in fishing might have an opportunity of presenting themselves for Confirmation, and he was glad to see that some of them had taken advantage of the change. His Lordship then made some remarks concerning the change of curates which had taken place since his last visit, remarking that no two men were alike. Each had some peculiar gift, and the congregation should endeavour to make the ministry of each new curate profitable to themselves. His Lordship then earnestly addressed the candidates for Confirmation. Hymn No. 346 (Church Hymns) was sung, kneeling, immediately before the Laying On of Hands. The service was brought to a close by a sermon from the Bishop and a celebration of the Holy Communion. Nearly all the newly-confirmed remained to partake of the holy food for the "strengthening and refreshing of their souls." The "Nunc Dimittis" was sung as a recessional.

SACKVILLE.—The Rector of this Parish desires to express the heartfelt gratitude of his people and himself to the Rector and choir of St. George's, Halifax, for the concert so kindly given by them in aid of the Parsonage Fund.

YARMOUTH.—For the first time during his Episcopate of more than thirty years our Diocesan visited Yarmouth on his Confirmation tour in the autumn. All his previous visits were made during the prevalence of spring fogs and muddy roads and chilling winds, very much to his discomfort, but rarely with any disappointment to ourselves, as his Lordship was invariably up to time. The present change from spring to autumn, even in the opinion of an aged conservative who is not fond of a departure from long established usages, has proved a very happy one, as it enabled the Bishop to enjoy his journeyings from parish to parish during a proverbially fine season, as well as to see Yarmouth under most favorable circumstances. The weather was delightful, the fields as green as in June, and the trees still heavy with foliage. We hope and pray (though we hardly look for it) that the present occupants of the Rectory may have the "Bishop's chamber" at least once more occupied in their day. In addition to all this, Yarmouth was unusually cheerful and stirring. The days of trial to our business men have passed over for the present, and the labours of our fishermen and farmers have met with fair remuneration. Now is the time for a general thanksgiving. The whole community, in fact, were looking forward to and making preparation for a great agricultural exhibition, open to Digby, Yarmouth and Shelburne. But this I must leave to our local papers, in which it has been fully

described, merely observing that it was honored by the presence of the Lieut. Governor and Lieut. Col. Clarke, the Bishop, the popular and able Dr. Burns, the scientific Professor Lawson, Mr. Harris, the horticulturist, and with hundreds of visitors from the neighbourhood, and was very successful. And now I would direct your attention, Mr. Editor, to the subject, on account of which I took my pen in hand. The Bishop very kindly changed the day of his visit from the 12th to the 11th, thus affording us a comparatively quiet day for our religious duties. Our Presbyterian brethren also enjoyed that same quiet holy day for the ordination and induction of their youthful pastor, to whom we wish God speed, though he followed not us. *Homo sum, hic alienum puto.* We of the Church of England really were glad to have our Bishop with us again after the lapse of more than three years. It is really too long to wait. It will be well for our churches when the Dioceses are smaller and the visits of our Bishops more frequent. We cannot but feel a shade of disappointment pass over us when we have to forego a Sunday visit, but it must happen so sometimes, and in our case we were only too thankful to find our church so completely filled at half-past seven o'clock on the evening of Wednesday, the 12th. I saw at a glance that it cheered the Bishop as much as it did the Rector and Curate. The prayers were read by Rev. R. Shreve, the lesson by the Rev. H. Sterns, and after singing hymn 170, and the reading of the Preface to the Confirmation Service by the Rector, the Bishop addressed the congregation on the state of the Church, lamenting the want of men and money in order to enable him duly to administer the spiritual concerns of the Diocese, and urging most strongly the need of increasing our contributions to the funds of the Home Mission Board, allowing at the same time that Yarmouth had always done well. After this introduction, which was pretty long, the Bishop addressed the candidates for confirmation, and after the manner of the Apostles and early Bishops of the Church, through a series of years to the present day, laid hands on the heads of twenty-eight persons of various ages, who have during many weeks (in addition to a very faithful Sunday School teaching gone through such a course of careful preparation by the Curate as leads us to hope that they may daily increase in God's Holy Spirit more and more until they come to His everlasting kingdom. At the close of the Apostolic Rite, the Bishop preached one of his excellent sermons, and at rather a late hour dismissed the large congregation with the Benediction. Thus ended the eleventh Confirmation by Bishop Binney in this Parish during the incumbency of the present Rector. For this and many other mercies, temporal and spiritual, vouchsafed to him and to many others very dear to him during the long ministry of fifty-five years, he desires to offer most humble and hearty thanks to the Merciful Giver of all good gifts, through Jesus Christ our Lord.

### DIocese OF FREDERICTON.

DEANERY OF KINGSTON.—The Chapter met at Hampton on Wednesday and Thursday, November 8th and 9th. After the Scripture reading and discussion of critical and practical papers upon the Chapter, and the transaction of other general business, a paper on preaching was read and followed by a lively discussion upon the various modes recognized and pursued. The services were as follows: Evensong on Wednesday, with two addresses, one on "Apostolic Succession in the Church of England," and the other on "The Instruction of the Young"; and celebration of Holy Communion at 7.30 on Thursday morning, with an address upon the Eucharist. Eleven members of the Deanery were present and assisted in the discussions and work. Amongst other things, a memorial was drawn up advocating some plan for a wider country representation upon the Board of Home Missions; The next meeting is appointed to be held at Upham on the last of January and first of February, 1883.

We have been asked to draw attention to a misprint in the New Brunswick D. C. S. Report which has recently been issued. In the sermon at

the end of the Report, on page 11, line 3, the word *help* should read *map*.

HAVING removed lately to the Parish of Point DuChene, the Rev. W. B. Armstrong would like to have all communications addressed to him there. Post Office address, Shediac, N. B.

### DIOCESE OF TORONTO.

[From our own correspondent.]

STOFFVILLE.—A new church, entitled Christ Church, was opened in this village on Sunday, the 22nd ult. The services of the day were taken by the Venerable Archdeacon Boddy. On the 29th the opening services were continued, when the preacher was the Rev. Dyson Hague.

WAUBAUSHENE.—Confirmation was administered by the Lord Bishop on a recent Sunday in the Memorial Church here. The building was completely filled by a large and attentive congregation. The Rev. W. H. French, the Missionary in charge, conducted the usual morning service. Twenty-eight persons received the Laying on of Hands. The Bishop, previous to the administration of the rite, dwelt upon the deep significance of the ceremony, and spoke in his usual happy and effective manner. The Bishop held a similar service at Victoria Harbour the same evening.

KINMOUNT.—The Rev. E. Soward, Priest in charge of this poor and scattered Mission, is at present making an appeal for help to raise a small mission chapel. Service is now held in a Presbyterian place of worship, which is but ill adapted for the purpose, but there is no other available place. The Missionary is obliged to hold Communion in his own house. The appeal for aid is endorsed by the Bishop of the Diocese. A canvas of Toronto resulted in a very trifling amount—less than \$50. About \$200 would complete the work as now designed.

TORONTO.—*St. James'.*—The hour for holding the Saints' Days' services at the Cathedral has been changed from 11 a. m. to 5 p. m. This new arrangement, it is thought, will suit the convenience of a large proportion of the congregation. But why does not the new Rector institute *daily morning and evening prayer*, and thus show his loyalty to the Book of Common Prayer, which enjoins the duty on all Priests of the Church?

*Holy Trinity.*—Friday, Oct. the 27th, was the 35th anniversary of the consecration of this church. The occasion was observed by full choral Evensong, rendered by the combined choirs of St. Luke's, St. Matthias' and Holy Trinity, numbering nearly 100 voices. The sermon was preached by the Rev. J. B. C. Beaubien, Curate of All Saints. The offering was towards the erection of a memorial to the unknown founders of the church. It is, however, now pretty generally known that the gift of \$15,000, which was handed over to Bishop Strachan by the Lord Bishop of Ripon, (Eng.) in 1847, for the purpose of erecting a free church in the city of Toronto, and with which sum Holy Trinity was completed and partly endowed, was the result of a lady's unostentatious charity then residing in Ripon Diocese. This lady afterwards married the Rev. Mr. Swale, but her sister, who was associated with her in the pious deed, remained undiscovered, and her name is still unknown. Dr. Scadding was the first Incumbent, and remained so until 1875, when Rev. W. S. Darling was appointed—an office he still retains.

NORWOOD.—A concert was given in the Town Hall, under the auspices of the Church people here, on the day the Agricultural Exhibition took place. The hall was well filled, and a long and entertaining programme was carried out. Several distinguished visitors from a distance aided on the occasion. The receipts amounted to the handsome sum of \$55.

A REPLY TO THE REPLYER TO MR. INGLES.—The latter gentleman was undoubtedly aware of the fact, and does not need to be referred to an Ecclesiastical Directory therefor, that "the Catho-

lic Apostolic Church (so called) is another of the numerous sects," &c., &c. The point is why did not your original correspondent call a *sect* by its right name—that is, "THE IRVINGITES"?

### DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—*Crowded congregations, very hearty services, good collections for the Pension Fund and beautiful floral ornamentation* characterized the religious celebration of Thanksgiving Day in the churches of the good old city of Quebec. The sermons contained most appropriate preferences to "peace and plenty" and the connection of the city with England's military glory.

*Warning to Curators of Churches.*—Some miscreants recently entered the Norwegian Church (Lutheran), Champlain Street, Quebec, and robbed therefrom three pieces of silverware used in the Communion Service, a little jug and two plates.

SHERBROOKE.—*The New Judge.*—Hon. Judge Brooks was sworn in at the Court House, Sherbrooke, on Tuesday, November 2nd, by L. E. Morris, Esq., Prothonotary. The Hon. Judge Doherty leaves Sherbrooke for Montreal. A complimentary dinner will be given shortly by the St. Francis Bar to the outgoing and the incoming Judges for the district of St. Francis. Judge Brooks has been one of the lecturers on the staff of the legal faculty of the University of Bishop's College, Lennoxville.

IRELAND, MEGANTIC.—John McNally, of Wolves town, one of the oldest residents, has departed this life in his ninety-sixth year. This is the seventh death of aged members of the Church of England Mission in as many months.

### DIOCESE OF MONTREAL.

(From our own correspondents.)

MONTREAL.—The Rev. Mr. Renaud, the new Rector of St. James' Church, St. Johns, E. T., received an invitation to Christ Church Rectory for a certain evening, and which he accepted. Great was his surprise to find a large number of the members of Christ Church congregation present, and still greater when the Dean, having called order, arose and addressed Mr. Renaud, presenting him with a purse containing over \$120 and a valuable gold watch as a token of their estimation of the man and appreciation of his ministerial services in that parish. The reverend gentleman responded in very appropriate terms, after which a very pleasant evening was spent.

The Rev. A. Bray (Independent) delivered a lecture in Queen's Hall lately, and, having just returned from Europe, he made his theme from the events that were then prominent. One of those was the death of Dr. Pusey. He spoke of him in words of admiration. Among other remarks he said: "When Dr. Pusey passed away from nearly every Protestant pulpit loving mention was made of him. In many of those same pulpits thirty years ago the same Dr. Pusey was more argued against and denounced than the great accuser (the devil) himself."

*All Saints'.*—This festival was prominently observed by many of our city churches. St. Martin's, St. Stephen's, the Cathedral, and St. George's and St. John the Evangelist's had all full services with sermon and, in some, celebration of the Communion. In the country the feast was in a few places also duly observed. In the Parish of Stanbridge East a full choral service was held. Combined with the service proper to the day, were prayers of thanksgiving for the harvest. The church was handsomely decorated. The Rev. Arthur French, B. A., preached the sermon.

THE VERY REV. THE DEAN delivered a very entertaining lecture in the Synod Hall last week to a large audience. His subject was the story of Homer's *Odyssey* Retold, and the object of the proceeds of the lecture was the support of a student

at the Theological College. The lecturer was very happy and entertaining in his way of handling his subject, making the story have a freshness about it that was pleasing to those who already knew it as it was instructive and attractive to those who did not. Lectures on the ancient classics told in such a style, if there were a series of them, would, we fancy, take well.

*St. Stephen's.*—The 22nd Sunday after Trinity being the ninth anniversary of the pastorate of Archdeacon Evans over this congregation, the services were made to have, it is said, the usual anniversary character. We presume this means by special sermons preached by invited clergymen. The Rector himself preached in the morning and the Rev. Mr. Carmichael in the evening.

THE Cathedral Band of Hope held its sixth anniversary in the Synod Hall on Tuesday last. Addresses by the Dean and the Bishop and also by the Rector of St. George's were delivered.

### DIOCESE OF ONTARIO.

(From our own correspondents.)

WE deeply sympathize with our esteemed Ontario Diocesan Correspondent, the Rev. E. W. Beaven, who has been called upon, in God's providence, to suffer the loss of his wife. May the balm of God's Heavenly consolations comfort him.

OTTAWA.—The Bishop during his recent tour confirmed eighty candidates at Smith's Falls, forty at Almonte, forty-nine at Newboyne, fifty-one at Franktown, and twenty-three at Newboro. The confirmation at the last named place was remarkable for the large number of adults who were confirmed. He consecrated the graveyard at Franktown. The Bishop also administered the rite of confirmation at Merrickville.

The Rev. T. Stanton, B.A., Incumbent of Marysboro, has been appointed to succeed the Rev. R. Garrett, at Barriefield.

It is understood the Bishop will not fill the vacancy in the Mission of Gloucester until after New Year. Dr. Wilson of New Edinburgh, Lay Reader, officiated at Trinity Church, Billings Bridge, on Sunday last.

MISSION OF BELL'S CORNERS.—This Mission, which is in charge of the Rev. S. Mocmoline, M.A., was lately visited by the Bishop, and confirmations held in two of the four churches which constitute the Mission, viz: in St. Paul's, Hazledean and St. Thomas's, Goulbourn. One hundred and twenty-seven persons received the rite. The Bishop's addresses were, as usual, most telling and effective, and were listened to by young and old with marked attention. The Communicants' roll has been largely and, we trust, permanently increased. In St. Paul's, Hazledean, the number of communicants at each celebration is about forty-five. The congregation worshipping there received a happy surprise a few weeks ago, by hearing the melodious tones of a fine bell from the belfry of the church. The bell is the gift of Mrs. J. Hodgins, Sr., and is from the well-known foundry of Meneely & Co. Only two years ago the same estimable lady made the offering of a handsome granite font. Her good example is surely well worthy of imitation.

LYNDHURST.—*Opening of St. Luke's Church.*—I don't know a prettier section of country in this Diocese, particularly during a fine fall like this, than may be found in the rear of the townships of Leeds and Landsdown. It has been part of the field of labour of divers travelling missionaries and mission priests during about two generations, but nothing like a parish was established there. Some years ago a very earnest and devoted priest, Rev. John Osborne, from St. Augustine's, was appointed to the western part of the mission. He and his wife having settled at the village of Lyndhurst, have worked on, aided by a few good Church people they have gathered together, and now have their labours crowned by the erection of a good brick church, which is a credit to the Parish. The opening services were held on St. Luke's Day (Oct.

18) which fortunately turned out very fine. Twelve clergymen were present, including Rural Dean Groul and all the clergy who have occupied the mission for the last twenty years, viz., Rev. Messrs. Denroche, Low, Coleman and Osborne. The service was, of course, of a festal character, with processions, &c. The sermon in the morning was delivered by Rev. W. B. Carey, and in the evening by Rev. C. T. Denroche. An unusual feature on such occasions in country parishes was a choral celebration of the Holy Communion, at which the celebrant, Mr. Denroche, was assisted by Rev. G. J. Low. At the conclusion of the evening service the blessing was given by the Rural Dean. The church and parsonage are delightfully situated on a three-acre lot on a hillside, with the village at its foot in one direction, and a pretty little lake on the other. Between the services there was a general move towards a group of pine on the church lot, situated as if expressly for a picnic, where a pleasant afternoon was spent, the Oak Leaf band enlivening the intervals between speeches. As a country non-military band, their playing is very good, and their instruments well selected. The attendance of parishioners and others was well kept up during the day. The offertories, amounting to \$13.06, refreshments to \$160, and by new subscriptions, the debt on the church was reduced to \$400. The bell, from the "Buckeye" Foundry, cost \$118, and the windows, from Spence, of Montreal, \$130. On the inside the church is well furnished in ash and walnut; sittings for about 150; altar, re-table, credence, lectern, and handsome coronæ of brass. The beautiful Communion Service was the munificent gift of Mrs. Osborne. Outside the church, which has double lancet windows in the nave, is completed by a handsome tower and spire, surmounted by a floriated cross.

#### DIocese OF HURON.

[From our own Correspondent.]

SIMCOE.—Trinity Church, of which Rev. John Gemloy is rector, was opened for Divine Service on Sunday the 22nd of October. The services were all largely attended. A number of clergy from the surrounding parishes were present and assisted at the services. At the morning service the Bishop of the Diocese preached from the text "And let them make Me a sanctuary that I may dwell among them." A class of 22 candidates was presented by the rector to the Bishop for confirmation. The sermon at the afternoon service was preached by Dean Boomer, and at the evening service by Rev. Canon Innes. The offertory during the day amounted to over \$100. The cost of the edifice is about \$12,000.

The church, which is in the early English style, is built of red brick and faced throughout with finely dressed Ohio freestone. It is cruciform in shape, and consists of nave, transepts and chancel. The vestibule in front is 5x17 feet, with a belfry at the north-east corner. The main entrance to the church is through the vestibule. The nave, which is there entered, is 84 feet in length by 34 feet 6 inches in width, with a double row of pews on each side of the main aisle. The pews, which are of chestnut with oak ends and top rail, present a very handsome appearance. The roof within of the whole church is of open timber work sheathed with oiled chestnut, the beams being of a slightly darker hue. These beams, which support the roof, rest upon solid buttresses built in the main walls of the building. The font is placed on the left hand side of the entrance. The transepts, which extend from each side of the nave, are eleven feet deep by twenty-four feet in width, and when completely finished will contain two beautiful specimens of stained glass windows, to be placed there as memorials of loved ones departed. The chancel, containing the choir and sanctuary, is perhaps too small to be in proportion to the rest of the church. It is only 19x22 feet, and is entered by two steps, on either side of which is a prayer desk and clergyman's seat. A very handsome brass lectern has been ordered, and is expected to be in its place by Christmas. The choir stalls, two on either side of the choir, are built of carved oak and chestnut. The organ occupies the west side, and has been

entirely rebuilt since it was removed from the old church. It is intended to finish the southern wall of the chancel by a carved wooden panelling extending its full width. The table for the Holy Communion occupies its usual place. The remainder of the fittings of this portion of the building are not yet in place. The entrance to the choir is through the old vestry—a new one for the clergymen having been added on the opposite side of the chancel. The old vestry is assigned for the use of the choir. Under the main part of the nave a very commodious basement has been built. It is to be used especially as a Sunday School room. The Church is heated by two furnaces furnished by Palmerton & Madden, of this town. The Combination Gas Machine Co., of Detroit, have put in one of their machines, which furnishes seventy lights in the building. The entire fittings will be of polished brass, and will consist of standards in the main aisle—side brackets, and an eight-light gasifier from the archway between nave and chancel. From the brilliancy of the light with the temporary fixtures, as at the Sunday evening services, the Church will be as well lighted as churches in any city. At the Sunday evening service one could see to read in any part of the building without difficulty. In addition to the vestibule in front there are both east and west entrances, which, with the vestry doors, give five means of exit from the building in case of necessity. The windows on the sides and north ends of the nave are of antique stained glass, and when the memorial windows are placed in the transepts, all the windows in the Church will be of stained glass. The pulpit is not yet completed. It is to be of butternut and che-taut, and handsomely carved. The whole building reflects great credit upon the Architects, Messrs. Darling and Curry, and upon the Contractor, Mr. J. B. Crane.

The Bishop of the Diocese held an ordination at St. Paul's Church, London, on Sunday, the 29th of October. Mr. Hamilton, B. A., of Trinity College, Toronto, was admitted to the Order of Deacons, and Rev. H. D. Steele, Rev. T. Fisher, and Rev. John Hale were admitted to the Order of Priests.

BMN.—A Confirmation was held at Trinity Church on Thursday, the 26th of October. A large congregation was in attendance, and 58 candidates were presented to the Bishop by the Incumbent, Rev. Robert Wilson.

#### Province of Rupert's Land.

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

#### DIocese OF RUPERT'S LAND.

[Editorial Correspondence.]

NELSON.—The new church at Nelson, South Manitoba, was recently consecrated by his Lordship the Bishop. The building is of solid brick, 42x26, with chancel 22x12, and has cost \$4,100. The petition to consecrate was presented by the Church Wardens and read by the Ven. Archdeacon Pinkham, acting for the Registrar of the Diocese. The Bishop and clergy, with the Church Wardens and Vestry, then walked from the chancel around the church repeating the 24th Psalm, after which the consecration service was continued and the deed of consecration signed. Morning Prayer was then said by the Rev. T. N. Wilson, Incumbent, assisted by the Archdeacon. His Lordship preached from Romans xv., verses 1 and 2. The collection amounted to \$207.50. In the evening the prayers were said by the Archdeacon, the lessons being read by Rev. J. Nelson Jones, Missionary at Penbina Crossing. The Bishop preached a very impressive sermon from the words "What think ye of Christ?" The offertory was \$51.45. The total amount during the day was \$258.95, which goes to reduce the debt of \$600. This is said to be the largest collection taken in the Diocese on an occasion of this kind. His Lordship and the Archdeacon returned the following Thursday to Winnipeg.

REGINA.—Since writing last week about Regina, we learn that the guarantee has been increased from \$500 to \$700. This is no doubt the largest sum ever pledged by a town two months old towards the support of one of our clergy. It is expected that this will be increased. The Bishop goes out at once to see the place and assist in organization.

WINNIPEG.—All Saints' Day was observed in Holy Trinity by a sermon at 11 a.m.; in Christ Church by a celebration at 8 a.m., and Evening Service and address at 7.30 p.m. In St. John's Cathedral there was service and Holy Communion. It being the commemoration day of the founding of the College the Bishop gave a historical sketch of the institution. There were present besides the Bishop Rev. Canon O'Meara, Dean of the College, Rev. Canon Matheson, deputy Head Master of the College School, Rev. A. L. Parker and H. T. Leslie, Masters, and Ven. Archdeacon Pinkham. At the close prizes were distributed to the students for the work of last term. The Governor-General's medal was awarded to Ernest Phair.

The following pastoral was read in all the Churches on Nov. 5th.

BISHOP'S COURT, WINNIPEG, OCT., 1882.

*Reverend Brethren and Brethren of the Laity:*

The State has called on us to keep a day of thanksgiving for the bountiful harvest a gracious God has been pleased to give to the Dominion. In this Province we have especial cause for thankfulness. There has been in the past year much prosperity and advance in our resources beyond all expectation.

The earthly blessings for which we return thanks are leading to an increased emigration and to a wide settlement of the land. The result is the existence of very large tracts of country in which not a few of the new settlers are members of our Church but in which we have no resident clergyman. In thirty-eight of the newly formed municipalities in Manitoba, embracing over seven hundred townships, there is no clergyman of our Church; yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled. In several other municipalities, with from twelve to fourteen townships, there is only one clergyman.

But the growing deficiency of the supply of the ministrations of our Church to our people will be better understood from this further consideration. The Canada Pacific Railway, which is being carried west so rapidly, will probably reach this season the south branch of the Saskatchewan. In that case it will be carried across the new Province, of which Regina is the capital, and which is mainly in this Diocese.

Emigrants are going along with it and even ahead of it. There is an Indian Mission at the Touchwood Hills, but there is not yet a single clergyman of our Church at work among the settlers.

There cannot surely be a more worthy way of showing our gratitude for God's temporal mercies than by giving liberally, generously, even with some self-denial for the Home Mission Fund of the Diocese.

In appointing then the usual service for the day of thanksgiving, I would, in accordance with the resolution of Synod, ask that there be an Offertory for the Home Mission Fund, and, as probably many may be unable to be present on that day, I would further ask that an opportunity be given for additional offerings for this object on the following Sunday and that at least any proceeds of the collections on that Sunday over the usual collections be given to the Home Mission Fund.

I am, faithfully your Pastor and Bishop,

R. RUPERT'S LAND.

MORRIS.—Rev. Alfred Stunden, B. A., Curate of Holy Trinity, Winnipeg, has been appointed to Morris, vacant by the transfer of Rev. A. G. Pinkham to Headingly. He will enter on his duties about the second week in November. We are sorry to lose him from Winnipeg, where he has worked very faithfully and earnestly. Morris is about 30 miles from Winnipeg, and the C. P. R. South-Western Railway has lately tapped it.

**Paraphratic.**

The Bishop of Liverpool stated at the Congress that there were more skeptics in proportion to population in the West End of London than in the East.

Those who defer their gifts to their death-bed, says Bishop Hall, do as good as say, "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.

A Bombay telegram of Saturday says all the members of the Salvation Army, having persisted, contrary to the orders of the police, in marching in procession through the native town, have been arrested and imprisoned.

The Harvest Thanksgiving at St. Paul's Cathedral this year was attended by one of the largest congregations ever seen within the walls of the building, the vast assemblage being almost wholly composed of working men and their families.

M. Renan's only child is about to be married to M. Psichari, a young man of Greek parentage, resident in Paris. Middle Renan made her first communion several years ago in the French Reformed Church. The bridegroom's religion is not stated.

Mr. Herbert Spencer remarks upon the easy-going ways of Americans and their cheerfulness in enduring petty annoyances without grumbling. It is something unaccountable to the Englishman. He stands up for his rights much more strenuously than does his American cousin.

The Hon. C. L. Wood suggested at the recent Congress at Derby the permission of the alternative use of Edward VI's First Liturgy (singularly enough the same suggestion occurs in "Wilson's *Sacra Privata*). The *Guardian* is non-committal, but not absolutely unwilling.

Christ Church, Boston, possesses a "Vinegar Bible," given to it one hundred and sixty-nine years ago, by George II. The aims basons, as well as the communion service, are solid silver, and were also gifts of the same king. The church preserves its high pews and pulpits, and has about it an air of antiquity.

A writer in the *North American Review*, states that "one and one-fourth more money is expended annually in funerals in the United States than the Government expends for public school purposes. Funerals cost annually more money than the combined gold and silver yield of the country in the year 1880." These figures do not include the investments in cemeteries.

A new sect is gaining ground in Finland, having for its fundamental principle the reversal of all ordinary ideas of government, and establishing all or more than the most enthusiastic advocates of "woman's rights" ever pleaded for. With them the woman is the priest of the family, and the husband undertakes to confess to her once a week. A similar sect, called the Purists, exists in Siberia.

It is stated that the Mayor's fund for the extinction of the vicar's rate at Coventry has now reached £3,570; but a circular has been issued by his worship in which he says:—"In response to my appeal replies have been received from only 264 persons now liable to the rate promising contribu-

tions amounting to £2,693. Outside help has been voluntarily offered to the amount of £807. There still remains an absolute necessity to raise about £1,500 more to prevent the scheme from falling through."

The first annual convention of the American Church Temperance Society was held in Chickering Hall, New York, on the evening of the 30th ult., the Rev. H. C. Potter, D.D., presiding. Delegates from nine States were present, and the report of the Executive Committee detailed a large amount of active work. At the afternoon session Bishop Doane, of Albany, presided, and delivered an address on "License Law." Rev. W. R. Huntington, D.D., read a paper on "Prohibition and License," and Rev. Howard Crosby, D.D., spoke at length on the "Non-observance of the Liquor Law in New York City," and its effect on the people.

The Home Reunion Society took advantage of the Church Congress to hold a gathering at Dorby. On Wednesday evening, at St. Werburgh's, there was a service principally for dissenters. The service, which was conducted by the Vicar, the Rev. T. Berry, and Canon Medd, Rector of North Cerney, near Cirencester, began with the hymn, "O Lord! how joyful 'tis to see." There was no choir, but the organ was played by the Senior Curate, the Rev. J. W. Kewley. Canon Medd then read from the pulpit the seventeenth chapter of St. John. This was followed by another hymn, "O Holy Spirit! Lord of Grace," and some prayers. The Rev. Canon preached a sermon from Ps. cxxxiii. and Eph. iv. 1-6. The service was brought to a close with "The Church's One Foundation," a collect for unity, and the benediction. In the morning a breakfast had been held at the Skating Rink, the Rev. G. Venables presiding in the absence of Earl Nelson.

The following gentlemen have been elected to represent the Oxford Diocesan Conference on the Central Council of Delegates from Diocesan Conferences, viz.:—The Archdeacons of Berks, Oxford, and Buckingham; the Right Hon. J. G. Hubbard, M.P.; Sir John Conroy, and Mr. A. W. Hall. At the Diocesan Conferences of Gloucester and Bristol, held at Bristol Oct. 10, the following were elected as representatives at the council for 1883:—Sir Michael Hicks Beach, M. P., Mr. J. G. Dorrington, Mr. T. Gambier Parry, Canon Medd, Canon Mather, and the Rev. H. Robeson, with the proviso that the council shall not in any way assume the position of a representative council of the Church of England, but shall confine itself to the province of a central committee of diocesan conferences. At the Conference of the Diocese of Bath and Wells just held it was decided to send representatives, and the following were elected:—The Earl of Cork, Mr. R. H. Paget, M.P., Mr. F. H. Dickinson, Canon Bernard, and Prebendaries Ainslie and Salmon, the last three being also Proctors in Convocation for the diocese. This makes the twenty-third Diocesan Conference which has, after mature consideration, decided in favor of such a council. Among other speakers favorable to the movement was the Mayor of Bath.

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## Notes of the Week.

The destruction by fire of the Halifax Poor House, which contained between three and four hundred paupers, and the loss of thirty-two of the inmates—almost the whole of the sick and feeble of the institution—which happened on the morning of Tuesday week, has drawn out the gravest censure as well as the heartiest sympathy of the press and people of Canada and the United States. Such an appalling tragedy under any circumstances would have been sufficient to have saddened all hearts, but being the result of the gravest carelessness, the most stupid blundering, and the most culpable inefficiency, it has aroused the just indignation of the people. The fire began at about 12 o'clock at night, and owing to the great height of the building (nine stories) and the difficulty in procuring water, nothing was left of the main building but the walls. The structure was built in 1869, and cost over \$83,000, and was insured for about \$50,000. The hospital, instead of being on the ground floor, was placed on the highest story, and the rapidity with which the flames advanced would have prevented the saving even of a single life had it not been for the heroic exertions of a Priest of our Church—the Rev. F. R. Murray, of St. Luke's Cathedral—who led a forlorn hope of three or four and succeeded in saving several lives, but who may himself have to pay for his Christian heroism with his life, as, unhappily, he inhaled heated smoke, which has led to a very serious lung trouble, and he lies as we write in a very critical state. The secular press mention two other of our clergy who distinguished themselves on the occasion—indeed, were the only ministers of any religious body present—viz.: the Venerable Archdeacon Gilpin and the Rev. John Padfield. How the fire originated is not yet known, but the management and affairs of the institution and the origin of the fire are being made the subjects of an examination by a Coroner's jury composed of very intelligent and thoroughly independent men, who will sift the whole matter to the bottom and place the blame where it belongs. Whatever may be the verdict, public opinion does not hesitate to attach blame to and severely censure the Commissioners, who seem to have had no fixed and proper rules for the management of the institution, and the Superintendent, who has shown himself strangely unfit for the position. We ask our readers to join their brethren in Halifax in their prayers that God would spare to them their beloved and self-sacrificing brother, whose loss would be most deplorable, not only under the circumstances, but owing to the great value of his services to his parish, and the hearty manner in which he has been devoting himself to Church work in the city generally.

Our readers will expect to hear more about the False Prophet, who has recently defeated, with great loss, some Egyptian troops sent against him, and who is now marching in the direction of Cairo with a large army. He is the son and successor of a certain Muhamed el Senoussi, who some fifty years ago, after being driven out of Alexandria where he had established a convent sanctuary, founded a remarkable stronghold in the Libyan Desert, altogether inaccessible to an invading force, from whence he exercised great influence over the Arabs, and opposed all European interference in Egyptian affairs. His son, the prophet, who now claims to be the Messiah or El Mahdi of Mahomedanism, has aroused the greatest enthusiasm, owing to the fact that he has declared himself to be the mighty one which Mussulman prophets generally agree should appear in the year 1300 of the Hegira, which began the 12th November of our present year 1882. Under him the *zaouia* at Djagpub has become a great fortress. The tribes in his neighborhood seem to have sworn military and civil allegiance to him, and have defied the Governor-General, who represents the Sultan at Tripoli, and refused to send tribute to Constantinople. Undoubtedly the chief of the Senoussi exercises an enormous and subtle influence throughout all North Africa, mainly by means of his secret emissaries, and it is likely at all events not to be diminished by his proclamation of himself as the predicted Mussulman Messiah who will begin to rally Islam about the

timed named above. It seems like a special Providence that has placed an English army in Egypt at the present time which will be able to ignore all fanatical influences which the Prophet would have exercised over the Egyptian troops. But it looks now as if the pacification of the country might be long deferred.

The debate on the "Closure" question still continues in the English House of Commons without any new developments. On Friday Sir Stafford Northcote's motion, made on the speaker's putting the first resolution, the closure rule, on Monday night, that it be rejected, was defeated by 304 to 260. We are told the Parnellites voted for and other Irish members against the motion. Mr. Gladstone, discussing the question, said the public did not trouble themselves about the details of the measure, but only desired less talk and more work. The public were unable to reconcile the redundancy of our talk with the paucity of results. He believed a complete and effective system of rules essential for meeting the wants of Ireland. There was no subject in which he felt a more profound interest than local government for Ireland, but it was a mockery for the Irish members to come to the House and tell the Government to establish local government in Ireland when they did all in their power to narrow the time for discussion by which alone such legislation could be enacted and given to Ireland. Mr. Gladstone seems determined not to give way either to the Irish malcontents, or to the Opposition which is evidently a unit against him. He no doubt dreads a repetition of the scenes of the two previous sittings of the House which made the leadership altogether too trying for a man of his advanced years. The feeling is so general that the business of the country must not be retarded as it has been in recent Sessions of Parliament, that, obnoxious as the "Closure" bill is to the people generally and to members of the House, it will pass with no material alteration.

The United States elections which were held in thirty-three different States of the Union on the 7th resulted as we predicted in a great Democratic victory. Democratic papers claim that the next Congress will have in it two hundred and six Democrats and but one hundred and nineteen Republicans. We spoke of the fertility of the Republicans in party cries and suggested that some question not now to the front might be used to rally to their standard a majority of the electors, but it looks now as if beyond doubt a Democratic President and a Democratic Cabinet would be inaugurated in March, 1883. The English papers seem to regret the result and express themselves fearful that Democratic rule may not be as friendly to England as the Republican party has been, but we think these fears are not justified. It is true the Irish are largely Democratic and the sympathies of the socialistic element are also largely with them, but it must be remembered that the Southern States which will exercise a controlling influence in any Democratic Government that may be formed, are warm friends of England, and will check any demonstrations against her. No doubt dissensions among themselves have been the principal causes which have led to the defeat of the Republican Party at the elections just held. And the English *Standard* speaking of this says, "If the Republicans in the United States lay seriously to heart the plain lesson of Tuesday's elections they will not in the long run have much reason to deplore the magnitude of the discomfiture in which the misconduct of their leaders has involved them. The result will certainly give an impetus to civil service reform. In that lies the hope of the future for honest men of all shades of political opinion, and the remedy for the evils which now deprave politics." And this being the case we may rather rejoice that defeat has come to the Republican Party in time to save it from utter demoralization and disruption. The *Daily News* says that President Arthur's administration will be seriously hampered by the Democratic success. It is more than probable that a wish to thus tie his hands led many of his supporters in 1880 to oppose him now. The rebuke thus given to the President and his friends was thoroughly well deserved.

Woman's Rights which we have heard so much

about of late years seem to have made a great advance in the Old Country within the past few months. In England women are now eligible not only as voters but to be elected as members of the School Boards, while in Scotland they have gone beyond that, and on Saturday week for the first time they exercised the Municipal Franchise. But they do not appear to be satisfied even with this and are now clamouring for all the rights and privileges accorded to men, and to be allowed to exercise the Parliamentary Franchise as well. As the women make up from one-tenth to one-fifth of the municipal electorate in Scotch cities and towns like Greenock, Paisley, Aberdeen, Glasgow and Edinburgh, they are an important interest, and will soon learn all the crooked ways of political life, not we fear to their advantage, or to the benefit of the country.

Speaking of Woman's Rights we cannot refrain from saying a word or two in their favor in a certain direction. While we strongly oppose an indiscriminate use of the ballot we contend that the head of every household, otherwise qualified, should have a vote, and if the husband is dead, the widow should exercise the franchise, and possess all other legal rights and privileges as the head of the family. When a son reaches maturity we would substitute him for his mother, while he remained in his mother's household, by her special request, but not otherwise. We should also go in strongly for a change in the law to give a woman the control of her own effects, so that marriage shall not take all that is hers away from her.

It seems as if Jay Gould of New York, who is declared to be not only the wealthiest man in the United States but in the whole world, has succeeded in getting control of several of the most important railways, telegraph lines and steamboats, and also seeks to use the press news for his own benefit, having bought a controlling influence in the majority of the newspapers which form the Associated Press, and by whom the news of the world is collected and distributed. Such marvelous wealth and such daring enterprise have fairly startled the mercantile and financial world, and the position which this one man occupies is now the subject of sharp and general criticism. Among the newspapers which refuse to be bought up is the *New York Herald*, and it now appears that its owner, James Gordon Bennett, no less remarkable for enterprise than Gould, who has been residing for some years in Paris, intends to oppose the schemes of the latter, and for that purpose has returned to America. The *Herald* on Friday morning had a leader of two columns on cable matters, in which it said that "a new cable is going to be laid and that messages will be going through it next summer." The *Herald* also had an editorial on "Collection of News," in which it states that at the meeting of the New York Associated Press it offered a resolution that the Western Press, the New England Press, the New York State Press, and Philadelphia and Baltimore Press Associations be admitted to membership in the Associated Press, but the resolution was voted down. It can thus be seen that Bennett will have some difficulty in the work which he has in hands, and the contest will be eagerly watched both in America and England.

## TEMPORA MUTANTUR, &amp;c.

The Church constantly finds the sects imitating her in the very things which formerly they despised and made light of. This is not only seen in great things, but in small. As a proof of another change, our Toronto correspondent clips the following from a city paper:—

"CARLETON STREET PRIMITIVE METHODIST CHURCH.—HARVEST FESTIVAL.—This evening a harvest festival will be held in the above church, which will be decorated with flowers, fruit, grain, and evergreens. A programme will be rendered, consisting of anthems, solos, readings and addresses. Chair to be taken at 7.30 by R. Walker, Esq. Free admission. A collection at close. On Sabbath the Rev. J. Cooper Antliff, B.D., will preach a Harvest Thanksgiving Sermon at 11 a.m."

## News from the Home Field.

## DIOCESE OF FREDERICTON.

CLERICAL CONFERENCE—(Continued.)—The Conference met at 3 p. m. on Tuesday, when the Rev. F. Partridge's paper on "Parochial Organizations" was read by Canon Medley, Mr. Partridge being unable to be present.

The Rev. G. M. Armstrong then read a paper on "Sunday Schools."

The Rev. J. R. Campbell would imitate a gentleman of 150 years ago, who, after an exhaustive speech by Edmund Burke, rose and said, "I beg to say ditto to what Mr. Burke has said." So he would say ditto to Mr. Partridge's paper on associations. It is a good plea for the systematic working of our parishes, and all know how difficult of attainment system is. But there is no need of the same machinery for all parishes, nor of the same name for every system of organization, nor of the multiplication of agencies, so that the clergyman may be lost in a maze of chairmanships. The differing circumstances of each parish or mission have to be considered. For example, if the title "Guild" is not in good odour in any place, it may be called by any other name as well. What matters it so long as you have what is needed, and the required result is attained. What will work well in one parish may be very ill-adapted to another, and therefore each parish priest must exercise judgment and discrimination. There was a great contrast between the circumstances of his late and his present parish, and they had therefore to be differently dealt with. In the former nearly all were poor, in the latter nearly all were rich. Should he ever succeed in bringing all in his new parish up to the same *proportionate standard* of self-denial as had been shewn in his old parish, he would be able to build a \$50,000 church, to have a curate, and to subsidize several missions besides. However, many were doing well, and taking a great interest in the Church's work, and even without much formal organization he obtained much lay help from individuals, who were on the look out, for example, for strangers coming to the place, and brought them to Church, or gave him information as to those needing his pastoral care and services.

The Chairman called for the Rev. G. G. Roberts as the next appointed speaker, but, as he had taken up so much of the time of Conference already with his paper, he preferred waiting till all others who desired to speak on the subject of organizations and Sunday Schools had had an opportunity of doing so.

The Metropolitan said that he had himself been a Sunday School teacher from a very early period of his life, and had been happy enough to see some good fruits of his labours in that office. One of his early Sunday School scholars, out of gratitude and love, had collected no less a sum than £1500 (fifteen hundred pounds) to aid him in building his Cathedral. He took a very deep interest in the subject of Sunday Schools, and would like to hear from some of the country clergymen who have such great difficulties to contend with in this matter. A man with three Sunday services and long distances to drive cannot possibly either teach or superintend a Sunday School himself, and therefore his only way is thoroughly to teach and train his teachers. He spoke of the great success of Missionary boxes for the children by which more than \$800 had been raised among us last year. The money is a great help to our D. C. S., but the interest in the work of their Church awakened in the hearts of the children is of still greater benefit and value. He spoke of the address given to the Fredericton Sunday School years ago by the former Bishop Selwyn, and that the school had ever since maintained a Melanesian boy, besides helping the Wawanosh home in Algoma. He thought it most important to teach children self-denial for the sake of others. Too much of their home training tends to make them selish, and this must be counteracted. When at home he always endeavoured to be present and close the Sunday School, and to help the Rector in leading the children to aid and care for others. He intended next Sunday to read to them the

account of the present Bishop of Algoma's first journey through his Diocese. He spoke also of the difficulty of obtaining trained nurses, or indeed any nurses in case of infectious diseases.

The Rev. W. LeB. McKiel, as a country clergyman, spoke of the difficulty of conducting Sunday Schools satisfactorily in large missions. The clergyman should regard the Sunday School as the nursery of the Church. He should strive to have all the little ones of his flock baptized, trained up in the Church's ways and teachings, confirmed and brought to Holy Communion. To make the Sunday School an efficient aid towards this result the teaching in it must be definite and distinctive. It must teach the young to understand and believe in what was done for them in their Baptism—to realize that their Church has claims on them which no other religious body can have—to feel that she possesses the grace of Holy Orders. He thought too that people should be warned of the dangers and difficulties arising from marrying out of the Church. In a vast country parish all this work could only be done imperfectly at the best. The clergyman's wife could do it in one part of the mission,—a zealous and loyal layman in another. But he would rather have no teachers than such utterly ignorant ones as sometimes were entrusted with the instruction of classes; and he would have nothing to do with Union Sunday Schools. One in his parish had speedily become a huge weekly debating society. Catechising after the second lesson was much better.

Archdeacon Read said that a clergyman should be superintendent. He held Sunday School himself, besides having three services and travelling 26 miles. He always taught the Church Catechism, without which there could be no Church School. He thought it important to have a good library, and above all to teach the children to pray.

The Rev. John Ambrose said that in a former parish he had three churches, 6 miles apart, and had a catechising every Sunday afternoon in each in turn. He found the effect excellent in many ways. Catechisms were in great demand throughout the parish, and many of the parents became interested, and received much teaching that sermons would not have given them. Bible classes also were established, and many outsiders were brought in.

Rev. T. E. Dowling said one point had not been noticed—the supposed difficulty of continuing Sunday Schools during winter. Why should they not be kept up as well as the day schools? To his mind it was only the question of a little *fire*.

Canon Medley would say a word on the whole subject of parochial organizations. The paper of the Rev. Mr. Partridge was most valuable. It suggested a uniform system of organizations. We needed more uniformity in several matters, for example in our hymn books. He had found himself in considerable difficulties as to the working of his parish, financially and otherwise, but Mr. Partridge had suggested a way of overcoming which had been most successful, viz., the establishment of a Guild, with Sunday School and other Committees. Through this instrumentality Church-yard fences had been built, churches and church-yards cared for and adorned, all sorts of useful work had been done, everything had been promptly paid up, and there remained a surplus of \$35. Formerly they closed their Sunday School during the winter; but now the Guild Committee put on more fire, and they had one-third more children than in the summer. He found he could best instruct his teachers individually.

The Rev. F. R. Murray thought too much of our Sunday School teaching very defective. With many the usual course is having a portion of the Bible read, bearing the Collect, and then reading the children a story. The Catechism ought to be the basis of all the instruction. It should be divided into portions, mapped out for the whole year, and illustrated and enforced from the Bible. In this way the fulness of the truth, as it is in the Lord Jesus, may be imparted. There we have the *vow*, the *faith*, the *obedience*, the *prayer*, the *Sacramental system*. Thus guided, the young will be duly confirmed, equipped, armed, fed, strengthened for the spiritual conflict. He gave some account of his own work in Newfoundland, especially with regard to catechising, and enforced the necessity

not only of putting in, but also of drawing out what had been put in. He thought too marked a difference was often made in the arrangement of classes according to intelligence and knowledge. He thought the age system much better. Divide the classes as far as possible according to age, into junior, middle and senior classes, else big boys and girls who have been neglected, when put with little ones who have been better taught, will feel themselves disgraced, and cannot be induced to continue their attendance. If taught rather according to their spiritual than merely their intellectual needs,—taught how to meet and resist special temptations—their age becomes the more important element. Thus, too, Sunday Schools become sources both of teachers and of congregation. As to rewards, he thought they ought never to be given for mere intellectual knowledge, the repetition of lessons, or the learning of many verses. Teachers ought not to preach too much, but rather to instruct by question and answer, changing rapidly from one to another in different parts of the classes, so as to keep all on the alert. In catechising in church he found it a good plan to have the seniors in the front seats, and the juniors behind, and to have the juniors come up and stand about him, while the seniors remained in their seats and answered there. He related an experience of Bishop Feild in examining a class of twelve boys in a Sunday School in England. They had been taught to repeat their Catechism according to a regular routine, and as they were saying sections of the Creed in turn, he was surprised by an abrupt pause at the latter part of it. He was, however, still more surprised when the one who had paused explained his hesitation by saying, "The boy that believes in the Holy Catholic Church is not here to-day."

(To be Continued.)

## DIOCESE OF NIAGARA.

(From our own correspondents.)

HAMILTON—*St. Luke's Mission*.—Some months ago the Rev. C. H. Mockridge, Rector of Christ Church Cathedral, purchased a disused Methodist meeting house at the east end of the city and had it removed to the northern part of his large parish. Services were commenced and under the ministrations of Rev. F. E. Howitt, as curate in charge, the Mission rapidly developed. More accommodation being required, the building has been enlarged and rendered churchlike, by the addition of a chancel, vestry and organ chamber. The chancel is large enough to provide seating for a choir of ten boys and eight men, which it is hoped will some day be organized. The reopening of the Church took place on Sunday last. There was a full attendance, and twenty communicants. The sermons were preached in the morning by Rev. C. E. Whitcombe of Stony Creek, and in the evening by Rev. W. Massey of Harriston. An octave of special evening services is being held, during which the Revs. R. G. Sutherland, C. H. Mockridge, W. B. Curran, O. J. Booth and G. Forneret will preach. Mr. Howitt has a very promising Sunday School of about 100 children. We desire to make special mention of the very handsome oak altar, the gift of a private individual.

*Christ Church Cathedral*.—A stereopticon entertainment was given in the school house by Mr. Moodie, of Hamilton, on the 30th and 31st ult., in aid of the Cathedral Building Fund. The views were illustrative on the one evening of Jerusalem and the Holy Land, and on the other of Ireland.

*St. Thomas*.—Last Friday a service of praise was given in this church. The choir rendered some very beautiful music, and in the absence of Rev. Stuart Jones (Huron), who was prevented attending by a postponement of the service, the Rector, Rev. W. B. Curran, preached an appropriate sermon.

DRUMONVILLE.—A Confirmation was held here by the Bishop of Niagara on Sunday, 5th instant.

CONGRESS.—The Committee are making careful arrangements for the coming Congress proposed for next May in this Diocese. We are pleased to hear that an effort is being made to secure a hearing from all schools of thought.



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## RUBRICAL UNIFORMITY.

IN writing under this heading we do not advocate Ritual of a cast-iron mould. Our paper asserts our support of the doctrines and rubrics of the Prayer Book. Some of the red rules of the Book of Common Prayer are very plain; about others there is an uncertainty which leaves a *locus standi* for varying customs in the conduct of Divine Service, according to the rules of rites and ceremonies in the Church of England. We desire to take a common sense view of the rules of the Prayer Book. When the directions of the rubrics are perfectly unambiguous it is wiser, truer and humbler to simply follow such directions. A ceremony may be conducted in the Church of England according to the letter and spirit of certain directions given in her Prayer Book, or it may be performed otherwise. The latter may be as decorous as the former. If, however, there be a right way and a wrong way why not, to say the least, voluntarily adopt the right way? A careful comparison of the Rubrics of the Prayer Book with the ordinary Ritual of a church to which Fashion assigns a position neither high nor low, will reveal the fact that the great part of the ceremonial adopted by minister and congregation is based upon custom and not upon Rubrics. For example, the sitting posture, sermons at other times than the Holy Communion, turning to the East, prayer before sermon, the departure of non-communicants; and very many other ordinary matters of ritual observance have no foundation whatsoever in the Rubrics, but are simply habits of custom. For these customs which have grown in different directions in different congregations, but which are none of them in direct contradistinction to Rubrics, Articles, or Canons, we claim the utmost tolerance. In one congregation it is the custom to turn eastward at certain portions of the service; in another this position is not assumed. In one church a Litany desk or faldstool is used; in another there is no distinct place at which the minister sings or says the Litany. One clergyman says the prayers facing choirwise, another towards the congregation; one offers a prayer before his sermon, another does not; one people stand at the presentation of the offerings or during the whole offertory, another remains sitting. Why not? The directions are not specific on these comparatively

trivial particulars of ritual. Let the Bishops, priests, deacons and people give the same latitude to these customs as does the Prayer Book of the Church. Congregations fall into these ways and they become customs. There is nothing so diverse among them as to confuse any instructed member of the Church. We claim in such matters toleration, liberality. If it be deemed desirable to change any custom of one church in these matters it may be easily done—not by violent reversal of an established habit, but by gentleness and godly persuasion. Let a clergyman, by his self-denying life and honest performance of the duties of his sacred calling, gain the love and confidence of his people and he will find no difficulty in persuading those who love him to change one non-essential custom for another. If he is foolish enough to violently wrest from his people a habit which they have learned to love he risks for the sake of a custom the harmony of his parish.

We would that the ancient maxim, "In essentials unity, in non-essentials liberty, and in all things charity," so often quoted was more generally practiced. We saw not long since a blank form of programme for the use of clergy and choir during Divine Service. On it was printed for the information of any visiting clergyman the statement that "turning to the East at the Creed, a prayer before the sermon, etc., are not the custom in this church." We commend that instruction. We can conceive of nothing more unchristian than for a clergyman to officiate in a brother's church and deliberately violate the customs of that church. If a man cannot conscientiously conform to such customs as may be in vogue in any given congregation he should, as an honest man, simply decline to officiate, or at least obtain from the resident clergyman his sanction to deviate from the usual customs. On the other hand, there are certain well-defined Rubrical directions. These should be strictly followed. A clergyman is the last man who should need to be told that where the Church has laid down a direction her way must be binding upon every ordained Bishop, Priest or Deacon.

## THE EVILS AND INCONSISTENCIES OF DENOMINATIONALISM.

THE *Wesleyan* quotes some remarks of the *Evangelical Churchman* with reference to Christian Unity, and takes the opportunity to work in a review of the recent Church Congress in England, so as to find fault all round with the Church. Before, however, the *Wesleyan* throws upon the Church of England the responsibility of the unhappy condition which Sectism has brought Christianity into at the present day, we commend to its attention the following from the *Century Magazine*, written by one outside the Church, and referring to those with whom she cannot be said to interfere. It is well to understand that the Church of England claims to occupy a position altogether distinct from the Protestant Bodies around her. An historical continuity with the Apostolic Church, Apostolic Succession, the Doctrines of the Sacraments, are treasures which she would defend as gifts of God, precious and needful; and she holds that, unless those outside her pale are willing to accept these important principles, there can be no union or unity. There are, therefore, from her standpoint, important differences which are in the nature of a trust committed unto her by her Founder and Lord, Jesus Christ, and which she cannot, she dare not give up or throw away. But with the various Protestant bodies it is different. They do

not profess to have what the Church claims to have had entrusted to her. They in fact repudiate it all,—Apostolic Succession as a myth, Grace in the Sacraments as a fond delusion, the priestly office and character as a relic of Judaism.

The Church deplores the unhappy differences which exist, and her prayer constantly ascends to the Throne of Grace that God the HOLY SPIRIT would make us to lay them to heart, and so lead us to do all that is possible to promote Godly union and concord; but she cannot sacrifice principle to feelings or to the warmest desire for a change. To those who have gone out from her she extends her arms and begs them to return, and assures them of a warm welcome should they do so. Her terms of membership are simple, rejecting none who will declare a belief in the Apostles' Creed; and she holds all the doctrines held in part by all the Sects. It is not difficult to understand a body of Christians having a Divine Commission, and holding the views which the Church of England holds, acting in the way in which she has felt herself compelled to act, until such time as her position is recognized, and her large-hearted and liberal terms of membership are accepted. But how different is it with the denominations. They have no such real differences. They all deny what the Church teaches, and they gather in Prayer-meetings and Evangelical Alliances, and speak most ardently of one another, but alas! the following of each depart from the meeting no more disposed to give up their "non-essentials" than they ever were, and entirely forget, if they ever gave any thought to it, what they expressed themselves so warmly disposed to do. But let us substitute the words of this shrewd observer, the editor of the *Century Magazine*, in the article referred to above, in the November number, and we will see how the evils of the Sect system and the inconsistencies of its professors are looked at by others.

"The praise of Christian unity is often chanted now-a-days; the grand chorus of the Evangelical Alliance stately joins in celebrating the excellency of its glory, and there is an unwritten liturgy of pleasant phrases, describing its delights, into which most Christians in their devotions spontaneously glide. Of this sort of sentiment there is even a surplage. The terms in which it is set forth have become so prodigiously inflated that they pass for much less than their dictionary value. Meantime, the schisms increase, the churches are multiplied far beyond the needs of worshippers, and the relation of the sects is practically one of rivalry.

Most of the great denominational assemblies devote a day to the reception of what are called fraternal delegates, and the speeches of these delegates are full of the sentiments of unity. But there is nothing in them more substantial than sentiment. Propositions looking toward the concentration of forces in Christian work are never heard in those places. The applause of the platform would cease, and a coolness would soon fall upon the meeting, if any such suggestion was heard. Indeed, the speakers on these occasions are generally careful to explain that they do not expect or desire any practical union in Christian work. "Union," said a distinguished speaker at one of these meetings, not long ago,— "union is chimerical; union is impossible; it is useless to talk of union at present; but we may have unity—the unity of the spirit; that we ought to promote and pray for in every possible way." Precisely. Union is concrete, unity is abstract; what the average "fraternal delegate" wants is an abstract or sentimental unity that will call for the sacrifice of no sectarian advantages.

There is a large body of Christian men in all the sects—mostly quiet men who do not talk much in the union meetings, but whose contributions support, in large measure, the churches and the Missionary Societies—who have been paying close attention to these useless divisions, and who are beginning vigorously to apply to them their logic and their common-sense. "If the differences between these sects are so unimportant as you say," they argue, "why should

they be perpetuated at such cost? Why should four weak churches, all substantially alike, be maintained in a small village, when one efficient church could be easily supported? Why should the sects in the cities struggle on as rivals, rather than as allies, often crippling one another by their competition, getting in one another's way with their mission enterprises, having no stated consultations, and making no concerted effort to secure a harmonious and complete occupation of their common field? Such a waste of power, such a confusion of plans and purposes, would ruin any other enterprise. Why should this greatest of enterprises be crippled by divisions which, as you testify, are of no real consequence. These questions are beginning to be asked more and more earnestly, and by a class of men whom the sectarian managers will not wisely undertake to snub. The readers of this magazine have heard them asked more than once. The broad and genuine catholicity of Dr. Holland, and his invincible common sense, led him to urge these questions long ago, and he never ceased to press them upon the conscience of the Churches. Almost a quarter of a century has passed since he wrote his essay on "The Lord's Business," included in "Gold Foil," in which he sent the truth home in this trenchant way: "The call is uttered and echoed in every part of the world for more money and more men; but is it too much to say that enough of both have been squandered in the business management of the Christian enterprise to have carried Christianity into every household? The money expended in church edifices and inefficient governmental church establishments, and bootless and worse than bootless controversies, and the upbuilding of rival sects, would have crowned every hill upon God's footstool with a church edifice, and placed a Bible in every human hand. Farther than this, if the men now commissioned to preach the Gospel were properly apportioned to the world's population, millions would enjoy their ministrations who never heard the name of Jesus Christ pronounced, and never will. The towns in Christendom which feebly support, or thoroughly starve, two, three, or four ministers, when one is entirely adequate for them, are almost numberless.

There is little doubt but what the editor of the *Century* brings to the surface the hollowness of all this talk when he quotes the words of the distinguished speaker above:—"Union is chimerical; union is impossible; it is useless to talk of union at present; but we may have unity—the unity of the spirit; that we ought to pray for and promote in every possible way;" and adds himself, "Precisely, union is concrete, unity is abstract, what the average 'fraternal delegate' wants is an abstract unity that will call for the sacrifice of no sectarian advantages."

We repeat the words he puts into the mouths of "the quiet men" whose contributions support in large measure the churches and Missionary Societies, and who have been paying close attention to those useless divisions, and we ask for them the very serious consideration of the *Wesleyan* and the others referred to, "If the differences between these sects are so unimportant as you say they are why should they be perpetuated at such cost? Why should four weak churches, all substantially alike, be maintained in a small village when one efficient church could be easily supported? Why should the sects in the cities struggle on as rivals rather than as allies, often crippling one another by their competition." Let the editor of the *Wesleyan* and those like him who are fond of casting disparaging reflections upon the Church, read and ponder the *Century* article, and then let them show their reality, let them prove that they mean what they say, by promoting a union among themselves. When we see Presbyterians, and Congregationalists, and Baptists, and Methodists, forgetting—no, not forgetting but giving up—their differences, and fusing themselves into one homogeneous mass, with oneness of purpose and unity of action, we shall feel that the accomplishment of our prayer is near at hand, for the spirit of sectism will have been broken, and schism will no more be looked upon

with favor, but the ways of God will appear, and the Church will again include within her pale all who love the Lord Jesus Christ, and the cause of the Master will prosper.

CHRISTMAS CARDS.

In England there is a strong and growing feeling against purchasing Christmas cards which have no reference whatever to the joyful festival of our Blessed Saviour's birth. A firm of card publishers in England recently sent some specimens of their forthcoming Christmas cards to a gentleman well versed in such matters for his approval. He wrote to the firm as follows:—"To Messrs. —. I have examined the enclosed cards, and now beg to return them. I have searched in vain for any reference to Christmas in the pictures. Three or four of them refer to the season of the year at Christmas time by holly, snow, and ice, but the great majority of them do not even do this,—on the contrary, they portray summer flowers, summer dress, and summer scenes. But from one and all of the drawings, there is a marked exclusion of any reference whatsoever to Christmas and the good news brought by angels to us at the birth of Christ. As works of art the drawings are beautiful, but in no sense are they Christmas pictures. Your obedient servant, &c., —."

The above is worthy the consideration not only of Churchmen, but of all *Christians*. Beautiful cards, with elaborate aestheticisms, may do well enough for birthdays, or even for the New Year, but when we purchase cards for Christmas, let us be assured that they are in every sense of the word, *Christmas* cards.

Correspondence.

HOODS.

(To the Editor of the Church Guardian.)

DEAR SIR,—Just a word or two concerning hoods as worn by graduates from special Faculty Colleges. It seems that the Montreal Diocesan Theological College have prescribed a hood for its graduates. It is one in color very much akin to the M. A. of some of our Universities. The latter are generally of silk, the former not so. The hood is lined throughout with some pink stuff. Is this the correct thing? Perhaps it is not generally known that by action of the Convocation of Canterbury Theological Colleges can wear hoods of black, saving that they be not of silk, and that, for the purpose of distinguishing one college from another, a border or hem of some other colour may be used. It seems to me this is what our Theological College ought to have adopted, for the rule seems to be this, and it is simple and significant enough; all University Degrees' Hoods to be *lined*; those for independent colleges of any due special faculty, such as the Theological, to have *borders* only. If this rule was adopted it would avoid confusion.

W. R. B.

FUNERAL SERMONS.

(To the Editor of the Church Guardian.)

DEAR GUARDIAN,—In the extracts from the denominational press, which you insert under above heading among your leaders of Oct. 18th, one short sentence contains the whole corrective of the evils of the present system, viz., "On these occasions the preachers can warn and exhort those who seldom are touched by religious influences."

To my mind this argument is ample to commend the practice of addressing the congregation assembled in the house of God on so solemn an occasion. The serious evils of the custom to which your extracts refer may all be avoided. I always preach a funeral sermon on the occasion of the burial of man, woman or child. I never, but in the most exceptional cases, (as when a Church officer many

years in office fell asleep) make any reference whatsoever to the deceased. I preach to the living—"The living, the living, they shall praise Thee." The custom of preaching on such occasions is Primitive and Catholic. It fell into disuse in modern times, when clergy sought to reduce their work to a minimum performance of routine services. The followers of John Wesley revived the custom. Many of the ministers have abused the custom by "preaching a reprobate into heaven," or worse still, "damning a soul to hell." The abuse of a custom does not necessarily call for its abolition but for its reformation. I would as soon think of giving up my Sunday evening sermon as my funeral sermon. I am aware that clergy in the cities cannot preach on every occasion of a death among their flock on account of the frequency of such, but where, as in a country parish, funerals are more rare, and large congregations gather, I say deliver the message—"Repent for the kingdom of heaven is at hand."

W.

CREDIT AND CASH.

(To the Editor of the Church Guardian.)

SIR,—The letter from "One in Need" a few weeks ago, in answer to a former communication on the above subject, is the confession of one who might speak as a representative of a large number of the clergy. It would be an easy matter to live on the cash system with two difficult "ifs" out of the way. First, sufficient money on hand to purchase every necessary for three months ahead; and secondly, an income commensurate with the outlay expected by the majority of our parishioners. And for another in need should like an answer to these two questions from your first writer: First, how to get a start when every quarter's income is mortgaged (to use an expressive term) for three months ahead; and secondly, how to keep out of debt with barely sufficient to buy bread and butter *only*. My own plan for getting out of the storekeeper's hands and establishing a cash system (which I find most excellent) was to borrow a sum of money to pay my debts, and give as security a life insurance policy. This is satisfactory to a certain extent. It gives one a chance to buy in the cheapest market; but on the other hand, I have paid *eight* per cent for the money, and now pay *six*. I know what might be done if only some rich layman would furnish the capital. Had I the means I would willingly undertake it. Let a fund be placed in the hands of a committee of our Synod or some other body, and let it be loaned to the clergy on the condition that they return a certain portion of it *quarterly*, with a small interest (say two or three per cent) to cover expenses. Such a fund would be a lasting boon to our *over-worked* and *under-paid* clergy, and would save them an immense amount of worry, and therefore add materially to their usefulness. I *know* that many a useful life would have been longer spared to the Church had there been less anxiety in financial matters. If our laymen, who have so many opportunities for making money, in which the clergy cannot participate, would only examine into these matters a little more, I think there would be less cause for that universal stigma, a clergyman in debt!

ANOTHER IN NEED.

(To the Editor of the Church Guardian.)

DEAR SIR,—I gladly respond to "One in Need," when a man "finds himself involved to an extent that the incoming quarter's stipend will not cover" he is in a very bad fix, and the sooner he gets out of it the better, for without a strong effort to reach the cash platform he will sink deeper into the mire every year.

We take it for granted that "One in Need" started in life with the clergyman's ordinary income, an income sufficient to provide the customary living of a clergyman in the position he occupies. I know a married clergyman who commenced housekeeping with a salary of \$486, and who determined to live within his means and to save something every year. His first year showed a balance in hand of \$100. He is now a man of means, and gives more than a tenth of his income to the Church objects of the Diocese, living on

less than half his annual income.

I must press upon my brother the necessity for self-sacrifice, self-denial. When your wants arise ask the question can I do without it! *and answer honestly.* Never lose sight of your object and never get discouraged; sit down with your family and talk the matter over; enumerate the ordinary expenditure of the week; strike out superfluities, these things which you *can* do without. What are they? To one they may be what they are not to another. Tobacco, beer, tea, coffee, sugar, meat, butter, cheese, conserves, which of these can you best limit or do without? What can be substituted for expensive living? Oatmeal, Indian meal in any shape (the food of the gods), Graham flower porridge, beans, in soup or merely boiled, potatoes, rice and milk, sago, buckwheat, in cakes or blanch-mange—the cheapest food is often the most wholesome. A judicious use of these, properly cooked, will reduce the quarter's expenditure and leave a balance for old scores; repeat the operation every quarter until there is a clean balance sheet. If "One in Need" has a prudent wife let him trust her; next, make a proper reserve as a saving out of his income, then divide the remainder into fifty-two parts and give his wife a weekly allowance, and until the cash system is reached, procure a weekly allowance of goods and never exceed it. Let your object be honour and your noble determination will gain you friends. Do not go about your Parish whining; there is nothing people dislike so much as to hear their clergyman constantly harping upon his poverty. If they know you are poor and struggling to gain an honest position they will help you. Make the effort, my brother, and at the first cash breakfast you have you will bless old

HODGINS.

#### "A CRY FROM ALGOMA."

[To the Editor of the Church Guardian.]

DEAR SIR,—Will you allow me space in your columns to make, on behalf of Algoma, an appeal of very special and urgent nature. I need at the present moment three co-workers to join our little band of Missionaries, and occupy some of the many waste places still to be found in this widely-scattered Diocese.

There are now lying at my desk, staring me mutely, but eloquently in the face, six several letters and petitions from the members of the Church in our neighbourhood, entreating me, for their own and their children's sake, to send them a resident clergyman, and to each and all has gone, to my great grief, one and the same answer, "I have none to send." This, however, is only one of several districts longing for the ministration of our Church. Is their longing to be in vain?

Hitherto the cry has been, (and still is, and must be for many a year to come,) "More money for Algoma," but louder than ever this, in tones that refuse to be silenced, rises just now the cry, "More men." But they must be "*Men*"—young men, if possible, in their prime—men who can eat anything and sleep anywhere—men of ready resource, who can wield an axe, or wear a snow shoe, or groom and harness, and ride or drive a horse, or confront any other of the multiplied contingencies incident to missionary life—men, still more, of tact and judgment, possessing enough of sanctified common sense not to alienate a parishioner's confidence and affection for sake of some petty theological peculiarity, or non-essential whim—men still further qualified intellectually to commend the truth to the minds of the shrewd, clear-headed, and in many cases, well educated settlers in the wilds of Algoma—men, most of all, who, with the love of Christ in their hearts as their impelling motive power, and the simple Gospel of Christ on their lips as their solitary weapon, and the coming of the Kingdom of Christ as their all absorbing aim, are prepared to "endure hardness as good soldiers of Jesus Christ," and like the great Missionary Apostle, content to wait for their *full* reward until "that day."

This is the stamp of men we need in Algoma,

are there not three or four such to be found in the Church of England in Canada, who, even as they read, can, like Peter of old, have the spirit saying within them, "arise and go with them, doubting nothing?"

Hoping and praying for a speedy response to my appeal, I remain, dear Mr. Editor,

Yours faithfully,

E. ALGOMA.

#### BOOK NOTICES, REVIEWS, &c.

The October number of that very admirable Quarterly, *The American Church Review*, has been received, and its contents are, as usual, most valuable. "Liturgical Revision," by Bishop Young, of Florida, one of the Committee appointed by the last General Convention on "Liturgical Enrichment" is particularly interesting. The Bishop professes to speak only for himself, and thus states his position. "In the judgment of the writer, the first and paramount duty of this committee is to aim at the restoration of the Eucharistic office to its normal place in the services of the Church, as the principal act of worship on the Lord's Day. From this place, which it has ever occupied since the first establishment of the Church by our Lord and His Apostles, down to the Reformation in the sixteenth century, it has been virtually, as a matter of fact, thrust aside by the undue relative prominence which, since that period, has been given to Morning Prayer." The whole article is able and admirable in its tone and treatment of the subject, and occupies over fifty-six pages of the *Review*. An article on "The Oriental Church," by the Princess Dora d'Istria of Italy, is a valuable contribution. The articles, indeed, are all of particular interest and value, and are—"Sources and Sanctions of American Church Law," by Hill Burgwin, Esq. "The Christian Revelation, Christian Theology and Philosophy: Their mutual connections and their relative authority," by Rev. W. W. Newton, M. A. "The Epicurism of Horace," by Rev. Philo W. Sprague, M. A. "The Pseudo Isidorian Decretals," by Rev. A. A. Benton, M. A. "The Reformation, from the death of King Gustavus to the Accession of John," by Rev. C. Butler, D. D. "William Lloyd Garrison and Emancipation," by Rev. B. D. Babbitt, and a long list of Literary Notices. The Publishers announce that the one dollar edition will be discontinued, and that the *Review* has been reduced from \$4 to \$2 a year, bringing it within reach of the poorest of the clergy. Two dollars could scarcely be laid out to better advantage, and we strongly recommend the clergy to subscribe for it. Address "American Church Review Association, New York."

"EVANGEL." Sermons for Parochial Missions, by the Rev. Joseph Cross, D.D., L.L.D. New York: Thos. Whittaker; Halifax: McGregor & Knight. Price, \$1.50.

We have here twenty-two sermons, upon well chosen subjects, Churchly in tone, earnest and practical, and of convenient length for ordinary preaching. Dr. Cross possesses the rare gift of putting old truths in the freshest and most popular manner, and yet never sacrificing sobriety of language, and doctrine teaching, to the desire to please his hearers. This volume of sermons is one of the very best we have recently met with for the Lay Reader, or for family reading.

PERSONALITY: Human and Divine. Rev. W. W. Ohlsen, S.T.D. Thomas Whittaker, New York. Price, 75 cts.

We are indebted to the Publishers as above for this extremely well written and interesting little book. It is not often that one gets such a subject put so clearly and simply, and yet so thoroughly and in so small a space as the author has succeeded in doing. The commonly received theories as to the origin of all things, are considered with much clearness and acuteness of thought. *Abstract Law* on the one side, and a *Personal Supreme Spirit* on the other, represent the two opposing views; and the author proceeds to discuss the question, "Is the power by which the universe has been formed, and is upheld, *Abstract Law* or a *Personal Agency*." And in sustaining the Christian doctrine of a PERSONAL GOD, of a TRINITY IN UNITY, as the Almighty First Cause and constant Personal Ruler and Governor of the Universe, the author has written most forcibly and convincingly, and we are

able warmly to recommend his argument to any who wish for a clear understanding of the Christian idea of the relation of the Infinite to the finite.

The current number of *The American Antiquarian and Oriental Journal* is to hand from the Publishers, Messrs. Jamieson & Morse, Chicago, U. S. A., and contains a number of original articles of the highest order, such as can usually only be found in the proceedings of learned and scientific societies, so that it is of especial value, and should be subscribed for by all who are interested in antiquarian researches. The table of contents for October is as follows. Frontispiece—Epictetus; Native Races of Columbia, S. A.; The Cubit of the Ancients; Palæolithic Man in America; Phonetics of the Kayone Language; The Sister and Brother, an Iowa Tradition; Antiquities of Nicaragua, Origin of the Palenque Builders; The Origin of the Architectural Orders; Keltiberian Inscriptions in Spain; Correspondence, Editorial, Linguistic Notes. Recent Intelligence, General Review, Book Review. The price is \$5 a year for four quarterly numbers.

The August number of *Wilfred's Microcosm* began the Second Volume of what had hitherto been a Religio-Scientific Monthly newspaper, but which became then a magazine of thirty-two pages, devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing upon the religious thought of the age. The editor and proprietor is A. Wilford Hall, Ph. D., who has won a high place as the champion of orthodoxy against Huxley, Darwin, and others, who have strained the doctrine of Evolution beyond its Christian limits. The magazine has among its contributors a very large number of able Scientists and Theologians, whose contributions have been of great practical value in upholding and defending the tenets of the Christian Religion. We have just received the November number which contains a large amount of very valuable reading of a kind not found in any other periodical known to us. The price is one dollar a year. Hall & Co., New York.

"A DEVOTIONAL LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST," by the Rev. Edward L. Cutts, B.A., London, S. P. C. K. New York: E. & J. B. Young & Co. Price \$1.50.

This is one of the many excellent works issued by that noble Church Book and Tract Society which has provided Churchmen with books of devotion and helps to a better understanding of God's Word, and also weapons wherewith to meet every attack of opponents of the Faith. The author who is well known for his previous admirable works says in the preface, "What the writer has proposed to himself in this work is, not a detailed narrative of all that our Blessed Lord did and said, so much as a series of studies of His Person, Character and Work. The endeavour has been made to impress vividly on the reader's mind that Jesus was a real historical person human in character and natural in life; and at the same time never to suffer him to lose sight of the great truth that Jesus was very God, and to call attention to the relations of the two Natures in the one Person of the Christ." The plan proposed has been faithfully executed, and the book will help to draw hearts more closely to the Person of their Lord whose character and work are here so lovingly depicted.

"BROTHERS OF PITY AND OTHER TALES OF BEASTS AND MEN," by J. H. Ewing, London, S. P. C. K., and E. and J. B. Young & Co., New York. Price 75 cts.

We have seldom read a book of its kind more charming than this collection of tales, some of which are worthy of Hans Andersen himself. The Hens of Hencastle, which is a translation from the German of Victor Blittgen will be the delight of children, while grown people will read it with scarcely less pleasure. The Sequel, "Flaps," is original, and was written, as the authoress says, because the ending of the Hens of Hencastle seemed to her imperfect, and the charming character of "Flaps," the old watch dog, deserved that we should know his future fortunes. "Brothers of Pity," with which the volume opens, is most unique, and at the same time delightfully natural.

## Family Department.

## MORITURUS.

BY THE LATE REV. J. FREDERIC CARR.

It is a little thing to die,  
To lose one's breath some morn,  
And lay this earthly casket by,  
Of all its splendor shorn.

And one with tender hands shall close  
With care the vacant eyes,  
And one shall plant a simple rose  
Where sad remembrance lies.

And one shall raise a marble stone  
With letters fair to see,  
"Death slew not this true heart alone,  
His arrows murdered me."

## "NOT MY WAY."

## A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

Squire Carruthers and Nellie had not been less favourably impressed by Mr. Ray than had been Sybil. The Squire had fully explained the position of affairs and found him perfectly and unreservedly willing to hold the living for Percy Barrington. "The fact is," he had said to Mr. Carruthers, with a smile which wonderfully brightened his face, "it is something to look forward to, to know that a young man, in the strength of his manhood, good and true, will be ready to take up the work which, after all, I should not be able, in all probability, to continue beyond a few years." "I trust you may have many years before you," said the Squire warmly. "Our climate is healthful and mild and may do wonders for you." With regard to the Rectory too, Mr. Ray most gladly acquiesced in the plan that Mrs. Barrington and Sybil should remain in undisturbed possession. "I should be lost in such a large empty house he said, and I have quite fallen in love with the farm house by the yew-trees, where I find they can give me two charming rooms and, judging from what I saw of the bonnie farmer's wife, will take good care of me. I could wish for nothing better." All then was satisfactorily arranged, and Mr. Ray was soon established at "the Yews." Some cases of books and other scanty belongings had arrived from the North and served to remind him of the cheerless home which, notwithstanding, he had so long inhabited and left with such keen regret, but with which his old-fashioned, sunny parlour at the Yews formed a most attractive contrast. His landlady, rosy-faced and kindly Mrs. Perley, could not do enough for her lodger and confidently hoped that the delicious milk, the new-laid eggs, the golden butter and other dainties which she bountifully supplied would in time as she expressed it "fill out the hollows in his cheeks."

In a brief space of time every man, woman and child in the parish of Longmoor were known to the 'new parson,' and the barrier which some had unconsciously raised in their hearts against him had been completely broken down. Even the black sheep, for Longmoor had its black sheep, who would fain have escaped the shepherd's observant eye, soon found that they had been taken note of and that an influence was being brought to bear upon them which even the late Rector with all his patient and kindly efforts for their good had not exerted. For Stephen Ray's whole work hitherto had lain among those who from the nature of the temptations to which they were exposed needed constant, unwearied supervision and control, and besides being remarkable for a strength of purpose equalled only by his devotion to his work, there was something strangely magnetic about this man which it was not easy to resist. Sybil Barrington was not slow in discovering that he who had entered into her father's labours was in no way his inferior in ability or zeal, but even her loving heart could not be wounded by the

consciousness of the gap being filled so soon. It was all as he would have had, she said to herself, and there was no likelihood of that beloved and venerated name being soon forgotten, for Stephen Ray worked, as it were, as the representative of him who, being dead, yet spoke by the lips of his successor. It was well too that when Percy should enter upon the charge of the parish she should be encouraged by finding that it had in no way retrograded since his father's death—he would be the more stimulated in his work. There was a glow of tender pride in Sybil's heart when she thought of Percy. What a noble fellow he was, how generous, how clever, how handsome! None of the young men whom she knew could compare with him, except indeed John Carruthers—in some points. There was no one quite like John, she acknowledged to herself. Had not her father sometimes said he wished Percy resembled him more in strength of character? But it was Percy's high spirits and boyish brightness which he had sometimes perhaps misunderstood. Ah! dear boy, who could doubt his depth of feeling after the intensity of grief he had shown at his father's death! Percy was his mother's idol; she was not a woman of wide affections—her's was a placid, perhaps somewhat selfish, disposition really forming a great contrast, though both were unconscious of it, to the strong and fervid nature of her husband whom Sybil greatly resembled. The real passion of Mrs. Barrington's life was her love for her son in whom she could see no flaw, no weakness. And indeed Percy Barrington was a son of whom any mother would have been proud. Inheriting to the full his mother's remarkable beauty and grace of person, kind-hearted to a fault and possessing all the attractions of manner which tend to make a boy petted and a man popular, Mrs. Barrington's secret ambition for Percy had not lain in the same direction as her husband's, but his stronger will often made her's yield without a struggle, and he had never suspected that a clergyman's life was not what she would have chosen for the son whom she considered worthy to take a leading place among his fellows. She consoled herself however in her day-dreams about her boy by imagining the time when he would have risen to one of the high places in the Church. And now that her husband had been so suddenly removed it seemed providential she thought that Percy should have fallen in with his father's wishes.

## CHAPTER II.

Along the glorious 'lime walk' of Trinity on one of the last evenings in October Percy Barrington and John Carruthers were pacing side by side. The sun had just set, and a crimson glow lingered round the great gnarled trunks of the trees and deepened the colour of the dead leaves which yet clung to the branches. In the distance of the noble vista, a few other strollers in cap and gown might have been seen.

"I had a letter from Nell to-day," said John Carruthers, "and, by the bye, there was a message for you. Old Flo, her gray-hound, is dead and Nell is mourning over her, and wants you to try and find her another that we can take down with us at Christmas." "Poor Nell," said Percy sympathetically, "she was so fond of Flo,—tell her of course I shall hunt one up for her and begin to train it at once. How is the Squire and had they seen Sybil or the mater lately?" "My father's health is a good deal shaken I fear," replied John gravely. "I have been thinking of running down for a day or two; I don't like what Nell says about him, although she seems to feel no alarm herself. Your mother and Sybil had both been over the day before." "I should run down in your place, Carruthers, it will cheer the old gentleman up to see you. My love to all remember, and tell Nell I shall be sure to bring her a dog at Christmas." "And shall I tell Sybil you are hard at work?" asked John carelessly, but with a quick, questioning glance. "I have seen so little of you lately that I cannot make any personal report." "O certainly," laughed Percy, "tell her I am qualifying as rapidly as possible to be her father confessor, but seriously Carruthers, I have done more this term than in any previous one." "I am glad

to hear it," said John, "*noblesse oblige*, old fellow, and the son of Hugh Barrington ought to aim high."

(To be continued.)

## THOUGHTS FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

## XXIV.

## "Daughter be of good comfort."

Every saying which fell from the lips of Jesus was spoken for all time, for human nature is the same now as when He walked among men, and will be till the end. Now, as then, there are meek souls timidly yearning but to touch the hem of His garment among the throng and press of this crowded life. Among the many who seem to follow Him, who are called by His Name, but whose hearts are so full of engrossing cares and pleasures that there is little room for Him, there are some who, like the woman in this Gospel, conscious of the disease of sin which is sapping their life, conscious that this world can never satisfy their heart's hunger, are longing with an unspeakable longing to be near Him, to feel His Presence. To such, He says, as to the poor distressed being who humbly followed Him and touched the hem of His garment, "Be of good comfort." She had said, "If I may but touch His garment I shall be whole." And oh how wondrous was the power of that touch; it was the touch of faith; faith the same in its effects for ever. It was the touch of faith which Jesus discerned and acknowledged; that compelling power, if we may so speak, which brings Him to the souls of men. But Jesus turned Him about, and when He saw her He said, "Daughter be of good comfort, thy faith hath made thee whole." So does He now; the yearning soul craves but to touch His garment, and He bestows the fulness of His grace. From the Heaven of Heavens He bends down, and the voice of His Spirit speaks, "Be of good comfort." What glorious words to be spoken to the soul! they mean that the power of sin is broken, that the pains and pleasures of life can no longer sway us this way and that, fretting away our better selves; they mean that peace and harmony shall take the place of disquiet and discord; that a foretaste of Heaven shall be ours here and the REALITY ours hereafter.

And there are none whose hearts vainly seek Him. The more conscious of their own unworthiness, their own bitter need of Him, the more certain are they of a response. They put forth trembling hands to touch but the hem of His garment, and He turns the blessed brightness of His face upon them, saying, "Be of good comfort, thy faith hath made thee whole."

It is not what people eat, but what they digest, that makes them strong. It is not what they profess, but what they practice, that makes them righteous.

## EARLY PIETY.

A very large proportion of the children and youth of the Church do not give decided evidence of piety. Notwithstanding the special agencies for their instruction, a painfully large number do not make a confession of Christ when they come to the age at which we expect them to do so. This is largely due to their constant contact with the deadening influences of a busy secular life, and the positively irreligious forces which enter so much into social life. But it must be confessed that it is often due, in no inconsiderable degree, to the indifference of parents and even of ministers. Regarding the religious life too much from the intellectual standpoint, looking at it too much as a doctrinal faith rather than a life growing out of faith in the Lord Jesus, there is not the proper attention to mould the life in a deep religious experience. There is a failure to comprehend the relation of this early experience to later life, and its supreme importance as giving character to it. There is indeed a strong latent prejudice against early piety, as giving a sobriety unbecoming the freedom of youthful life, and as inconsistent with the development of a strong, independent, manly character. Under this feeling, and a general con-

fidence that all will turn out well, children are left to grow up with but little effort to develop in them deep conviction of truth, and positive piety towards God.

It need not be said that this is directly opposed to God's methods of grace. He expresses the strongest desire for early piety. He has made provision for the careful nurture of children in His fear. He gives His blessing upon those who from their childhood call upon His name and walk in His ways. He works for immediate results, and while the life is a growth, first the blades, then the stalks, then the full corn, yet He desires the ripe grain just as soon as it can grow. The grace of God is not given that in older years we may begin to serve Him, but that planted in His courts we may bear fruit from childhood to old age.—*Our Church Paper.*

### CHRISTIANITY AND BUSINESS.

Diligence in business may be a means of grace. Earnestness is a lawful calling—good men sometimes call it worldliness. It is not that, if the man's Christianity is making him earnest. If that go with him into his toil, inspiring him with exalted motive, he cannot fail to be earnest. And instead of his business being a hindrance to his piety, he will find it a help, and as good as prayer. For to work in one's appointed sphere, and with right motive, is to be religious; to do a religious thing, is as religious as to pray.

Genius is a good thing, but industry is a better thing. The plodders in the end are the men of achievement. The church is not a sponge. Christians are not pensioners. Piety is not sentiment. Life is a battle. Religion is business; and a first-rate Christian need not be a fifth-rate man of business.

Get rich if you will. In so doing, you take great risks. But Christianity does not say to any man, you must be worth only so much; extend your business only so far. It says, use your riches for the glory of God; let them be set loosely outside of you, while the Christ is inside regnant and worshipped. If they once usurp his place woe to you! And you can tell whether they have your Lord's place or not. Any man can easily decide whether his business is being done in the name of the Lord Jesus. If it unfits him for devotion, keeps him out of his closet, leaves him no time for prayer, thrusts itself into his hours of worship; if it secularize him so that his religion becomes intrusive, whenever it peers into his store, the office, the shop, the counting room, on a week day, and he show the door to it with a "Begone! away with you! You belong to Sunday;" if it burden him with cares and anxieties; if it makes him hard, grasping, close fistled, reluctant at outgoes and eager for incomes, quick for further investment in stocks and estates, but slow and doubtful about investments where the Lord is security—then Christianity has little to do with the business and little to do with him. If he enlarge his business by corrupting his religion, and swell his income by starving his soul, the balance sheet will be woefully against him in the final reckoning.

### SELF-SACRIFICE.

The enthusiasm of genius has been like the rainbow, made out of mingled tears and sunshine, and the true order of nobility among men has been composed of those unselfish natures whose love laid life as a daily sacrifice on the altar. If we examine the eleventh chapter of Hebrews, and from that down through all the peerage of noble souls who have adorned humanity, and "of whom the world was not worthy," we shall find that each one had received the fiery baptism of self-sacrifice as preliminary to their exaltation.

It may be a mystery to us, that the most princely lives must be immolated for the sake of others, but that it is the "more excellent way," and that it tends to ennoble mankind, is assured by the fact that Christianity itself, the inspiration and the hope of the world, is a religion of self-negation. Its symbol is a cross, and its testimony is that only they who yield up their lives for others shall "find them."—*G. H. Everst.*

### THE FRUITS OF FAITH.

The story of the "nobleman whose son was sick at Capernaum," which St. John alone of the Evangelists relates, awakens our human sympathies while it stirs within us a feeling of awe and thankfulness at the thought of our Saviour's Divine Power exercised in answer to a suppliant's prayer. It should move us, too, to a holy emulation of that faith which, in the absence of any visible token, put a perfect reliance in the promise of the Lord.

This man, in his dire need, had come to Jesus, believing that He possessed the power to save his son's life, but it was some visible tangible action on the part of this wondrous Being that he anticipated. Jesus saw and tested his faith. When the nobleman first besought His aid He answered: "Except ye see signs and wonders ye will not believe." Then came the passionate pleading: "Sir come down ere my child die." Then said Jesus, "Go thy way, thy son liveth." And the suppliant's faith, which seems to have been wondrously strengthened and enlightened, was then fully shown. "The man believed the word which Jesus had spoken to him and went his way." His errand had seemingly been a fruitless one; he had implored the Master to go down to his house to heal his child, and instead of a practical proof of His power He gives him only words—words which, to an unbeliever, would seem but an idle mockery of the truth. For had not this father's beloved one lain even at the point of death? and now he is told, "Go thy way, thy son liveth." Do we realize how strong that faith must have been which believed and obeyed? He had come full of intense and most painful longing; he went in the calm assurance of relief. The homeward journey must to him have been brightened by the glad anticipation of seeing his child restored to him, and the light of faith within his soul must have filled him with a new and deeper joy. He is one of the many that God's Word tells us of from whom we may learn in deep humility.

Did we possess such faith in the mercy and power of God, how would our trials be lightened and though our prayers might not be answered as we would, we should hold with glad certainty to the thought that God in His own good time would grant their best fulfilment.

A VERY significant utterance was that made by James Tracy, who was executed for murder at Chicago just before he was hung. He had all along protested his innocence, and in a communication which he wrote out for a reporter he said: "I feel satisfied that if my past record had been spotless I could never have been convicted. I do not believe any man who has known the life of virtue can ever be contented with a life of vice. The farmer who has spent his life on his farm, never seeing more of the world than the road to market or more of society than the village congregation, is happier than the 'sport' who gets his money easily but questionably and sees society in its wildest dissipation. The laborer never feels his work as does the man who makes his living by 'the simple turn of the wrist.' I sincerely hope that my fate and these words may prove a warning to young men who are cheating themselves with the idea that there can be any peace, happiness or prosperity in a crooked life."

### HABITS.

Boys, did you ever think much about habits—good habits, bad habits, and every other kind of habits? If not, now is the time to commence. Habit grows just as it is cultivated, let it be good or bad, with the exception that evil habits are more easily matured, from the fact that the disposition is more inclined to evil than to good. This root of habit is found making its way through the disposition of the true and noble boy and girl, little at a time, seemingly in fear of losing its footing—inch by inch it feels its way, while the innocent boy or girl is suspecting no harm—finally it secures a strong footing, and then through the taste or appetite whispers, I have you; you are mine; extract yourself if you can. Thus the lives of many true and noble men and women have been destroyed.

### A TREE IS KNOWN BY ITS FRUIT.

Every boy and every girl understands this. We never expect to find apples growing on hickory trees, or pears and peaches hanging from the boughs of the birch or maple trees. So it is with every fruit, every flower, and even every leaf. They are to be found on the trees, or the shrubs, or the bushes, or the vines to which they belong. Who ever saw a beautiful rose growing out of a field cabbage, or a big pumpkin coming from a cherry tree blossom?

All children, and grown people too, understand these things, and there is not much need of making any mistakes. Now, we wish that every boy and every girl would understand that he or she is just like these trees, or shrubs, or plants, or bushes, or vines. No boy or girl can be all of these, but each can be and is some one of them. What! exclaims one boy, am I a gnarly sour apple tree? Yes, you are, if you bring forth gnarly sour apples. And that other boy over there is a miserable persimmon tree just so long as he brings forth nothing but wretched, puckery persimmons. And that girl over yonder is a regular thorn bush, pretty enough to look at from a distance, but full of thorns and prickles when you come too near.

But, fortunately, there are a great many boys and girls who bring forth delicious fruit, as well as beautiful flowers. We love to look at them, and we love to have them about. They make every home and every place charming. Only don't let any boy or girl think it is enough just to bring forth leaves. Think of the fig tree that had nothing but leaves on it. We would almost rather have you bring forth pig nuts or crab apples, than no fruit at all. But remember you will all be known by the fruit you bear.—*Parish Visitor.*

### CHARLIE'S GOLD DOLLAR.

It was Charlie's birthday. His father gave him a gold dollar for his own.

"What will you do with it?" asked Bert.

"I don't know," said Charlie.

"Buy candy," said Bert; "I would if it were mine."

In the afternoon Charlie went to town with papa.

"I want to spend my dollar," said he, "but I don't know what to buy."

Just then they passed a florist's, and Charlie called out, "Let's stop, papa. I want some violets and a rosebud."

Papa stopped, and got them. Then he bought some oranges, a couple of lemons, some candy, and half a dozen little seed-cakes.

"Now let us get a doll, a pretty one with blue eyes, papa, and a picture-book," said Charlie.

"What are you going to do with them?" asked his father.

"You'll see," said Charlie.

By-and-by they came to a little old house. Charlie stopped and wanted to go in. A little girl lived here who was very sick. She was one of Charlie's school-mates. He gave her the flowers and an orange. How happy they made her!

"Now I shall have something to look at all day long," said said.

At the next house was a poor little lame boy. Charlie gave him the pretty picture-book, and he clapped his hands for joy. Then Charlie gave him a lemon, for some lemonade, a big orange, and some candy. Little Jamie was very happy.

A little girl who had never had one got the pretty blue-eyed doll. Charlie gave the cakes and the rest of the candy to two little ragged boys in the street. Then he went home.

"What did you buy?" asked Bert.

"Oh, nothing for myself, but I am so happy! I never had such a good time in my life," said Charlie.

"That was because you made a good time for others, my boy," added his papa.—*Eliza M. Sherman.*

THE flowers of Christian graces grow only under the shadow of the cross, and the root of them all is humility.